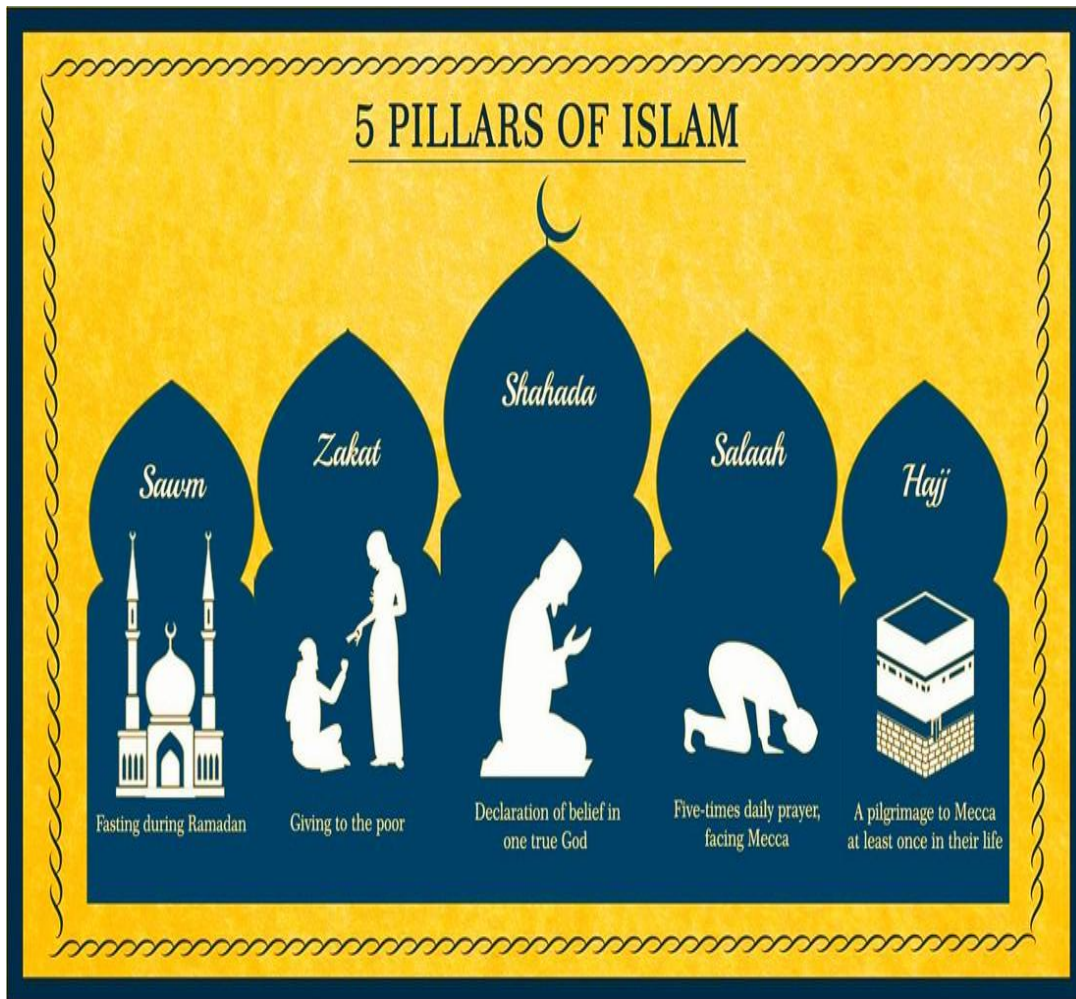


# ISLAM

MASJID AL-AQABAH  
SAFA COMMUNITY CENTER  
DAWAH SERIES



ABDU MALIK. HA'MIM

In the name of Allah, the Gracious, the Merciful

All praise is due to Allah. We praise him, we seek His help, we seek His forgiveness, and we seek refuge in Allah from the evil within ourselves and our evil deeds. Whoever Allah guides, there is none to misguide him. Whoever Allah leads astray, there is none to guide him. I testify there is no God but Allah alone, without any partners, and that Muhammad, peace and blessings be upon him, is His servant and His messenger.

Allah Almighty said, **“O you who have faith, fear Allah as it is His right to be feared and do not die unless you are Muslims,” (3:102)**

And Allah Almighty said, **“Fear Allah, from whom you ask each other, and in your family ties, for Allah is ever watchful over you,” (4:1)**

And Allah Almighty said, **“Fear Allah and speak words as befitting. He will amend your deeds for you and forgive your sins. Whoever obeys Allah and His messenger has achieved a great triumph.” (33:70-71)**

The truest word is the Book of Allah and the best guidance is the guidance of Muhammad. The most evil matters are those that are newly invented, for every newly invented matter is an innovation. Every innovation is misguidance, and every misguidance is in the Hellfire.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدُهُ وَرَسُولُهُ

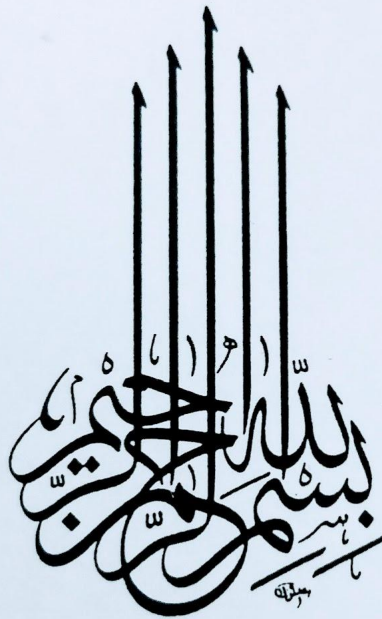
قال الله تعالى يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

وقال الله وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

وقال الله اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنُ الْهَدْيِ هَدْيُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ مُحَدَّثَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ

أَمَّا بَعْدُ ...



*In the Name of Allah, the Most Gracious, the Most Merciful*

Islam has five primary obligations, or pillars of faith, that each Muslim must fulfill in his or her lifetime. They are as follows:

Shahadah, profession of faith, is the first pillar of Islam. Muslims bear witness to the oneness of God by reciting the creed "There is no God but God and Muhammad is the Messenger of God." This simple yet profound statement expresses a Muslim's complete acceptance of and total commitment to Islam.

Salah, prayer, is the second pillar. The Islamic faith is based on the belief that individuals have a direct relationship with God. The world's Muslims turn individually and collectively to Makkah, Islam's holiest city, to offer five daily prayers at dawn, noon, mid-afternoon, sunset and evening. In addition, Friday congregational service is also required. Although salah can be performed alone, it is meritorious to perform it with another or with a group. It is permissible to pray at home, at work, or even outdoors; however it is recommended that Muslims perform salah in a mosque.

Zakat, almsgiving, is the third pillar. Social responsibility is considered part of one's service to God; the obligatory act of zakat enshrines this duty. Zakat prescribes payment of fixed proportions of a Muslim's possessions for the welfare of the entire community and in particular for its neediest members. It is equal to 2.5 percent of an individual's total net worth, excluding obligations and family expenses.

Sawm, fasting during the holy month of Ramadan, is the fourth pillar of Islam. Ordained in the Holy Qur'an, the fast is an act of deep personal worship in which Muslims seek a richer perception of God. Fasting is also an exercise in self-control whereby one's sensitivity is heightened to the sufferings of the poor. Ramadan, the month during which the Holy Qur'an was revealed to the Prophet Muhammad, begins with the sighting of the new moon, after which abstention from eating, drinking and other sensual pleasures is obligatory from dawn to sunset. Ramadan is also a joyful month. Muslims break their fast at sunset with a special meal, iftar, perform additional nocturnal worship, tarawih, after evening prayer; and throng the streets in moods that are festive and communal. The end of Ramadan is observed by three days of celebration called Eid Al-Fitr, the feast of the breaking of the fast. Customarily, it is a time for family reunion and the favored holiday for children who receive new clothing and gifts.

Hajj, the pilgrimage to Makkah, is the fifth pillar and the most significant manifestation of Islamic faith and unity in the world. For those Muslims who are physically and financially able to make the journey to Makkah, the Hajj is a once in a lifetime duty that is the peak of their religious life. The Hajj is a remarkable spiritual gathering of over two million Muslims from all over the world to the holy city. In performing the Hajj, a pilgrim follows the order of ritual that the Prophet Muhammad performed during his last pilgrimage.

The five pillars of Islam define the basic identity of Muslims - their faith, beliefs and practices - and bind together a worldwide community of believers into a fellowship of shared values and concerns.

All Arabs are not Muslims. Same way, all Muslims are not Arabs. Allah is the Arabic word for God, which is used throughout the world by all Muslims and by Christian Arabs. Muslims believe in the same God as Christians and Jews believe.

The message of Islam is, “Say, we believe in God and that which was revealed unto us, and that which was revealed unto Abraham and Ishmael and Isaac and Jacob and the tribes, and that which was revealed unto Moses and Jesus, and the prophets from their Lord. We make no distinction between any of them, and unto Him we have surrendered” (The Qur’an, 3:84). Islam can be traced to Adam, the first prophet of Islam. The Qur’an was however revealed in 610 AD to the Prophet Mohammad (peace be on him; pbuh).

All Arabs are not Muslims. Same way, all Muslims are not Arabs. Allah is the Arabic word for God, which is used throughout the world by all Muslims and by Christian Arabs. Muslims believe in the same God as Christians and Jews believe.

Islam is 1st and understanding. Acknowledging yourself and the creator by seeing our personal relationship; which gives us accountability. Accountability yourselves, fellow man, nature all of creation before the kingdom of Allah.

In 2nd, action upon faith becomes belief, after you come to know proof of Allah you now must act upon it. Your actions purify your heart, improve your actions and enhance life for humanity. Thus personal tranquility to one's self. By policing yourself you elevate in this life and the next.

# The Articles of Faith

1. Belief in Allah, the one and only God, the creator of all human beings, the God of Jesus, Moses and Mohammad.
2. Belief in the Prophets and the messengers of Allah - Adam, Noah, Jacob, Isaac, Jesus, Moses, the last Prophet Mohammad, as well as many other prophets.
3. Belief in the books of revelation sent by Allah - the Psalms Torah, Bible, and the Qur'an.
4. Belief in the angels of Allah. The Qur'an was revealed to Mohammad through Angel Gabriel. Other angels include Michael, who was the first to bow down before Adam, as well as the angels that revealed the Bible to Jesus and the Torah to Moses.
5. Belief in the Day of Judgment. Muslims believe in the Day of Judgment, as well as Heaven and Hell. All believers will be rewarded for good deeds and punished for the bad ones.
6. Belief in Allah's foreknowledge. This means the all-knowing nature of God.

# The Pillars of Islam

1. Shahada- the testimony of faith. “I bear witness that there is no God but Allah, and that Mohammad is his last messenger.”
2. Salat- Prayer, which is offered five times a day.
3. Sawm- fasting, which is observed from dawn until dusk during the Islamic month of Ramadan.
4. Zakat- Charity. This requires the annual giving of a fixed amount of personal assets for the benefit of the poor, the incapacitated, and the deprived.
5. Hajj- Pilgrimage to Mecca. All able bodied Muslims should perform pilgrimage at least once in their lifetime. The Hajj is performed at Mecca. According to The Qur’an, the Prophet Abraham is the father of all prophets and his son Ishmael built the Kaaba.

# Shahadah

You must denounce whatever false God's you followed before, prayed to or looked to for guidance, protection or help.

The Shahada, also spelled Šehadet (Arabic: الشهادة aš-šahādah audio (help·info)) (from the verb شهد šahida, "he witnessed"), means "to know and believe without suspicion, as if witnessed"/testification; it is the name of the Islamic creed. This is also called as

"Kalema-tut-Shahadat" or "Kalema". The Shahadah is the Muslim declaration of belief in the oneness of Allahu ta'âlâ and acceptance of Muhammad as God's prophet. The Sunni declaration reads:

لا إله إلا الله محمد رسول الله (lā 'ilāha 'illallāh, Muḥammad rasūlu-llāh) (in Arabic) There is no god but Allah, and Muhammad is his messenger. (in English)

When a Muslim recites this they proclaim:

That Allah is the only God, and that Muhammad is his prophet. One personally accept this as true That they will obey all the commitments of Islam in their life.



The Shahadah is the first of the Five Pillars of Islam. The complete statement of the creed of the Muslim is: "Ash-shadu anna Laa ilaha illa lah. Ash-shadu anna Muhammadar Rasoolulah." (I bear witness that there is none worthy of worship except Allah and I bear witness that Muhammad is His servant and messenger). Every Muslim has been taught that the key to "Jannah" (Paradise) is the statement in Arabic: "Laa illaha illa lah." (There is none worthy of worship except Allah.)

Yet too many Muslims simply rely upon this statement and believe that as long as they have made this statement, nothing will harm them. They think they will be granted Paradise because of this mere verbal statement of the Shahadah.

There is no question that the mere saying of the shahadah: "I bear witness that there is none worthy of worship except Allah and I bear witness that Muhammad is His servant and messenger" is not sufficient for salvation. In fact, the munafiqeen (hypocrites) used to make this statement quite often yet Allah describes them as liars and says that they shall abide in the lowest abyss of the Hell-fire.

True scholars of Islam are quick to tell us that this testimony of faith is our "Muftah ul Jennah" (Key to Paradise). The famous follower Wahb ibn Munabbih was once asked; "Isn't the statement of "La ilaha illa-lah" the key to Paradise?" He answered; "Yes! But every key has ridges. If you come with the key that has the right ridges, the door will open for you. Yet if you do not have the right ridges the door will not open for you."

Think about it. If you try to drive your car with the key to your house will it work? Of course not. So, we see that the statement, like a key, must meet certain conditions in order to work. In fact these conditions are what will determine who will benefit from the statement and who will not benefit from saying it, no matter how many times per day they say it. We must work hard to learn, understand and practice these conditions before we run out time and then it would be too late for our shahadah to help us at all. This article has value only if we use it to look at ourselves and make sure we are really meeting these conditions.

The shahadah has 9 conditions that must be met for the key of Paradise. So you give someone shahadah so you can feel good, so think of counting numbers and bragging rights of the good you do but you only harm. You only aid them into the fire.

The First Condition: Knowledge (Ilm)

The Second Condition: Certainty (Yaqin)

The Third Condition: Acceptance (Qabul)

The Fourth Condition: Submission (Inqiyad)

The Fifth Condition: Truthfulness (Sidq)

The Sixth Condition: Sincerity (Ikhlas)

The Seventh Condition: Love (Mahabbah)

The Eighth Condition: Denial of All Other Deities

The Ninth Condition: Adherence until Death

## 1 KNOWLEDGE: ('ilm)

Except him who bears witness unto the truth knowingly."

(Surah Al-Zukhruf: 86).

So know that there is no God save Allah, and ask forgiveness for your sin."

(Surah Muhammad: 19).

Similarly, the Prophet (peace be upon him) said,

**"Whoever dies knowing that there is no one worthy of worship except Allah shall enter Paradise."** (Recorded in Sahih Muslim).

## 2- Conviction(yaqeen)

"the (true) believers are those only who believe in Allah and His messenger and afterward doubt not, but strive with their wealth and their lives for the cause of Allah. Such are the sincere."

(al-Hujjarat : 15).

They alone seek leave of thee (not to participate in jihad) who believe not in Allah and the Last Day and whose hearts feel doubt, so in their doubt they waver."

(al-Tauba: 45).

Abu Firas reported: The Messenger of Allah, peace and blessings be upon him, said, "Ask me about whatever you wish." A man called out, "O Messenger of Allah, what is Islam?" The Prophet said, **"To perform prayer and give charity."** The man said, "What is faith?" The Prophet said, **"Sincerity."** The man said, **"What is conviction?"** The Prophet said, **"Certainty in the truth of the Resurrection."**

Source: Shu'ab al-Imān 6356

Al-Tabari reported: Abu Darda, may Allah be pleased with him, said, **"Goodness is in peace of mind and evil is in doubt. Leave what makes you doubt for what does not make you doubt."**

Source: Tafsīr al-Ṭabarī 67:15

## 3- ACCEPTANCE (qabool):

"Do you believe in part of the book and reject part of it? And what is the reward of those who do so, except humiliation in the life of this world, and on the Day of Resurrection they will be sent to the most dreadful doom." (al-Baqarah: 85).

#### **4- SUBMISSION and COMPLIANCE (Inqiyad):**

Turn unto Him repentant, and surrender unto Him"  
(al-Zumar: 54).

"Who is better in religion than he who surrenders his purpose to Allah while doing good" (al-Nisa: 125).

"But nay, by your Lord, they will not truly believe until they make you [the Messenger of Allah] judge of what is in dispute between them and find within themselves no dislike of which you decide, and submit with full submission" (al-Nisa: 65)

Actually, Allah has clearly made it a condition of faith that one submits to the command of Allah and His messenger. Allah says,

#### **5-TRUTHFULNESS (as-sidq), as opposed to hypocrisy and dishonesty:**

"And of mankind are some who say, 'We believe in Allah and the Last Day,' when they believe not. They think to beguile Allah and those who believe, and they beguile none save themselves, but they perceive not. In their hearts is a disease, and Allah increases their disease. A painful doom is theirs because they lie" (al-Baqarah: 8-10).

**The Prophet (peace be upon him) said, "No one bears testimony to there being no one worthy of worship save Allah, sincerely from his heart, except that Allah makes the Hell-fire forbidden for him."  
(Recorded by al-Bukhari and Muslim.)**

## **6- SINCERITY (or al-ikhlass):**

"Worship Allah, making religion pure for him"  
(al-Zumar: 2)

"And they are ordained nothing else than to serve Allah, keeping religion pure for Him, as men by nature upright and to establish worship and to pay the poor-due. That is the true religion" (al-Bayinah: 5).

And the Prophet (peace be upon him) added, "Allah has forbidden for the Hell-fire anyone who says, 'There is no one worthy of worship except Allah,' and says so desiring the face [and pleasure] of Allah."  
(Recorded by Muslim).

## **7- LOVE (mahabbah):**

Yet of mankind are some who take unto themselves (objects of worship which they set as) rivals to Allah, loving them with a love like (that which is due to) Allah only. However, those who believe are staunchers in their love of Allah" (al-Baqarah: 165).

And elsewhere Allah says:

"Say: If your fathers, or your sons, or your brethren, or your wives, or your tribe, or the wealth you have acquired, or merchandise for which you fear that there will be no sale, or dwellings you desire are dearer to you than Allah and His Messenger and striving in His way: then wait till Allah brings His command to pass. Allah guides not wrongdoing folk" (al-Tauba: 24).

The Prophet (peace be upon him) said, "**Whoever has three characteristics has tasted the sweetness of faith. [The first of these] is that he loves Allah and His Messenger more than he loves anyone else...**" (Recorded by al-Bukhari and Muslim.).

## **8: DENIAL OF FALSE WORSHIP:**

"And he who rejects false deities and believes in Allah has grasped a firm handhold which will never break" (al-Baqarah: 256).

Similarly, the Messenger of Allah (peace be upon him) said, "No one meets Allah with the testimony that there is none worthy of worship but Allah and I am the Messenger of Allah, and he has no doubt about that statement, except that he will enter Paradise." (Recorded by Muslim).

## **9- ADHERENCE (astaqueem) until death:**

"O believers, observe your duty to Allah with right observance, and die not except as Muslims "O believers, observe your duty to Allah with right observance, and die not except as Muslims [in complete state of surrender, submission, obedience to Allah]" [in complete state of surrender, submission, obedience to Allah]" (al-Imran: 102).



In another hadith, the Prophet (peace be upon him) said, "By the One beside whom there is no other God, one of you does the actions of Paradise until there is just a hand span between him and Paradise and then the book [preordainment] overtakes him and he does the actions of the people of Hell and he enters into it."

(Recorded by al-Bukhari and Muslim.)

Abdullah ibn Amr reported: The Messenger of Allah, peace and blessings be upon him, said, "The rightness in the beginning of this nation was by renouncing the world and attaining conviction. The destruction in the end of it is by miserliness and vain hopes."

Source: al-Zuhd li-Aḥmad ibn Ḥanbal 52

"Indeed it is not such that you can guide whomever you love, but Allah guides whomever He wills; and He well knows the people upon guidance." [Qur'an 28:56]

Dear brothers and sisters, these are the conditions of the shahadah. These are the aspects of the shahadah that each and every one of us should look deep down into our own hearts and ask ourselves:

"Is my shahadah meeting those requirements?"

"Am I saying it sincerely, honestly and out of love for Allah?"

"Am I saying it based on what it really means?"

"Am I denying all other false objects of worship?"

"Is there any part of my shahadah that is weak or missing?"

Likewise stop giving shahada to people before you know well what they worshipped before. After that is established then those God's need to be denounced prior to the intent to embrace Islam. Listen now that you choose for yourself Islam and you submit to Allah's will comes the commands to follow. From now on everything you do is

worship either it is to Allah or a false God. Because you know now and you are responsible for yourself and others.

# Salah

## Muslim prayer

And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive (to Allah). [Quran, 2:45]

Salah ("Muslim prayer", صلاة or : ; pl. ), It is a physical, mental, and spiritual act of worship that is observed five times every day at prescribed times. Salah is the second of the Five Pillars of Islam . It is the belief that Muslims should pray five times each day. Prayer is important as it allows Muslims to communicate with Allah, listen to Allah and follow in the footsteps of the prophets.

Compulsory prayers. The five daily prayers are obligatory on every Muslim who has reached the age of puberty, with the exception of those for whom it may not be possible due to physical or mental disabilities, and those menstruating (hayd) or experiencing postnatal bleeding (nifas).

Recite, [O Muhammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. (Qur'an 29:45)

Who establish prayer and give zakah, and of the Hereafter they are certain [in faith]. Surah Ankabut: (Qur'an 27:3)

The whole purpose of Salat is to be ever conscious of Allah, the Creator, Lord and Sustainer of all things. When we perform Salat we involve our tongue, our heart, our mind and indeed our whole body. In this sense, Salat is indeed, one of the most comprehensive forms of dhikr. It is perhaps for this reason that Allah states in a hadith qudsi: **'Out of all the ways through which My servant gets closer to Me, Salat is the dearest to Me.'** (Bukhari.)

The ability to concentrate in Prayer may be improved by undertaking adequate psychological, mental and physical preparation before the Prayer and by utilising certain techniques whilst performing the Prayer. Below we discuss some of them.

### 1. Psychological and Mental Preparation

The planning of your daily activities should revolve around the five daily Salat. [al-Ma'arij 70: 22-23.] Do not plan everything else and then try to fit Prayer into your busy schedule.

Ensure that you are conversant with all the rules and regulations governing your Prayer. Research in depth the Quranic verses and hadith relating to the virtues of Salat.

Be punctual with your Prayer. [an-Nisa 4:103] Get into the habit of praying at the earliest hour. Do not procrastinate. The Prophet said, 'the deed most loved by Allah is Prayer performed on time.' (Muslim.)

Pray as much of your fard Salat in jama'a or congregation as is possible. [al-Baqara 2: 43.]

Avoid praying in a state in which you are mentally and physically fatigued. [an-Nisa 4: 43]

Rid your mind of all evil thoughts and ideas. [al-Maun 107: 4-6.]

Keep your mind free of worldly worries and engagements.

Plan what ayat / duas you are going to recite.

If you do not understand Arabic learn the meaning of what you recite in your Prayer.

Remind yourself that engaging in Prayer offers you an opportunity to release yourself from the pressures and tensions of this world. The Prophet has said that in Prayer was placed the comfort of his eyes. Therefore cherish the opportunity to remove the shackles and burdens of this world from your shoulders. [al-Baqara 2: 45.]

Use your Prayer to remain focused on your mission in life to bring your entire being to serve only Allah.

Use your Prayer as a source of strength, inspiration and enthusiasm for your life and activities.

## 2. Physical Preparation

Fulfill all your personal needs before you commence your Prayer, for example, thirst, hunger and calls of nature.

Pray in a pure physical state. Perform your wudu with care and perfection. [al-Maida 5: 6.]

Although the whole earth is a masjid or a place of worship, choose a place that is clean.

Pray in an environment free of noise and one where there is no distraction.

Adorn yourself with clean and respectable clothes for Allah has said: O Children of Adam, wear your best clothes at every place of worship. [al-Araf 7:31.]

## 3. Performing Your Prayer

Assess your mental readiness for Prayer before its commencement, during the various postures with its attendant recitations, after each raka and ultimately at the end- Try to make improvements at each stage

Pray with humility both in your mental state and in your physical manner. Pray with hope and awe, asking Allah for His mercy and forgiveness.

Remind yourself continually that you are talking to the most important 'Being' in your life - your Creator and Sustainer. He is in front of you.

You are facing Him and you are involved in a dialogue with Him.

[al-Alaq 96: 19.]

Commence your Prayer by seeking Allah's help and protection from the influences of Shaytan. [an-Nahl 16: 98.]

Lower your gaze while praying and do not allow the physical environment to distract you. Anas related that the Prophet said: 'My dear son, be sure to avoid being distracted during Prayer, for, to become distracted while praying is a disaster.' (Tabarani.)

Use a variety of Quranic verses and duas in your Prayer to achieve greater concentration and awareness.

Adopt a whispering technique in your recitation. This will increase your ability to remain focused on what you are saying. [al-Isra 17:110.]

As you recite the Quran, translate it into your own language so that your attention is held. As you concentrate upon the meaning and implications of the words, insha Allah, all thoughts of worldly ideas will disappear.

On each occasion that you recite the Sifat or attributes of Allah in ruku and sajdah, consider how indebted you are and how grateful you should be to Allah and express your true emotions.

Utilise the occasion of sajda to make additional dua to Allah. The Prophet said: 'A servant is nearest to his Lord when he is in sajda, so increase your supplication when in sajda.' (Muslim.)

Make your Prayer of moderate duration so that you do not become physically and mentally tired but be aware that while in Prayer you must take your time praying.

Give due regard to the proper performance of all the physical postures.

Pray as if it is your last Prayer. The Messenger of God said: 'When you stand up to pray, perform your prayer as if it were your last, do not

say anything you will have to make excuses for tomorrow, and resolve to place no hope in what is in the hands of men.' (Ahmad.)

Performing your prayer in a satisfactory manner should lead to a radical change in the way you lead your daily life. Salat must be as the Quran states: Surely, Salat prevents indecency and evil [al-Ankabut 29: 45.] Your improved and more disciplined life will in turn help the quality of your Prayer to increase even more. The two should feed one another and continuously reinforce each other.

1. Note that there is punishment for a Prayer not performed satisfactorily. It will be a witness against you rather than a witness for you on the Day of Judgment. However, the reward for a Prayer well performed is immeasurable. The Prophet said: 'If a man performs two rakas of Salat without the distraction of any worldly thought, all his previous sins will be forgiven.' (Bukhari.)

2. Note The salat has three grades. Grade of participation which means you avoid a sin of not prayer but it's void of rewards. These must be made up completely. Next is salat that you get participation and the reward of what you recited but the shaitan stole away something from the prayer with distractions. So you pass but don't ace the salat, you have room for improvement. Then we have the masters who have perfected the salat. Perfect wudu, pray with tranquility, focus, love and doesn't show off and gets it. This jewel gets participation of the Salat as well he gets reward for all that he recited as well he gets expiation for all of his sins down to the dirt underneath his fingernails. This is what we strive for and this is the Target and purpose and intention of the Salat.

3. Note The most important aspects of the Salat of the Muslim is his direct communication and contacts conversation and response and answer from the creator of death life Heaven hell in the universe. As you stand and make your first glorification of the Almighty raising your hands and pushing away all of the worldly life the Creator Turns to you personally with full attention responding to you and answering all of

your prayers. Be aware that volume eight asks the Creator for a thing no is also a valid answer. Be aware then also a thing that may be withheld from you in this life may easily be afforded to you in the next.

## Zakat (Charity or Poor Dues)

Now it's time to prove you have come to believe. Time to show that you care for more than just yourself. The concept of money and wealth in Islam is this. What Allah is blessing you with of skill, intelligence and career that becomes financial pleasure for you is only a trust to you. Allah has commanded upon you a portion of it as purity of faith.

Indeed, [prescribed] charitable offerings are only [to be given] to the poor and the indigent, and to those who work on [administering] it, and to those whose hearts are to be reconciled, and to [free] those in bondage, and to the debt-ridden, and for the cause of God, and to the wayfarer. [This is] an obligation from God. And God is all-knowing, all-wise. - Al-Tawbah, 9:60

The Prophet said: Allah permitted not even a prophet to adjudge zakat[-worthiness]. Rather, He Himself ruled on it and permitted it in eight cases. Therefore, if you belong to any of these, I shall most surely give you your right. - Abû Dâ'ûd

1. The poor (al-fuqarâ'), meaning low-income or indigent.
2. The needy (al-masâkîn), meaning someone who is in difficulty.
3. Zakat administrators.
4. Those whose hearts are to be reconciled, meaning new Muslims and friends of the Muslim community, who are prevented from becoming Muslim due to their livelihood.

5. Those in bondage (slaves and captives) bail, ransom, fines and restitution.
6. The debt-ridden. Personal and business
7. In the cause of God. This is the most mistreated by tyrants who change the law of Allah swt in this case.
8. The wayfarer, meaning those who are stranded or traveling with few resources.
- 9.

So how is this accomplished by the messenger of Allah and before righteous Khalifa's who are those in Authority Among Us. Also one the horrific crimes is that sucker is collected in a city in the West and distributed out of the country two friends and Families of particular board members or committees disregarding the rights of the poor and needy in the city or town in which a cicadas collected therefore abrogating the rights of the people I'm changing the laws of Allah. Nothing more than stealing. The Messenger of Allah (peace be upon him) said, «Those who Allah loves the most are the ones who benefit the people the most. And the act that Allah likes the most is to make a Muslim feel happy, remove some difficulties from him, pay off his debt or remove his hunger. Helping a brother [fulfill his needs] is more beloved to me than spending in retreat for one month in this mosque in Madinah»[related by At-Tabarani].

The Zakat is not collected from among the people then spent out indiscriminately or biasly to a particular group or another. Rather zakat is dispersed all together simultaneously to all of the people of those prescribed conditions. In other words the school does not have priority over the poor, the business person does not have priority over the needy, the one in the cause of Allah does not have priority over the poor but they are all equal in this regard of need and all or attended to Justly.



'Ibn Abbas(RAH) narrated that:

the Prophet sent Muadh to Yemen, and said: “You are going to some people among the People of the Book. Call them to bear witness that none has the right to be worshipped but Allah, and that I am the messenger of Allah. If they obey that, then tell them that Allah has enjoined upon them five prayers every day and night. If they obey that, then tell them that Allah has enjoined upon them charity (Zakat) from their wealth, to be taken from the rich and given to their poor. If they obey that, then beware of (taking) the best of their wealth. And beware of the supplication of the oppressed, for there is no barrier between and Allah.”

\*\*\* Zakat is to be paid annually every lunar year, preferably in Ramadan.

\*\*\* Zakat is a fixed percentage (2.5% for cash, gold, and business net worth), (5% for farm products watered artificially), (10% for farm products watered by rain), and (20% for minerals and earth treasures.)

\*\*\* Zakat must be paid to the people who are both trustworthy and knowledgeable in Zakat in the locality where you live and work.

\*\*\* The Zakat cannot be transferred to another location outside the city where someone lives.

\*\*\* Zakat must be spent locally to the 8 categories as specified in the Quran (9:60)

Some people may consider the donations and taxes they pay during the year as part of or substitute for paying zakat. The lack of awareness about the rules governing this obligation, may cause us to fall short of fulfilling its intended purpose. Therefore, the following is not considered payment of zakat, and will require paying again to be considered zakat:

1. Paying donations during the year to the Masjid or other charitable causes. Fund raising or projects is not zakat.

2. Paying taxes to the government. As a write off you could have aid the community instead of paying **Jizya** to the kafr.
3. Sending money to parents and relatives in other cities or overseas. Yes it's your duty but this isn't Zakat.
4. Sending money to relief organizations.

“ It is not righteousness to face East or West, but righteousness is to believe in Allah and the Last Day, the angels, the Book and the Prophets, and to give money for His love to your relatives, orphans, the needy, the traveler, the beggars and to ransom a slave. To establish Salah and pay Zakat, and those who fulfill their promises, and endure with fortitude, hardship and peril, those are true in their faith, and those are the pious.” (Quran 2:177)

Note: anyone who told you these items are Zakat has lied and you who paid have not paid Zakat and Allah swt knows best.

“And in their wealth there is a legal claim for the needy who asked and the deprived.” Therefore, it is not justifiable to send our zakat outside when there are families in need and deprived right here in our community. (Quran 51:19)

Note: I have heard the liars justifying sending out zakat and giving it to schools while denying local Muslims any portion with the statements.

"The west is nor as poor as back home"

"They can get welfare and aid here let them take that"

"Americans are spoiled and lazy and have no need"

"They are just going to abuse it because they don't know how to handle money but for alcohol or drugs"

So let's be clear your Imams in the masjid or board do not set the standard of living in any place. They have no ability over the law of the

land, price of food, utilities, or gasoline. They have no army or power over in the land. They have no right to change the commands of Allah nor the Sunnah. If you follow this attitude and believe in that game you have fallen astray. Because this is recorded by the commands of Allah and practiced by the Rasullah and the four rightly guided with clear records.

Amr ibn Shu'aib reported that the Messenger of Allah, upon whom be peace, appointed Mu'az ibn Jabal to a position in Yemen where he remained until after the death of the Prophet(s). Mu'az came back during the time of 'Umar who reappointed him back to Yemen. Mu'az sent to 'Umar one-third of the zakat collected in Yemen. 'Umar turned it back and said: "I did not appoint you to go there as a tax collector or jizyah collector. I appointed you to collect zakat from the rich and then pay it to the poor." Mu'az replied: "I would not have sent you anything if I had found someone deserving over here."

After that Umar established the following in the local areas with the Zakat which he did not take back. Army, courts, jails, infrastructure and Roads, agriculture and yes schools. Again after all of the eight ordered persons whom Zakat is due have been fulfilled and no longer have any needs. Then the additional items are addressed oh wow adhering true the law of Allah that zakat is collected from the rich of them and redistributed to the poor of them.

Here are the positions of the four Mazahib.

The Shafi'i madhab  
holds that transferring Zakat is not allowed (Not Ja'iz).

Imam Malik madhab  
holds that transferring of Zakat is not allowed (Not Ja'iz).

The Hanbali madhab  
holds transferring of Zakat as not allowed (Not Ja'iz).

The Hanafi madhab  
holds that transferring Zakat is disliked (Makruh).

#### Summary:

Zakat is an obligation like Salah that must be fulfilled by every Muslim who has Nisab of zakat.

For Zakat to be accepted, the Muslim should make the intention (Neyyah),

Calculate what is due properly each year,

Must pay it to the local Muslim leadership of knowledge and good standing to distribute it properly.

May Allah (s.w.t.) accept your Zakat

## **Sawn (Fasting)**

**Şawm, (Arabic: “fasting”) in Islam, any religious fast, but especially the fast of the month of Ramadan during which Muslims abstain from food, drink, intimate relationships and all bad habits which one may have accumulated due to laziness or which cultural or trending practices each day from sunrise (fajr) until sunset (maghrib). The purpose of the**

fast is to practice self-restraint, piety, and generosity. Ṣawm is one of the five Pillars of Islam.

Fasting has been prescribed to all Muslims as a form of religious obligation for overcoming their lust and desires within a reasonable limit so that one can control oneself and prevent becoming a slave to their appetites.

In terms of religious practice it gives Muslims an opportunity to reflect in a spiritual way about their lives and develop a sense of self-discipline. In a practical way it allows Muslims the opportunity to identify with the poor and the needy. Millions of Muslims around the world fast during Ramadan.

During Ramadan, Muslims abstain from eating any food, drinking any liquids, smoking cigarettes, and engaging in any sexual activity, from dawn to sunset. That includes taking medication (even if you swallow a pill dry, without drinking any water).

"O you who believe, fasting is prescribed for you as it was prescribed for those before you, that you may develop God-consciousness." (Quran 2:183).

عن المِقْدَامِ بْنِ مَعْدِي كَرِيبَ -رضي الله عنه- قال: سمعت رسول الله -صلى الله عليه وسلم- يقول: «ما ملأ آدمي وعاء شراً من بطن، بحسب ابن آدم أكلاتٍ يُقِمَنَ صُنْبَهُ، فإن كان لا مَحَالَةَ، فَتُلُتْ لَطْعَامُهُ، وتُلُتْ لَشْرَابِهِ، وتُلُتْ لِنَفْسِهِ.

[صحيح.] - [رواه الترمذي وابن ماجه وأحمد]

**Al-Miqdām ibn Ma'di Karib (may Allah be pleased with him) reported: I heard the Messenger of Allah (may Allah's peace**

and blessings be upon him) say: "The son of Adam does not fill any vessel worse than his stomach. It is enough for the son of Adam to eat a few mouthfuls to straighten his back, but if he must (fill his stomach), then one third for his food, one third for his drink, and one third for his breath."  
Sahih/Authentic. - [Ibn Maajah]

The noble Prophet (may Allah's peace and blessings be upon him) guides us to one of the principles of medicine, which is the precaution that man should take to maintain his health by minimizing the amount of food he consumes. One should eat only the amount sufficient to keep him alive and provide him with strength to carry out his essential tasks. The worst vessel to fill is the stomach due to the innumerable fatal illnesses caused by satiation that appear sooner or later, whether internally or externally. Also, the Messenger of Allah (may Allah's peace and blessings be upon him) said that if one must fill his stomach, then he should let his food fill its one third only, his drink another third, and the remaining third for his breath, so that he would not suffer constriction and harm and feel too lazy to fulfill what Allah has made obligatory on him in terms of his religious and worldly affairs.

## **Hadiths on fasting**

**Abu Huraira related that the Prophet (peace and blessings be upon him) said: "Whoever fasts during Ramadan with faith and seeking his reward from Allah will have his past sins forgiven. Whoever prays during the nights in Ramadan with faith and seeking his reward**

**from Allah will have his past sins forgiven. And he who passes Laylat Al-Qadr in prayer with faith and seeking his reward from Allah will have his past sins forgiven.”**

**(Bukhari, Muslim)**

**Abu Huraira related that the Prophet (peace be upon him) said: “If anyone omits his fast even for one day in Ramadan without a concession or without being ill, then if he were to fast for the rest of his life he could not make up for it.” (Bukhari)**

**Abu Huraira related that the Prophet (peace be upon him) said: Allah the Majestic and Exalted said: “Every deed of man will receive ten to 700 times reward, except Siyam (fasting), for it is for Me and I shall reward it (as I like). There are two occasions of joy for one who fasts: one when he breaks the fast and the other when he will meet his Lord” (Muslim).**

**Abu Huraira related that the Prophet (peace be upon him) said: Many people who fast get nothing from their fast except hunger and thirst, and many people who pray at night get nothing from it except wakefulness (Darimi).**

**Ibn Umar related that the Prophet said: “Do not start fasting unless you see the new moon, and do not end**

**fasting until you see it. If the weather is cloudy then calculate when it should appear.” (Bukhari, Muslim)**

**Anas related that the Prophet said: “Take the suhoor meal, for there is blessing in it.” (Bukhari, Muslim)**

**Salman ibn Amir Dhabhi related that the Prophet said: “Break your fast with dates, or else with water, for it is pure.” (Abu Dawud, Tirmidhi)**

**Aisha related that the Prophet (peace be upon him) was asked whether one should fast when on a journey, and he replied: “Fast if you like, or postpone it if you like.” (Bukhari, Muslim)**

**Abu Huraira related that the Prophet (peace be upon him) said: “If a person does not avoid false talk and false conduct during Siyam, then Allah does not care if he abstains from food and drink.” (Bukhari, Muslim)**

**Abu Huraira related that the Prophet (peace be upon him) said: “If anyone forgets that he is fasting and eats or drinks he should complete his Siyam, for it is Allah who has fed him and given him drink.” (Bukhari, Muslim)**

**Zaid ibn Khalid Johni related that the Prophet (peace be upon him) said: “He who provides for the breaking of the**



**Siyam of another person earns the same merit as the one who was observing Siyam without diminishing in any way the reward of the latter.” (Tirmidhi)**

**Aisha related that the Prophet (peace be upon him) said: “Look for Laylatul-Qadr on an odd-numbered night during the last 10 nights of Ramadan.” (Bukhari).**

**Anas ibn Malik related that the Prophet (peace be upon him) said: “When Lailat Al-Qadr comes, Gabriel descends with a company of angels (may Allah bless them all) who ask for blessings on everyone who is remembering Allah, whether they are sitting or standing.” (Baihaqi)**

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ  
(2:183) Believers! Fasting is enjoined upon you, as it was enjoined upon those before you, that you become God-fearing.

أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۖ وَإِن تُصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

(2:184) Fasting is for a fixed number of days, and if one of you is sick, or if one of you is on a journey, you

will fast the same number of other days later on. For those who are capable of fasting (but still do not fast) there is a redemption: feeding a needy man for each day missed. Whoever voluntarily does more good than is required, will find it better for him;184 and that you should fast is better for you, if you only know.

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

(2:185) During the month of Ramadan the Qur'an was sent down as a guidance to the people with Clear Signs of the true guidance and as the Criterion (between right and wrong). So those of you who live to see that month should fast it, and whoever is sick or on a journey should fast the same number of other days instead. Allah wants ease and not hardship for you so that you may complete the number of days required,186 magnify Allah for what He has guided you to, and give thanks to Him.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

(2:186) (O Muhammad), when My servants ask you about Me, tell them I am quite near; I hear and answer the call of

the caller whenever he calls Me. Let them listen to My call and believe in Me;188 perhaps they will be guided right.

أَجَلٌ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ ط عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتَمُوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا ط كَذَلِكَ يَبَيِّنُ اللَّهُ لِنَاسٍ لَعَلَّهُمْ يَتَّقُونَ

(2:187) It has been made lawful for you to go into your wives during the night of the fast. They are your garment, and you are theirs.190 Allah knows that you used to betray yourselves and He mercifully relented and pardoned you. So you may now associate intimately with your wives and benefit from the enjoyment Allah has made lawful for you,191 and eat and drink192 at night until you can discern the white streak of dawn against the blackness of the night;193 then (give up all that and) complete your fasting until night sets in.

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ط

(97:1) Behold, We revealed this (Qur'an) on the Night of Power.

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ط

(97:2) And what do you know what the Night of Power is?

لَيْلَةُ الْقَدْرِ ۖ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ

(97:3) The Night of Power is better than a thousand months.

تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ

(97:4) The angels along with the Spirit descend in it by the permission of their Lord with all kinds of decrees.

سَلَامٌ هِيَ حَتَّىٰ مَطَلَعِ الْفَجْرِ

(97:5) All peace is that night until the rise of dawn.

## Hajj (Pilgrimage or Gratitude)

*In this case I wish to give you a forgotten parable of significant origin. I pass to you A man who is given a slave girl as a gift from*

*his wife to bare them a child because the wife is barren. Without jealousy nor hatred nor envy this God fearing, God protected family reeps the infinite boundaries and blessings from God. These two women are loyal and obedient to their husband. The man is a vigilant servant of the Lord passing every test of his Lord. The Lord promises the man that all the nations of the world will be under the leadership of him and from his bloodline. Time turns over the lord sets the man out with his 1st born and wife they are set in a valley with nothing but their lord. The man leaves them in the wilderness. From time to time the father visits the Son. As he nears manhood and the lord has another task: a sacrifice which has also been passed. To honor the Lord a House is built to praise and glorify the lord alone. Now the second wife and offspring is remembered with love and respect the honor and dignity restored. Mecca is also a celebration of an incredible wife who withstands the universe and is never forgotten. Now as celebrating the signs of Allah in his house we celebrate the existence of our creator, Allah's messengers and the families as we become fans and followers in belief.*

*Certain conditions have to be fulfilled before Hajj becomes a compulsory duty on mankind.*

*The first condition is that of being a Muslim. Non-Muslims are, first and foremost, obliged to become Muslims after which the daily, monthly, yearly and once in a lifetime duties of Islam successively become requirements. Hajj is a religious duty which must be accompanied by the correct belief in order for it to be accepted by Allah.*

*The second and third conditions are those of sanity and puberty. A Muslim has to have reached puberty and be of sound mind for his or her Hajj to become a duty.*

*Divine rewards and punishments are given as a result of human choice between good and evil. Since a child or an insane person lacks the ability to distinguish between good and evil, no religious duties are required of them. This principle of non-obligation is based on the following Hadith in which the Prophet (was reported to have said: "The pen is raised from (the book of deeds) of three: the sleeper until he awakes, the child until he becomes a young man, and the insane until he regains his sanity."*

*However, those who help such individuals perform Hajj are rewarded for their efforts. When the Prophet (peace be upon him) was asked by a woman about her child making Hajj, he replied that the child could, but the reward would be given to her. Hence the insane individual who made Hajj while in a state of insanity is still required to make Hajj if he regains his sanity. Likewise, children who make Hajj are required to do so again when they grow up. The Prophet (peace be upon him) said, "Any child who makes Hajj then reaches puberty must make another Hajj."*

*The fourth condition is that of ability based on the following Quranic verse:*

*And, pilgrimage to the House is a duty on mankind to Allah for those who can find a way there. (Quran 3:97)*

*Similar statements of the Prophet (peace be upon him) define ability as being sufficient provisions and transportation. Hence, a Muslim has to be economically able to make the trip. If he has to borrow the money to make the journey, Hajj is not compulsory on him. In the case when one's family is left in debt or with insufficient funds, it is recommended that such an individual stay home until he is financially able. Muslims with physical disabilities are also not obliged to make Hajj unless they have the economic ability to pay others to carry them. Therefore, only those who are economically and physically able to perform the rigorous rites of Hajj are obliged to do so.*

*The fifth condition, that of a Mahram, concerns women only and could be included under the condition of ability. Since the Prophet (peace be upon him) forbade women from traveling for a distance requiring more than twenty-four hours unaccompanied by a male relative whom she can not marry (Mahram), women are not obliged to make Hajj unless they have a Mahram to*

*accompany them. Thus, a woman without a Mahram is recommended not to try to make Hajj. However, if the woman has the means and the Mahram, she is obliged to do so. Ayshah asked the Prophet (peace be upon him): "O, Messenger of Allah, are women obligated to make Jihad (holy war)?" he replied, "They must make Jihad in which there is no fighting - Hajj and ◈Umrah."*

*We have rendered the shrine (the Kaaba) a focal point for the people, and a safe sanctuary. You may use Abraham's shrine as a prayer house. We commissioned Abraham and Ismail: "You shall purify My house for those who visit, those who live there, and those who bow and prostrate." (Qur'an 2:125)*

*The knolls of Safa and Marwah are among the rites decreed by GOD. Anyone who observes Hajj or `Umrah commits no error by traversing the distance between them. If one volunteers more righteous works, then GOD is Appreciative, Omniscient. (Qur'an 2:158)*

*They ask you about the phases of the moon! Say, "They provide a timing device for the people, and determine the time of Hajj." It is not righteous to beat around the bush;\* righteousness is attained by upholding the commandments and by being straightforward. You shall observe GOD, that you may succeed. (Qur'an 2:189)*

*You shall observe the complete rites of Hajj and `Umrah for GOD. If you are prevented, you shall send an offering, and do not resume cutting your hair until your offering has reached its destination. If you are ill, or suffering a head injury (and you must cut your hair), you shall expiate by fasting, or giving to charity, or some other form of worship. During the normal Hajj, if you break the state of Ihram (sanctity) between `Umrah and Hajj, you shall expiate by offering an animal sacrifice. If you cannot afford it, you shall fast three days during Hajj and seven when you return home - this completes ten - provided you do not live at*

*the Sacred Masjid. You shall observe GOD, and know that GOD is strict in enforcing retribution. ( Qur'an 2:196)*

During Hajj, pilgrims join processions of millions of people, who simultaneously converge on Mecca for the week of the Hajj, and perform a series of rituals: each person walks counterclockwise seven times around the Kaaba

Ihram. Ihram relates to the state of purity and equality before God (Allah) which Muslims enter before going on Hajj. ...

Ka'bah. On the first day of the Hajj, pilgrims walk around the Ka'bah seven times in an anti-clockwise direction while repeating prayers. ...

Safa and Marwah. ...

Mina. ...

Muzdalifah. ...

Eid ul-Adha



## 7 Easy Steps of Hajj Every Pilgrim Need to Go Through

Step#1- Circulating the Kaaba Seven Times. ...

Step#2 – Pray All Day on Mount Arafat. ...

Step#3 – Stay Overnight in Muzdalifah. ...

Step #4- Stoning of the Devil. ...

Step#5 – Run 7 Times between Al-Safa and Al-Marwa. ...

Step#6 –Perform Stoning of the Devil Up to Three Days in Mina.

Step#7 Perform Farewell Tawaaf in Counter-ClockWise Direction

In Islam culture, the sacred months or inviolable months are four months of the Arab calendar (Dhul-Qa'dah, Dhu'l-Hijjah, Muharram and Rajab). Fighting is forbidden during these months except in response to aggression.

There are three different types of Hajj namely:

Hajj-ul-Ifrad.

Hajj-ul-Qiran.

Hajj-ul-Tamattu.

## **What is Hajj-ul-Ifrad?**

It is the simplest form of Hajj. A pilgrim enters into the state of Ihram with the intention of performing Hajj only before passing through the Meeqat (place for assuming ihram). The pilgrim does not combine Hajj with Umrah and makes sure not to perform umrah in the months of Hajj. The person performing Hajj-ul-Ifrad is called Mufrid.

## **What is Hajj-ul-Qiran?**

During this kind of Hajj, a pilgrim who performs Hajj-ul-Qiran combines Hajj and Umrah. He assumes Ihram with the intention to accomplish both. The pilgrim who performs this kind of Hajj is called a Qarin.

Qarin wears Ihram first for Umrah and then for Hajj making his intentions for Hajj just before performing Tawaf for Hajj. The obligations on one performing Hajj-ul-Qiran are the same as the one performing Ifrad, except that the former must slaughter whereas the latter is not obligated to do so.

## **What is Hajj-ul-Tamattu?**

In this type of Hajj, a pilgrim assumes Ihram for only Umrah during the months of Hajj. After reaching Makkah, he performs Tawaf and Saa'ee for Umrah. He then performs Qasr i.e. shaves or clips his hair. On the day of eighth of Dhul-Hijjah, he puts on his Ihram for Hajj and performs the rites and duties of Hajj. The person who performs this kind of Hajj is called a Mutamatti.

All the forms of Hajj are rewarded but the most recommended form of Hajj by Prophet Muhammad (pbuh) is Hajj-ul-Tamattu and he encouraged his followers to perform it. Even if a pilgrim forms niyyah to perform Qiran or Ifraad he is allowed to change it to perform Tamattu.

It is considered the best time to perform Umrah and whoever performs it during the holy month of Ramadan gets the reward equal to a Hajj. However, it should be noted that performing Umrah in Ramadan does not discharge a person from the obligations of Hajj.

Al-Bukhaari (1782) and Muslim (1256) narrated that Ibn ‘Abbaas said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said to a woman from among the Ansaar – Ibn ‘Abbaas mentioned her name but I forgot it – “What kept you from performing Hajj with us?” She said: We only have two camels and the father of her son and her son had gone for Hajj on one camel, and he left us the other camel so that we could carry water on it. He said: **“When Ramadan comes, go for ‘Umrah, for ‘Umrah in (that month) is equivalent to Hajj.”**

The view of the scholars of the four madhhabs and others, that the virtue mentioned in this hadith is general in meaning and applies to everyone who does ‘umrah in the month of Ramadan. ‘Umrah at that time is equivalent to Hajj for all people, not just for a few people or in certain circumstances.

And put your trust in Allah if you are believers indeed  
(Qur'an 5: 23)

“Allah [Alone] is Sufficient for us, and He is the Best Disposer of affairs [for us].” So they returned with Grace and Bounty from Allah. No harm touched them; and they followed the good Pleasure of Allah. And Allah is the Owner of Great Bounty.)(Qur'an 3: 173-74)

(And they think deeply about the creation of the heavens and the earth, [saying]: ‘Our Lord! You have not created (all) this without purpose, glory to you! (Qur'an 3: 191)

أَمْ مَنْ هُوَ قَانِتٌ أَنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي  
الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

(39:9) Is such a person (preferable or he) who is obedient, and prostrates himself in the watches of the night, stands (in Prayer), is fearful of the Hereafter, and looks forward to the mercy of His Lord? Ask them: “Are those who know equal to those who do not know?”<sup>28</sup> Only those endowed with understanding take heed.

## Accounts of Deeds

Sahih Muslim

### Chapter 54 : WOULD (PEOPLE) BE HELD RESPONSIBLE FOR THE DEEDS COMMITTED DURING THE STATE OF IGNORANCE?

Book 1, Number 0217:

It is narrated on the authority of Abdullah b. Mas'ud that some people said to the Messenger of Allah (may peace be upon him): Messenger of Allah, would we be held responsible for our deeds committed in the state of ignorance (before embracing Islam)? Upon his he (the Holy Prophet) remarked: He who amongst you performed good deeds in Islam , He would not be held responsible for them (misdeeds which he committed in ignorance) and he who committed evil (even after embracing Islam) would be held responsible or his misdeeds that he committed in the state of ignorance as well as in that of Islam.

Book 1, Number 0218:

It is narrated on the authority of Abdullah b. Mas'ud: We once said: Messenger of Allah, would we be held responsible for our deeds committed in the state of ignorance? He (the Holy Prophet) observed: He who did good deeds in Islam would not be held responsible for what he did in the state of ignorance, but he who committed evil (after having come within the fold of Islam) would be held responsible for his previous and later deeds.

Book 1, Number 0219:

This hadith has been transmitted by Minjab b. al-Harith Tamimi with the same chain of transmitters.

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