

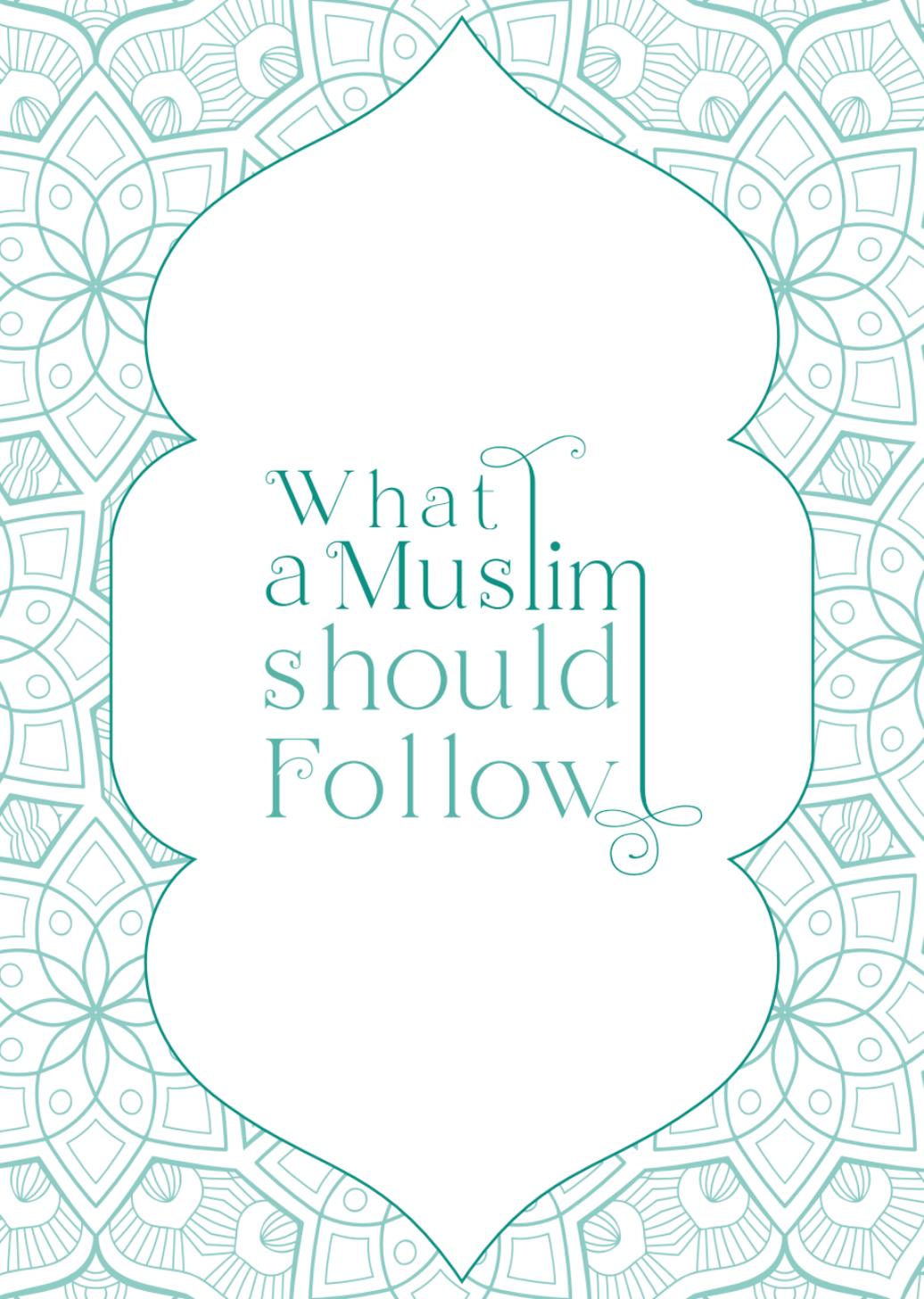
# What a Muslim should Follow

Authored by  
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The wisdom of a group of scholars.

English

إنجليزي



What  
a Muslim  
should  
Follow



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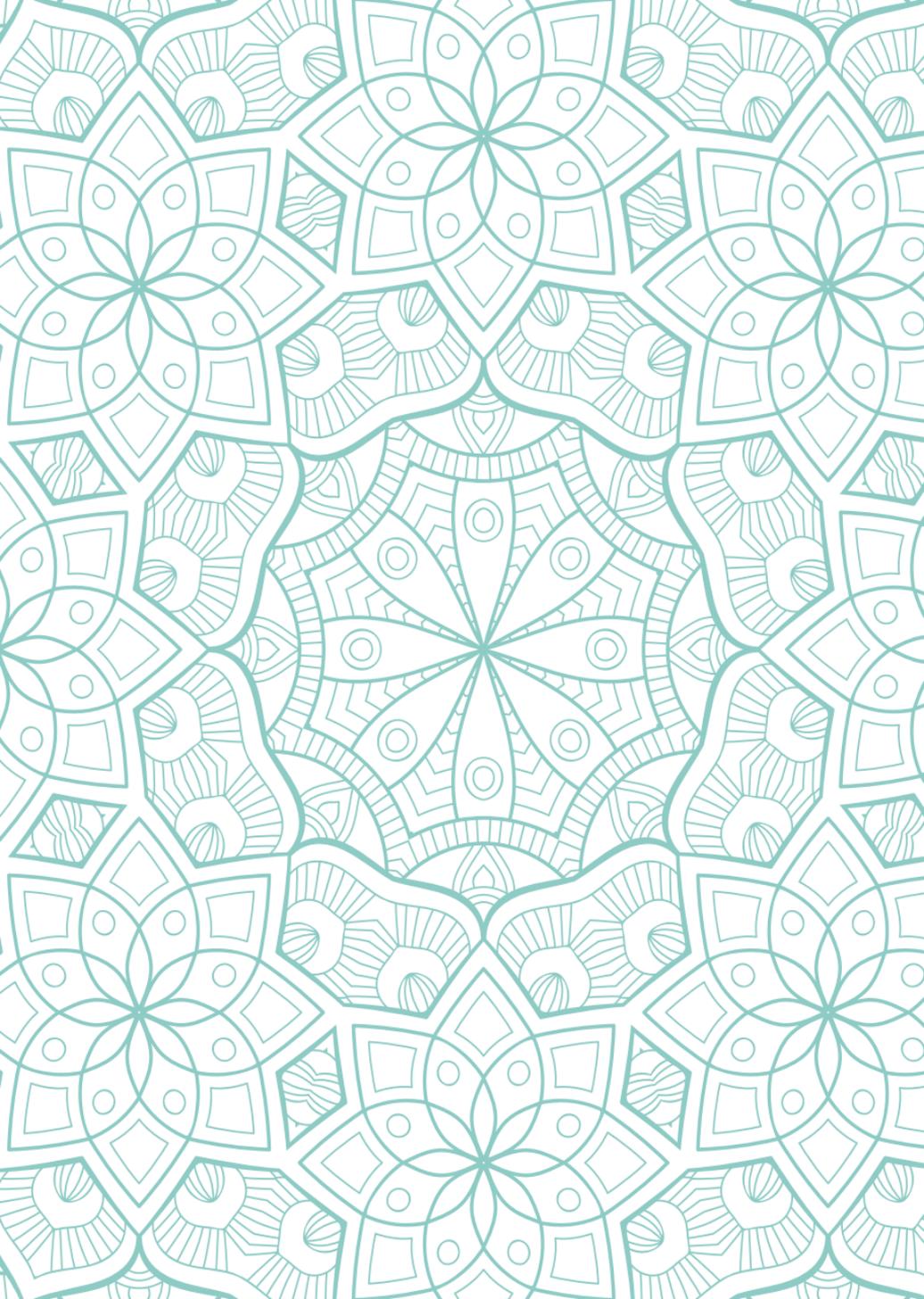
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In the Name of Allah,  
the Most Gracious, the  
Most Merciful





## **Preface**

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

Praise be to Allah, Prayers (salawat) and peace be (salam) upon the most honorable of the prophets and messengers ﷺ.

and yet.

This is a short book entitled: “What a Muslim shouldn’t be ignorant of”, which is well written in a scientific way. It includes an illustration and explanation of The Pillars of Islam with a brief explanation to achieve its goal. The explanation might be brief, short or long where necessary for the benefit of everyone.

This book is written to make it easier for common people to know what they need from religion to memorize, understand and act accordingly so they will not be ignorant.

The author was keen to make it a profound book away from the jurisprudence disagreements and scientists’ steady efforts, so he made it easier to explain according to circumstances and country, so it can be a

reference for those who want to explain it during their travels and stay.

The author – May Allah reward him for the good-printed and published this book as an endowment (waqf) for every Muslim wants it, without any increase, decrease, or amendment to the content of the book. Hence, he allowed us in Taqat Educational Consulting to take care of the book, translate, publish, and print it.

We ask Allah -the Great and Almighty- in His Most Beautiful Names and Attributes that this book be a charity, and benefits the author in his life and after death and benefits those who read, publish, or help to publish it, He Almighty is the Guardian and the Omnipotent. Allah prayers and peace be upon our prophet Mohammad, his family, and his companions. ﷺ, and those who followed him in goodness until the Day of Judgment.

**Dr. Abdullah bin Mohammed Al-Ghamdi**

Director of Taqat Educational Consulting – Jeddah.





## Introduction

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

All the praise and thanks be to Allah, prayers (salawat) and peace (salam) be upon the Prophet, his companions and who followed him ﷺ.

Yet this is a short book for what every Muslim should learn about the Pillars of Faith (Eman) and Islam, including what is mentioned in Qur'an and the true Sunnah written in clear language and inclusive phrases. Hence, I ask Allah Almighty to accept it and let people benefit from it.





## First: Faith

**Faith** is believing and acknowledging Allah Almighty, what was reported about Him, and acting accordingly.

**This includes** the belief within the heart, speech by the tongue, and actions of the human body parts.

### Pillars of Faith:

Faith includes six pillars: belief in Allah Almighty, His angels, His books, His messengers, and the Day of Judgment, and to believe in destiny, whether good or bad.

#### /// The first pillar: belief in Allah Almighty

- Is to believe in the existence of Allah, who cannot be seen and comprehended by the created. The evidence of His existence is conclusive innate, agreed upon by wise people, and those who do not believe in Him acknowledge His existence within their hearts because every creature has a creator who is knowing and omnipotent .
- And to believe that Allah Almighty is the Lord and the creator of everything. He Who manages the universe, determines things, divides the sustenance, and if He intends to do something, He just says: “Be”, and it is. .
- The Muslim believes that Allah Almighty has the attributes of perfection, greatness and highness, nothing like Him. His being cannot be thought of or described except in what He describes Himself in Qur’an or in what his prophet (PBUH) describes Him in Sunnah.
- The Muslim believes that Allah is worthy of worship with no

partner such as an angel, a prophet, or a guardian, whether it is a heartfelt worship, such as: trust, fear, hopefulness and affection, a verbal worship, such as: remembrance, dua'a (prayer) and making a vow, or worship by deeds, such as: prayer, hajj and sacrifice.

### /// The second pillar: belief in the existence of Angels

- It is to believe that they are Allah's creatures who never disobey His orders and do what they are asked to do.
- They are created from light; they are not females, having great characteristics and Allah is the only one who can count them.
- They have jobs assigned to them, for example Jibril's job is revelation, Michael is entrusted with rain, Israfil is entrusted with blowing the horn, Malik is the keeper of the Hellfire, and there is the keeper of Heaven, the angel of death, Munkar and Nakir, who ask those in their graves, keepers writers, angels bearing the throne, angels dedicated to worship since Allah created them, and angels who fought with the prophet -PBUH- in his battles and some angels were seen in the night journey (the Isra') and ascension to heavens (the Mi'raj).

### /// The third pillar: belief in the books of Allah

- It is to believe that Allah Almighty sent His books to His prophets to make an argument against his creatures after He had created them upright on instinct but the devil (Shaitan) seduced them. These books have been sent to remind, educate, and straighten those creatures.
- Of these books, Sheets (Suhuf) of Ibrahim, Torah of Musa,

The Psalms (Zaboor) of David (Daud), The Bible of Isaa, and the great Qur'an which was the last book revealed to Prophet Mohammad -PBUH-.

- Qur'an is the speech of Allah, it is revealed in the language of the Arabs, cancelling all the previous books. It is dominant over them confirming their revelation and clarifying all the distortion that occurred to them. Qur'an is preserved until the Day of Judgment, and Allah challenged His creatures to come with a similar one or part of it.

### /// The fourth pillar: belief in Allah's messengers

- It is to believe that Allah Almighty has chosen prophets out of people to show guidance, to worship Him and to make His argumentation. Also, He has favored some prophets over others. They are impeccable in what they report about Allah and have miracles that support their message.
- All the prophets believe one another in the origin of their messages of monotheism (the oneness of Allah) and worship, although some of their laws differ.
- The best of the prophets are the resolute ones (Ulul-'Azm), and they are: Noah, Abraham, Musa, Isaa and Mohammad - PBU all of them-.
- Isaa -peace be upon him- is Allah's worshiper and prophet. He is Allah's Word which He bestowed on Maryam, raised him to heaven and he will be descended when the Day of Judgment approaches
- Every nation has its own prophet with an old or a new law. The last prophet is Mohammad - PBUH- whom previous prophets talked about, and indisputable evidence showed the sincerity and truthfulness of his message.
- Believing in Allah's prophet is to know him. He is Mohammad

ibn Abdullah ibn Abdul-Muttalib Alhashimi Alqurashi, he was born in Mecca on Monday in the Elephant year. He was an orphan as his father died and did not see him, then his mother died when he was a child. He was raised by his grandfather, then by his uncle Abu Talib.

- Prophet Mohammad worked as a shepherd, then he worked in commerce. He was known for his honesty and sincerity, then he married Khadija when he was 25 years old.
- The revelation occurred in a cave on Mount Hira when he was 40 years old, and then he called people to worship Allah Almighty alone., Khadija was the first woman who believed in him, Abu Baker was the first man who believed in him and Ali ibn Abi Talib was the first boy as well -may Allah be pleased with them all.
- He sacrificed himself to Allah, and to call people to believe in Him. He was tested in himself, and Allah Almighty supported him with miracles. Moreover, he was taken to al-Masjid al-Aqşa then into the higher heavens and he saw the major signs of Allah.
- Afterwards, prophet Mohammad immigrated to Medina and built Quba' Mosque then Al-masjid An-nabawi., He gathered the companions around him and started his jihad in the name of Allah Almighty with the battle of Badr in (2 AH) which ended with the victory of Muslims. Followed by the battle of Uhud (3 AH) when the companions suffered because some of them disobeyed the prophet's orders. later, the Ditch battle in (5 AH) and Bani Almustaleq battle during which the incident of slander occurred in (6 AH). It is when the hypocrites talked about the honor of Aishah - may Allah be pleased with her -, but Allah declared her innocence from above the Seven Heavens. Then, Banu Qurayza Battle occurred, Hudaibia Agreement, the Pledge of Ridwan in (6 AH), Battle of Khaibar

in (7 AH) and the Battle of Mo'ta in (8 AH). afterwards, the Conquest of Mecca occurred and that was in Ramadan, (8 AH) when truth had come out and falsehood perished. In the same year the Battle of Honayn occurred and in (9 AH) was the battle of Tabouk. Later, delegations started to come one after another to the prophet - PBUH-and tribes entered Allah's religion in crowds.

- The last event among these great ones was the Farwell Hajj in (10 AH) and after 3 months prophet Mohammad - PBUH-passed away after he handed back the trust and delivered the message. His law and sunnah are still existing among his nation until the Day of Judgment, who follows it will enter Jannah (paradise) and who denies it will go to Fire (hell).

### /// The fifth pillar: belief in the Day of Judgment

It is to believe in everything after death and that Allah Almighty gathers all the creatures on the Day of Judgment. This pillar includes:

- To believe in its introductions such as: death signs and agony, the soul leaves one's body and goes to heaven, in addition to what happens in the grave and the questions of the two Angels about: one's lord, one's religion and one's prophet, then the after pleasure or torture in the grave until the Day of Judgment.
- To believe in the minor signs of the Day of Judgment such as: the occurrence of seditions and situations change, in addition to the major signs such as: epics, the exit of the Antichrist (ad-Dajjal) and the she-camel., Isaa -peace be upon him- will be descended and the sun will rise from the west.
- To believe in the first blow of the horn and all in the heavens

and on the earth will fall dead except whom Allah wills. Then a second blow occurs, people will resurrect, and they (all) will be gathered to Allah.

- To believe in the great stand for 50 thousand years, the sun will come so close to people's heads and they will be submerged in perspiration according to their deeds.
- To believe in the great intercession (Shafa'ah) of the prophet Mohammad - PBUH- with Allah to judge between the creatures then the rest of the intercessions to enter Jannah, mitigate the torture, to come out of fire etc.
- To believe in the prophets' basins where their nations drink from, including prophet Mohammad's – PBUH- basin and whoever drinks from it, will never be thirsty.
- To believe in the reckoning over deeds, publishing records and setting the scales. Those whose scales are heavy (with good deeds), they will win, but those whose scales are light, they will lose. Then people will cross the straightway (As-Sirat) according to their deeds, those who have good deeds will cross the straight to the paradise and those who do not will fall into hell.
- To believe in Jannah and its endless pleasures. Among its greatest pleasures is to see Allah's Most Noble face and to have His satisfaction.
- To believe in fire and hell where disbelievers stay for eternity while disobedient believers will face punishment if Allah's wish and leave it after that.
- To believe in going to heaven by Allah's mercy and grace and going to hell by Allah's wisdom and justice.

## /// The sixth pillar: belief in destiny

To believe that everything happens in the universe is by Allah's knowledge, discretion, will and creation. Nothing happens except what He wants it to, and destiny includes four levels:

**The first level :** knowledge: to believe that Allah Almighty knows everything, always and forever in detail.

**The second level :** Writing: to believe that Allah Almighty wrote the destinies for everything in the Divine-protected Tablet fifty thousand years before creating heavens and earth.

**The third level:** The will: to believe that everything happens by Allah's Almighty will.

**The fourth level:** Creation: to believe that Allah Almighty created everything.

Every human being has a will and the ability to choose his actions after Allah Almighty had guided him into and clarified the two paths . Nevertheless, he never deviates away from what Allah Almighty taught and ordained for him. Hence, he surrenders to Allah Almighty destiny, accepts it, and does not invoke destiny for sin.

### ❁ Invalidators of faith :

- The major disbelief which means to make a peer to Allah in His qualities, worthiness of worship and how He acts in the universe.
- To assign a mediator between Allah and His creatures to call for help, worship and offer him sacrifices.
- To make fun of or insult any of Allah's symbols in speech or deeds.
- Practicing magic and devout to Jinn, fortunetelling and claiming the knowledge of the unseen.

- To hate something of what Allah Almighty descended or to hate His law.
- To turn away from religion, disobeying it and denying something of its fixed matters.
- To favor a law other than Allah's Almighty, and to believe that it is not valid.
- To believe that guardians can deviate from the prophet's (PBUH) law
- To take disbelievers as friends, love their disbelief and support them against Islam.

### Increasing Faith

**Faith is increased by obedience and decreased by doing sins. Reasons of its strength include:**

1. Lots of supplications to steadfast faith.
2. To recite, understand and follow Qur'an.
3. Seeking knowledge and listening to remembrance and preaching.
4. Choosing a good and advising company.
5. Maintaining congregational prayers and always going to -masjid.
6. To practice supererogatory forms of worship.
7. Keeping repentance, asking for forgiveness and keeping the remembrance of Allah.
8. Visiting sick people and going to funerals.
9. Visiting graves and remembering death.
10. Avoiding major sins which include:
  - The minor disbelief such as: pretension, amulets, pessimism, swear by other than Allah, etc.
  - Disobedience of parents and severing blood ties.

- Committing suicide, or to kill Muslims with no sins, entrusted or people of covenants.
- Adultery and various kinds of immoralities.
- Drinking alcohol, taking drugs and all wicked deeds.
- Eating what is forbidden such as dead animals, blood, swine flesh, animals that are slaughtered for the sake other than Allah, impurities , everything that harm humans, etc.
- Usury which means differentiation between the types of usury, payment delay or to increase loans etc.
- Taking money illegally, such as stealing, embezzlement, cheating or by force.
- Gambling, bribery, and forbidden sales.
- Injustice and prostitution of all kinds, by speech or deed.
- Slandering innocent people, inventing lies against them and challenging for lineages
- Gossiping, backbiting, cursing, or wailing over a dead person.
- Lying, betrayal, falsehood, and disastrous oath.
- Arrogance, reminder of generosity, hate, envy, and mistrust.
- To talk badly about, decry or hate some of the companions.
- Creating beliefs or worships contradicting sunnah and not to rule by Allah's law.
- Leaving the community of Muslims, their guardians, and disunity in religion.





## Second: Islam

- It means: the submission to Allah Almighty in monotheism, obedience to Allah and refraining from polytheism and what is related to it.
- It is the eternal religion of Allah Almighty which He accepted for people, and it has two pillars:
  - **General** : it means to worship Allah Almighty with no one other than Him and it is the religion of all the prophets.
  - **Specific** : to worship by the laws of -Qur'an which prophet Mohammad - PBUH- came with, and it nullifies what has descended before it.

### Islam Pillars :

There are five pillars,: The two declarations , salat (prayer), zakat (giving), sawm (fasting the month of Ramadan) and hajj (pilgrimage to Mecca).

#### /// The first pillar: the two declarations :

The declaration that there is no god but Allah, and it means that Allah Almighty alone is the true worshiped and everyone else is false. There are seven conditions for the word of monotheism:

1. Acknowledging its meaning negatively and affirmatively.
2. To be certain of it, which is the opposite of doubt.
3. To be honest when saying it which is the opposite of hypocrisy.
4. Devotion which is the opposite of polytheism.
5. Accepting it which is the opposite of leaving a part of it.
6. Compliance with its rights which is the opposite of neglecting it.

7. Loving it which is the opposite of hating some of its requirements.

And that Mohammad is the Messenger of Allah, and it means that: the prophet Mohammad – PBUH- is the last of the prophets and he is the one to follow in this law. We should obey him in what he orders, avoid what he has forbidden and believe everything he says.

## /// The second pillar: prayer (salat)

- **One of its conditions is purity:**
  - To be purified from minor impurity by wudu (ablution), from major impurity by major ablution, and from impurities by removing them.
  - The minor impurity is what necessitates wudu, and it is called wudu invalidators, including the following:
    1. Urination, defecation, and flatulence.
    2. Spermatorrhea discharge: it is what comes out from the human body during sexual intercourse, in addition to what comes out after urination.
    3. Touching the private parts with lust and without any barrier.
    4. Deep sleep leaving one unconscious.
    5. The absence of mind due to drinking alcohol or fainting.
    6. Eating camel meat and this is for those who follow Al-Hanbali school.

- As for the major ritual impurity: it is what necessitates major ablution and includes the following:
  1. Intercourse even if there isn't any spermatorrhea discharge.
  2. Spermatorrhea discharge while waking or sleeping.
  3. Menstruation and postpartum.
  4. When a disbeliever converts into Islam.
- Impurities include the following:
  1. Urination and defecation of humans and all inedible animals. As for the edible animals, they are pure.
  2. Spermatorrhea discharge and what comes out after urination.
  3. Spilt blood.
  4. Menstruation and postpartum blood.
  5. Dogs and lions' saliva.
  6. Flesh of swine and what is inedible of animals such as donkeys and lions.
  7. Carrion except for sea food, locusts, and bugs such as flies, bees, and ants.
- One who prays should clean his body, clothes, and the place of prayer out of these impurities. Also, he should wash out after urination and defecation but not flatulence. Moreover, bad smells in clothes or breath should be removed even if one is praying alone for what hurts humans, hurts the angels.
- Touching without knowing that impurities are there, does not invalidate wudu.
- If he knows about the impurity while praying, he should

remove it if he can and continue his prayers

### **Wudu description:**

1. Begin by stating al-niyah (intention) to perform wudu in the heart.
2. It is preferable to use the miswak before wudu, then to say: Bismillah (in the name of Allah).
3. Wash the hands up to the wrists thoroughly three times.
4. Take some water in your hand and rinse the mouth and the nose together. Wash the mouth and inhale three times.
5. Wash the face three times, from ear to ear and from the hairline to the chin. It is of sunnah for men to wash the hair of their beards.
6. Wash the arms and hands from the fingertips up to the elbows three times, start with the right hand then the left one.
7. Wipe the head starting with the hands at the front of the head, bringing them to the back of the head and then back to the front again.
8. Wipe the ears by putting the index fingers in the ears and wiping the back with the thumbs.
9. Wash the feet three times up to the ankles and wipe in between the toes, start with the right foot then the left one.
10. Finish wudu saying (there is no God but Allah, and Mohammad is the Prophet of Allah. Oh Allah! Include me among those who repent and those who keep themselves pure).
11. It is also allowed to wipe the head turban (Amamh), and it is not allowed to awash more than three times or waste in water.

## ✿ Description of major ablution:

Deux façons pour faire ses ablutions majeures (ghusl) :

- a. Obligatory, where major ablution is not valid without doing it: state al-niyyah of major ablution in the heart, then rinse the water on the whole body by pouring it or by immersing in a tub, river, sea, etc.
- b. Desired as a whole, which is as follow:
  1. state al-niyyah in the heart not speech by the tongue and say Bismillah.
  2. Wash the private area with the left hand.
  3. Do a full wudu and one can postpone washing the feet till the end.
  4. Wash the right part of the body then the left part.
  5. Wash the rest of your body by pouring water over the head then the body three times.
  6. Women wash out of menstruation and postpartum as mentioned above, but it is preferable to untie her hair unlike in janabah (ritual impurity).

## ✿ Tayammum

Tayammum is using sand with the purpose of purification instead of doing wudu or major ablution.

**Tayammum is allowed when:**

1. there is no water.
2. One is not able to use water due to sickness, or the need for water or it is too cold that it can cause harm.

### ✿ **Tayammum description:**

1. State al-niyah in the heart.
2. Hit the ground or anything that is attached to it like walls.
3. Rub the face and back of the hands..

He who is not able to do wudu or tayammum and does not find anyone to purify him and is afraid that the time of prayer will end: can pray with that status for necessity.

### ✿ **Wiping over the boots**

- Boots are what are worn in the feet, made of leather, etc. and they include shoes and what is similar to them.
- He who wears them: wipe the top not the bottom of them.
- There are four conditions to wipe the boots::
  1. To wear them in purity.
  2. The boots or socks are pure, otherwise it is not allowed to wipe over them.
  3. Wiping is allowed in the minor ritual impurity not in janabah or what necessitates major ablution.
  4. Wiping should be in the time allowed by law and that is one day and a night for the resident, i.e. (24 hours), and 3 days and nights for the traveler. i.e. (72 hours) from the first wipe.

If time ended: one can pray whatever he wants if he is pure, as the end of the time does not invalidate wudu, but it invalidates wiping.

## ✿ The prayer description

1. If you want to pray, turn with all your body in the direction of Kaaba wherever you are.
2. There are excuses that allow Muslims to pray in another direction other than qiblah, they are:
  - Supererogatory prayers while traveling in an airplane, a car, or a ship, etc. It is desirable – if possible- to face qiblah when saying takbirah of ihram (the opening takbir), then take the normal direction wherever it goes.
  - The obligatory prayer over the airplane, a car, or a ship, etc, if facing qiblah is impossible and the time of the prayer is about to end.
  - The prayer of fear during battles.
  - Disabled like a sick person or one who is in a place and does not know the direction of qiblah.
3. If one prays in a different direction other than qiblah after diligence and investigation: the prayer is considered to be valid and there is no necessity to re-pray it. However, if he knows the direction while praying, he should adjust his direction and the first part of the prayer is considered to be valid.
4. One should pray standing, however in some cases one can sit down while praying such as:
  - The sick person who cannot stand, can pray while sitting, if possible. If not, then one can pray on his side and sujood should be lower than ruku, it is not allowed to do sujood on a pillow or something similar.
  - As for the fear prayer and in severe battles, one can

pray while riding.

- If it is not possible to stand in an airplane, a ship, etc. and one is afraid that the time of the prayer will be over.
  - The person who is praying supererogatory can pray while riding or sitting whatever he wants with no excuse.
5. If a person is praying while sitting, he should cross the legs or sit like when he sits in prayer or any pose he can do.
  6. A person can pray bare foot and can pray while wearing boots if they are pure.
  7. One should pray towards something that has a height more than one hand's span such as a pole, a wall, a stick, or anyone in front of him; with a distance of three arms, and one footpath should be between them and his sujood area, that is almost one hand's span.
  8. It is absolutely forbidden to pray towards or above graves, or in masjids which were built over graves whether the graves were for prophets or others.
  9. It is forbidden to pass in front of the person who is praying whether this is in the Holy Masjid in Mecca or any other masjid unless it is necessary.
  10. It is forbidden for the person who is praying towards something that have a height to allow anyone to pass in front of him.
  11. Then, one says al-niyah for the prayer he wants to pray in the heart not in speech by the tongue as it is not mentioned in the sunnah.
  12. One starts the prayer by saying Takbeer (Allahu Akbar [Allah is the greatest]) and does not raise his voice during takbir in the secret prayers unless he is the imam (the

prayer leader). However, al-ma'mum does not say al-takbir until the imam finishes al-takbir.

13. One raises his hands with, before or after al-takbir, spreads his fingers and directs his palms towards al-qiblah. Also, he puts his palms in the same level with his shoulders and sometimes raises them to align the tip of his ears.
14. Then one puts his right hand over the left hand on his chest or the forearm over the forearm, or hold his left hand with the right hand. It is forbidden to put his right hand on his waist.
15. One should be submissive in prayer and avoid everything that might distract him such as decorations and drawings. Moreover, one should not pray in the presence of food he desires or if he needs to go to the bathroom.
16. While standing, one should look at the sujood area and does not look left or right. Also, one should not raise his eyes into the sky or make a lot of unnecessary movements.
17. One starts by reciting some of the opening dua'a from prophet Mohammad - (PBUH)-, such as:
18. "Glory and praise be to You, O Allah. Blessed be Your name and exalted be Your majesty, there is none worthy of worship except You".
19. Then, one seeks refuge with Allah, and says secretly: "I seek refuge with Allah from the cursed Satan", or anything similar.
20. Then one says "In the name of Allah the Most Gracious, the Most Merciful", and recites surat Al-Fatihah in every raka'ah (an individual unit of salaah).
21. According to sunnah, Al-Fatihah should be divided into ayahs "verses" i.e., one should stop at the beginning of every ayah saying: "In the name of Allah the Most Gracious, the Most Merciful", then stops, then says: "Praise be to

Allah” then stops and so on until the end of the surah.

22. If a person cannot read as in the case of those who converted recently into Islam, or it was difficult for them as they do not know Arabic, it is allowed to recite “Glorified is Allah, The praise is for Allah, There is none worthy of worship but Allah, Allah is the Greatest, and there is no power and no might except by Allah”. However, one should do his best to learn it.
23. Al-ma'mum recites it after the imam in secret prayers, and in audible prayers when the imam is silent.
24. It is of sunnah to recite after Al-Fatihah another surah, or a number of ayahs in the first two raka'ahs and sometimes in the last two raka'ahs as well.
25. It is of sunnah to elongate the reciting in the first raka'ah more than the second one and the reciting in the last two raka'ahs should be shorter than the first as much as a half.
26. Reciting should be audible in al-Fajr prayer (morning), Friday prayer, the two Eids, salaah al-istisqa (the prayer for rain), Eclipse Prayer and the first two rak'ahs of al-Maghrib prayer (sunset) and Isha'a (evening prayer). Hence, it should be secret in adh-Dhuhr prayer (midday), al-'Asr prayer (late afternoon), and in the last raka'ah of al-Maghrib and the last two rak'ahs of Isha'a prayers.
27. As for al-Witr prayer and night prayer: reciting should be audible, and the voice should not be too high nor too low.
28. After finishing reciting Al-Fatihah and the surah: one stays silent for a second that is taking a breath.
29. Then one raises his hands close to his shoulders or the tip of his ears as in the initial takbeer and says Takbeer for ruku.
30. Then one does ruku and stays like that until the organs settle.

31. One puts his hands on his knees with keeping spaces between his fingers as if he is holding his knees and leaves his back straight as if he puts water on it, . In addition, one does not lower his head or raise it but keeps it in the same line with his back and keeps his elbows away from the sides and does not bring them together.
32. In ruku one should say “Subhana Rabbial-’athim [Glory be to my Lord Almighty]” three times or more, or anything from what is mentioned in sunnah.
33. Then one raises from ruku and says while standing up: “Sami Allahu liman hamidah [Allah hears the one who praises Him]”.
34. Then one raises his hands near his shoulders or the tip of his ears and not in the same way for dua’a.
35. Then one stands up reassured until all his bones take their place.
36. And says when standing up “Rabbana wa lakal-hamd [O our Lord, all praise be to you]”, and it is of sunnah to say dua’a of previously mentioned.
37. Then one says Takbeer and does sujud on his hands which he puts before his knees, and it is allowed to put his knees before his hands whatever is easier.
38. When one does sujud, he should extend his palms, bring his fingers close to one another and direct them towards al-qiblah and does not raise them from the ground.
39. Feet tips should be standing and close to one another. The toes should be in the direction of al-qiblah and not raising them from the ground.
40. The arms should be raised from the ground and not on the floor like dog’s position.
41. One says “Subahna Rabbial-A’la [Glory be to my Lord Most High]” three times or more and prays in whatever he wants.

42. Then one raises his head saying Takbeer, sits in assurance until all his bones are back to their place.
43. He flexes his left leg, sits on it and leaves his right leg in a straight position beneath him with his toes in the direction of al-qiblah.
44. It is allowed sometimes to squat between the two sujoods and it means: to stand on the heels and the fronts of his legs.
45. In this position, between the two sujoods, one says: "O Allah forgive me, O Allah forgive me" or other mentioned.
46. Then one says Takbeer, does the second sujood and repeats what has been done in the first sujood.
47. After rising from the second sujood and be ready to stand for the second rukah, one says Takbeer and sits for a second before standing up. It is named the rest sitting which is sunnah after every sujood.
48. Then one stands depending on the floor with his hands.
49. And repeats what has been done in the first ruku without reciting the opening dua'a.
50. After finishing the second rakah, one sits and recites the Shahada, sits on the left leg with the right left straight as previously mentioned between the two sujoods.
51. One puts his right palm on his right thigh and knee and the end of his right elbow on his thigh. Also, he spreads his left palm on his left thigh and left knee.
52. He clenches the fingers of his right hand and sometimes puts his thumb on his middle finger and on other times moves the thumb and the middle finger in a circle.
53. One directs the index finger towards al-qiblah, looks at it and sometimes moves it while reciting all the Shahada.
54. There are many forms of Shahada, such as: "at-tahiyatu lil-

lahi was-salawatu wat-taiyibatu. Assalamu 'Alaika aiyuha-n-Nabiyu warahmatu- l-lahi wa-barakatuhu. \_ Assalamu alaina wa-'ala 'ibadi-l-lahi as-salihin.. Ashhadu an la ilaha illa-l-lah wa ashhadu anna Muhammadan `Abdu hu wa Rasuluh. [All the compliments are for Allah and all the prayers and all the good things (are for Allah). Peace be upon you, O Prophet, and Allah's mercy and blessings (are on you). And peace be on us and on the good (pious) worshipers of Allah. I testify that none has the right to be worshipped but Allah and that Mohammad is His slave and Apostle]”.

55. Then, one prays on prophet Mohammad - PBUH- and this has many forms, such as: “Alahumma salli 'ala Muhammad wa 'ala ali Muhammad, kama sallaita 'ala Ibrahima wa barik 'ala Muhammad kama barakta 'ala ali Ibrahim fil-'alamin, innaka hamidun majid [O Allah, send salah upon Mohammad and upon the family of Mohammad, as You sent salah upon the family of Ibrahim, and send blessings upon Mohammad and upon the family of Mohammad as You sent blessings upon the family of Ibrahim among the nations. You are indeed Worthy of praise, Full of glory]”.
56. Then one says Takbeer, sometimes raises his hands, and stands for the third rakah then the fourth one and repeats as previously mentioned.
57. One sits for the last Shahada and repeats what he has done in the first Shahada.
58. It is of sunnah to sit in the last Shahada of every prayer that has two Shahadas depending on his hip by putting the left hip on the floor and let his feet out from one side, puts his left foot under the right foot and sets the right foot in a standing position.
59. Hold with the left hand the knee which you sit on.
60. Then say Shahada and pray on prophet Mohammad – PBUH- as previously mentioned, then pray for yourself as

mentioned or whatever you want of the goodness of this world and the hereafter.

61. Reciting tasleem by turning your head to the right until the white of your right cheek can be seen from the back, then to the left in the same way and say:
62. "Peace be upon you" on the right and left and one can add "blessings". Hence, one can do one tasleem towards his face by turning a little into the right.

### Prostration for forgetfulness

If one forgets during the obligatory or supererogatory prayer by adding, removing or doubting, then he should perform two sujoods and this has many cases which can be briefly described as follows:

1. If one recites tasleem before he finishes the prayer: he should finish it, then recite tasleem and after tasleem he should perform two sujoods and then tasleem.
2. If one adds something such as ruku or sujood: after finishing the prayer, he does two sujoods and then tasleem.
3. If one stands for an extra raka'ah: he does not complete it and sits whenever he remembers, recites Shahada and tasleem then does two sujoods and tasleem.
4. If one forgets the middle Shahada: if he stands then he should stay standing and do two sujoods after Shahada before tasleem. However, if he remembers before standing up then he should return without sujood.
5. If one doubts his salat and is able to investigate and be absolute about his guess then he should do two sujoods after tasleem, then tasleem again.
6. If one doubts and is not able to investigate, he takes the least number of rakaah then does two sujood before tasleem.

7. If one forgets ruku or sujud, or any of the prayer integrals: if he remembers at the same time, he corrects it. If he remembers in the second raka'ah, he does not count the first raka'ah and replaces it with another one ,in both cases, he does two sujoods before tasleem.
8. If one remembers after finishing the salat: He stands and performs a whole raka'ah and tasleem, then two sujud and tasleem.
9. If the imam forgets, the worshipers follow him unless there is an addition in raka'ah. Then, worshipers must wait for the imam to do tasleem with him.
10. If al-ma'mum forgets while being behind the imam: there is no sujud, and the imam bears it for him.
11. If one forgets the initial takbir: he repeats the prayer without sujud.
12. If one forgets tasleem: he does tasleem, then sujud and tasleem.
13. For every forgetfulness two sujud and their place is optional i.e., if one does sujud for addition after tasleem and before tasleem for shortage: it is better.

### **What should not be done during the prayer**

1. To put the hand on the waist.
2. Interlacing fingers or snapping.
3. To turn over for no reason.
4. To look at the sky.
5. Yawning, one should try to hold it back.
6. Moving or messing around .
7. Reading Qur'an in ruku and sujud.

8. Wrapping the dress without showing one's hands as if he is chained.
9. Spitting towards al-qiblah or on the right side.
10. Praying in dirty clothes and bad smells.
11. Spreading the hands on the floor during sujood.
12. To sit by putting the buttock on the floor between his legs.
13. Pointing by raising the hands for tasleem.
14. Praying in front of food or with the need to go to the bathroom.
15. Sujood of the sick on a high place such as a pillow etc.
16. Stretching during the prayer.
17. Covering the mouth during prayer without a reason.
18. Not moving the tongue while reciting.
19. Elongating the clothes for men beneath the heels.
20. Rushing to catch up the prayer.
21. Praying in front of pictures or while wearing clothes with pictures.
22. Praying where camels sit.
23. Specifying a place in masjid for someone other than the imam.
24. Racing with the imam, or not following him appropriately as elongating sujood while imam is standing.

### **What invalidates the prayer**

1. Being sure of impurity.
2. Leaving one of the prayer's conditions or pillars without a reason.

3. Intentional eating or drinking.
4. Intentional laughing with a sound.
5. Moving a lot which changes the way of praying without a reason.
6. Intentional talking that is not in the interest of prayer.

## Friday and Eid prayer

1. **Friday prayer** is a must for every one of responsible age, male, able and resident. It is a congregational prayer with the sermon before it.

### **Friday prayer has the following etiquette:**

- One should wash, put perfume, wear the best clothes and go to the prayer early, it is better to go on foot.
  - Approaching the imam and not to cross the lines or bring two people apart. Then, praying the masjid greeting prayer and any number of raka'ahs, since Friday prayer does not have sunnah before it. Then, one should listen to the sermon without talking or getting distracted.
  - It is recommended to read "Surat Al-A'la" in the first raka'ah and "Surat Al-Ghashiya" in the second, or "Surat Al-Jumua" in the first and "Surat Al-Munafiqoon" in the second. Then, one prays two or four raka'ahs and separates between them and Friday prayer either by standing or talking.
  - It is recommended on Friday to pray on prophet Mohammad - PBUH- a lot and reciting "Surat Al-Kahf" and dua'a (prayer) in the last hour before al-Maghrib.
2. **The two Eids.**

The prayer, which is among Muslims' rituals., which they pray in a congregation at masjid.

### **The two Eids prayer has the following etiquette:**

- Washing, perfuming oneself, wearing the best clothes and going to the prayer from one way and coming back from another.
- In Eid al Fitr: one eats dates for breakfast or anything else before the prayer. As for Eid al- Adha one eats from the sacrifice after the prayer.
- Men and women go to the prayer, and they say Takbeer on their way. The prayer starts after sunrise when it is a spear high.
- The prayer does not have an Adhaan (Call for prayer) or making iqamah. Then, they say the Takbeer in the first raka'ah seven times and in the second one five times.
- It is recommended for the prayer to be audible in the first raka'ah and reciting "Surat Qaf" after "Surat Al-Fatiha", and in the second "Surat Al-Qamar", or in the first "Surat Al-A'la" and the second raka'ah "Surat Al-Ghashiya". After that, one listens to the sermon.
- If one misses the congregation prayer, he can pray it alone. And if they know that it is Eid after adh-Dhuhr prayer, they pray in the following day at the same time..

### **✿ Miscellaneous prayers**

1. The masjid greeting prayer: it is to pray two raka'ahs after entering the masjid such as the Holy Masjid unless someone is coming for Hajj or Umra (minor hajj to Mecca), then he starts circumambulation.
2. Circumambulation prayer: after every seven rounds, one should pray two raka'ahs. In the first raka'ah one recites

after Al-Fatihah: Surat Al-Kafirun, and in the second “Surat Al-Ikhlâs”. Hence, it is better to pray behind Maqam Ibrahim (the standing post of Ibrahim) and if it is not possible, one can pray in any place even outside the masjid.

3. Istikhara (guidance prayer): if one wants to do something that is allowed, he can pray two raka'ahs besides the obligatory prayer then recite dua'a asking for goodness, narrated by Jabir bin `Abdullah: the prophet - PBUH- used to teach his companions to perform the prayer of Istikhara for each and every matter just as he used to teach them the Suras from the Qur'an He used to say, “If anyone of you intends to do something, he should offer a two rak'ahs prayer other than the compulsory prayers, and after finishing it, he should say: O Allah! I consult You, for You have all knowledge, and appeal to You to support me with Your Power and ask for Your Bounty, for You are able to do things while I am not, and You know while I do not; and You are the Knower of the Unseen. O Allah If You know this matter (name your matter) is good for me both at present and in the future, (or in my religion), in my life and in the Hereafter, then fulfill it for me and make it easy for me, and then bestow Your Blessings on me in that matter. O Allah! If You know that this matter is not good for me in my religion, in my life and in my coming Hereafter (or at present or in the future), then divert me from it and choose for me what is good wherever it may be and make me pleased with it.”<sup>(1)</sup>

- After Istikhara, one does what he has done Istikhara for, without waiting for a vision or anything else. Hence, it is allowed to repeat Istikhara multiple times and investigate the times of answering the dua'a such as the last third of the night.

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(1)Reference al-Bukhari

- It can be performed in the time when prayers are not allowed if it is for something that is about to pass. However, if it is for something that is not about to pass then one cannot pray in the time when prayer is forbidden.
4. Eclipse Prayer: it is the prayer which is performed during the solar or lunar eclipse, and it is called for by saying (the prayer brings us together).
- It is prayed in al-masjid, and it includes two raka'ahs. In every raka'a there are two ruku, then the initial takbeer and one recites Al-Fatihah and another surah. Afterwards, one does ruku and stands up and recites again then does ruku and stands up then sujood , which is done in both raka'ahs.
  - In sunnah: the prayer should be audible, reading should be elongated until the eclipse is gone and every rise is longer than the one before.
  - It is sunnah to have a sermon after it.
  - If one misses the prayer in congregation: one can pray it alone during the eclipse and cannot make it up after the eclipse.
5. Salaat al-istisqa: it is performed when asking for rain in the place of prayer and it includes two audible raka'ahs like Eid prayer.
- It has a sermon before or after it, and it is better to have the sermon before the prayer with supplication and dua'a.
  - The imam turns his cloak inside out after dua'a and turns his palms and the worshipers raise their hands and continue to supplicate to Allah.

6. Funeral prayer: it has neither ruku nor sujud, it consists of four Takbeers. One raises his hands in the first Takbeer and recites Al-Fatihah and a surah, then a second Takbeer and says prayers for the Prophet – PBUH- in the same way mentioned in shahada. After that, one says the third Takbeer and recites dua'a for the dead, then the fourth Takbeer and recites dua'a also in secret and one can make more than four Takbeers.
  - Afterwards, one does one tasleem from the right or two tasleems like in the prayer.
  - If one misses the congregation prayer: he can pray it alone by standing near the head of the dead man and the middle part of the dead woman. This prayer can be performed at the grave after burial, and one can pray over the absentee who no one prayed for.
7. Prayer of the traveler: it is allowed for the traveler to shorten the prayers which consist of four raka'ahs: adh-Dhuhr prayer, al-'Asr prayer and Isha'a, into two raka'ahs if one is travelling. Also, one is allowed to combine between adh-Dhuhr and al-'Asr prayers, and between al-Maghrib and Isha'a prayer for the one who is travelling or if it is raining heavily or he is sick or to avoid embarrassment.

### Sunnah before and after prayer

1. One prays two raka'ahs before al-Fajr prayer, he recites after Al-Fatiha in the first raka'ah "Surat Al-Kafirun", and in the second "Surat Al-Ikhlâs".
2. One prays two raka'ahs before adh-Dhuhr and two after it. Or four before adh-Dhuhr and four after it, and it is also allowed to separate between them with tasleem or merge

between them like the obligatory prayer.

3. One also prays four raka'ahs before al-'Asr.
4. One prays before al-Maghrib two raka'ahs and after it two raka'ahs.
5. After al-Isha'a one prays two raka'ahs.

### Voluntary prayers

1. Spending the night in worship with al-Witr after al-Isha'a until before al-Fajr. Its best time is in the last third of the night, the least number of raka'ahs is one, and the best is eleven raka'ahs. One prays every two raka'ahs together and it has different methods. Hence, it is not allowed to perform two Witr in one night and it is sunnah to feel humble in the last raka'a of al-Witr.
2. Ad-Duha prayer (the forenoon) which consists at least of two raka'ahs and there are no limits to its maximum number. One can pray it starting from after sunrise, then prays what one can when the heat intensifies until before demise at noon.
3. Wudu prayer: every time one performs wudu, he prays two raka'ahs.
4. Prayers for entering and leaving the house.
5. Prayer of coming from travel.
6. Prayer between Adhaan and Iqama.
7. Prayer in Masjid Quba, which equals Umra.

## /// The third pillar: zakat (giving)

Zakat is a financial pillar and has conditions to be obligatory, they are as follow:

1. Being a Muslim: it is not acceptable from non-Muslims.
2. Freedom: zakat is not required from a slave.
3. Complete ownership: it means that the money belongs to its owner who already has it.
4. Growth: it means that the money is increasing or can be increased such as cattle that multiply, crops which bear fruits, trades that increase and money which can be increased.
5. Money to be more than the need of the one who is giving Zakah of food, drinks, clothes, housing or alimony for wife and children and who ever requires an alimony.
6. Money should reach a certain amount to pay zakat and this is called Nisab which will be discussed later.
7. The period of twelve months: it means that one hijri year should pass on owning the Nisab which is required for certain funds, and it will be discussed later.
8. Cattle let loose for free pasture: Grazing without fodder or provisions. If they are pastured most of the year, and one pays for its grazing, then there is no zakat for it.

### ✿ Types of money which necessitate zakat

1. **Gold and silver:** including contemporary coins, and the Nisab for gold is: (85 grams), Nisab for silver is : (595 grams), and currencies are valued by both. If they reach the mentioned amount or more, then 2.5% should be paid in every hijri year.
2. **Jewelry:** gold and silver used for adornment, etc. It is better to pay zakat for them as mentioned previously.

3. **Trade offers:** they are the goods which are intended for trade (sell and buy) such as food, baggage, real estates, etc. one values them every year and pay zakat like in gold and silver.
4. **Livestock:** they are camels, cows, sheep. The sheep include lamb and goat. If camels reach five heads, cows reach 30 heads and sheep reach 40 heads, one should pay zakat for them.
5. **Seeds and fruits:** if they reach more than 650 kg and they are watered by rain and rivers without any cost then one should pay 10%, but if they are watered by machines, etc. then one should pay 5%.
6. **Honey:** If it is more than 40 kg and it is not for trading then one should pay 10%.
7. **The buried treasure of al- Jahiliyyah** treasures, jewelry, and money. One should pay 5%.
8. **Metal:** it is everything that is taken from the ground which has a value, and it is treated like the case of gold and silver.
9. **Shares:** which means to contribute to a part of a large company. Its zakat should be paid every year like trade offers except for assets, one should pay zakat out of the annual profits.

### ❁ To whom zakat should be paid?

Zakat is for (the poor, the needy, those who work to collect it, those new Muslims whose hearts are to be reconciled, the disbelievers whose conversion to Islam is wished for, manumit, the indebted who are unable to pay their debts, and in the Way of Allah, probably such as: jihad, education, advocacy to Islam,

hajj, and the wayfarer who needs money).

And it is not given for (rich and powerful people, non-Muslims except for those whose hearts are to be reconciled, the family of prophet Mohammad – PBUH-, and relatives whom one should pay an alimony for).

### Zakat al-Fitr

It is obligatory for every Muslim male and female, old or young, free or a slave who have more than what they need and the need of those who they support on the day of Eid. Zakat equals saa' (cubic dry measure) for every Muslim, saa' = (2.176 kg) of the country's common food.

## The fourth pillar: fasting the month of Ramadan

It is a pillar that is obligatory for every Muslim of responsible age excluding the sick, the traveler, the disabled, the pregnant woman and the breast-feeding mother.

It is to abstain from everything that invalidates fasting from dawn to sunset.

### What invalidates fasting

1. Intentional eating and drinking.
2. Intentional sexual intercourse.
3. Intentional ejaculation.
4. Intentional vomiting.
5. Menstruation and postpartum in any part of the day.
6. Nutrient injections.

### 7. Not stating al-niyyah to obligatory fasting.

All of these invalidators necessitate -for the unexcused person- sincere repentance and making up for the missed days of fasting. In addition to the hard penance in the case of sexual intercourse which is manumit, if it is not possible, then fast for two months consecutively. If not possible, then one should feed sixty poor persons.

### ❁ What does not invalidate fasting

1. Eating or drinking forgetfully, by mistake or by force.
2. Eating and drinking from the dish if it is in one's hand once he hears al-Adhaan.
3. If one wakes up impure.
4. Al-siwak.
5. Mouth rinsing or inhaling water with no exaggeration.
6. Touching and kissing the wife without lust.
7. Tasting food without swallowing.
8. Kohl, drops and ointments which do not reach the stomach except for nose drops which invalidate the fasting.
9. Cooling with water over the head and mouth.
10. Taking non-nutritive needles, and making a blood test, etc.
11. Cupping therapy if it does not make one weak and there is disagreement regarding it.
12. Swallowing saliva, phlegm and things which cannot be avoided such as dust and incense, etc.
13. Taking a tooth out if the blood does not reach the stomach.
14. Perfuming during the day of Ramadan or what is similar as there is no evidence which forbids it.

## Fasting etiquette

1. Suhoor (pre-dawn meal) and delaying it until before the start of daybreak i.e., before the second call of adhaan.
2. Speeding up to break the fasting.
3. Having a date to break the fasting or water if there are no dates.
4. Dua'a when breaking the fasting and after it.
5. Frequent reciting of -Qur'an.
6. Doing lots of charity.
7. Preserving the tongue from bad talks, such as vain talk, obscenity, falsehood and lying, which are all forbidden for a Muslim.
8. Spending the night of Ramadan in worship and praying taraweeh (Ramadan optional night prayer) in congregation.
9. Investigating the Night of Revelation in the last ten days of Ramadan and observing i'tikaf (religious retreat) during this night.

## Days which are desirable to fast

1. Six days of the month of Shawwal.
2. Fasting most of the month of Sha`ban.
3. Fasting Mondays and Thursdays.
4. Fasting the Day of Arafah for non-pilgrims.
5. Fasting the Day of Ashoora' (the tenth day of the month of Muharram), and the ninth day.
6. Fasting most of Muharram.
7. Fasting the White Days of every month, and they are: (13, 14, 15).

8. Fasting away and breaking the fast on the other day, which is the fast of Prophet Dawood.

### ✿ Days which are not allowed to fast

1. The two Eids.
2. The Tashriq Days for non-pilgrims, and they are: (11, 12, 13).
3. Fasting Friday by itself.
4. Fasting Saturday by itself not for any other reason.
5. Fasting the Day of Doubt before starting Ramadan.
6. Eternal fasting.
7. Fasting the second half of Sha`ban except for those who are used to fast Mondays and Thursdays or Dawood fasting, etc.
8. Voluntary fasting of a woman without her husband permission.
9. Fasting the Day of Arafah for pilgrims who are standing there.

## /// The fifth pillar: pilgrimage to Mecca (hajj)

**Hajj is obligatory for every able Muslim of responsible age.**

### ✿ Al-hajj pillars

1. Ihram niyyah (the intention to start the rituals of Hajj).
2. Standing at Arafat.
3. Ifadah Tawaf.
4. Sa'iy (going) between As-Safa and Al-Marwah.

## ✿ Al-hajj duties

1. Ihram (ritual purity) from the Miqat.
2. Keeping standing at Arafat for a part of the night.
3. Spending the night of sacrifice at Muzdalifah.
4. Throwing the Jamrahs by order on the day of Eid, and the Tashriq Days.
5. Spending the night at Mina during the Tashriq Days.
6. Hair shaving or shortening.
7. Farewell Tawaf for those who are leaving Mecca.

## ✿ Al-hajj description

### 1. At al-Miqat:

- The pilgrim washes himself, puts on perfume. Men wear the designated white cloth with one piece wrapped around their shoulder and one around their waist and a footwear, while women cover their body except for the face and hands. They say tahlil (the exclamation ‘La ilaha illa Allah’) after an obligatory prayer and pray two raka’ahs at Dhul Hulaifah as this valley is sacred, then say in the direction of al-qiblah: “Allah, here I am to perform Umra without hypocrisy or pretension” which is for the Usufructuary (performing ‘umrah then hajj). And one can perform Hajj Qiran (combined hajj) or Hajj Iffrad (isolated hajj). If one is afraid not to be able to accomplish it, he can say, “O Allah, I will finish my Ihram at any place where You stop me”.
- One should stay away from the forbidden acts; which are (trimming the nails or cutting the hair, perfuming, getting married, any sexual intercourse, hunting) (covering the

head, wearing tailored clothes, and wearing slippers for men) (wearing veil and gloves for women).

- Keeping on reciting the devotional calls by raising the voice, tahlil, Takbeer in high places and glorification of Allah in valleys).

## **2. In Mecca:**

- One washes up to enter Mecca if possible and comes from Al Hujun area to enter al-masjid from Bani Shaiba gate with the right leg, and says: “In the name of Allah, prayers and peace be upon prophet of Allah, O Allah, open to me the gates of Your mercy”. Then, he raises his hands when seeing al-Kabaa, and says: “O Allah, You are Peace and from You comes peace. O Allah greet us with peace”.
- Then starting tawaf (circumambulate) from the Black Stone, kissing it, touching it with his hand and kissing it, touching it with something and kissing that thing, or pointing towards it without kissing and saying Takbeer all the time.
- Men uncover their right shoulder and hurry up in the first three rounds of tawaf.
- One faces the Yamani Corner without pointing or kissing and says between the Corner and the Stone “Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire”. After seven rounds, men cover their shoulder and pray behind Maqam Ibrahim two raka’ahs reciting Al-Fatihah with “Surat Al-Kafirun” in the first raka’ah and “Surat Al-Ikhlās” in the second raka’ah. Then, one drinks of ZamZam Water and goes back to the Stone, points to it, and says Takbeer.

- Then one goes to As-Safa and says when ascending, “Indeed, as-Safa and al-Marwah are among the symbols of Allah”, “ I start with what Allah started with”, then faces al-qiblah in As-Safa and says: “Allah is the Greatest [3 times]. There is none worthy of worship except Allah, He has no partner. To Him is sovereignty and perfect praise. He gives life and causes death, and He is Competent to do everything. There is none worthy of worship except Allah, who fulfilled His promise, supported His Slave, and defeated the confederates alone”, then raises his hands, says dua’a and repeats it three times. Then, one goes down to Al-Marwah and hurries up between the two green flags and says what is mentioned above with glorification and thanking.
  - After seven rounds, one cuts his hair, finishes the Umra and ends Ihram.
3. In Mina (eighth day): one starts Ihram for hajj from his place, and says: “Allah, here I am to perform hajj without hypocrisy or pretension”,  
He goes to Mina before noon, prays the prayers in its time a shortening prayer, stays there overnight and prays al-Fajr.
  4. At Arafah (Ninth day): one leaves after sunrise to Namerah area for sermon and prays adh-Dhuhr and al-’Asr prayer with one Adhaan and two iqamahs. Then one goes to Arafah at the bottom of Al-Rahmah Mountain or any place at Arafah and says dua’a facing al-qiblah, raising his hands, saying tahlil and the devotional call until sunset.
  5. At Muzdalifah: one prays al-Maghrib and Isha’a prayer with one Adhaan and two iqamahs a shortening prayer, and after Al-Fajr prayer: one stands at the sacred station at Muzdalifah or any place and faces al-qiblah and remembers Allah Almighty, delaying the morning prayer until the daybreak

before sunrise.

6. At Mina (Tenth day): one reaches Alaqaba Jamra after sunrise leaving al-qiblah to the left and throws it with seven pebbles. Every time one throws a pebble, he says Takbeer and interrupts the devotional call then slaughters the sacrifice.. Afterwards, one shaves his hair while women shorten their hair by a fingertip. Hence, everything becomes halal (allowed) for him except for women.
7. At Mecca: one performs Ifadah Tawaf while covering his shoulders and without rushing in Tawaf. Also, one prays two raka'ahs of Tawaf, and performs Sa'iy between As-Safa and Al-Marwah as mentioned previously.
8. At Mina: one goes back to spend the Tashriq Days: (11, 12, 13), and throws the Jamrahs every day after sun decline. Accordingly, one throws seven pebbles at the small Jamrah and says Takbeer every time he throws one, then faces the right side and says dua'a. After that, one throws pebbles at the middle Jamrah and faces the left side and says dua'a. Finally, one throws pebbles at the big jamrah leaving al-qiblah on his left side and Mina to the right side without dua'a.

If one is in a hurry, he can throw Jamrah in two days only. But he should leave before sunset if possible.

9. At Mecca: finally, when leaving Mecca, one performs the farewell Tawaf with two Tawaf raka'ahs.

### What one can do during hajj

Alhajj is known with the ability, and it makes some things easier for pilgrims in many acts, such as:

1. It is allowed for one who is in Ihram to wash and message his hair even if some hairs fall.

2. It is allowed to comb the hair and put something on it without perfume.
3. It is allowed to change al-Ihram clothes with similar ones.
4. It is allowed to wear different types of footwear, watch, ring, glasses, tightening the belt and jewelry for women.
5. It is allowed to sit under a tent and an umbrella while hajj cloth is not tightened.
6. It is allowed to wear boots and shoes for those who do not find a footwear.
7. It is allowed for the one who is excused to stay overnight in Mecca instead of Mina.
8. It is allowed to combine the throwing of Jamrahs in one day instead of two.
9. It is allowed to throw Jamrahs at night during al-Tashriq Days for those who are not able to throw them during the day.
10. It is allowed for weak people not to stay in Muzdalifah and leave at night to throw before everyone.
11. It is allowed to ask someone to throw instead of a weak person and those who have an excuse.
12. Making things easier for menstruating women and not compelling them to perform the Farwell Tawaf.
13. Some scholars mentioned that Tawaf Ifada is allowed for menstruating women when necessary.
14. Performing Tawaf and Sa'i'y in a wheelchair or something similar when necessary.
15. Bringing forward or delaying the acts of the tenth day, and they are: throwing, slaughtering, shaving, Tawaf and Sa'i'y.
16. Cupping therapy is allowed for person who is in Ihram even if some hair is removed.

17. It is allowed to kill what hurts him such as bugs and similar animals.
18. It is allowed to sell and buy for the person in Ihram.

### ✿ Ransom in hajj

The sacrificial animal of Hajj Tamattu and Qiran. If one does not find, then he can fast 10 days three of them in hajj.

Penalty blood if one does hunt. In other words, one sacrifices an animal similar to what he has killed, or a charity or fast.

Ransom blood for those who have cut something of their hair, or a charity or fast.

Missing or preventing blood if it is not stated as a condition in al- Miqat.

Blood for leaving a duty.

Expiation blood if one performs a sexual intercourse before ending Ihram.

### ✿ Invalidators of hajj

Hajj is invalid when doing two things and one should perform hajj a year later:

- **The first:** if one performs a sexual intercourse before the first removal of Ihram.
- **The second:** leaving one of al-hajj pillars mentioned previously.





## Some of Islam Rituals

1. Building a family based on marriage contract with its legal rules, such as approval, the presence of the guardian, witnesses, and a dowry, in addition to the good relationship between spouses and performing the rights between them with infinite duration.
2. If the continuance of marriage is not possible: divorce is allowed twice, and the husband can return his wife if she is in her iddah (waiting period). If iddah ends, the marriage contract should be renewed. However, if the husband divorces his wife for the third time, she will not be permissible for him unless she marries another man a valid marriage without making an agreement between him and her.
3. Having good morals, such as: sincerity, honesty, fairness, patience, modesty, generosity, courage, shyness, chastity, loyalty, mercy, kindness, amnesty, leniency, etc.
4. Seeking charity in everything, philanthropy, good talk, propagation of greetings, cooperation on good things, investigating halal earning, and preoccupation with what is beneficial in this world and the hereafter.
5. Asking for knowledge and teaching it, promotion of virtue and forbidding evil actions, calling to Allah with wisdom and good advice.

**Success is by Allah, and He is the Guide to His straight path**





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