



TENENTS OF ISLAM

SAHIH IMAN SERIES

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TENETS OF ISLAM

(أركان الإسلام)

Written By

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PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

There are 5 Tenets (pillars/principles) of Islam, (i) Shahadah (Iman - faith), (ii) *Salah* (Distinctive Submission - a form of Islamic Prayer), (iii) *Zakat* (Islamic Charity), (iv) *Sawm* (Islamic Fasting), (v) *Hajj* (Pilgrimage to Makkah).

It is in Hadith - Narrated by Ibn Umar (رضي الله تعالى عنه) - Allah's Apostle (صلى الله عليه وآله وسلم) said - Islam is based on (the following) five (principles) - (i) 'there is no (real) god but Allah (عزَّوجلَّ) and Mohammad (صلى الله عليه وآله وسلم) is Allah's Apostle, (ii) to offer *Salah* (prayers) dutifully and perfectly, (iii) to pay *Zakat* (Islamic charity), (iv) to perform *Hajj* (Pilgrimage to Makka), and (v) to observe fast during the month of Ramadhan. (Bukhari Book 2 Hadith 7)

In this book we have discussed briefly about these Islamic tenets. We have written another book detailing the articles of faith, (i) Belief in Allah (عَزَّ وَجَلَّ) (ii) Belief in Angels, (iii) Belief in holy books, (iv) Belief in Prophets, (v) Belief in the Day of Judgment, and (vi) Belief in Destiny and Fate, and (vii) Believe in Virtue and evil.

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IMAN

(BASIC TESTIMONIES)

While teaching the fundamentals tenets of Islam, people are generally taught **(i) Iman-e-Mujmal** (Abstract Declaration of Faith) **(ii) Iman-e-Mufassil**, (Detailed Declaration of Faith) and **(iii) Six Kalimas** (Islamic Testimonies). These were compiled by early Islamic Scholars to facilitate easy memorization and learning of Islamic beliefs by students.

Iman-e-Mujmal (Abstract Declaration of Faith)

أَمَنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقَبِلْتُ جَمِيعَ أَحْكَامِهِ

Aamantu Billahe kama huwa be-Asmaa'ihī wa sifaatihi wa qabiltu jameeya ahkaamehi

I have faith in Allah (عَزَّ وَجَلَّ) , as He is known by His names and attributes, and I accept all His Commands.

Iman-e-Mufassil (Detailed Declaration of Faith)

أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدَرِ خَيْرِهِ وَشَرِّهِ مِنْ اللَّهِ تَعَالَى وَالْبُعْثِ بَعْدَ الْمَوْتِ

Aamantu Billahe wa malaakatehi wa kutubihi wa rusulihi walyaumi al-aakheri wal-qadri khayrihi wa sharrihi min-Allahe Ta'ala wa al-ba'si ba'd al-mawt

I have faith in Allah (عَزَّ وَجَلَّ) , His Angels, His Books, His Apostles, the Day of Judgment, Fate and that all good and (apparent) Evil is from Allah (عَزَّ وَجَلَّ) and it is sure that there will be Resurrection after death.

SIX TESTIMONIES (KALIMAS)

(1) Kalima-e-Tayyabah (Testimony of Purification)

لا اله الا الله محمد رسول الله

La Ilaha Illallahu Muhammed-ur-Rasoolu-Allah

There is no God but Allah (عَزَّ وَجَلَّ) and Mohammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) is Allah's Apostle.

(2) Kalima-e-Shahaadah (Testimony by Statement)

اشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

Ash-hadu al-laa ilaaha illallahu wahdahoo laa shareeka lahu, wa ash-hadu anna Muhammedan abduhoo wa Rasooluh

I testify that there is no God but Allah (عَزَّ وَجَلَّ), the one only, without partner and I testify that Mohammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) is His servant and Apostle.

(3) Kalima-e-Tamjeed (Testimony of Glorification)

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Subhaanallahi wal-Hamdu lillahi wa laa ilaaha illallahu wallahu akbar; wa laa hawla wa laa quwwata illaa billahil Aliy-ilAzeem

Glory be to Allah and all praise is for Allah and there is no god but Allah, and Allah is the Greatest. And there is no might or power except with Allah, the Exalted, the Great.

(4) Kalima-e-Tawheed (Testimony of Unification / monotheism)

لا إله إلا الله وحده لا شريك له، له الملك وله الحمد يحيى ويميت وهو على كل شيء قدير
لا إله إلا الله وحده لا شريك له، له الملك وله الحمد يحيى ويميت وهو على كل شيء قدير

La ilaaha illallahu wahdahoo laa shareeka lahu, lahul Mulk wa lahul Hamdu yuhyee wa yumeetu wa huwa hayyul laa yamootu abadan abadaa; zulJalaali wal-Ikraami; beyadehil-Khair; wa huwa alaa kulli shaeyin qadeer.

There is no god but Allah (عَزَّ وَجَلَّ). He is one and has no partner. To Him belongs the Kingdom and for Him is all praise. He gives life and causes death, He is the exalted and most high. In His hand is all good and He has power over everything.

(5) Kalima-e-Astaghfar (Testimony of Penitence)

استغفر الله ربي من كل ذنب أدنبتُه عمداً أو خطأ سراً أو علانيةً وأتوب إليه من الذنب الذي أعلم ومن الذنب الذي لا أعلم إنك أنت علام الغيب و ستار العيوب و غفار الذنوب و لا حول و لا قوة إلا بالله العلي العظيم

Astaghferullaha rabbi min kulli zambin aznabtu hoo amadan aw khata-an sirran aw alaniyatan wa atoobu ilayhe min-azzambi-llazzee aalamu wa min-azzambi-llazzee laa aalamu innaka allaam-ulghuyoobi wa sattaar-uluyoobi wa ghaffaar-uzzunoobi wa laa hawla wa laa quwwata illaa billah-ilAliy-ilAzeem.

I seek forgiveness from my Lord, who is my Creator and Sustainer, from every sin I committed, knowingly or unknowingly, secretly or openly. I also seek His forgiveness for all sins which I am aware of or am not aware of. Certainly (O' Allah - عَزَّ وَجَلَّ -) You are the Knowledgeable of the hidden and the Concealer of mistakes and the Forgiver of sins. And there is no power and no strength except with Allah, the Most High, the Most Great.

(6) Kalima-e-Rud-e-Kuffr (Testimony of Rejecting Disbelief)

اللهم إني أعوذ بك من أن أشرك بك شيئاً وأنا أعلم به و استغورك لما لا أعلم به ثبت عنه و تبرأت من الكفر و الشرك و الكذب و العيبة و البدعة و النميمة و الفواحش و البهتان و المعاصي كلها و أسلمت و أقول لا إله إلا الله محمد رسول الله

Allahumma Innee aoozubeka min an ushreka beka shay-an wa ana aalamu behi wa astaghferuka lemaa laa aalamu behi tubtu anhu wa tabarra'tu minal-Kufri wash-shirki wal-Kizbi wal-geebati wal-bid'ati wan-nameemati wal-fawaheshi wal-buhtaani wal-ma'aasee kullihaa wa aslamtu wa aqoolu La Ilaha Ill-Allahu Muhammed-ur-Rasoolu-Allah

O' Allah (عَزَّ وَجَلَّ)! Certainly, I seek your protection from that I associate partner with You anything and I know it. And I seek your forgiveness for that I do not know it. I repent from it and I made myself free from disbelief and polytheism and the falsehood and the back-biting and the innovation and the tell-tales and the bad deeds and the blame and the disobedience, all of them. And I submit and I say there is no god but Allah (عَزَّ وَجَلَّ) and Mohammad (صلى الله عليه و آله وسلم) is the Apostle of Allah.

SALAH (PRAYER)

Islamic prayers consist of **(i) Salah, (ii) Ibadah, (iii) Dua**, (iv) *Zikr*, etc. Salah is a 'specific form of reverence and honor paid to Allah (عَزَّ وَجَلَّ), a distinct manifestation of Muslims' submission to Allah (عَزَّ وَجَلَّ) in the form of **(i) Allah's (عَزَّ وَجَلَّ) praise, (ii) specific physical actions and (iii) devotional supplications.** Salah is done both publicly (in congregation) and privately (individually).

After 'Shahadah', the most important aspect in Islam is obligatory (mandatory) Salah, five times a day.

We get involved in many worldly affairs all through the day for earning our livelihood or in business and other activities. The compulsory Salah, 5 times at specific hours of the day, give us a break from these activities to remember and divert our attention towards Allah (عَزَّ وَجَلَّ).

I have written a detailed and comprehensive book titled '[The Book of Salah](#)'. You can read it on this [link](#).

ZAKAT

Zakat is an obligatory charity for Muslims who have reached the age of puberty, are sane, free, and own the minimum assigned wealth (**85 grams of gold or 595 grams of pure silver or equivalent in cash or articles of trade**). Muslims are required to pay 1/40th part of their surplus wealth to the designated needy, every lunar year.

Zakat is mentioned in about 30 verses of Quran along with Salah, which shows its importance.

It is in Quran - وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا ۚ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ - [Establish Salah and pay Zakat; and lend to Allah a beautiful loan. And whatever good you send forth for

yourselves, you shall find it with Allah better and greater in reward and you seek the grace of Allah, for Allah is All Forgiving, Most Merciful.] (AI-Muuzammil - 20)

It is in Quran - فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَأِخْوَانُكُمْ فِي الدِّينِ ۗ وَتُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ [But (even so), if they repent; (and) establish Salah and pay Zakat, they are your brethren in Faith: (thus) do We explain the Signs in detail, for those who understand.] (At-Tauba - 11)

It is in Quran - وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ۗ وَذَلِكَ دِينُ الْقَيِّمَةِ [They were enjoined only to worship Allah, sincere in their faith in Him alone and of upright religion and to establish the Salah and the Zakat. Such is the upright religion.] (Al-Bayyina - 5)

It is in Quran - وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا ينفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ - يَوْمَ يُحْمَىٰ [and those who hoard up gold and silver and do not spend it in Allah's way, give them tidings of a painful punishment. On that day, it (the hoarded wealth) will be heated in the fire of Hell and their foreheads and their sides and their backs will be branded with it. (They will be told), 'This is the treasure which you hoarded for yourselves; taste now what you were busy hoarding.] (At-Tauba - 34-35).

It is in Quran - وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ ۗ بَلْ هُوَ شَرٌّ لَّهُمْ ۗ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ [And those who are miser in what has been given to them by Allah by His grace should not think that it is good for them; on the contrary it is bad for them. The riches they have piled up shall become their necklace (of fire) on the Day of Judgment. (Aal-e-Imran -180).

It is in Hadith - It is narrated that the Prophet (صلى الله عليه و آله وسلم) said : There are 360 joints in a human body. Man should give charity for each of those joints. The Companions asked: 'O Prophet (صلى الله عليه و آله وسلم) who has the ability to give so much charity? ' The Prophet (صلى الله عليه و آله وسلم) replied : 'To clean any filth or dirt in the Masjid, or remove some harmful object from the road, is also charity. If you do not find something which would be a charity equivalent to the 360 joints, then the two Rakah of Salat al-Ishraaq will be enough for you.' (Mishkat, Abu Da'ud).

It is in Hadith - To whoever Allah (عَزَّ وَجَلَّ) has given wealth and he did not fulfill his right from his wealth, his wealth on the Day of Qiyamah will take up the shape of a bald snake, whose hair has fallen out because of its poison and who would have two black dots on its eyes. The snake will be made into his necklace and it will grab both jaws and say 'I am your wealth, I am your treasure'. Then the

ولا يحسبن الذين يخولون بما آتاهم الله من - (صلى الله عليه و آله وسلم) Prophet [And those who are miser in what has been given to them by Allah by His grace should not think that it is good for them; on the contrary it is bad for them. The riches they have piled up shall become their necklace (for fire) on the Day of Judgment. (Aal-e-Imran -180). (Bukhari).

It is in Hadith - For every wealth owner who did not fulfill his right from his wealth, his wealth will come on the day of Qiyamah in the shape of a bald snake, who will have its mouth open. When it comes close the wealth owner will run away from it. The snake will call out to him 'come take the wealth which you hid for, as I don't need it.' When the wealth owner (in despair) sees no other way, he will put his hand into the mouth of the snake. The snake will chew his hand like a bull chew something. (Muslim).

It is in Hadith - Two women wearing gold bracelets came into the presence of the Prophet (صلى الله عليه و آله وسلم). The Prophet (صلى الله عليه و آله وسلم) asked them, 'Would you prefer that Allah (عز وجل) should give you bracelets of fire to wear on the day of Qiyamah ? 'They replied, No, O' Blessed Prophet (صلى الله عليه و آله وسلم)" The Prophet (صلى الله عليه و آله وسلم) replied, So give what is your duty on what you have in your hands. (Ahmad).

Zakat is often described as purification of surplus wealth. The surplus wealth, in a given year, is the net balance amount, after we have spent on basic necessities, expenses, credits, and taxes. Zakat is generally given at the end of Hijri year or in the month of Ramadhan. The house we live in, the household items we use, etc., are not calculated for paying Zakat.

The Zakat is to be paid to the deserving. Allah (عز وجل) and His Apostle (صلى الله عليه و آله وسلم) have designated the categories of people who can receive Zakat. The receiver of the Zakat becomes the owner of the Zakat.

It is in Quran - إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمَوْلَىٰ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ قَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ [The Zakat is meant for the poor and needy, and those who collect and distribute it, and those whom you wish to win over, and for redeeming slaves (and captives) and those who are burdened with debt, and in the cause of Allah, and the wayfarers. So does Allah ordain. Allah is All Knowing and All Wise.] (At-Tauba - 60)

The categories of people who deserve Zakat are detailed below.

- (i) The poor, indigent (لِلْفُقَرَاءِ).
- (ii) The needy, the person in difficulty (الْمَسَاكِينِ).
- (iii) Zakat collectors / distributors (الْعَامِلِينَ).
- (iv) New (needy) Muslims and (needy) friends of the Muslim community.
- (v) To redeem the people in bondage (slaves and captives).
- (vi) Those who have unbearable debt.
- (vii) In the cause of Allah.
- (viii) The wayfarers who are stranded or those traveling with a little or no resource.

SIYAAM (FASTING)

Islamic fasting (Saum) is an act of Ibadah and the fourth tenet of Islam. We are required to fast from dawn to dusk every day during the month of Ramadhan, every lunar year.

Fasting means, abstaining from eating, drinking, smoking and sexual relations (between spouses) during the hours of fasting. Travelers, sick and certain other categories can defer fasting in Ramadhan but they are required to complete the left over fasts in the following months.

The objective of fasting is not that one merely abstains from the material and physical things which break one's fast, but rather, one must also refrain from those intangible things which diminish the reward of one's fast, such as backbiting, deception, unnecessary gossip, etc.

I have written a book titled '[Ramadhan, Taraweeh and the Night of Qadr](#)'. It is an important book. You can read it on this [link](#).

HAJJ

Hajj is the fifth pillar of Islam. It is obligatory for all Muslims, who can afford and travel, to do Hajj at least once in their lifetime.

Hajj is performed during the period from the 8th to 13th Dhu al-Hijjah, every lunar year. It is the annual assembly of Muslims from all parts of the world in which all barriers of language, region, color and race disappear and the bond of faith becomes apparent. There are a number of benefits of Hajj to people, individually as well as collectively.

It is in Quran - [Hajj] وَبَلَّغْ عَلَى النَّاسِ حُجَّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ - Hajj to the House (Ka'ba) is a duty that mankind owes to Allah, those who can afford the expenses. Whoever disbelieves, then Allah stands not in need of any of the Aalameen (Mankind and Jinns)." (**Aal-e-Imran - 97**)

It is in Hadith - Narrated Abu Huraira (رضي الله تعالى عنه) - The Prophet (صلى الله عليه) said, 'whoever performs Hajj for Allah's sake and does not have sexual relations with his wife, and does not do evil or sins (during that time) then he will return (after Hajj free from all sins) as if he were born anew.'" (**Bukhari, Muslim**)

It is in Hadith - Abu Huraira (رضي الله تعالى عنه) narrated that the Prophet (صلى الله عليه) was asked, 'which is the best deed'? He said, 'to believe in Allah and His Apostle (صلى الله عليه و آله وسلم)'. He was then asked, 'which is the next (in goodness)?' He said, 'to participate in Jihad in Allah's (عَزَّوَجَلَّ) Cause'. He was then asked, 'which is the next'? He said, 'to perform Hajj-Mabrur. (**Bukhari**)

TYPES OF HAJJ

There are three types of Hajj, **(i)** Hajj Al-Ifrad (حج الأفراد), **(ii)** Hajj al-Qiran (حج القران), and **(iii)** Hajj At-Tamattu (حج التمتع).

(i) Hajj al-Ifrad - It is a Hajj that does not include Umra. A person who is doing Hajj al-Ifrad is known as Mufrid. This Hajj is for the people who are living in Makka al-Mukarrama. The person will wear Ihram with the intention of performing Hajj only, as he cannot perform Umra. He will take off Ihram after the ritual of stoning the devil on 10 Dhu al-Hijja.

(ii) Hajj al-Qiran - It is known as accompanied Hajj. It is for the people who do not live in Makka al-Mukarrama. The person will wear Ihram with the intention of performing Hajj al-Qiran (Umra and Hajj) and both have to be performed in the same Ihram. One wears Ihram and then leave Ihram when Umra and Hajj is completed.

(iii) Hajj At-Tamattu - People who come from outside of Makka and far away places of the world, usually do Hajj At-Tamattu. In this they perform Umra which is done before Hajj days. After Umra, they will take off their Ihram (the two piece unstitched cloth for men and any permissible clothing by). They will wear Ihram again on 8th Dhu al-Hijja to perform Hajj. The person who is performing Hajj At-Tamattu is known as 'Mutamatti'.

The Umrah (for Hājj At-Tamattu)

As we have described above, people who visit Makka al-Mukarrama for Hajj from far off places, prefer to do Hajj at-Tamattu because in it, they can perform Umra and Hajj, both.

In this, the intention of the person is for Hajj at-Tamattu. The person should have the intention to do so before crossing the Miqaat boundary which happens when you drive or fly over it.

The intention for doing Umra for Hajj at-Tamattu is - **اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ فَيَسِّرْهَا لِي وَتَقَبَّلْهَا مِنِّي** [O Allah! I intend to perform Umrah, make it easy for me and accept the Umrah from me. If people are going in planes for Hajj from outside, the pilot announces in advance when they will be flying past the Miqaat boundary. Therefore, people wear Ihram while boarding the planes in their countries.

Once you reach Makka al-Mukarrama and enter the Haram of Makka, you will make your way towards Ka'ba. At that time, you will be reciting the Talbia. **لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ - لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ - إِنَّ** **الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ - لَا شَرِيكَ لَكَ** [Lab-bayk-allaahumma labbayk, labbayka laa shareeka laka labbayk, innal-ḥamda wan-ni'mata laka wal mulk, laa shareeka lak] (Here I am O Allah, here I am. Here I am, You have no partner, here I am. Indeed all praise, grace and sovereignty belong to You. You have no partner).

As Wudu areas in Haram are overcrowded during Hajj, it is a good idea to perform Wudu at your place of stay in Makka, before entering Haram. Upon first sight of the Ka'bah, thank Allah and supplicate for whatever you want in your life.

Tawaaf of Ka'ba

When you have arrived within the vicinity of Ka'ba, have the intention to do Tawaaf and proceed to the Black stone (or stay in line with it) raise your right hand and say - **بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ** [Bismillaahi wa Allah Akbar] (In the name of Allah Who is the Greatest), and start going around the Ka'ba. Recite between the corner of Yemeni stone which is the corner before the Black Stone corner - **رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ** [Our Lord, grant us good in this world and in the hereafter, and save us from the punishment of fire].

Upon completion of the Tawaaf (7 circuits), proceed to the Maqam (place) of Ibrahim (عليه السلام) and pray 2 rak'a, preferably reciting Sura al-Kafiroon in the first rak'a and Sura al-Ikhlās in the second. After the Salah, if it is possible, drink Zam Zam water and proceed for Sa'ee, first to mount Safa and recite - اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا وَاسِعًا وَشِفَاءً مِنْ كُلِّ دَاءٍ - [O Allah! I am asking you for the beneficial knowledge and an extensive sustenance and a cure from ills]. You can also recite this Quranic verse - وَمَنْ تَطَوَّعَ خَيْرًا إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا - فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ [Indeed, as-Safa and al-Marwah are among the symbols of Allah. So whoever makes Hajj to the House or performs Umrah, there is no blame upon him for walking between them. And whoever volunteers good, then indeed, Allah is appreciative and Knowing]. (Al-Baqara – 158). Then you can proceed to Marwa hill top. Doing it 7 times ends you at Marwa.

There are many supplications to be recited during Tawaaf and Sa'ee. These can be memorized before proceeding for Hajj. After the Sa'ee, it is the time to cut hair to come out of Ihram.

For the people who are doing Hajj al-Qiran, they will not cut hairs after performing Umrah. They will do it after performing the Hajj, on 10th Dhu al-Hijja.

After the Umrah, you go back to the place of your stay in Makka.

Ihram

Ihram is two-piece unstitched cloth for men. For women, Ihram can be any permissible clothing. Once in Ihram, you cannot do a few things, as follows.

- (i) Use of any form of perfume or fragrance, which includes fragrant soap.
- (ii) Cutting nails, cutting or even plucking the hair and excessive scratching that may cause hair fall
- (iii) Wearing leather socks, stitched cloths, boots or shoes.
- (iv) Killing or hunting the animals.
- (v) Men cannot cover heads and women cannot cover faces.
- (vi) Sexual intercourse or any such activities are forbidden.
- (vii) Quarrel, fighting, and using abusive language, etc., is also forbidden

HOW HAJJ IS PERFORMED

The Hajj starts on 8th Dhu al-Hijja, when Hajjis proceed en masse, from Makka to the nearby city of Mina in Ihram which about 8 kilometers away. Their journey could be on foot along with

pathways or by buses or cars. They spend the day in Mina, sleep there at night, and next day at dawn, they proceed to Arafat which about 15 kilometers away from Mina. In Mina and Arafat, they spend time in prayers and Zikr of Allah.

The day of Arafat is the most important day of Hajj. The Hajjis spend the day in Arafat in excessive prayers and supplications. In Arafat, the Zuhr and Asr prayers are prayed as 2 rak'a each, one after the other.

After sunset, they do not pray Maghrib in Arafat but proceed to Muzdalifah which is about 9 kilometers away from Arafat. After reaching Muzdalifa, they pray 2 rak'a each for Maghrib and Isha one after the other. They spend the night there in which some people collect pebbles for ritual throwing at Jamarat the next day. At dawn, they depart to Mina which is 9 kilometers away from Muzdalifah.

In Mina, they perform the first 'Rami', throwing 7 pebbles at the largest Jamarat. This is a symbolic stoning of the devil. This is performed as a remembrance of Prophets Ibrahim and Ismail (عليهما السلام), to whom Satan tried to mislead and they threw stones at him. After rami of the first Jamarat, the Hajjis perform the sacrifice by slaughtering a domestic animal like sheep, goat, cow or camel. This is the 10 Day of Dhu al-Hijja. The men trim the hairs or shave their heads and remove the Ihram.

After this, the Hajjis proceed to Makka al-Mukarrama to perform tawaf and Sa'ee. Then they return to their place in Mina. On each following day, for three days, they will symbolically stone the devil, throwing seven pebbles at each of the three Jamarat.

The Hajjis will spend the next two or three days, 11th, 12th, and 13th Dhu al-Hijja in Mina. After this, they will return to Makka al-Mukarrama to do the farewell Tawaaf. Before going home, Hajjis visit Prophet Mohammad (صلى الله عليه وآله وسلم) in Madina to pay their respects.

The 10th Dhu al-Hijja is celebrated as Eid al-Adha by all Muslims of the world. They offer special prayers in congregation on this day to thank Allah (عَزَّ وَجَلَّ) for His beneficence. They also sacrifice a domestic Halal animal, such as a sheep, goat, cow, or camel on that day and the meat is distributed among relatives, and the poor in society.