

وزارة التعليم العالي والبحث العلمي

جامعة محمد بوضياف المسيلة

كلية العلوم الإنسانية والاجتماعية

قسم العلوم الإسلامية

دروس في اللغة الإنجليزية دروس على الخطّ

دروس على الخطّ لمقياس: اللغة الإنجليزية

لطلبة السنة الأولى جذع مشترك، السداسي (01): شريعة

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**تفصيل المقياس حسب البرنامج
البيداغوجي
للجذع المشترك ليسانس 1+2**

ميدان: العلوم الإنسانية والاجتماعية

فرع: العلوم الإسلامية (شريعة)

السداسي: الأول

عنوان الوحدة: وحدة التعليم الأفقية

المادة: اللغة الإنجليزية

أهداف التعليم:

تهدف هذه المادة إلى إكساب الطالب القدرة على التعامل مع المراجع الأجنبية قراءةً وتلخيصاً وتوظيفاً.

وهي اللغة الإنجليزية، لغة العلوم الحديثة والتكنولوجيا والبحث العلمي ولغة الدعوة، والهدف هو تعميق معارف الطلاب في قواعد اللغة الإنجليزية، ودارسة نصوص شرعية وآيات ترجمت معانيها لهذه اللغة وغيرها.

The objective of the module:

Practical use the English language as a toll for self information – English should also be as a means of expression.

المعارف المسبقة المطلوبة :

معارف هذه المادة هي التي تتعلق باللغة الإنجليزية التي اكتسبها الطالب خلال مشواره التعليمي وخاصة المتوسط والثانوي، وكذلك معارف في القرآن والحديث وغيرها، وتوفر مبادئ قاعدية في اللغة الإنجليزية.

محتوى المادة:

- **Revision of Grammar:** (Articles/ Punctuation/ Tenses/ Sentence Structure/ Word Order/ Passive Voice/ Direct and Indirect Speech).
- **Shahada :** Definition, conditions.
- **wudu:** Definition, conditions of wudu, how to perform Wudu.

- **Tayamum:** Definition, conditions, how to perform tayamum.
- **Prayer:** Definition, conditions, the call to perform prayer, How to perform prayer, the kinds of prayer.
- **Zakat:** Definition, conditions, how to give it, verses from Quran.
- **Omra:** Definition, conditions, how to perform it, verses from Quran.
- **Pilgrimage:** Definition, conditions, how to perform it, verses from the Quran.

طريقة التقييم: مراقبة مستمرة

المراجع:

- كتب ومطبوعات، مواقع انترنت... إلخ.

- كتب اللغة الانجليزية.

- كتب دينية مترجمة، وكذلك ترجمة معاني القرآن الكريم.

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مُقَدِّمَةٌ

الحمد لله الواحد الأحد، الفرد الصمد، الذي لم يد ولم يولد، ولم يكن له كفواً أحد، سبحانه وتعالى أوقف من شاء على ما شاء من أسرار مراده وأهم، حكم فأحكم، وحلّل وحرّم، وعرّف وفهّم وعلم، علم بالقلم، علم الإنسان ما لم يعلم. وأشهد أن لا إله إلا الله وحده لا شريك له شهادة تهدي إلى الطريق الأقوم، وأشهد أن محمداً عبده ورسوله، المخصوص بجوامع الكلم وبدائع الحكم وودائع العلم والحلم والكرم، صلى الله عليه وعلى آله وصحبه وسلم.

ثمّ أما بعد: فإنّ تعلم اللغات زيادة في العقل، وقوّة في النقل، ووثاق للوصل. وإنّ من أولى اللغات الأجنبية ما ينبغي أن يُعنى به طالب العلم اليوم هو اللغة الإنجليزية؛ لغة العلوم والتقنية والتكنولوجيا..، بل هي بعد اللغة العربية من أيسر اللغات نيلاً، وأكثرها للمتعلمين نفعاً؛ فيها تصل الدعوة الإسلامية إلى أطراف البسيطة، ويفهم الوحيين الكتاب والسنة من ينطق بغير العربية فيعبد الله ﷻ على بصيرة.

وإذا تقرّر ما سبق فإنّ هذا الفنّ اللغة الإنجليزية هو من الموادّ العلميّة والمقرّرات المعرفيّة التي يدرسها طلبة العلوم الإسلاميّة في الجامعات الجزائرية في نظام الليسانس (ل.م.د)، لما له من وثيق الصلة بالعديد من العلوم الإسلاميّة والمعارف الشرعية؛ مثل: الفقه، وأصول الفقه، والنظريات الفقهية، ومقاصد الشريعة... الخ.

وستكون هذه الورقات (دروس على الخطّ) مساهمةً محتشمة متواضعة، موجهةً لطلبة السنة الأولى جذع مشترك -شريعة-، وقد اشتملت على عصارة المحاور والمباحث من هذا المقياس اللغة الإنجليزية، وفق عناصر برنامج المقرّر الوزاريّ المعتمد.

وهذه الورقات كما قال ابن مالك عن ألفيته التي سماها (الخلاصة):

تقرّب الأقصى بلفظ موجز *** وتبسط البخل بومد منجز

تساهم في تكوين الطلبة وتساعدهم على أداء جيد في الخطاب الشرعي المراعي للعصر وللحياة، والمتجذر في أصوله وهويته.

هذا، ونبدأ مستعينين بالله ﷻ، وهو الموفق والهادي إلى سواء السبيل.

Revision of Grammar

1- ARTICLES

What is an article? Basically, an article is an adjective. Like adjectives, articles modify nouns.

English has two articles: **the** and **a/an**. **The** is used to refer to specific or particular nouns; **a/an** is used to modify non-specific or non-particular nouns.

We call **the** = the *definite* article and **a/an** = the *indefinite* article.

For example, if I say, "Let's read **the** book," I mean a *specific* book. If I say, "Let's read **a** book," I mean *any* book rather than a specific book.

INDEFINITE ARTICLES: A AND AN

"A" and "an" signal that the noun modified is indefinite, referring to *any* member of a group. For example:

- "My daughter really wants **a** robe for Eid al-Fitr." This refers to *any* robe. We don't know which robe because we haven't found the robe yet.

- "When I was at the zoo, I saw **an** elephant!" Here, we're talking about a single, non-specific thing, in this case an elephant. There are probably several elephants at the zoo, but there's only *one* we're talking about here.

REMEMBER, USING **A** OR **AN** DEPENDS ON THE SOUND THAT BEGINS THE NEXT WORD. SO...

- **a** + singular noun beginning with a consonant: **a** boy; **a** car; **a** bike; **a** zoo.

- **an** + singular noun beginning with a vowel: **an** elephant; **an** apple; **an** orphan.

- **a** + singular noun beginning with a consonant sound: **a** user (sounds like 'yoo-zer,' i.e. begins with a consonant 'y' sound, so 'a' is used); **a** university; **a** unicycle.

- **an** + nouns starting with silent "h": **an** hour.

- **a** + nouns starting with a pronounced "h": **a** horse.

DEFINITE ARTICLE: THE

The definite article is used before singular and plural nouns when the noun is specific or particular. **The** signals that the noun is definite, that it refers to a particular member of a group. For example:

- "**The** robe I bought for my daughter on Eid al-Fitr is very expensive." Here, we're talking about a *specific* robe, the robe that I bought.

- "I saw **the** elephant at the zoo." Here, we're talking about a *specific* noun. Probably there is only one elephant at the zoo.

GEOGRAPHICAL USE OF **THE**

There are some specific rules for using **the** with geographical nouns. Do not use **the** before:

- names of most countries/territories: *Italy, Mexico*; however, *the Netherlands, the Philippines, the United States*.

- names of cities, towns, or states: *Seoul, Manitoba, Miami*.

- names of streets: *Washington Blvd., Main St.*

- names of lakes and bays: *Lake Titicaca, Lake Erie* except with a group of lakes like *the Great Lakes*.

- names of mountains: *Mount Everest, Mount Fuji* except with ranges of mountains like **the Andes** or **the Rockies** or unusual names like **the Matterhorn**.

- names of continents (Asia, Europe).

- names of islands (Easter Island, Maui, Key West) except with island chains like **the Aleutians**, **the Hebrides**, or **the Canary Islands**.

Do use the before:

• names of rivers, oceans and seas: **the Nile**, **the Pacific**

• points on the globe: **the Equator**, **the North Pole**

• geographical areas: **the Middle East**, **the West**

• deserts, forests, gulfs, and peninsulas: **the Sahara**, **the Persian Gulf**, **the Black Forest**, **the Iberian Peninsula**

OMISSION OF ARTICLES

Some common types of nouns that don't take an article are:

• Names of languages and nationalities: *Chinese, English, Spanish, Russian* (unless you are referring to the population of the nation: "**The Spanish** are known for their warm hospitality.")

• Names of sports: *volleyball, hockey, baseball*

• Names of academic subjects: *mathematics, biology, history, computer science*.

2- PUNCTUATION

Punctuation is the tool that allows us to organize our thoughts and make it easier to review and share our ideas. The standard English punctuation is as follows: period, comma, apostrophe, quotation, question, exclamation, brackets, braces, parenthesis, dash, hyphen, ellipsis, colon, semicolon. Below is an explanation of some punctuation that is commonly misused.

Comma ,

Commas are primarily used to aid in clarity and to join two independent clauses with a conjunction. They set off introductory phrases and set off series. They also are used to separate independent and dependent clauses. The Oxford comma is the inclusion of a comma before coordinating conjunction in a series.

- **Examples:** I love reading the Qur'an, so I renew my faith in the remembrance of Allah, and review my thinking about Allah's creatures. I had eggs, toast, and orange juice.

Commas can also be used to note an interjection in a sentence.

- **Example:** The criminal said the judge was an idiot.

The criminal, said the judge, was an idiot ; The criminal is speaking in the first sentence. The judge is speaking in the second.

Apostrophe ‘

Apostrophes are used to mark possession and to mark contractions. They are also used to denote a quotation mark in material that is already being quoted.

Examples: It was Ahmed's car that was hit by the drunk driver.

Ahmed said, "If you come any closer, I will call the police".

Quotation ” “

Quotation marks are used to inform a reader either of something that was spoken or something that is being directly copied from another work. Quotes should also be placed around a word if it is used in a specific context or otherwise bears special attention. In informal applications, quotations can also be used to denote something that is ironic.

Examples: Fatima said, "Is this the prom dress?". Dr. Morjana claims, "The use of violence against Muslims in India is on the rise."

Question and Exclamation ? !

Question and exclamation marks are used to note interrogative and exclamatory sentences. Neither of these punctuation marks are commonly used in academic writing. In general, a writer should not be shouting at the reader in formal writing. The lack of conversation makes any question rhetorical, and revising the question in a statement would be the better course.

Hyphen –

Hyphens are most commonly used to pair compound words. Throw-away, high-speed-chase, merry-go-round, user-friendly.

Dash –

Dashes are generally not in common use but denote a tangent within a thought. There are two kinds of dashes, an “en” dash and an “em” dash. En dashes essentially are the same glyph as hyphens but fill a different purpose. Em dashes are longer, an easy way to remember is that an en dash is the length of an “n” and an Em dash is the length of an “m”.

Example: I think that my dog is a genius — but doesn’t everybody think their pet is?

Dashes are able to substitute for commas and semicolons in the right situation. They can replace commas to note non-essential information or semicolon to note an example. Despite, and because of this versatility dashes should not be frequently employed in your writing. The multitude of applications make dashes easy to overuse taking away from, rather than adding to clarity in your writing.

Note: Dashes can either connect to the surrounding words or be separated by a space, it is an issue of style, be sure to ask your professors if they have a preference.

Parenthesis (), Brackets [], Braces {}

Parenthesis note non-essential information that could be skipped without altering the meaning of a sentence. Brackets are most commonly employed in academic writing within a quotation where the writer is omitting or explaining something. In either case, the writer places a bracket within the quote [explains or places an ellipsis and] closes the bracket to continue the quote.

Braces are used quite rarely and are employed to essentially make a list within a list.

Examples: Cora (the woman who lives down the street from Jane) works as a paralegal.

Professor Brown claims, “She [the novel’s central character] is an example of a strong African-American woman.” Before I go on vacation I need to pack my bags {clothes, toiletries and shoes}, unplug the TV, and close all of the windows.

Ellipsis ...

Ellipsis marks the omission of a word or words. If the omission includes the end of a sentence the glyph has four dots (...) instead of three.

Colon :

Colons make the statement: note what follows. Whatever information that follows the colon must, in some way, explain, prove, or describe what ever came before it. To properly employ a colon, ensure that the clause that follows the mark is able to stand on its own (unless it is a list). Because whatever comes before the colon must be a complete sentence, your writing after the colon is not required to be.

Example: The Bridgekeeper asked me three questions: what is your name, what is your quest, what is your favorite color.

Semicolon ;

A semicolon can be used to join two related main clauses.

Example: James Left a mess at his desk after he left work; Sarah had to clean it up.

Another way to employ a semicolon to join two related main clauses is to include a conjunctive adverb such as: however, moreover, nevertheless, furthermore, consequently, or thus. Conjunctive adverbs can also be used with a comma.

Example: James left a mess at his desk after he left work; consequently, Sarah had to clean it up.

The simplest way to deal with two independent main clauses is to make two sentences. If the topic of the two sentences are not related, or if one (or both) of the sentences are already long, joining them could make the sentence too long and be a burden on the reader.

One of the most common applications of semicolons is as a substitute for commas in a list in which commas are required for the things listed.

Example: It's as easy as a,b,c; 1,2,3; doe, rae, mi.

3- TENSES

Verbs come in three tenses: past, present, and future. The past is used to describe things that have already happened (e.g., *earlier in the day, yesterday, last week, three years ago*). The present tense is used to describe things that are happening right now, or things that are continuous. The future tense describes things that have yet to happen (e.g., *later, tomorrow, next week, next year, three years from now*).

The following table illustrates the proper use of verb tenses:

Simple Present	Simple Past	Simple Future
I <i>read</i> nearly every day.	Last night, I <i>read</i> an entire novel.	I <i>will read</i> as much as I can this year.

Present Continuous

I am reading Tafsir al-Tabari at the moment.

Past Continuous

I was reading Sahih AL Bukhari last night.

Future Continuous

I will be reading Biography of the Prophet soon.

Present Perfect

I have read so many books I can't keep count.

Past Perfect

I had read at least 100 books by the time I was twelve.

Future Perfect

I will have read at least 500 books by the end of the year.

Present Perfect Continuous

I have been reading since I was four years old.

Past Perfect Continuous

I had been reading for at least a year before my sister learned to read.

Future Perfect Continuous

I will have been reading for at least two hours before dinner tonight.

sentence structure**4 types of sentence structure**

Depending on how you combine clauses, you can create four different types of sentence structure:

- **Simple:** 1 independent clause
- **Compound:** 2 or more independent clauses
- **Complex:** 1 independent clause + 1 or more subordinate clauses
- **Compound-Complex:** 2 or more independent clauses + 1 or more subordinate clauses

Note: Sentences are also categorized by their function, i.e., declarative, interrogative, exclamation, and imperative. These are separate from the types of sentence structure (complex, compound, etc.), and the two categories can be mixed and matched.

Simple sentences

Simple sentences are pretty simple: just a single independent clause, no more, no less. This includes subject and verbs, but can also include objects.

“Our true victory is overcoming ourselves to worship God”, “Faith is a light from Allah in the hearts of believers”.

Compound sentences

A [compound sentence](#) joins together two or more independent clauses into a single sentence. You can connect the independent clauses in two ways:

- Using a comma and a coordinating conjunction

(*for, and, nor, but, or, yet, and so*, known as *FANBOYS*) between the clauses.

- Using a semicolon between the clauses.

“It may seem difficult at first, but everything is difficult at first.”—

Miyamoto Musashi

“We know they are lying, they know they are lying, they know we know they are lying, we know they know we know they are lying, but they are still lying.”—Aleksandr Isayevich Solzhenitsyn

Complex sentences

A complex sentence uses one main independent clause with any number of subordinate clauses. While compound sentences use coordinating conjunctions to join the clauses together, complex sentences use subordinating conjunctions, explained earlier.

If the subordinating clause comes first, use a comma before the independent clause. If the independent clause comes first, you don't need a comma at all.

“When a person can't find a deep sense of meaning, they distract themselves with pleasure.”—Viktor Frankl

“It is during our darkest moments that we must focus to see the light.”—Aristotle

Compound-complex sentences

As the name suggests, compound-complex sentences combine compound sentences with complex sentences. They require at least two independent clauses and at least one subordinating clause. To combine them, follow the specific grammar rules for each; be sure you're using your coordinating conjunctions and subordinating conjunctions in the right places.

“If you're going to be crazy, you have to get paid for it, or else you're going to be locked up.”—Hunter S. Thompson

“Don't aim for success if you want it; just do what you love and believe in, and it will come naturally.”—David Frost

Basic word order in English

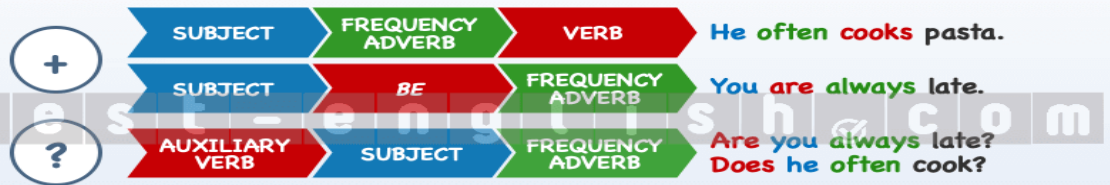
BASIC WORD ORDER

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Word order in English



Adverbs of frequency



Common mistakes!

- ✗ I like this music. Is nice!
- ✓ I like this music. **It** is nice!
- ✗ I like very much pizza.
- ✓ I **like pizza** very much.
- ✗ I will be at 3 pm in my office.
- ✓ I will be **in my office at 3 pm**.

Don't forget to include the subject.

Don't separate verb and object.

Say 'where' before 'when'.

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The First Pillar

Muslim Profession of Faith (*Shahada*)

The *Shahada* is the Muslim profession of faith and the first of the ‘Five Pillars’ of Islam. The word *shahada* in Arabic means ‘testimony.’ The *shahada* is to testify to two things:

- (a) Nothing deserves worship except God (Allah).
- (b) Muhammad is the Messenger of God (Allah).

A Muslim is simply one who bears witness and testifies that “nothing deserves worship except Allah and Muhammad is the messenger of Allah.” One becomes a Muslim by making this simple declaration.

It must be recited by every Muslim at least once in a lifetime with a full understanding of its meaning and with an assent of the heart.

- (a) Nothing deserves worship except God (Allah).

The first part of this testimony states that God has the exclusive right to be worshipped inwardly and outwardly, by one’s heart and limbs. In Islamic doctrine, not only can no one be worshipped *apart* from Him, absolutely no one else can be worshipped *along with* Him. He has no partners or associates in worship. Worship, in its comprehensive sense and all its aspects, is for Him alone. God’s right to be worshipped is the essential meaning of Islam’s testimony of faith: *Lā ‘ilāha ‘illā llāh*. A person becomes Muslim by testifying to the divine right to worship. It is the crux of Islamic belief in God, even all of Islam.

‘*And your God is One God: there is no god but He.*’ (Quran 2:163), “Worship God! You have no other god but Him.” (Quran 7:59, 7:73; 11:50, 11:84; 23:32)

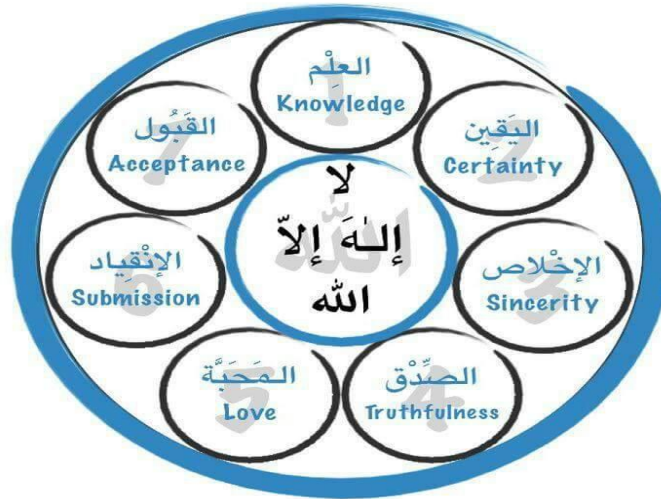
But to become a complete Muslim one has to fully carry out in practice the instruction given by Prophet Muhammad as ordained by God. This brings us to the second part of the testimony.

- (b) Muhammad is the Messenger of God (Allah).

The second part of the confession of faith asserts that he is not only a prophet but also a messenger of God, a higher role also played like all prophets before him. He was a human being, but chosen by God to convey His message to all humanity rather than one tribe or nation from among the many that exist. For Muslims, Muhammad brought the last and final revelation. In accepting Muhammad as the “last of the prophets,” they believe that his prophecy confirms and completes all of the revealed messages, beginning with that of Adam. In addition, Muhammad serves as

the preeminent role model through his life example. The believer's effort to follow Muhammad's example reflects the emphasis of Islam on practice and action.

7 Conditions of



Ablution (Wudhu)

Allah, the Exalted, says: “O you who believe! When you perform Salah wash your faces and your arms to the elbows, wipe your heads, and wash your feet up to the ankles” (5:96)

Wudhu is a condition for the validity of prayers. The Prophet ﷺ said: “No prayer is accepted without purification” (Muslim)

The Prophet ﷺ also said: “Whoever performs *Wudhu* as he is ordered (in *Shari'ah*) and performs prayer as he is ordered, his past sins will be effaced” (Bukhari)

Preconditions of Wudhu

The preconditions of Wudhu are:

1. Islam. *Wudhu* is not valid from a non-Muslim.
2. Intellect (sanity). *Wudhu* is not valid from an insane person.
3. Age of discretion. *Wudhu* is not valid from a young child who has not reached the age of discretion, or cannot intend an action independently.
4. The water should be pure. Water that is impure is not lawful to use for purification.
5. Substances that prevent the water from reaching the parts of *Wudhu* should be removed. A person must remove dirt, mud, dough and wax so that water can reach the part directly.

How to perform Wudhu:

Ablution (wudoo)



Prayer (salah) is not valid without ablution (wudoo). Ablution must be performed with water that is in its original state, such as water of the sea, wells, springs or rivers.

Note : A small amount of water becomes impure (najis) if it is mixed with a substance deemed as impure . A large quantity of water, about 210 liters, does not become impure if it is mixed with a substance deemed impure unless it has changed its taste, or color or smell.



One should begin the wudoo by saying "Bismillah" (In the name of Allah) and it is preferred that one washes his hands every time he makes wudoo. One who awakens from a night's sleep must wash his hands three times.

Note : It is disliked to wash any part of the body in wudoo more than three times each.



Then it is obligatory that one rinses the mouth (madmadah) once, while three times is better.

Note : It is not enough to merely place water in one's mouth when rinsing it. Rather, water must actually be swirled around in the mouth. It is deemed a beloved act to use the siwak.



It is obligatory that one rinse their nose by sniffing in water and blowing it out once To do so three times is better.

Note : Merely sniffing the water up into the nose is not enough, the water must be blown out and not removed by the hand.



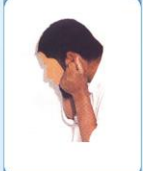
Then he should wash his face once, while three times is better. The boundaries of the face are from ear to ear in horizontally and from the hairline of the head to the chin in vertically.

Note : It is obligatory to run one's fingers through the beard if it is thick, while praiseworthy if it is light.



Then he washes both hands from the tip of the fingers up to the elbows once, while three times is better.

Note : It is preferred to wash the right hand before the left.



Then he wipes over the entire head including the ears. He puts his index finger into the ear and wipes, and uses his thumbs to wipe outside. This is all done only once.

Notes : 1- The obligatory part of the head to be wiped is from the front hair-line of the forehead to the nape of the neck (where the hair ends). 2- It is not obligatory to wipe the entire length of ones hair if it is long. 3- One should wipe the scalp if there is no hair on the head. 4- One must wipe the hairless area on the head behind the ears.



Then he washes the feet up to just above the ankles once, but three times is better.

Notes :

1) The parts for washing in wudoo are four

- | | |
|---|--|
| a) The face with madmadah and istinshaaq; | b) The hands and arms; |
| c) Wiping of the head and ears; | d) The feet up to just above the ankles. |
- One must perform these acts in sequence.

2) One must wash the body parts continuously without any pausing. One must not delay doing so until the previous part dries.

3) It is a beloved act to say after the wudoo, "Ash-hadu alla ilaaha illallah wahy dahu la shareeka lahu wa ash-hadu anna Muhammdan 'abduhu wa rasuluh" (I testify that there is none that has the right to be worshipped except Allah alone, without partners, and I testify that Muhammad is His slave and Messenger) and to pray two raka'ah.

Dry ablution (Tayammum)

Tayammum is a dry ablution. Basically, it refers to using a clean substance from the earth (soil, sand, dust, etc.) for purification instead of water. Allah ﷻ says: “But if you are ill or on a journey or any of you comes from answering the call of nature, or you have been in contact with women and you find no water, then perform *Tayammum* with clean earth and rub therewith your faces and hands” (5:6)

The Prophet ﷺ said: “The earth is a place of prayer and means of purification; therefore, when it is time to pray, let one perform prayer wherever he is” (Bukhari)

When can one perform Tayammum?

1- When there is no water available or there is an insufficient quantity for purification. Imran b. Husain ؓ said: “We were traveling with the Messenger of Allah ﷺ and he led people in prayer. He saw a man standing aside, and he ﷺ said: “What prevents you from performing prayers?” He said: “I am in a state of major ritual impurity, and I have no water (to purify myself)”, The Prophet ﷺ said: “Purify yourself with pure (dry) earth, for it is sufficient” (Bukhari)

The Prophet ﷺ also said: “Pure (dry) earth is a (sufficient) means of purification for him who cannot find water for ten years”.

2- When the use of water is detrimental to one's health. Jabir ؓ said: “We went on a travel, and one of those who were with us was wounded by a rock on his head. He later on had a wet dream, and he asked his companions: “Is there any permit for me so that I can perform *Tayammum*?”, His companions said: "We do not see you in a state whereby you can use that permit, since you can use water". He then made *Ghusl* and died. When they went to the Messenger of Allah ﷺ and informed him of what had happened, he said: “They killed him, may Allah kill them. They should have asked when they were ignorant! Indeed the cure of ignorance is asking”.

3. When the water is extremely cold and there is no way to heat it. Amr b. Al-Aas ؓ said: “I had a wet dream during a very cold night, and thought that if I bathed I would kill myself, so I made *Tayammum* and led

my Companions in prayer. When we arrived in Madinah and it was mentioned to him what I had done, the Prophet ﷺ said: “O Amr did you lead your Companions in prayer and you were in a state of major ritual impurity?”, He said: “I remembered the words of Allah: (And do not kill yourselves. Surely, Allah is Most Merciful to you) (4:29); So I made *Tayammum* and performed the prayer. The Messenger of Allah ﷺ laughed and said nothing”. The Prophet ﷺ approved of what Amr ﷺ did.

4- When seeking water endangers one's life and property.

5- When water is available but in limited quantity that is needed for drinking, cooking or removing defilement from clothes.

How to perform Tayammum?

1- **Intention**, it is to be made in the mind, not uttered.

2- **Basmallah**, i.e. to say *Bismillah* (I begin with the name of Allah).

3- **Strike the ground** (or substance being used) with the palms of the hands and then blow off any excess dust.

***Wipe** the face with the hands once only.

***Wipe** over the back of the right hand up to the wrist with the palm of the left hand.

***Wipe** over the back of the left hand up to the wrist with the palm of the right hand.

The Second Pillar Prayer (Salah)

Prayer is the second pillar of Islam. The Messenger of Allah ﷺ said: “Islam is based on five; the Testimony that nothing deserves worship except Allah and that Muhammad is the messenger of Allah, to perform Salah (prayers), to give Zakah (poor-due), to observe the fasting of the month of Ramadhan and to perform Hajj” (Bukhari & Muslim).

One should realize that performing prayer is not a matter of choice; it is obligatory upon every adult Muslim, male and female.

Salah is the daily ritual prayer enjoined upon all Muslims as one of the five Pillars of Islam. It is performed five times a day by all Muslims. *Salah* is a precise worship, different from praying on the inspiration of the moment. Muslims pray or, perhaps more correctly, worship five times throughout the day:

- Between first light and sunrise. (صلاة الفجر)
- After the sun has passed the middle of the sky. (صلاة الظهر)
- Between mid-afternoon and sunset. (صلاة العصر)
- Between sunset and the last light of the day. (صلاة المغرب)
- Between darkness and midnight. (صلاة العشاء)

Having specific times each day to be close to God helps Muslims remain aware of the importance of their faith, and the role it plays in every part of life. Muslims start their day by cleaning themselves and then standing before their Lord in prayer. The prayers consist of recitations from the Quran in Arabic and a sequence of movements: standing, bowing, prostrating, and sitting. All recitations and movements express submission, humility, and homage to God. The various postures Muslims assume during their prayers capture the spirit of submission; the words remind them of their commitments to God. The prayer also reminds one of belief in the Day of Judgment and of the fact that one has to appear before his or her Creator and give an account of their entire life. This is how a Muslim starts their day. In the course of the day, Muslims dissociate themselves from their worldly engagements for a few moments and stand before God. This brings to mind once again the real purpose of life.

These prayers serve as a constant reminder throughout the day to help keep believers mindful of God in the daily stress of work, family, and distractions of life. Prayer strengthens faith, dependence on God, and puts daily life within the perspective of life to come after death and the last judgment. As they prepare to pray, Muslims face Mecca, the holy city that houses the Kaaba (the ancient place of worship built by Abraham and his son Ishmael). At the end of the prayer, the *shahada* (testimony of faith) is recited, and the greeting of peace, “Peace be upon all of you and the mercy and blessings of God,” is repeated twice.

Though individual performance of *salah* is permissible, collective worship in the mosque has special merit and Muslims are encouraged to perform certain *salah* with others. With their faces turned in the direction of the Kaaba in Mecca, the worshipers align themselves in parallel rows

behind the *imam*, or prayer leader, who directs them as they execute the physical postures coupled with Quran recitations.

The Call to Prayer (Adhan)

The ***Adhan*** is the call to prayer and the notification that the time for the obligatory prayer has begun, and its manner is as follows:

Allahu Akbar (God is the greatest),

Allahu Akbar (God is the greatest),

Ash-hadu an-laa ilaaha ill-Allah (I witness that none deserves worship except God).

Ash-hadu an-laa ilaaha ill-Allah (I witness that none deserves worship except God).

Ash-hadu anna Muhammad-ar-Rasool-ullah (I witness that Muhammad is the messenger of God).

Ash-hadu anna Muhammad-ar-Rasool-ullah (I witness that Muhammad is the messenger of God).

Hayya 'alas-Salah (Come to prayer!)

Hayya 'alas-Salah (Come to prayer!)

Hayya 'alal-Falah (Come to prosperity!)

Hayya 'alal-Falah (Come to prosperity!)

Allahu Akbar (God is the greatest),

Allahu Akbar (God is the greatest),

La ilaaha ill-Allah (None deserves worship except God).

Preconditions of the Prayer

1- **Islam**. Prayer is not accepted from a non-Muslim.

2- **Sanity**. Prayer is not obligatory upon the insane. The Prophet ﷺ said: “Three are not held accountable for their actions: The person who is asleep until he gets up, the child until he reaches the age of puberty and the insane until he becomes sane”.

3- **Age of puberty**. Prayer is not compulsory upon a child who has not reached the age of puberty.

4- **Purification** from both major and minor ritual impurities. The Prophet ﷺ said: “Allah does not accept a prayer without *Wudhu* (ablution)”.

5- **Purity** of one's body, clothing and place.

6- **Time.** Prayer is not compulsory unless its time is due. It is not accepted if it is done before its due time, for Allah ﷻ says: “Verily, the prayer is enjoined on the Believers at fixed hours” (4:103)

7- **Covering the Awrah.** The scholars unanimously agree that covering the *Awrah* is a precondition of the prayer. Whoever does not cover his *Awrah* while he can do so; his prayer is rendered null and void.

8- **Facing the Qiblah.** Allah ﷻ says: “Verily! We have seen the turning of your (Muhammad's) face towards the Heaven. Surely, We shall turn you to a *Qiblah* (prayer direction) that shall please you, so turn your face in the direction of *AIMasjid- al-Haram* (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction”.

How to perform Salah:

1- When it's time for Salah, ensure you have **wudu** and you are wearing clothing that, at a minimum, covers your **awrah**.

2- Find a clean space (like on a prayer mat) and somewhere that won't cause inconvenience for others.

3- Stand and face the **Qiblah** (direction towards the Ka'bah in Makkah).

4- Begin by making your intention for the Salah, silently. This is done in either Arabic or your own language. Say, ‘I intend to pray the (four) Rak‘at of Salaatul (Dhuhr).

5- From making this intention until the end of your Salah, focus completely on Allah and praying to Him.

6- Raise your hands up to your earlobes for men, and shoulders for women, whilst saying ‘**Allahu Akbar**’. This means ‘Allah is the Greatest’. You are now in a state of *ihram*, which means that all worldly things are forbidden for you, such as talking, laughing, eating, drinking or thinking about anything that will distract you.

7- Then recite quietly, ‘**Auudhu bi-Llahi min ash-Shaitaanir rajeem bismi-Llahir Rahmaani Raheem**’. This means, ‘I seek protection in Allah from the rejected Satan. In the name of Allah, the Most Gracious, the Most Merciful’.

8- Then recite Surah al-Fatihah, ending by saying silently ‘**Ameen**’, meaning ‘let it be so’.

9- Then recite any other Surah.

10- Bow down and say '**Allahu Akbar**' meaning 'Allah is the Greatest', placing your hands on your knees, with your back straight. Rest at this position, called Ruku (**bowing**), and say '**Subhaana Rabbiy-al-Adheem**' three times at least. This means 'Glory be to my Lord, the Great'.

11- Then as you stand up fully straight again say, '**Sami-Allahu liman hamidaH**' - 'Allah heard the one who praised Him'. Then say, '**Rabbana laKal hamd**' - 'O our Lord, all praise belongs to You'.

12- Again say '**Allahu Akbar**' and go down into prostration, which is called **Sujood**. When prostrating, your forehead, nose, palms of both hands, knees and toes pointing forward should all be touching the floor.

13- Say at least three times, '**Subhaana Rabbiy-al-Aalaa**' - 'Glory be to my Lord, the Highest'.

14- Sit up whilst saying '**Allahu Akbar**'. Rest the palms of your hands on your knees. Sit on the flat of your left foot, whilst keeping the toes of the right foot planted and pointing forward. Women should lean on their left hip pointing the toes of both feet to the right side.

15- After a few moments, return back into prostration whilst saying '**Allahu Akbar**' and repeat step 13.

16- Stand up completely whilst saying '**Allahu Akbar**'. You have now completed your first unit, or **Rak'ah**, of Salah!

17- Follow steps 8 to 15 again.

18- Then return to a sitting position as described in step 14.

19- While sitting, recite the first part of the **Tashaahud**, '**At-tahiyyatu lillah, was-salawaatu wat-tayyibaat. As-salaamu 'alayka ayyuhan-Nabiyyu wa rahmat-Ullahi wa barakaatu. As-salaamu alayna, wa alaa ibaadi-llahis saaliheen**'. This means, 'All compliments are for Allah, and prayers and goodness. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and on the righteous servants of Allah'.

20- Then, keeping your hands resting on your knees, raise your right index finger while clasping the other fingers of your right hand. Now, recite the second part of the Tashaahud, '**Ashhadu an laa ilaaha ill-Allahu wa ashhadu anna Muhammadan abduHu wa Rasooluh**'. This means, 'I bear witness that there is no god but Allah and I bear witness that Muhammad is His servant and messenger'.

21- Lower your right index finger, so both your palms are resting on your knees again.

22- If you are praying the two Rak'ats of the Fajr prayer, please follow steps 23 to 26. If not, please skip to step 27.

23- Continue sitting down and recite, '**Allahumma salli alaa Muhammadiw wa alaa aali Muhammadin, kamaa sallayta alaa Ibraheema wa alaa aali Ibraheema, innaKa Hameedum Majeed. Allahumma baarik 'alaa Muhammadiw wa alaa aali Muhammadin, kamaa baarakta alaa Ibraheema wa alaa aali Ibraheema, innaKa Hameedum Majeed**'. This means, 'O Allah, send Your mercy upon Muhammad and the family of Muhammad, just as You sent mercy upon Ibrahim and the family of Ibrahim. Truly You are Praiseworthy and Glorious. O Allah, send blessings upon Muhammad and the family of Muhammad, just as You sent blessings upon Ibrahim and the family of Ibrahim. Truly You are Praiseworthy and Glorious'.

24- It is then highly recommended to recite some supplications (du'a). One very simple and comprehensive one is, '**Rabbana aatina fid-dunya hasanataw wa fil-aakhirati hasantaw wa qina adhaaban Naar**'. This means, 'O our Lord give us good in this world and good in the hereafter and protect us from the punishment of the Fire.'

25- You then complete the Salah by turning your head first over your right shoulder, saying '**As-salaamu alaykum wa rahmat-Ullahi wa barakaatuH**'. Then repeat these words while turning your head over your left shoulder. They mean, 'May peace, the mercy of Allah and His blessings be upon you'.

26- If you were praying Fajr, your Salah is now completed!

27- If you are praying Dhuhr, Asr, Maghrib or Isha, do not perform steps 23 to 26. Instead, you must repeat step 8 - reciting Surah al-Fatihah while standing.

28- Now follow steps 10 to 15.

29- If you are praying the three Rak'ah of Maghrib, you must now repeat steps 19 to 21. Then repeat steps 23 to 25. Your Maghrib prayer is now completed!

30- HOWEVER, if you are praying the four **Rak'ah** of **Dhuhr**, **Asr** or **Isha**, please ignore step 29! Instead, repeat steps 27 and 28 again.

31- Now follow steps 19 to 21. Then follow steps 23 to 25.

32- Your Dhuhr, Asr or Isha Salah is now completed! Alhamdulillah, all praise be to Allah!

33- Note: All of **Fajr** must be read out loud for men praying in congregation. **Dhuhr** and **Asr** must be made in complete silence and under your breath. The first two **Rak'ahs** of **Maghrib** and **Ishaa** should be read out loud, the remaining are to be read in silence.

The third Pillar Poor Due (Zakat)

Zakat is the amount of money that every adult, mentally stable, free, and financially able Muslim, male and female, has to pay to support specific categories people.

In Islam, one of the most important principles, is that all things belong to God, and hence wealth therefore is held by human beings in trust.

The word **Zakat** means both 'purification' and 'growth'. Our possessions are purified by setting aside a proportion for those in need. This category of people is defined in surah at-Taubah (9) verse 60:

“The alms are only for the poor and the needy, and those who collect them, and those whose hearts are to be reconciled, and to free the captives and the debtors, and for the cause of Allah, and (for) the wayfarers; a duty imposed by Allah. Allah is knower, Wise.” (The Holy Qur'an 9:60).

When is Zakat Due ?

Conditions for obligating zakat

1- Passage of One Lunar Year: **Zakat** is obligatory after a time span of one lunar year passes with the money in the control of it's owner. Then the owner needs to pay 2.5% (or 1/40) of the money as Zakat. (A lunar year is approximately 355 days).

2- Deduction of Debts: The owner should deduct any amount of money he or she borrowed from others; then check if the rest reaches the necessary **nisab**, then pays Zakat for it.

If the owner had enough money to satisfy the **nisab** at the beginning of the year, then the money increased (in profits, salaries, inheritance, grants...etc.), the owner needs to add the increase to the **nisab** amount owned at the beginning of the year; then pay Zakat, 2.5%, of the total at the end of the lunar year. (there are small differences in the fiqh schools here).

A pious person may also give as much as he or she pleases as **sadaqa**, and does so preferably in secret. Although this word can be translated as ‘voluntary charity’ it has a wider meaning. The Prophet said: “even meeting your brother with a cheerful face is charity”.

To whom is zakat given?

Zakat is distributed among eight asnaf (categories) of people, namely:

- 1- Fakir: One who has neither material possessions nor means of livelihood, he does not have his own food.
 - 2- Miskin: One with insufficient means of livelihood to meet basic needs.
 - 3- Amil: One who is appointed to collect zakat.
 - 4- Muallaf: One who converts to Islam, Who is a new Muslim?
 - 5- Riqab: One who wants to free himself from bondage or the shackles of slavery.
 - 6- Gharmin: One who is in debt (money borrowed to meet basic, halal expenditure)
 - 7- Fisabillillah: One who fights for the cause of Allah, Or the needy students of Sharia sciences.
- Ibnus Sabil – One who is stranded in journey.

Allah ﷻ says :

((إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ)) [التوبة: 60]

“The alms are only for the poor and the needy, and those who collect them, and those whose hearts are to be reconciled, and to free the captives and the debtors, and for the cause of Allah, and (for) the wayfarers; a duty imposed by Allah. Allah is knower, Wise.” (The Holy Qur’an 9:60).

Allah ﷻ also says :

((وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ)) [البقرة: 110]

“You shall observe the Contact Prayers (Salat) and give the obligatory charity (Zakat). Any good you send forth on behalf of your souls, you will find it at Allah. Allah is seer of everything you do” (The Holy Qur’an 2:110).

The fifeth Pillar The Pilgrimage (Hajj)

The **Hajj** (pilgrimage to Mecca) is the fifth of the fundamental Muslim practices and institutions known as the five pillars of Islam.

Pilgrimage is made to the Kaaba, found in the sacred city of Mecca, the 'House of God,' whose sanctity rests in that the Prophet Abraham built it for the worship of God. God rewarded him by attributing the House to himself, in essence honoring it, and by making it the devotional epicenter which all Muslims face when offering the prayers (salah).

The rites of pilgrimage are performed today exactly as did by Abraham, and after him by Prophet Muhammad, may God praise them.

Pilgrimage is viewed as a particularly meritorious activity. Pilgrimage serves as a penance - the ultimate forgiveness for sins, devotion, and intense spirituality.

The pilgrimage to Mecca, the most sacred city in Islam, is required of all physically and financially able Muslims once in their life. The pilgrimage rite begins a few months after Ramadan, on the 8th day of the last month of the Islamic year of **Dhul-Hijjah**, and ends on the 13th day.

Mecca is the center towards which the Muslims converge once a year, meet and refresh in themselves the faith that all Muslims are equal and deserve the love and sympathy of others, irrespective of their race or ethnic origin.

Allah ﷻ says :

“Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself therein [by entering the state of ihram], there is [to be for him] no sexual relations and no disobedience and no disputing during Hajj. And whatever good you do – Allah knows it. And take provisions, but indeed, the best provision is fear of Allah. And fear Me, O you of understanding” (The Holy Qur'an 2:197)

((الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ
وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ))

[البقرة: 197]

Allah ﷻ also says : “And proclaim to the people the Hajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant

pass (27) That they may witness benefits for themselves and mention the name of Allah on known days over what He has provided for them of [sacrificial] animals. So eat of them and feed the miserable and poor (28) Then let them end their untidiness and fulfill their vows and perform Tawaf around the ancient House” (The Holy Qur’an 22:27-29)

﴿وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ (27)
لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ
فَكُلُوا مِنْهَا وَأَطْعَمُوا الْبَائِسَ الْفَقِيرَ (28) ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نَدْوَرَهُمْ وَلِيَطُوفُوا
بِالْبَيْتِ الْعَتِيقِ ﴿ [الحج: 27-29]

Pre-Conditions for Hajj

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

1- 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.

2,3- 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.

4- The fourth condition is that of ability based on the following Quranic verse: “And, pilgrimage to the House is duty on mankind to Allah for those who can find a way there” [The Holy Qur’an 3:97]

Similar statements of the Prophet ﷺ (peace be upon him) define ability as being sufficient provisions and transportation. Hence, a Muslim has to be economically able to make the trip. Therefore, only those who are economically and physically able to perform the rigorous rites of Hajj are obliged to do so.

5- The fifth condition, that of a **Mahram**, concerns women only and could be included under the condition of ability. 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) ﷺ: “O, Messenger of Allah, are women obliged to make **Jihad** (holy war)?” he replied, “They must make Jihad in which there is no fighting- **Hajj and Umrah**”

How to perform Hajj

The rituals of Hajj are performed in a five or six day’s duration, officially beginning on the 8th Dhul-Hijjah to ending on the 13th of the same month; Hajj is the largest annual religious event that takes place in Islam. Literally meaning “to take part in the journey,” The 7 steps of Hajj are as follows:

- Step 1 – Ihram and Intentions
- Step 2 – Mina aka “City of tents”
- Step 3 – Mina to Arafat, 9th day of Dhul-Hijjah
- Step 4 – Muzdalifah
- Step 5 – Rami – Stoning the devil
- Step 6 – Nahr
- Step 7 – Farewell Tawaf

- **Step 1 – Ihram and Intentions:** Making a pure intention and wearing the Ihram are the two of the first essential steps when going for Hajj. After making the niyat, Muslim pilgrims are advised to wear the Ihram- two pieces of unstitched sheets for men and a loose-fitting Abaya for women, properly covering the whole body. It is recommended that the pilgrim should wear the Ihram on Dhul-Hijjah before entering Miqat – the outer boundaries of Makkah. The five entry points or relevant Miqats for pilgrims are as follows:

Abbyar Ali (Dhu’l Hulaifah), (As-Sail Al-Kabeer) Qarn-al Manzil, Al- Juhfah – Located near Rabigh, Dhat’Irq, Sa’adiyah (Yalamlam), Also, once in Ihram, pilgrims are advised to recite **Talbiyah** while abstaining from all sinful acts. The Talbiyah should be recited in a loud voice:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ، وَالنِّعْمَةَ، لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ

“Ever at Your service, O Allah, every at Your service. Ever at Your Service, You have no partner, ever at Your service. Verily all praise, blessings, and dominions are Yours. You have no partner.” (Muslim 2:841)

After arriving at Makkah, Muslims intending to perform Hajj. For this, Muslims walk around the Holy Kaaba seven 7 times in an anti-clockwise direction, also known as **Tawaf Al qudum**. They then perform the ritual of Hajr-e-Aswad (Black Stone). Pilgrims start their journey towards Mina.

- **Step 2 – Mina aka “City of Tents”**: Situated 6 km from Makkah, Mina is a small town. Arriving at the tent city of Mina, pilgrims are advised to rest there until the following day. Starting with the noon prayer (Dhuhr) and ending with the dawn prayer (Fajr), pilgrims recite all five Salahs while staying in Mina.

- **Step 3 – Mina to Arafat, 9th Day of Dhul-Hijjah**: On the morning of the second day of Hajj that is 9th Dhul-Hijjah, the pilgrims start walking towards Arafat while reciting Talbiyah at the top of their voices. Muslim pilgrims observe Dhuhra – a combination of Dhuhr and Asr prayer with Qasar prayer upon reaching Arafat. This is known as Wuquf – the act of standing before Allah (SWT) and is observed near the Jabal al-Rahmah from noon to sunset.

- **Step 4 – Muzdalifah**: The pilgrims’ next destination for Hajj is Muzdalifah, a small town located between Mina and Mount Arafat. Upon arriving after sunset on the grounds of Muzdalifah, the pilgrims offer Ishaen – a combined prayer of Maghrib and Isha. Muslims spend one whole night under the open sky and collect 49 pebbles of similar sizes for the ritual of Rami (stoning of the Devil). They then leave the town of Muzdalifah on the morning of 10th Dhul-Hijjah.

Tawaf al-Ifadah and Sa’i: The pilgrims now head back to Makkah to perform Tawaf al-ifadah and Sa’I, the act of running between the Safa and Marwa hills. Once done, Muslims then go back to Mina to perform the acts of Rami, Nahr, and Halq.

- **Step 5 – Rami (Stoning the Devil)**: On arriving at Mina, pilgrims perform the act of Rami by stoning the Jamraat al-Aqabah. Seven stones are thrown at the column structure. The stoning of Jamrat is performed in the memory of the act of Prophet Ibrahim عليه السلام when the devil tried discouraging him from following Allah ﷻ command. In reply, Prophet Ibrahim عليه السلام threw small pebbles to make the devil go away. Rami should be carried out at noon each day. Rami is performed on the 11th and 12th of Dhul-Hijjah.

- **Step 6 – Nahr**: After the completion of Rami, on 12th Dhul-Hijjah, Muslim pilgrims are advised to perform the sacrifice of an animal; it can be a camel or lamb. The meat of the sacrificed animal should be distributed to the needy.

Halq and Taqsir: Halq means shaving the head, while Taqsir means shortening or clipping of hair. After performing the sacred sacrifice, men pilgrims are advised to get their heads completely shaved or clipped. While forbidden to shave their heads, women are advised to get a strand or lock of their hairs chopped. The act of Halq and Taqsir symbolizes a Muslim's complete devotion to Allah ﷻ and detachment from worldly appearances.

- **Step 7 – Farewell Tawaf:** After completing the ritual, pilgrims return to the Holy Kaaba in Makkah to perform the "Farewell Tawaf," followed by Sa'I. Though this officially marks the end of Hajj, many pilgrims also visit Madinah before heading home.

Umra

Umrah : Linguistically, means to visit a particular place. In terms of Shariah, Umrah comprises of passing the Miqat in the state of Ihram, performing Tawaf of the Kaaba, doing Sa'i of Safa and Marwa and carrying out Halq (shaving) or Taqsir (shortening) of the hair.

Umrah can be performed throughout the year, although it is disliked to carry out the Umrah during the days of Hajj which take place between the 9th and 13th of Dhul Hijjah. The rites carried out during Umrah also form an integral part of Hajj itself.

Conditions of Umrah

There are a number of conditions that need to be met in order to perform Umrah:

- 1- Islam – you must be Muslim.
- 2- Maturity – you must have reached puberty (Baligh).
- 3- Sanity – you must be mentally sound and in full control of your mental faculties.
- 4- Financially able – you must have sufficient expenses to cover travelling, accommodation and all other requirements during the course of your Umrah.
- 5- Physically able – you must be physically capable of travelling to Makkah and performing the rites of Umrah. You should be free from any illnesses or diseases that would restrict you from doing so.
- 6- Transport – you must have access to and can afford transport to travel to Makkah in order to perform Umrah. Travelling should also be safe i.e. you shouldn't be in any danger of being harmed during your trip.

7- The Necessity of a Mahram (women only) – females must be accompanied by a Mahram.

8- Free from Iddah period (women only) – females must be from their Iddah period, if applicable.

How to perform Umrah

To perform Umrah, a Muslim must follow the following steps:

1. Ihram The first steps in your `Umrah are to put on the clothing of ihram and to make the intention of `Umrah. After making the intention of ihram, It is recommended to chant Talbiyah frequently. Male pilgrims are recommended to raise up their voices when repeating the words of Talbiyah. Males and females repeat Talbiyah until they start Tawaf.

2. Tawaf The first ritual to perform after arriving in Makkah is Tawaf. prepare yourself for Tawaf by performing ghusl (ritual bathing), if possible, or at least wudu' (ablution). For men, it is recommended that you drape the upper piece of ihram over your left shoulder only, exposing the right one. This is called Idhtiba`. On entering the Sacred Mosque (Al-Masjid Al-Haram), now you are ready to start Tawaf.

Tawaf involves walking around the Ka`bah seven times. Each round starts and ends with the Black Stone, with the Ka`bah being on your left side. In the first three rounds, males are recommended to jog from the Black Stone to the Yemeni corner, the third of the Ka`bah's corners and the one preceding the Black Stone. After finishing Tawaf, pray two rak`ahs behind Maqam Ibrahim (the Station of Ibrahim) or a little bit away from it. It is recommended that you drink Zamzam water after you have finished Tawaf and the two-rak`ah prayer.

3. Sa`i The next step in your `Umrah is to make Sa`i between As-Safa and Al-Marwah mounts. You need not climb to their top. You just have to walk back and forth the full distance between these two points. If any part of this distance is left untraversed, the Sa`i will remain incomplete.

This requires ascending even a small part of both mounts, but it is recommended that you go up until you are able to see the Ka`bah. Start performing the Sa`i by walking from As-Safa to Al-Marwah. If you are a male, it is recommended that you hasten between the two green signs. On reaching Al-Marwah, ascend it, face the Ka`bah.

Repeat the same steps in each of the seven parts. Going from As-Safa to Al-Marwah is reckoned as one part, and the return to Al-Safa is another part. Sa`i, therefore, begins with Al-Safa and ends at Al-Marwah.

4. Shaving or Cutting the Hair Just one step is remaining, that is shaving or cutting the hair on your head. If you are a male, you should have your hair either completely shaved or shortened. If you intend to make Hajj shortly after `Umrah (tamattu` mode), you are advised to shorten your hair because you are going to shave or shorten it as part of your Hajj. If you are a female, you should shorten your hair slightly.

Allah ﷻ Almighty says about Umrah:

“And complete the Hajj and ‘umrah for Allah. But if you are prevented, then [offer] what can be obtained with ease of sacrificial animals. And do not shave your heads until the sacrificial animal has reached its place of slaughter. And whoever among you is ill or has an ailment of the head [making shaving necessary must offer] a ransom of fasting [three days] or charity or sacrifice. And when you are secure, then whoever performs ‘umrah [during the Hajj months] followed by Hajj [offers] what can be obtained with ease of sacrificial animals. And whoever cannot find [or afford such an animal] – then a fast of three days during Hajj and of seven when you have returned [home]. Those are ten complete [days]. This is for those whose family is not in the area of al-Masjid al-Haram. And fear Allah and know that Allah is severe in penalty” (Qur’an 1:196)

﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسْكَ فَإِذَا أُمِيتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾ [البقرة: