

دليل المسلم الجديد

اللغة الانجليزية
English language

ما هو الإسلام؟

The New Muslim Guide

What is Islam?

Important pages
To introduce Islam

mahadsunnah.com
sarhaan.com

كيف ادخل في الإسلام؟

HOW DO I CONVERT TO ISLAM?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“How do I convert to Islam?” is an evidence-based series by Sheikh Dr. Haitham Sarhan – may Allah preserve him in which he addresses the most important Islamic issues in the form of a question and answer.

Discussed: The issue of entering Islam, and how does one become a Muslim? What should one do after they have converted to Islam? The most important things a new Muslim needs to gradually learn Islam.



Question.	Answer.
Is it easy to convert to Islam?	Yes; It does not need any intermediary or rituals.
Should I hasten to convert to Islam, or should I wait for the appropriate time, or to end some problems?	It is necessary to take the initiative; Because delaying Islam may lead to evils. You may die at any time, and entering Islam is a profitable business, and the more you initiate the trade, the more profitable you will be in it.

HOW DO I CONVERT TO ISLAM?

Question.	Answer.
What should someone who wants to convert to Islam do?	They only need to pronounce the two Shahadas: “Ash hadu alla ilaha illa Allah, wa ash hadu anna Muhammadan abudhu wa rasuluhu.” (I bear witness that there is no deity worthy of worship except Allah, and I bear witness that Muhammad is His servant and Messenger.)
What language should they speak?	He can say it in any language that he speaks well, and it is not required to say it in Arabic.
Does he say it without understanding its meaning?	No; Rather, he must understand its meaning, believe what it contains, and act according to it.
What does “ash-hadhu” (I bear witness) mean?	It means: I acknowledge and confess with my heart, and I speak with my tongue, act with my limbs.
What does “la ilaha illa Allah” mean?	It means: There is none worthy of worship in truth except Allah.
What does “Muhammad abduhu wa rasuluhu” (Muhammad is His servant and Messenger) mean?	It means: He is a servant who cannot be worshiped, and a Messenger who cannot be belied. What is necessary from this testimony is that he should believe in what he said, obey him in what he commanded, refrain from what he forbade and warned, and that he should follow his Sunnah and emulate it.

HOW DO I CONVERT TO ISLAM?

Question.	Answer.
I understand well, so, what do I do now?	Repeat after me: “Ash hadu alla ilaha illa Allah, wa ash hadu anna Muhammadan abudhu wa rasuluhu. I bear witness that there is no deity worthy of worship except Allah, and I bear witness that Muhammad is His servant and Messenger.”
Am I now a Muslim?	Yes, alhamdulillah (all praise be to Allah), this is from Allah’s Grace upon you.
What do you advise me as a Muslim?	I advise you to supplicate to Allah to make you steadfast on His religion, to choose righteous companions who will help you in this, to learn Islam, and to hide your Islam until it becomes stronger, Allah-willing.
What is the best duaa (supplication)?	“Guide us to the straight path” Quran, 1:6
What is the easiest dhikr (remembrance)?	Saying, “Bismillah” (in the Name of Allah); it is said when entering and leaving the mosque and the house, when reading the Quran, before entering the bathroom, before taking off clothes, before performing wudu (ablution), and before eating and drinking, and in other situations as well.
What is the ruling on the sins that I have committed before entering Islam?	Islam destroys the sins that came before it, except for the rights of people which must be fulfilled, which must be returned to those who deserve them.

HOW DO I CONVERT TO ISLAM?

Question.	Answer.
What is required of me to do after the shahadah?	Wash your body.
Why would I do the purification wash?	Firstly , the Muslim does not say, “Why?” Rather, he says, “We listen and we obey” (as in the Quran, 24:51).
Okay, so, how do I do it?	Secondly , you wash until you purify the outside of your body just as you purified your inside.
What comes after washing?	By intending in your heart to bathe, saying: “Bismillaah,” and covering the entire body with water.
Prayer for me is difficult since it has wordings and actions that I do not do well.	If the time for prayer comes, you pray, Allah-willing.
How do I pray?	Islam is a religion of ease, not a religion of hardship, so, alhamdulillah. You must continue learning with me (on Mahad Sunnah; website or YouTube); watch the videos teaching prayer, and you will find them in several languages. Links are listed at the end of this document.
What comes after prayer?	You must learn the five pillars of Islam on which it is built upon, then the pillars of faith, and so on, until you complete everything that authenticates your Islam and faith.

HOW DO I CONVERT TO ISLAM?

Question.	Answer.
What websites do you advise me to go in order to learn Islam?	MahadSunnah.com, Youtube.com/@MahdSunnah, and Sarhaan.com (links at the end of this document).
How do I deal with my non-Muslim kinship and family members?	You deal with them as the Prophet, peace and blessings be upon him, dealt with non-Muslims. He called for Islam with his tongue, his morals, and his dealings.
There are those who want to enter Islam but are afraid to tell their loved ones. What is their ruling?	Whoever converts to Islam is not obligated to inform anyone of his conversion to Islam, as his conversion to Islam is between him and Allah.
What is the best Book in Islam?	The best book is the Quran, as it is the Words of Allah.
What is the most important chapter in the Quran?	The most important surah is Al-Fatihah (chapter 1), which is why we recite it in every rak'ah of prayer.
What is the most important verse in the Quran?	The greatest ayah (verse) in the Quran is ayatul kursi; Quran, 2:255.
How can I read the Quran?	By learning the Quran and hearing the recitation; such as the recitation of Sheikh Al-Hudhayfi, Sheikh Al-Husary, and others.

HOW DO I CONVERT TO ISLAM?

Question.	Answer.
How do I understand the Quran?	You can understand it by reading the books of interpretation (tafseer) written by Islam's acclaimed scholars.
Where can I find an interpretation of the Quran?	I advise you to visit the Quran Printing Complex in Madinah.
What do you advise me to read after the Quran?	I advise you on the authentic narrations (hadiths) of the Prophet ﷺ (peace and blessings be upon him).
What is the best book on the Prophet's hadiths?	The best and most correct book of hadith is the book "Sahih al-Bukhari." The nation agreed upon it, and its venerable scholars were pleased with it. I advise you to review the links at the end of this document.
What is the most important hadith in the Sunnah of the Prophet ﷺ?	The most important of them is the hadith of Jibreel in explaining the 3 levels of religion: Islam, Iman, and Ihsan.
I am afraid that I will not be able to learn Islam.	Do not be afraid; Rather, put your trust in Allah, and Allah will help you in your endeavor, for Islam is easy, may Allah grant you success in doing what He loves and is pleased with. You can study with us for free and remotely at our institute, Mahad Sunnah (links at the end of this document). In conclusion, I recommend to you what the Prophet ﷺ (peace and blessings be upon him) said, "Strive for what will benefit you, and seek help from Allah, and do not give up."

3

Categories of Tawheed

To single out Allah with what is specific to Him through Lordship, Worship, and Names and Attributes

It is of three types

Tawhīd al-Asmā' wa'-ṣ-Ṣifāt (to single out Allāh in all His names & attributes)

To single out Allah with what He has Named or Described Himself in His Book (the Quran) or by the speech of His Messenger ﷺ, and that is to affirm what He has affirmed to Himself and negate what He has Negated from Himself without distortion, rejection, questioning the howness, or falling in resemblance.

Tawhīd al-Ulūhiyyah, (Worship)

To single out Allah in worship – by the actions of His servants

Tawhīd al-Rubūbiyyah (Lordship)

To single out Allah in His Actions, Creation, Ownership, and Sovereignty

The three levels of Islam

Ihsan

It is to worship Allāh as if you see Him and if you do not see him, then He sees you.

One pillar and under it is two levels

- 1- Watchful worship; mushaahahadah (to worship Allāh as if you see Him)
- 2- Watched worship; muraaaqabah (if you do not see him, then He sees you)

Iman

It is speech of the tongue, belief of the heart, actions of the limbs, and it increases and decreases

Pillars of Iman 6

- 1- Allāh
- 2- His Angels
- 3- His Books
- 4- His Messengers
- 5- The Last Day
- 6- The Decree - the good and bad of it

Islam

It is to 'submit to Allāh with Tawhīd, being consistent in His obedience as well as disassociating oneself from Shirk and its people.

Pillars of Islam 5

- 1- The testimonies of faith
- 2- Establishing Ṣalāh
- 3- Paying Zakāt
- 4- Fasting Ramaḍān
- 5- Making Hajj (pilgrimage) to those capable

4

Categories of Prohibitions

Minor Sins

It is less than the major sins. The major sin can be erased with repentance, and the minor sin can become major if one is persistent on it. The Prophet ﷺ said, "Beware of the sins that are considered insignificant, for they can pile up on the man and destroy him."

Major Sins

Everything that has a specific punishment set. Examples: Magic (sorcery), disobedience to parents, riba (usury), fornication, homosexuality, lying, consuming alcohol and intoxicants, theft, backbiting, killing a soul that Allah has forbidden killing, consuming the orphan's money

Minor Shirk

It does not make the person leave the fold of Islam, and is bigger than the major sins. Examples: Saying Allah wills and so and so wills, swearing by other than Allah, showing off, amulets, omens, pessimism, hanging talismans and symbols like the hand, beads, and the like as a means for protection or to push away the evil eye

Major Shirk

It makes the person leave the fold of Islam, and he shall not be forgiven if he dies upon it. Examples: Making a rival or equal to Allah, calling, fearing, loving him instead of Allah, or directing to him any form of worship

The Description of Wudu (Ablution):

The person intends to perform ablution in his heart, then he says bismillah, and then he washes his hands.



1

Then, he takes water with his right hand and does Madmadah from it (he puts water into his mouth and rinses). Then, he spits it out. Then, he does istinshaaq with his nostrils (meaning, he breathes in water by his nose). Then, he does istinthaar (meaning, he breathes out the water from his nose by placing his left index finger and thumb on his nose).



2

Then, he washes his face (from the hairline down to the jaws and chin in length, and everything between the two ears in width).



3

Then, he washes his hands from the fingertips all the way to and including the elbows; he begins with the right hand then the left.



4

Then, he wipes over his whole head, he passes his hands from the front of his head all the way to the back of his neck. Then, he returns them back to the front of his head.



5

Then, he puts his two index fingers into the opening of his two ears, and he wipes the outer part with his two thumbs.



6

Then, he washes his feet all the way to and including his ankles (the two bones sticking out from the sides of the leg at the end of the shin).



7

- What is the ruling of adding to the legislated / prescribed amount?

It is not allowed to increase upon the legislated/prescribed amount in ablution, such as adding more than three washes, washing above the elbow and above the ankle, or wiping the neck.



8

- And the person says after he finishes from ablution:

Ashhadu allaa ilaaha illa llahu wahadahu laa shareeka lahu wa ashhadu anna muhammadan abduhu wa rasooluh (I bare witness that there is no deity worthy of worship except Allah, alone with no partners, and I testify that Muhammad is his Abd (worshipper) and messenger). And in Al-Tirmidhi Allahumma ij'alnee mina atawwabeena waja'alnee minal mutatahireen (O Allah! Make me from those who always repent (to You) and make me from those who purify themselves).

9

- From the Nullifiers of Wudhu:

- 1- That which exits from the front and back passages, such as urine, stool, or wind. .
- 2- Loss of intellect/mind through sleep or unconsciousness.
- 3- Eating camel meat.

10

The Description of Tayammum (Dry Ablution):

Tayammum is a replacement for purification by water when we are unable to use water on all or some of the limbs of purification due to the lack of water or fear of harm when using it. So, sand is used in place of water.

1

And it is not legislated to separate the fingers whilst striking upon the sand, neither crossing your fingers whilst wiping the hands.



2

The person intends tayammum in his heart, then says bismillah, then he strikes the ground, and then he wipes his face and the outward side of his hands with his palms.



3

The Description of the Obligatory Ghusl (Bathing) :

The person intends the ghushl in his heart and says bismillah secretly, then he washes his whole body and whatever is under thin and thick hair with water, alongside madmadah (rinsing his mouth) and istinshaaq (putting water into his nose).

1

- The Actions that make Ghushl Compulsory :
- 1- Janabah (the state of ritual impurity) and this occurs by emitting semen through intercourse, other means, or by the meeting of the two circumcised parts (intercourse without emitting semen).
 - 2- The exiting of menstruation or post-natal blood.
 - 3- The death of anyone who is not a martyr.
 - 4- The entering of a non-Muslim into Islam

2



Compiled by **Dr.Haytham Sarhaan**, teacher at Al Masjid An Nabawi and the supervisor of Ma'had Sunnah « mahadsunnah.com »

8

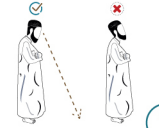
The rights of printing, publishing, and distribution are available to all.

To translate the brochure: sarhaan.com or scan the barcode.

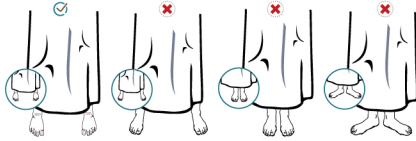
It is a Sunnah to place a barrier «Sutrah» in front of the Imam or the one who prays alone, and the Imam's Sutrah is a Sutrah to those behind him.



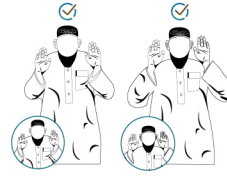
And he directs his gaze unto the place of his sujud «prostration» and does not look/turn around.



The distance of his feet shall be the same as the distance between his shoulders, neither more nor less. Also, he places his feet parallel to each other.



After he fulfills the conditions of the prayer's Validity, he says "Allahu Akbar" while raising his hands; the fingers are close together, at either the level of his shoulders or ears, and his palms are facing the Qibla.



Then, he places his right palm on the back of his left hand, wrist, and forearm - on his chest - or he can grab them.



Then, it is Mustahab «favored» to say the opening supplication in the first rak'ah only, and it is best to say different opening supplications «from time to time».

So, he says: "Subhanka Allahumma Wa Behamdek, Wa Tabarka-assmuk, Wa Ta'ala Jadduk, Wa La Ellaha Ghayruk".

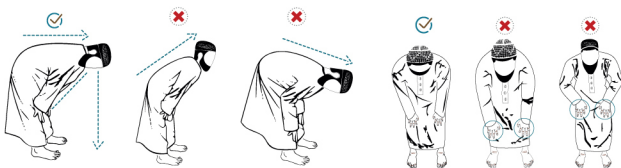
Then, he makes Este'aatha (seeks refuge by Allah) from the Shaytan by what have been reported: "A'oothu Bellahi mina Ash-Shaytani Ar-Rajeem".

Then, he Says the Basmallah and recites Al-Fatiha keeping in mind the order of the Ayat (verses), words, letters, and pronunciation:

"Bismillaahi Ar-Rahmani Ar-Raheem (1) Al hamdu lillaahi rabbil 'alameen (2) Ar-Rahmani Ar-Raheem (3) Maaliki yaumi Ed-Deen (4) Iyyaaka na'abudu wa iyyaaka nasta'een (5) Ihdina As-Siraata Al-Mustaqeem (6) Siraata Al-latheena an'amta' alaihim (7) Ghairi Al-Maghdhuubi' alaihim wala Ad-dhaaleen".

Then, it is Mustahab (favored/voluntary) that he recites what he can from the Quran without the "Este'aatha," and he only recites the Basmallah at the beginning of a Surah.

Then, he raises his hands as he did with Takbeerat Al-Ehram and says: "Allah'u Akbar," goes into the bowing posture, holds his knees without bending his elbows while his back is straight and aligned with his head, and he must say at least once: "Subhan Rabbiyal-Atheem," and it's Mustahab «favored/voluntary» to repeat it while following what is mentioned «i.e., in the Sunnah».

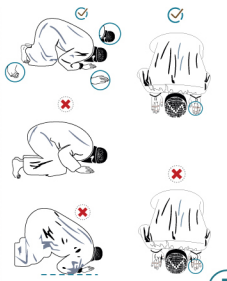


Then, while standing up, and before straightening his back, he says "Samme'allaahu Leman Hamdehah" while raising his hands at either the level of his shoulders or ears.

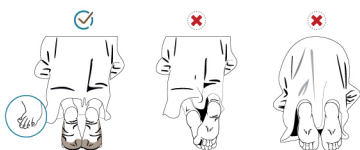
Once he stands upright, he says "Rabbana Wa Laka Al-hamd," and it is Mustahab to say what has been mentioned «i.e., in the Sunnah».

Then, he says the Takbeer without raising his hands and prostrates on the seven body parts (Sujood): The forehead and nose, the palms, the knees, and the toes (pointed towards the Qiblah).

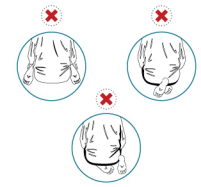
Separating the armpits from the stomach, the stomach from the thighs, and the thighs from the legs, and raising his arms off the ground.



And it is mandatory upon him say at least once: "Subhan Rabbiya Al'alaa" and it's Mustahab to repeat it while following what is mentioned «in the Sunnah». He can supplicate with whatever he desires, and it's best to supplicate by what has been mentioned «in the Sunnah».



Then, he says the Takbeer and sits on his left foot laid under him, while putting his right foot on the ground with his toes facing the Qiblah. He places his palms on the edge of his thighs and says: "Rabbi Eghfer lee". This sitting posture is carried out every time you sit down in prayer except for sitting down in the last Tashahud, where you sit and make the "Tawarruk posture" by laying your left foot under the shin of his right leg.



Then, he says Takbeer, and he prostrates as he did in the first prostration. Then, he says Takbeer and stands for the second Raka'a and does as he did in the first Raka'a except that the second Raka'a has no Takberat Al-Ehram or an opening supplication.



Once he is done with the second prostration «i.e., the second unit of prayer», he sits for the Tashahud.

He points with his index finger, moving it when supplicating, and he puts the middle finger on the thumb making the shape of a ring.



He says the Tashahud then the Ibrahimic Prayer: "Attahiyyatu Lillah, wassalawatu wattayyibat, Assalamu 'alayka ayyuhan-Nabiyyu wa rahmatullahi wa barakatuh, Assalamu 'alayna wa 'ala 'ibadillahis-saliheen. Ash-hadu ana ilaha illallah wa ash-hadu anna Muhammadan 'abduhu wa rasuluh. Alahumma Salli 'ala Muhammad wa 'ala aali Muhammad, kama sallaita 'ala Ibrahim, wa 'ala aali Ibrahim, innaka hamidun majeed. Alahumma Barik 'ala Muhammad wa 'ala aali Muhammad, kama barakta 'ala Ibrahim, wa 'ala aali Ibrahim, innaka hamidun majeed".

Then he seeks refuge from four things:

"Allahumma inni 'authu bika min 'athabi jahanem, wa 'authu bika min 'athabi l-qabr, wa 'authu bika min fitnati l-masihid-dajjal, wa 'authu bika min fitnati l-mahya wa l-mamat.

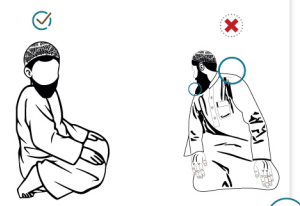
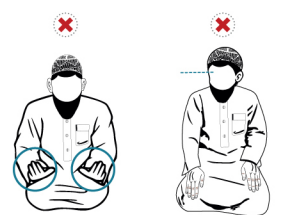
Then, he can supplicate with whatever he desires, and it is best to say what have been mentioned «in the Sunnah» and to say:

"Allahumma a'inni 'ala thikrika, wa shukrika, wa husni 'ibadatik".

Then, he says the two Tasleem, on his right and his left and says:

"Asslamu Alikum wa Rahmatu Allah."

while turning his head only, without his shoulders, without moving the head up and down, and without pointing with his hands.



Zakah is of two categories

Voluntary: It is the money that the person donates as worship.

Obligatory

It is two categories

Zakah of Fitr:

It is obligatory upon every Muslim; adult, child, male, female, slave, or free.

Zakah of Money:

Legislatively, it is to worship Allah by giving an obligatory portion of specific money to specific people [or entity]. It is the 3rd pillar of Islam,

and it is divided into four categories:

1

Wealth



Gold and Silver as well as other currencies used in their place. The minimum amount of Gold is 85g, while the minimum amount of silver is 595g.

2

Animals that Graze Freely



The ones that graze freely for most of or the entire year, and baheematu al-An'aam; camels, cows, and sheep.

3

That which Grows from Earth



Grains and Fruits.

4

Merchandise



Everything which has been prepared to be sold or bought.

The People Entitled to Receive Zakah

They have half or more than half of what they need. So, if we presume, for example, 12,000 a year is what they need to live, the poor is the one who has less than 6,000. The needy is the one who has 6,000 or more, but less than 12,000. The poor and the needy are given that which suffices them for the year since zakat is given every year.

The Needy /Masaakeen 2

They do not have any wealth, or they have very little.

The Poor /Fuqaraa' 1

It includes the collectors, the protectors, and those entrusted to distribute it selected by the one in charge of the Muslims. It is not a condition that they be poor themselves; rather, they are given from it even if they are rich.

Those employed to collect the funds 3

Those whom it is hoped they will accept Islam or to prevent their evil.

To attract the hearts of those who have been inclined towards Islam 4

It includes those fighting in the military army, as well as their needs from weapons and other essentials.

In the Sake of Allah 7

- a. A Muslim captive who buys his freedom from his master.
- b. Freeing a Muslim slave.
- c. Freeing a Muslim prisoner.

The slaves 5

He is given enough support to return to his homeland.

For a traveller who has become stranded 8

- a. Debts taken on to resolve conflicts or reconcile between people.
- b. The one who is in debt on his own account.

Those in debt 6

Fasting is divided to two categories

Voluntary:
In other than that

Obligatory: in Ramadan

Definition of fasting

It is worshipping Allah by abstaining from food, drink and all nullifiers of the fast from the break of true fajr until sunset.

Fasting has two pillars

2

Abstaining from the nullifiers



Allowed Actions for the Fasting Person

- ─ Tasting food if necessary,
- ─ To swallow the saliva,
- ─ Taking a shower,
- ─ Using siwak,
- ─ Applying perfume,
- ─ Keeping cool.

Intention

1

Intention of the voluntary

It is valid at any time of the daytime as long as there was no nullifier, and the reward is accounted from the time of intention was made.

Intention of the obligation

Intention for the obligatory fast: It is necessary to make the intention for the obligatory fast at night (i.e.: before fajr) and it is sufficient to make the intention for the beginning of the month of Ramadan, and its place is the heart, and uttering it is a bid'ah (i.e., innovation).

Nullifiers of fasting:

- 1- Eating or drinking intentionally, but if someone forgets, then their fast is valid
- 2- Sexual intercourse. If it is during the day in Ramadan and fasting is obligatory, then the severe expiation is obligated upon him.
- 3- Ejaculation of semen
- 4- That which takes the same ruling as eating and drinking such as nutritional vaccines; the non-nutritional vaccines do not break the fast.
- 5- Cupping (breaks the fast); however giving a little blood for medical tests does not break the fast.
- 6- Vomiting intentionally.
- 7- Menses and Post Natal bleeding.

Conditions for the Obligation of Fasting

1- Islam

2- Sanity

3 - Puberty: As for younger children then they should be encouraged to fast by the guardian

4 - Not traveling: It is not obligatory upon the traveler. It is better to fast as long as it is not difficult since the Prophet ﷺ did it, it is quicker in fulfilling the obligation, easier, and to acquire the virtues of the month

5 - Health

6- Not in menses or post-natal bleeding

Prohibited Actions for the Fasting Person

1. Swallowing the spit or phlegm (however it does not break the fast)
2. Kissing the wife if one is not strong to keep away from relations and thus nullifying the fast
3. Every prohibited action outside of Ramadaan
4. Foolishness
5. Fasting two days without breaking the fast

Disliked Actions while Fasting

1. Being excessive when rinsing the mouth and the nose since water may go down the throat
2. Tasting food for no good reason

Rites of Hajj

English انجليزية

هَيْثم سَرْحَان

The Meeqat (boundary) for the people of the Levant and Egypt is Al Juhfah, 186km from Makkah

The Meeqat (boundary) for the people of Madinah is Dhul Hulaifah 420km from Makkah

The Meeqat (boundary) for the people of Iraq is Dhatu 'Irq, 98km from Makkah

The Meeqat (boundary) for the people of Najd is Qarnul Manazil 99km from Makkah

The Meeqat (boundary) for the people of Yemen is Yalamlam, 99km from Makkah

1

Ihram

(Making the intention to enter the pilgrimage)

Travellers by plane make their Ihram from the closest point of the Meeqat boundary in the air

Tawaf of Arrival

2

7 laps from the Black Stone back to the Black Stone

You walk before the two green flags, then you run quickly between them. This is only for men.

Safa

Marwah

Walking between Safa and Marwah

3

Staying in Arafah

5

It starts from Dhuhr on day 9 until Fajr on day 10
You pray Dhuhr and Asr there combined at Dhuhr time and shortened

Staying the night at Mina

4

You pray Dhuhr, Asr, Maghrib and Isha there on day 8, as well as Fajr on day 9

Staying the Night at Muzdalifah

6

You pray Maghrib and Isha there combined and shortened on day 9, and Fajr on Day 10

Shaving or Shortening Hair

Shaving or shortening the hair is for men, and women shorten as much as a fingertip

Stoning the Aqabah pillar with 7 pebbles

7

Stoning the Jamarat (pillars) and staying the night in Mina

12

Day 11, 12 and 13 for whoever stays later

Tawaf Al-Ifadah

10

Walking between Safa and Marwah for the one performing Hajj Tumuttu' or whoever did not do it in the Tawaf of Arrival

11

Farewell Tawaf

13

It is not required for menstruating women or women with postnatal bleeding

10

- **The Pillars of Hajj:** Whoever leaves a pillar, then his pilgrimage will not be complete without it
- **The Obligations of Hajj:** Whoever leaves an obligation must make up for it by slaughtering a sacrificial animal

alsarhaan.com
sarhaan.com

Rites of Umrah

[Voluntary Pilgrimage]

English

انجليزية

Tawaaf
(circumambulation)

2

Beginning End

7 laps from the Black Stone back to the Black Stone

The Meeqat (boundary) for the people of the Levant and Egypt is Al Juhfah, 186km from Makkah

The Meeqat (boundary) for the people of Madinah is Dhul Hulaifah 420km from Makkah

The Meeqat (boundary) for the people of Iraq is Dhatu 'Irq, 98km from Makkah

The Meeqat (boundary) for the people of Najd is Qarnul Manazil 99km from Makkah

The Meeqat (boundary) for the people of Yemen is Yalamlam, 99km from Makkah

1

Ihram

(Making the intention to enter the pilgrimage)

Travellers by plane make their Ihram from the closest point of the Meeqat boundary in the air

Seven laps

You walk before the two green signs, then you run quickly between them. This is only for men.

Safa

Marwah

Walking between Safa and Marwah

4

Praying behind Maqaam Ibraheem ﷺ, if possible

3

Prohibitions of Ihraamm:

- 1 Removing hair from the head or body
- 2 Clipping the nails
- 3 Using perfume
- 4 Performing a marriage contract for oneself or others
- 5 Intimacy and intercourse with women
- 6 Hunting land-animals

Prohibitions specifically for males:

Prohibitions specifically for females:

- 1 Wearing sewn garments, and it is what is tailored such as clothes or for a specific body part.
- 2 Covering the head, as with using a turban or cap
- 1 Covering the face with a niqab or burqa, but in the presence of foreign (i.e., non-mahram) men, she is to cover her face with her khimar or the like.
- 2 Wearing gloves

Shaving or Shortening Hair

5

Shaving or shortening the hair is for men, and women shorten as much as a fingertip

Encouraged non-obligatory acts of Umrah:

- 1 Nail trimming and taking the necessary hair to be taken before the intention of Ihram
- 2 Doing ghusl for ihram
- 3 Wearing perfume on the body [before wearing ihram clothing, not on it]
- 4 Wearing a lower and upper white garment
- 5 Talbiyah: "Labbayka Allaahumma labbayk, labbayka ,laa shareeka laka labbayk. Inna al-hamda wa'l-ni'mata laka wa'l-mulk, laa shareeka lak (Here I am ,O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours and all sovereignty, You have no partner)." From ihram to Tawaaf
- 6 Idtiba' in tawaaf for men which is uncovering the right shoulder
- 7 Kissing the Black Stone
- 8 Raml (walking briskly) in the first three laps
- 9 Praying behind Maqaam Ibraheem ﷺ

Yahya ibn Aktham said: Al-Mamun, who was an Emir at that time, summoned a board meeting – that is, a council assembly – and among those attending was a well-dressed Jewish man, who had a handsome face and used good perfume.

The Jew spoke eloquently.

When the gathering had finished, Al-Mamun called him over and asked him: Are you an Israeli? – meaning was he a Jew.

The Jew replied: Yes.

Al-Mamun said to the Jew: Become a Muslim and I will give you something good and favour you – and he promised the Jew many good things if he entered Islam.

The Jew replied: But I want to keep my religion, the religion of my forefathers. Then he left the gathering.

After a year, the Jewish man came to us – and he was a Muslim. Then he started talking about fiqh and Hadith – and his speech was excellent.

When the gathering had finished, Al-Mamun called him and asked him: Aren't you the Jewish man we met before?

He replied: Yes.

Al-Mamun asked him: Why did you become a Muslim?

The Jewish man replied: Listen, and say "Allahu Akhbar" (Allah is the Greatest).

When I left your gathering that day, I wanted to test these religions – and I have good writing skills. I got a copy of the Torah and wrote out three more copies but I added and removed parts. I took these to the Jewish temple, where they bought them from me but they neither read nor reviewed them.

I got a copy of the Bible, wrote out three more copies but I added and removed parts. I took these to the church, where they bought them from me but they too neither read nor reviewed them. I got a copy of the Qur'an, wrote out three more copies but I added and removed parts. I took these to the (Muslim) scribes but they said they would not accept them until they had read and reviewed them. As the scribes discovered

the errors – the additions and deletions,

they burned my copies and almost

killed me. Therefore, I knew that this (the Qur'an)

is a book preserved by Allah – so this is why

I became a Muslim.



Human beings have a tendency and a basic need for it. However, the society around him them affects them. They have been mentioned in many authentic prophetic traditions (Ahaadeeth).

The Rituals (Sunan)	The Ruling	Explanation
[1] Clipping the Moustache	Recommended, and disliked to completely shave it	The Sunnah regarding the mustache is to cut it and reduce it, and to take from it until the edges of the lip appear
[2] Lengthening the beard	Obligatory	It is forbidden to shave the beard; because it defies the prophetic command of lengthening it
[3] The tooth stick (As-Siwaak)	Emphasised Sunnah	Using a stick from ‘Ood Al-Araak’ and similar to it, to clean the teeth. It is Sunnah at all times, and it is confirmed: when performing ablution, when praying, entering the house and the mosque, reading the Qur’an, getting up from sleep and paying attention to it, at death, and changing the smell of the mouth.
[4] Instinshaaq of water	From the recommended acts of Wudhu	Washing the nose by inserting water into it and then removing it.
[5] Clipping the nails	Recommended, and not befitting to delay it for more than 40 days	Trim the nails, cut them; because leaving it there is a reason for dirt to collect under it.
[6] Washing the joints	Recommended	cleaning the places where dirt collects; They are meanders and knots in the fingers (between the fingers).
[7] Plucking armpit hair	Recommended, and not befitting to delay it for more than 40 days	It is the removal of hair that grows in the armpit, whether it was removed by plucking, shaving, or otherwise. Because it removes it from the cleanliness and cuts the foul odor.
[8] Shaving pubic hair	Recommended, and not befitting to delay it for more than 40 days	The hair around the private parts. It can be removed without shaving; Like manufactured removers.
[9] Istinja	From the etiquettes of relieving oneself	Removing what comes out of the two pathways, by washing with water and the like, from the place of exit, and what is close to it.
[10] Rinsing the Mouth	From the recommended acts of Wudhu	Washing the mouth by inserting water into it and then removing it.
A'isha reported:The Messenger of Allah (ﷺ) said: Ten are the acts according to fitrah: clipping the moustache, letting the beard grow, using the tooth-stick, snuffing water in the nose, cutting the nails, washing the finger joints, plucking the hair under the armpits, shaving the pubes and cleaning one's private parts with water. The narrator said: I have forgotten the tenth, but it may have been rinsing the mouth. (Narrated by Muslim)		
[11] Circumcision	Obligatory for men, recommended for women if needed	It is the cut of the skin that covers the glans; so that dirt does not gather in it, and so that he can be clear of urine.

On the authority of Abu Hurayrah on the authority of the Prophet (ﷺ), said: “Five things are part of the fitrah: Circumcision...” Agreed upon (Bukhari and Muslim)

Summary

Of rights called for by Fitrah
(instinct/natural disposition)
and approved by the Shari'ah

1- The rights of Allah the Most High:

To worship Him Alone without any partners, and that you be a humble, submissive worshipper to Him, obeying His commands, avoiding His prohibitions, and believing in what He informed us about. It is a perfect Aqeedah (Islamic creed), belief in the truth, and righteous fruitful deeds. It's an Aqeedah based on love and glorification; its fruit is sincerity and perseverance

2- The rights of the Messenger of Allah ﷺ:

The right of the Messenger of Allah ﷺ is to be honored, respected, and glorified appropriately without exaggeration nor deficiency.

Also believing him in what he has informed us about past and future events, doing what he commanded us to do, avoiding what he prohibited, believing that his guidance is the perfect guidance, and defending his Sharee'ah (Islamic legislation) and guidance.

3- The rights of the Parents:

Be righteous to them by treating them with goodness in word and deed, with money and the body, and obeying their commands in that which is not disobedience to Allah and doesn't cause any harm to you.

Summary

Of rights called for by Fitrah
(instinct/natural disposition)
and approved by the Shari'ah

4- The rights of children :

- 1- Upbringing: it is the development of religion and morals in their hearts to a high standard.
- 2- To spend on them in a reasonable manner, without extravagance nor negligence.
- 3- Not to give preference to any of them over the other in spending and gifts.

5-The rights of relatives :

To uphold ties of kinship with kindness by using your social position, physical efforts to benefit them, and financially depending on how close and needy they are.

6- The rights of spouses:

To live with each other in a kind manner and give the right that is due to him with tolerance and ease without any compulsion or procrastination in fulfilling each other's rights. Among the rights of the wife over her husband: that he fulfils the duty of spending on her in terms of food, drink, clothing, housing and so on, and that he treats all his wives equally.

Summary

Of rights called for by Fitrah
(instinct/natural disposition)
and approved by the Shari'ah

Among the husband's rights over his wife: that she obeys him in that which is not disobedience of Allah, protects his secrets and wealth, and does not do something that would spoil his complete enjoyment.

7- The rights of rulers and subjects :

The rights of the subjects on the rulers: to carry out the trust that Allah has given them and obligated upon them, such as advising their subjects and taking them on the right path that guarantees their benefit in this world and the hereafter, and that is by following the path of the believers.

The rights of rulers over the subjects are: advising them in what a person is responsible for in their affairs, reminding them if they become negligent, making Du'a' (praying) for them if they deviate from the truth, obeying their commands in that which is not disobedience to Allah, and helping them.

8- The rights of the neighbors :

A neighbor is someone who lives close to you. You should be good to him with what you can using money, social position, and help. You should also refrain from any verbal or physical harm.

Summary

Of rights called for by Fitrah
(instinct/natural disposition)
and approved by the Shari'ah

- 1- If he is a relative and a Muslim, he has three rights: the right of the neighbor, the right of kinship, and the right of Islam.
- 2- If he is a Muslim but not a relative, he has two rights: the right of the neighbor and the right of Islam.
- 3- Likewise, if he is a relative and is not a Muslim, he has two rights: the right of the neighbor and the right of kinship.

9-The rights of Muslims in general :

From them is: giving Salam; if he invites you, accept the invitation; if he asks you for advice, advise him; if he sneezes and says 'Alhamdulillah', say 'Yarhamukallah'; if he is sick, visit him; if he dies, follow his funeral; avoid causing him any harm. The rights of a Muslim over a Muslim are many, and they can be summarized in meaning by the Prophet's ﷺ saying: "A Muslim is a brother to a Muslim." Fulfilling the requirements of this brotherhood will make a person strive to seek all goodness for his Muslim brother and avoid anything that harms him.

10-The rights of non-Muslims :

A Muslim ruler must rule over them with the law of Islam in their lives, wealth, and honor, set limits on them according to what is Haram (forbidden), and he must protect them and not harm them.

The disbelievers must be distinguished from Muslims in dress code. Also, they must not show (i.e., publicly) anything objectionable in Islam or any of the rituals of their religion, like the bell or the cross.

Who was Prophet Muhammad ﷺ and what did he teach us?



Who was Prophet Muhammad ﷺ, and what did he teach us?

- He is the one who defended the rights of humanity starting 1400 years ago.
- He preserved the rights of men, women, children, and the weak.
- He protected the rights of animals and the environment and urged to care of the earth.
- He commanded us to have good manners; he fostered and structured relationships between relatives and neighbors.
- He established a relationship of coexistence between Muslims and non-Muslims.
- He fostered and structured family relationships which guarantee great and significant rights of parents upon their children.
- He forbade oppression, and called for justice, love, unity, and cooperation upon goodness.
- He called for helping the needy, visiting the sick, love, and advising one another.
- He forbade Muslims from bad dealings such as stealing, cheating, violence, and oppression.

Who was Prophet Muhammad ﷺ and what did he teach us?



- He is the one who changed our lives and ethics from bad to good.
- He taught Muslims not to steal.
- He taught Muslims not to lie.
- He taught Muslims not to drink alcohol.
- He taught Muslims not to commit adultery.
- He taught Muslims not to cheat.
- He taught Muslims not to fight innocent people.
- He taught Muslims not to harm their neighbours, Muslim and non-Muslim alike.
- He taught Muslims to be kind to their parents and serve them, even if they weren't on the same religion.

Who was Prophet Muhammad ﷺ and what did he teach us?



- He taught Muslims to show empathy towards children, women, the weak, and elderly.
- He taught Muslims not to harm any human or animal, and not to cause damage to the environment.
- He taught Muslims to love their wives, take care of their children, and show mercy towards them until the last day of their lives.
- He taught Muslims never to abandon their relationship with their children even after they reach adulthood.
- Every Muslim loves Muhammad ﷺ more than any other.
- Prophet Moses and Jesus gave glad tidings of him.
- Every Muslim loves Moses and Jesus - peace be upon them - and believes that they are among the best of Prophets, peace be upon them all.

Who was Prophet Muhammad ﷺ and what did he teach us?



- Prophet Muhammad ﷺ was sent to Arabs and non-Arabs.
- There is no superiority in his religion between Arabs and non-Arabs except by piety.
- Verily, he is Muhammad ﷺ.
- Do you now know why all Muslims love Muhammad ﷺ?
- Do you now know what Muhammad ﷺ means for Muslims?

For more information regarding Muhammad ﷺ and his teachings, please visit



Sheikh's website



sarhaan.com



Mahad-Alsunnah



mahadsunnah.com