The Pillars of Islam & Iman
& what every Muslim must know about the Religion

By: Muhammad bin Jamil Zino
THE PILLARS OF ISLAM & IMAN
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THE PILLARS OF ISLAM & IMAN

And what every Muslim must know about his religion

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Publishers Note

Shaikh Muhammad bin Jamil Zino is originally from Syria, but for a long time he has been a teacher at Dar ul-Hadîth Al-Khairiyah, Makkah Al-Mukarramah. Besides being a great scholar, he is also the author and compiler of many books. He holds the honor of having a place in the rank of those authors of present time whose works have been widely accepted.

The distinctive feature of this book is its simplicity. While writing, Shaikh Muhammad bin Jamil Zino makes his direct concern the common people. To prove any point, first of all he presents the verses of the Noble Qur’ân, then he puts all the related authentic Ahâdîth before the readers; afterwards, if he finds it necessary, he cites a few quotations from the early scholars and jurists.

In this book, Shaikh Muhammad bin Jamil Zino has discussed the fundamental constituents of Islâm - Salât, Sawm, Hajj, Zakât, etc., in a lucid and impressive manner. The discussion regarding Faith and Belief in the first part is an added value to the book. A number of editions and innumerable copies of this book in Arabic have been published and printed up till now.

Darussalam Publications has the honor of translating the different books of Shaikh Muhammad bin Jamil Zino into various languages. We must thank Brother Majad Al-Ghamlas, Manager, Maktabah Dar-ul-Khair, Jeddah, by whose help and cooperation, we are able to present this book. We also thank Mr. Aqeel Walker for his diligent work in reviewing and revising this second edition. Our thanks are also to the members of Darussalam Publications who worked enthusiastically to produce this book in the present form.

May Allah benefit the readers by the sincere efforts made by all of us - Ameen!

Abdul Malik Mujahid
General Manager
INTRODUCTION

Verily all praise is due to Allâh, we praise Him, seek His help, and seek His forgiveness. We seek refuge with Allâh from the evil of ourselves and our deeds. Whomsoever Allâh guides, no one can misguide him; and whomsoever He leads astray, none can guide him.

I bear witness that none has the right to be worshipped but Allâh. He is Alone without any partner, and I bear witness that Muhammad is His servant and Messenger.

This book covers the following subjects: Tahârah (purification), Salât (prayers), Zakât (obligatory charity), Sawm (fasting during the month of Ramadhrân), Hajj and 'Umrah (the greater and lesser pilgrimages), as well as 'Aqîdah (creed), the life of Prophet Muhammad صلى الله عليه وسلم, Hadîth studies, general advice, and other important topics.

I have chosen the name of my book “Pillars of Islâm & Imân (faith)” since it covers many of these valuable topics while adding to it considerable supplementary materials related to acts of worship. These include Tahârah (purification), Salât (prayer), marriage, Hijâb (veiling), social & business transactions, interest, rulings concerning lost and found properties, the exemplary life of the Prophet صلى الله عليه وسلم, Prophetic traditions, and various other instructions and important matters which every Muslim male and female must know.

I ask Allâh to make it beneficial to the Muslims and to make it solely for His sake, and to reward all those who participated in the printing and distribution of this book or its translation, and to enable all to serve Islâm, and to call the Muslims back to it in a way that pleases Allâh and His Messenger, in order that the Muslims might realize the victory He promised them when He said:

“…and (as for) the believers it was incumbent upon Us to help (them)” (30:43)

Muhammad bin Jamil Zino

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THANKS & ACKNOWLEDGMENT

I thank my fellow teachers, students, and others who participated in the production of all my books to the required standard. I request everyone to send to me their comments on it, if they have any, in compliance with the statement of the Prophet ﷺ:

«الذين الثقيلة»

"The religion is sincere advice." (Muslim)

I also thank the author of *Fiqh-us-Sunnah* which I've used as a reference for *Fiqh* (Islamic jurisprudence) rulings, as I have indicated wherever I quoted him.

I ask Allâh to place this work in the scales of our good deeds and Allâh is the Granter of success.

Muhammad bin Jamil Zino
TAWHÎD (ISLÂMIC MONOTHEISM), AND THE FACTORS WHICH NULLIFY FAITH & ISLÂM

* The Pillars of Islâm
* The Pillars of İmân (Faith)
* The meanings of Islâm, İmân and İhsân
* The meaning of Lâ ilâha illa-Allâh
* The meaning of Muhammadur Rasûlullah
* Where is Allâh? Allâh is above the heavens
* Belief in Qadar (Divine Preordainment), the good of it and the bad of it
* Some benefits of belief in Divine Preordainment
* Do not use fate as an excuse
* Factors which nullify İmân and Islâm
THE PILLARS OF ISLÂM

The Messenger of Allâh صلی الله عليه وسلم stated that Islâm is based on five (things):

شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهُ وَإِقَامَ الصَّلَاةِ
وَإِيَادِهِ الرَّكَّةَ وَحَجِ الْبَيْتِ مِنْ أَسْتَطَاعَ إِلَيْهِ سَيَأْتِكَ وَصُوْمُ رَمَضَانِ

1. The Shahâdah (testimony): Lâ ilâha illa-Allâh, Muhammadur Rasûllullah (None has the right to be worshipped but Allâh, and Muhammad is the Messenger of Allâh).

2. Iqâmat-as-Salât (to offer the compulsory congregational prayers properly and punctually).

3. To pay Zakât (Zakât is mandatory charity. When a Muslim owns 85 grams of gold or its equivalent in cash, 2.5% must be paid after possessing this quantity for a year. Zakât is also due on other forms of property, the details of which will be discussed later).

4. Hajj (the greater pilgrimage to the House of Allâh in Makkah) for whoever is able to do so.

5. To observe Sawm (fasting during the month of Ramadân): [With the intention to abstain from the start of dawn until sunset from food, drink and everything else which breaks (invalidates) the fast].

(Agreed upon) *

* Throughout the book henceforth, a Hadîth related by Bukhâri and Muslim both will be called agreed upon.
THE PILLARS OF IMÂN (FAITH)

To believe in:
1. Allâh (in His Existence, His Oneness in His Attributes, His deserving to be worshipped and supplicated and His right to legislate).
2. His angels (beings created from light for obeying Allâh’s Orders).
3. His Books (the Torah, the Gospel of Jesus, the Psalms of David and the Qur’ân which is the best of them).
4. His Messengers (the first of them was Noah and the last of them was Muhammad صلى الله عليه وسلم, being the last of the Prophets).
5. The Last Day [the day of resurrection for the reckoning of the people according to their deeds, and their appropriate compensation (award or punishment)].
6. And to believe in Qadar (Divine Preordainment) (that all which occurs of good and evil is by Divine decree, accompanied by the employment of means to achieve desired results with satisfaction of what happens of good or bad, the sweet and the bitter, because it occurs by Allâh’s Decree).
THE MEANINGS OF ISLÂM, IMÂN AND IHSÂN

Umar رضي الله عنه narrated:

«بينما نحن جلوس عند رسول الله ﷺ ذات يوم إذ طلع علينا رجل شديد بياض الثياب شديد سواد الشعر لا يرى عليه أن الرسول ﷺ ولكن يعرفه منا أحد، حتى جلس إلى النبي ﷺ فأسند ركبي إلى ركبتين ووضع كفتي على حذائه.


قال: فأخبرني عن أمارتها قال: أن تلد الأمه ربتها وأن ترى الرحمة العالية رعاء الشيء يتطاولون في البنية. ثم انطلق فلم يلي ثم قال لي: "يا أمير أذري من السائل؟" قلته الله ورسوله أعلم.

قال: فأنى جبريل أناكم يعلمكم دينكم".
One day while we were sitting with Allâh’s Messenger صلى الله عليه وسلم a man suddenly appeared before us, wearing very white clothing and having very black hair, without any signs of journey upon him, and none of us knew him. He approached until he sat before the Prophet صلى الله عليه وسلم with his knees touching the Prophet’s knees and he placed his hands on his thighs and said, “O Muhammad inform me about Islâm.” Allâh’s Messenger صلى الله عليه وسلم said, “Islâm is to bear witness that none has the right to be worshipped but Allâh, and that Muhammad is the Messenger of Allâh, to offer the Salât, pay Zakât, fast during the month of Ramadhân and to make Hajj (the pilgrimage to Makkah) if you are able and have the means to make the journey.” The man said, “You spoke the truth.” We were surprised at his asking and confirming at the same time. He said, “Inform me about Imân.” The Prophet صلى الله عليه وسلم said, “Imân is to believe in Allâh, His angels, His Books and Messengers, the Last Day and to believe in the Divine Preordainment of all that is good and evil.” He again said, “You spoke the truth.” He said, “Inform me about Ihsân.” He صلى الله عليه وسلم said: “Ihsân (perfection) is to worship Allâh as if you see Him; if you can’t see Him, surely He sees you.” He said, “Inform me about the Hour (Doomsday).” He صلى الله عليه وسلم said, “The one asked has no more knowledge of it than the questioner.” He said, “Inform me about its signs.” He said, “(Its signs are) the slave-girl will give birth to her mistress and you will see the barefooted, naked, impoverished shepherders competing with each other in tall buildings.” Then the stranger left and I (‘Umar) remained seated for quite a while. Then the Prophet صلى الله عليه وسلم asked me, “O ‘Umar, do you know who the questioner was?” I said, “Allâh and His Messenger know best.” He said, “That was Jibrael, who came to teach you all your religion.” (Muslim)
THE MEANING OF LĀ ILĀHA ILLA-ALLĀH

"None has the right to be worshipped but Allāh," in it (i.e. the Testimony) is the negation of the worship of other than Allāh and its affirmation with regard to Allāh alone.

1. Allāh said:

"So know (Oh Muhammad) that Lā ilāha illa-Allāh (none has the right to be worshipped but Allāh)..." (47:19)

2. The Prophet said:

"Whoever says Lā ilāha illa-Allāh sincerely will enter Paradise." (Reported by Bazzâr and declared authentic by Al-Albâni in Sahih Al-Jâmi‘.)

The sincere person is the one who understands this, acts according to its requirements, invites others to it, and gives it precedence over all other issues, because it is the concise formula of Tawhīd (Islāmic Monotheism) for which human beings and jinns were created.

3. Allāh’s Messenger said to his uncle Abû Tālib when he was on his death bed:

"Yâ 'Abî, lâ ilâha illa-Allāh, kâlimâ a'haj ahâ bâ yâ 'ânâ, wâbasî 'ânî yâqûl lâ ilâha illa-Allâh". [Rohahul bukhari and Muslim].

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“Oh uncle, say *La ilâha illa-Allâh*, a statement by which I can plead on your behalf before Allâh.” But his uncle refused to say *La ilâha illa-Allâh*. *(Bukhâri and Muslim)*

4. The Messenger صلی الله علیه وسلم preached in Makkah for 13 years inviting the idol-worshippers, saying:

“Testify that none has the right to be worshipped but Allâh.”

But their response as reported in the Qur’ân was:

> “And they (Arab pagans) wonder that a warner (Prophet Muhammad صلی الله علیه وسلم) has come to them from among themselves! And the disbelievers say: ‘This (Prophet Muhammad صلی الله علیه وسلم) is a sorcerer, a liar. Has he made the *âlihah* (gods) (all) into One *Ilâh* (God — Allâh). Verily, this is a curious thing!’ And the leaders among them went about (saying): ‘Go on, and remain constant to your *âlihah* (gods)! Verily, this is a thing designed (against you)! We have not heard (the like) of this among the people of these later days. This is nothing but an invention!” *(38:4-7)*

The Arabs understood its meaning that one who said it (with conviction), would not call upon (invoke, pray, supplicate etc.) anyone other than Allâh. So they abstained from it and refused to say it. Allâh ﷺ said:

> لِيُثِبَّتُ رُأِيُّ الْهُدَى مِنْ بَلْدَةٍ كَبِيرَةٍ ﴿١٨﴾

"And they (Arab pagans) wonder that a warner (Prophet Muhammad صلی الله علیه وسلم) has come to them from among themselves! And the disbelievers say: ‘This (Prophet Muhammad صلی الله علیه وسلم) is a sorcerer, a liar. Has he made the *âlihah* (gods) (all) into One *Ilâh* (God — Allâh). Verily, this is a curious thing!’ And the leaders among them went about (saying): ‘Go on, and remain constant to your *âlihah* (gods)! Verily, this is a thing designed (against you)! We have not heard (the like) of this among the people of these later days. This is nothing but an invention!’ *(38:4-7)*

The Arabs understood its meaning that one who said it (with conviction), would not call upon (invoke, pray, supplicate etc.) anyone other than Allâh. So they abstained from it and refused to say it. Allâh ﷺ said:
"Truly, when it was said to them: ‘Lâ ilâha illa-Allâh (none has the right to be worshipped but Allâh)’ they puffed themselves up with pride (i.e. denied it). And (they) said: ‘Are we going to abandon our âlihah (gods) for the sake of a mad poet?’ Nay! he (Muhammad صلى الله عليه وسلم) has come with the truth (i.e. Allâh’s religion — Islamic Monotheism and this Qur’ân) and he confirms the Messengers (before him who brought Allâh’s religion - Islamic Monotheism).” (37: 35-37)

And the Prophet صلى الله عليه وسلم said:

«مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ، وَكَفَرَ بِهَا يُعَدُّ مِنْ دُونِ اللَّهِ، حُرِّمَ مَأْلُوْهُ وَدُمِّهِ وَحِسَابُهُ عَلَى اللَّهِ عَزِّ وَجَلَّ». [رواى مسلم].

"Whoever says Lâ ilâha illa-Allâh and rejects whatever is worshipped besides Allâh, his property and blood becomes sacred and his reckoning is [only] with Allâh the Mighty and Exalted.” (Muslim)

This Hadîth teaches us that the verbal declaration, of the testimony of Faith requires the rejection of all worship directed to other than Allâh, such as supplication to the dead, etc.

Indeed, it is strange that some Muslims say Lâ ilâha illa-Allâh with their tongues and contradict its meaning with their deeds and their supplication to other than Allâh.

5. Lâ ilâha illa-Allâh is the foundation of Tawhîd (Islamic Monotheism) and Islam. It is a complete system of life, through which, all forms of worship (of Allâh) are realized. That happens when a Muslim submits himself to Allâh, and calls upon Him alone, and refers all issues (of right and wrong) to His Law, to the exclusion of all other systems of law.

6. The scholar Ibn Rajab said: “The word Ilaห (i.e. God) means the One Who is obeyed and not defied, out of ones sense of awe and reverence, love, fear, and hope, placing ones trust in Him, asking
Him and supplicating Him alone. And all of these are invalid except for Allâh [alone]. So, whoever directs any of these matters (which are the rights of Allâh) to a created being, has detracted from the sincerity of his statement Lâ ilâha illa-Allâh. And he has worshipped that created being to the extent he directed those matters toward it.

7. The Prophet ﷺ said:

«لَقَنْوَا مَوْتاَكُمْ لَآ إِلَّا اللَّهُ إِلَّآ إِلَّا اللَّهُ فَأَنَّهُ مَتَوْا فَإِنَّ كَانَ أَخْرَجُ كَلَامَهُ لَآ إِلََّهَ إِلَّآ اللَّهُ دَخَلَ الْجَنَّةَ يَوْمَ نُجُورَهَا مِنَ الدَّهْرِ وَإِنَّ أَصَابَهُ قَبْلُ ذَلِكَ مَا أَصَابَهُ».[ندروه ابن حبان في صحيحه وصححه الألباني في صحيحه الجمع].

"Urge those of you who are on their deathbeds to say Lâ ilâha illa-Allâh; for verily, whoever’s last words are Lâ ilâha illa-Allâh, will eventually enter Paradise even if he has to go through (before that) whatever (punishment) he has to go through.” (Reported by Ibn Hibbân in his Sahîh and declared authentic by Al-Albânî in Sahîh-ul-Jâmi‘).

“Urging” as mentioned in the Hadîth is not the mere repetition of the Shahadah — “Lâ ilâha illa-Allâh” in the presence of the dying person, as some people have understood of it, rather it is to instruct him to say it. The proof for that is the Hadîth narrated by Anas bin Malik ﷺ:


انظر أحكام الجنائز للألباني ص ١١].

20
Allâh’s Messenger صلى الله عليه وسلم visited a (dying) man of the Ansâr and said to him, “Uncle, say Lâ ilâha illa-Allâh.” The Ansâri asked, “Do you consider me a maternal uncle or paternal uncle?” The Prophet صلى الله عليه وسلم said, “A maternal uncle”. The man said, “Then it is better for me to say Lâ ilâha illa-Allâh.” The Prophet صلى الله عليه وسلم said, “Yes.” [Reported by Ahmad– 3/152 with an authentic chain of narrators according to the criteria of Imam Muslim. See Ahkâm-ul-Janâ’iz (funeral rulings) by Albâni p.11]

8. The word Lâ ilâha illa-Allâh will benefit the one who says it if he conforms to its meaning in his life, and doesn’t nullify it by associating partners with Allâh, such as supplicating to the dead or calling upon the living who are absent. This can be compared to Wudû (i.e. ablution which puts one into a state of purity) which is nullified by urination, defecation, .... etc.

The Prophet صلى الله عليه وسلم said:

«مَنْ قَالَ لَأَلَّهُ إِلَّاَ اللَّهُ أَنْجَتَهُ يَوْمًا مِّنْ دَهْرِهِ يُصِيبُهُ قَبلَ ذَلِكَ مَأْصَابَةً.»

[رواه البهقي، وصححه الألباني في الأحاديث الصحيحة رقم 1932].

“Whoever says Lâ ilâha illa-Allâh, it will be his salvation someday, no matter what befalls him before that.” (Reported by Baihaqi, declared authentic by Albâni in Ahâdîth Sahîhah –No. 1932).
THE MEANING OF
MUHAMMADUR RASULULLAH
[Muhammad is the Messenger of Allâh]

This statement expresses the belief that Muhammad صلى الله عليه وسلم was sent as a Messenger by Allâh. So, we believe in what he reported as truth, we obey him in whatever he commanded, we abstain from whatever he prohibited, and we worship Allâh in the manner he prescribed.


"The first concern of all the Prophets in every age and in every environment was to correct the belief of people regarding Allâh عز وجل, to correct the relationship between the servant and his Lord, to call towards the dedication of religion purely to Allâh، and to single out Allâh as the only object of worship, [believing with certainty] that He is the Sole Dispenser of benefit and harm, the only One Who has the right to be worshipped, supplicated, and resorted to, and in Whose Name [ Alone] animals may be sacrificed. Their campaigns were concentrated and directed against paganism during their own eras, which was exemplified in the worship of idols (in human and animal forms), and ‘saints’ and other human beings (considered to be holy or to have a divine power) from among the living and the dead."

2. Allâh addressed His Messenger صلى الله عليه وسلم in the Qur’ân:

قُلْ لَا أَمَلُكُ لِيَفْقِي نَفْعًا وَلَا ضَرًا إِلَّا مَا شَآءَ اللَّهُ وَلَوْ كَتَبَ أَعْمَلُ الْعِبَادَ
لَا سَتَكْرَثُ مِنَ الْخَيْرِ وَمَا مَسَّيْتُ الْشَّوَاعُ إِنَّا إِلَّا نَذِيرُ وَبَشَيرُ لَقُوَّةٌ يَوْمَ الْقِيَامَةِ

"Say (O Muhammad صلى الله عليه وسلم): I possess no power of benefit or hurt to myself except as Allâh wills. If I had the knowledge of the Ghaib (unseen), I should have secured for myself an abundance of wealth, and no evil should
have touched me. I am but a warner, and a bringer of glad tidings unto people who believe.” (7: 188)

And the Prophet صلی الله علیه وسلم said:

لا تُطْرُوْنِي كَيْا أُطْرِبْتِ النَّصَارَى أبْنَ مَرْيَمَ، فَإِنَّا أَنَا عَبْدُ فَقُولُوا عَبْدُ الله وَرَسُولُهُ. [رواية البخاري].”

“Do not exaggerate in praising me as the Christians did to (Jesus) the son of Mary, for I am only a servant, so say [he is] the servant of Allāh and His Messenger.” (Bukhārī)

The exaggeration referred to in the Hadīth is excessive praise, so we may not supplicate him instead of Allāh, as the Christians did with Jesus, the son of Mary, falling thereby into the worship of Jesus along with Allāh. Instead, he صلی الله علیه وسلم instructed us to call to him “Muhammad, the servant of Allāh and His Messenger.”

As for his praise [the kind of] which is mentioned in the Qur’ān and Sunnah, it is his due right.

3. True love of the Prophet صلی الله علیه وسلم lies in obedience to him, by supplicating Allāh alone, and not supplicating anyone else, even a Prophet or a saint. The Prophet صلی الله علیه وسلم said:

إِذَا سَأَلْتَ فَاسْأَلِ الله وَإِذَا أَسْتَعْنَتْ فَاستَعِنْ بالله. [رواية الترمذي وقال حسن صحيح].”

“When you ask, ask from Allāh, and when you seek help, seek the help of Allāh.” (Reported by Tirmidhi as a good and authentic Hadīth)

When something happened that caused him concern or grief, the Prophet صلی الله علیه وسلم used to say:

يا أحيي يا قيّومٍ برحمةك استغاثتك. [رواية الترمذي وقال حسن صحيح].”
“Oh Everliving and Everlasting (Allâh), in Your Mercy I seek help.” (Reported by Tirmidhi as a good and authentic Hadîth)

May Allâh have mercy on the poet who said about true love:

If your love was true you would have obeyed him, 
Verily the lover is to the beloved obedient.

And among the signs of true love for him (صلى الله عليه وسلم) is to love the call to Tawhîd (Islâmic Monotheism) by which he commenced his mission, and also to love those who call for Tawhîd and dislike Shirk (associating partners to Allâh) and all those who call people towards it.
WHERE IS ALLÂH?
ALLÂH IS ABOVE THE HEAVENS

Mu‘âwiyyah bin Al-Hakam As-Sulami said:—

I had a slave-girl who used to herd sheep for me near mount Uhud and Al-Jawâniyyah. One day I discovered that a wolf had taken one of her sheep, and I’m a man from the children of Adam, I get upset like they get upset, and I slapped her in the face. Then I went to the Prophet صلى الله عليه وسلم who impressed upon me the seriousness of my act. I said, “O Messenger of Allâh, should I not set her free?” He said, “Bring her to me.” He asked her, “Where is Allâh?” She said, “He is above the heavens.” He said, “Who am I?” She said, “You are the Messenger of Allâh.” He said, “Free her, for she is a believer.” (Muslim and Abû Dâwûd)

Among the benefits to be derived from this Hadîth are:

1. The Companions of the Prophet صلى الله عليه وسلم used to refer to him their problems, even a small one, to know what is the Law of Allâh regarding it.

2. All issues for judgement should be referred to Allâh and His Messenger, acting upon the Statement of Allâh:
“But no, by your Lord, they can have no Faith, until they make you (Muhammad صلى الله عليه وسلم) the judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.” (4: 65)

3. The Prophet صلى الله عليه وسلم reproached the Companion for slapping the slave-girl and considered it a serious matter.

4. Belief is a condition for freeing a slave; since the Prophet صلى الله عليه وسلم tested her, and after learning she was a believer, he ordered her to be set free; and if she had been a disbeliever, he wouldn’t have ordered for her freedom.

5. The necessity of asking about Tawhîd (Islâmic Monotheism); and part of it is the belief that Allâh is above His Throne, and knowledge of that is mandatory.

6. The legitimacy of asking “Where is Allâh?”; in fact it is Sunnah, since the Prophet صلى الله عليه وسلم asked it.

7. The legitimacy of replying that Allâh is above the heavens, since the Prophet صلى الله عليه وسلم affirmed the reply of the slave-girl and it also goes along with the Statement of Allâh in the Qur’ân:

> ءآ أَيْسَمُ مَنِ فِي السَّمَاوَاتِ أَن يَجْعَلَ يَكْسِبَ الْأَرْضَ

> “Do you feel secure that He, Who is over the heaven (Allâh), will not cause the earth to sink with you?” (67: 16)

Ibn Abbas said that the One referred to in the verse by the word ‘Who’ is Allâh.
[Note: The literal translation of ‘fis-sama’ is ‘in heavens’, the scholars explained it according to the Arabic language to have the meaning of (above) as it is not possible for Allâh to be surrounded by His creation, and sometimes the word ‘Fi’ is used in the meaning of ‘Ala’(on) as stated in the verse:

"I will surely ′crucify you on the trunks of palm-trees′. (20:71)

The other interpretation is based on the variant meanings of the word (السماء, Samâ’ in Arabic refers to that which is elevated. It is used to refer to the ceiling of a house, to the sky, to the heavens and to elevation and transcendence. So the phrase could be translated: ‘in transcendence’].

8. The correctness of Belief includes the testimony that Muhammad صلى الله عليه وسلم is the Messenger of Allâh.

9. The belief that Allâh is above the heaven is an indicator of the soundness of one′s Belief, and it is mandatory on every believer.

10. The refutation of the erroneous belief that Allâh is in every place by His Self. The truth is that Allâh is with us by His Knowledge not by His Self.

11. The fact that the Prophet صلى الله عليه وسلم ordered to bring the slave-girl in order to test her, shows that he did not possess the knowledge of the unseen [except what Allâh informed him] which in this case is the belief of the slave-girl. This refutes the claim of many Sufis that he had a complete knowledge of the unseen.
BELIEF IN QADAR (DIVINE PREORDAINMENT)  
THE GOOD OF IT AND THE BAD OF IT

This is the sixth pillar of Iman (Faith). Imam An-Nawawi explained it like this in his collection of 40 Hadîth:

Verily Allâh decreed all matters before their existence, and Allâh knows exactly when and where everything will occur, and everything occurs according to His Decree.

Belief in the Divine Preordainment has several facets:

1. **Divine Preordainment regarding knowledge:**

Allâh’s Knowledge of everything, means to believe that Allâh knows previously what His slaves will do of good and evil, obedience and disobedience—before their creation; who from among them will be destined for Paradise and who will be destined for the Hell-fire, and He prepared for them reward and punishment according to their deeds even before their creation. All of that is recorded and accounted for with Him, and all His slave’s deeds unfold and occur in accord with what He already knew and recorded. (This passage was quoted from Jâmi ‘Al-Ulûm wal-Hikam by Ibn Rajab, p. 24).

2. **Divine Preordainment regarding the Preserved Tablet:**

What is recorded in Al-Lawh Al-Mahfûdih (the Preserved Tablet). Ibn Kathîr in his commentary of the Qur’ân quotes Abdur-Rahman bin Salman: There is nothing which Allâh decreed, including the Qur’ân and whatever was before it or after it, but was recorded in the Preserved Tablet.*

3. **Divine Preordainment regarding the womb:**

It is mentioned in a Hadîth:

\[
طَمَّ يُرْسِلُ إِلَيْهِ الْمَلِكَ فَيُقْفُ فِيْهِ الرُّوحَ، وَيُؤْمَرُ بِكِتَّابٍ أَرْبعٍ
\]

* Tafsir Ibn Kathîr, Volume 4, pg. 497.
“Then an angel is sent to blow the soul into the fetus, and is ordered to record four matters: its sustenance, life span, deeds and whether he will be miserable or happy (i.e. whether he/she will dwell in Paradise or Hell-fire).”

(Agreed upon)

4. Divine Preordainment of how and when:

The Divine Preordainment of how and when everything will occur: Allâh created all that is good and bad, and decreed exactly when they would occur to the slave. (As is mentioned in An-Nawawi’s commentary on his collection of 40 Hadîth).
SOME BENEFITS OF BELIEF IN DIVINE PREORDAINMENT

1. Contentment, firmness in Faith, and the hope of compensation. Allâh said:

"مَا أُصِيبَ مِن مُصِيبَةٍ إِلَّا بِإِذْنِ أَنْتَ عَلَيْهِمْ"

"No calamity befalls, but with the Leave [i.e. Decision and Qadar (Divine Preordainments)] of Allâh..." (64:11)

Ibn Abbas said: His Leave or Permission means His Command and Decree.

And Allâh said:

"وَمَن يَوْمَ يَوْمٍ يَتَابِعُهُ يَهُدِي ۖ فَلَيْسَ كَالْمُكْرَمِينَ"

"...And whosoever believes in Allâh, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allâh from the Qadar (Divine Preordainments)]..." (64:11)

Ibn Kathîr said in his commentary: “It means that when a person who is beset by misfortune and knows that it occurred by the Order and Decree of Allâh, remains patient, seeking thereby reward, in submission to Allâh’s Decree, Allâh guides his heart, and compensates him for his material loss.”

Ibn Abbas said: “Allâh guides his heart to conviction in Faith, he knows what occurred to him was unavoidable, and what did not occur, could not have occurred.” Alqamah said: “It refers to a man beset by a calamity and he knows it is from Allâh.”

2. The expiation of sins. The Prophet ﷺ said:

"مَا يَصِيبُ الْمُؤْمِنُ مِن وَصْبٍ وَلَا نَصْبٍ وَلَا سَفَرٍ وَلَا حَزْنٍ حَتَّى آتِيَهُمْ يَهْمَهُ إِلَّا كَفَّرَ اللهُ يَهُدِي سَبِيلَاهُ " [Munafiq, 43:27].

30
“A believer is not beset by any hardship or fatigue or illness or grief or even a worry but Allâh will expiate thereby his sins.” (Agreed upon).

3. Great reward. Allâh ﷺ said:

وَبِئْسَ الْمَتَّىٰ إِذَا أَصْبَحُوا مُضَيٰرَةً قَالَ إِنَّا إِنَّا إِنَّا إِيَّاهُ إِيَّاهُ ۛ أُولَٰئِكَ عَلَيْهِمْ صَلَواتٌ مِنْ رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ

“...and give glad tidings to the patient ones. Who, when afflicted with calamity, say: ‘Truly! To Allâh we belong and truly, to Him we shall return’. They are those on whom are the Salawât (i.e. blessings etc.) (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones.” (2:155-157)

4. Self-contentment. The Prophet ﷺ said:

وَأَرْضَى بِيَّ قَسَمَةٍ اللَّهِ لَكَ تَكْنُ أَغْنِيَ النَّاسِ.» (رواه أحمد والترمذي وحسنة محمد جامع الأصول).

“Be satisfied with what Allâh has apportioned for you, and you will be the wealthiest of people.” (Ahmad and Tirmidhi)

He ﷺ also said:

لَيِّسَ الْغَيْنِيَةَ عَنْ كَثْرَةِ الْعُرْضِ ، وَلَكَنَّ الْغَيْنِيَةَ غَيْنَى النَّفْسِ.» [متفق عليه].

“To be well off is not through possessing lots of transitory goods rather true well-being comes from a contented soul.” (Agreed upon)
We see that many who possess massive wealth are not satisfied with what they have, they are disturbed, their souls are impoverished; whereas one whose material possessions are few, yet is content with what Allâh apportioned for him after his efforts, he is a satisfied soul.

5. Lack of happiness and grief. Allâh ﷺ said:

"Wâ mâ accusation min mimâsi'în fî al-ârîn wâ fî anífsikom lâ lâ fî al-makâbêr mîn tâmil an nabrâhâ. Innâ zalikum allahu yassîrû 0 likikîlam nasawâ 'alâ ma fa'âlukum wâ la tambîr-hu 'imarâ'â allahu la 'ishbî kullu 'adadî l-fahîrni."...

“No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al-Lawh Al-Mahfûdhi), before We bring it into existence. Verily, that is easy for Allâh. In order that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you. And Allâh likes not prideful boasters.” (57:22, 23)

Ibn Kathîr said: “Don’t act haughty towards people because of what Allâh has blessed you with, because it didn’t come to you through your effort, but by the Decree of Allâh. Do not take the blessings of Allâh arrogantly and wantonly, and He is your Sustainer.”

‘Ikrimah said: “There is none who does not get happy or sad. Hence make your happiness gratitude, and your grief patience.” (See Tafsîr Ibn Kathîr: 4/314.)

6. Courage and boldness. The person who believes in Qadar becomes bold, and is not in awe of anyone except Allâh, because he knows his life span is preordained and whatever he misses could not have occurred to him and what happened to him could not have been avoided, and that victory comes with patience, and that after every affliction there is relaxation and along with hardship comes ease.
7. No fear of the harm of human beings. The Prophet ﷺ said:

وَأَعْلَمُ أَنَّ الْأَمْمَ لَوْ أَجْتَمِعَتْ عَلَيْنِ أَنْ يَنْفَعُوكُ بَشْرَيْنِ لمْ يَنْفَعُوكُ إلاَّ بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَإِنَّ اجْتَمَعَوا عَلَيْنَ أَنْ يَضْرُّوكُ بَشْرَيْنِ لمْ يَضْرُّوكَ إلاَّ بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ رُفَعْتِ الأَقْلاَمُ وَجَفَّتِ الصُّحْفَ. [رواه الترمذي وقال حديث حسن صحيح].

“And know that if the whole world were to join hands in order to benefit you with something, they couldn’t benefit you except by what Allâh already wrote for you. And if they join together to harm you, they wouldn’t be able to harm you except what Allâh has ordained for you. The pens are lifted and the ink has dried on the pages (of the Preserved Tablet).” (Tirmidhi graded it good and authentic)

8. No fear of death. The following is the meaning of some couplets attributed to ‘Ali رضي الله عنه:

“Which of my two days will I flee from death? The day it was not decreed or the day it was decreed?

The day it was not decreed, I fear it not and from what is written, even the cautious will not escape.”

9. No remorse for what was missed. The Prophet ﷺ also said:

السُّمُوْنُ القَوِيُّ خَيْرٌ وَأَحْبَبْ إِلَى اللَّهِ مِنَ السُّمُوْنِ الضَّعِيفِ، وَفِي كُلِّ خَيْرٍ أَخْرُجَ عَلَى مَا يَنْفَعُكُ وَاسْتَعْنَ بِاللَّهِ وَلَا تَعْجِرْ، فَإِنَّ أَصَابْكَ شَيءً فَلاَ تَقَلْ لَوْ أَنِّي فَعَلْتُ كَذَا وَكَذَا لَكَانَ كَذَا وَكَذَا، وَلِكِنْ قَلْ قِدَّرَ اللَّهُ وَمَاشِاءَ اللَّهُ فَعَلَ فَإِنَّ لَوْ تَفَتَّحَ عَمَلَ الشَّيْطَانَ. [متفق عليه].
"The strong believer is better and more beloved to Allâh than the weak believer, though both are good; work hard for that which is beneficial for you and seek Allâh's help, and do not give up. If you are stricken by misfortune do not say: 'If only I had done differently such and such would have happened.' Rather say: 'That is what Allâh decreed, He does as He wills.' 'If only' opens the door to Satan's works.” (Agreed upon)

10. Good is in what Allâh has decided. We can understand this by an example: If a believer's hand is wounded, he should praise Allâh that it wasn’t fractured; but if it got fractured, he should praise Allâh that it wasn’t cut off, or that he didn’t fracture his back, which is more serious. Once, a businessman was waiting for a plane to close an important business deal. When the Adhân was called for Salât, he went for Salât (prayer). When he came back, the plane had already departed, so he sat down, sad about missing it. Shortly after that the news came that the plane had caught fire in mid-air. He prostrated in gratitude to Allâh for his safety as a result of being delayed by Salât and he remembered Allâh’s Statement:

وَعَمَّـٰلُ أَنْ تَسْـكُنُواْ شَيْـٰئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَمَّـٰلُ أَنْ تَحْبَـبُواْ شَيْـٰئًا وَهُوَ شَرٌّ لَّكُمْ

وَاِللَّهُ يُعَسِّمُ وَآتَيْـٰمُ لَا تَصْتَمِمُ

“...and it may be that you dislike a thing which is good for you, and that you like a thing which is bad for you. Allâh knows but you do not know.” (2:216)

DO NOT USE FATE AS AN EXCUSE

A Muslim must have the belief that all that is good and bad exists by Allâh's Decree, Knowledge and Will. But at the same time every person's actions of good and evil, happen by his own choice. The observation of Allâh's Commands and Prohibitions are mandatory on believers and it is not lawful to disobey Allâh
and then say: “That’s what Allâh decreed for me.” Allâh sent His Prophets and revealed to them His Books to make clear the path of happiness and misery, and blessed the human being with the faculty and ability to think. He made known to mankind the difference between guidance and error. Allâh ﷺ said:

{إِنَّا هَدَيْنَا السَّبِيلَ إِنَّا نَسْتَكْرِهَا وَإِنَّا كَفُورًا}

“Verily, We showed him the way, whether he be grateful or ungrateful.” (76:3)

So if a person abandoned Salât or drank liquor, he deserves the penalty for his transgression against Allâh’s Order and Prohibition and he must repent and regret it. He will not get off by using Qadar as an excuse.

FACTORS WHICH NULLIFY IMÂN AND ISLÂM

There are things which nullify Imân (Faith) i.e. Belief, just as there are things which nullify Wudhû’. If a person does any single one of them, he loses his state of ritual purity. The same is true with Belief. The nullifiers of Belief can be classified into four categories:

First category: Denial of the Rabb’s[1] existence or reviling and speaking ill of Him.

Second category: Denial of Allâh’s right to be worshipped or worshipping anything or anyone along with Him.

Third category: Denial of any of Allâh’s Names or Attributes established in the Qur’ân and Sunnah or reviling them.

Fourth category: Denial of the role of Muhammad صلى الله عليه وسلم as the Messenger of Allâh, or reviling His Message.

[1] Rabb means the One Who is the Creator, the Sustainer, the Lord, etc. in Whose Hand is the disposal of all affairs.
1. Denial of the existence of Rabb nullifies Imân

This first category encompasses several types:

1. Pure atheism; such as the belief of communists who deny that the universe has a creator and say: “There is no god, and life is a purely material phenomenon.” They attribute the creation and all actions to pure chance, or “nature” but forget the One Who created even the “chance” and the “nature,” as Allâh said:

ا‌للهُ سَّلَّمُ ۗ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيمٍ

“Allâh is the Creator of all things, and He is the Wakil (Trustee, Disposer of affairs, Guardian, etc.) over all things.” (39:62)

This category of disbeliever is more hardened in their apostasy than the polytheist Arabs of post-Islamic period, and even Satan himself, as those polytheist Arabs did admit the existence of their creator as the Qur’ân states about them saying:

وَلَيْنَ سَأَلَّهُم مِّن خَلْقِهِمْ لِيَقْوِنَ اللَّهُ

“And if you ask them who created them, they will surely say: ‘Allâh...’” (43:87)

and the Quran mentions the statement of Satan:

قَالَ أَنَا خَيْرُ مِنْهُمَا خَلَقْتِي مِن نَّارٍ وَخَلَقْتِهِ مِن طَينِ

“(Iblîs) said: I am better than he, You (Allâh) created me from fire, and You created him from clay.” (38:76)

It is an act of disbelief for a Muslim to say, “nature created something or that it came into being by chance.”

2. Or if a person claims to be the Rabb; as Pharaoh claimed saying:
“I am your lord, most high.” (79:24)

3. Or to claim that there are great saints [called “Quib” in Sufi terminology, which literally means axes (of creation)] who have control over what happens in the universe, even if this claim is accompanied with the admissions that Allâh, the Soverign Lord exists. People who have this belief are in a worse condition than the idol worshippers before Islâm, who used to admit that Allâh is the Sole Controller of the affairs of the universe, as is indicated by Allâh’s Statement:

فَقُلْ مَنْ يَزْرَعُ فِي السَّمَاوَاتِ وَالْأَرْضِ أَنَّهُ يَمْكِرَ السَّمَاعَةَ وَالْأَبْصَارَ وَمَنْ يَجْرِي مُمِّنْ يَّمِرتُهُ الْخَيْرَةَ وَيَمْتَجِرُ مِمَّنْ يَفْسَقُونَ اللَّهُ فَقُولِيَّنَآ إِنَّا نَفَقُونَ

“Say: ‘Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?’ They will say: ‘Allâh.’ Say: ‘Will you not then be afraid of Allâh’s punishment (for setting up rivals in worship with Allâh)?’” (10:31)

4. Or the statements of some Sufis that Allâh pervades in His creation, or became incarnate in it. The Sufi, Ibn Arabi, who is buried in Damascus, said:

“The Lord is a slave, and the slave is a Lord. I only wish I knew, which one is the Mukallaf.”

[Mukallaf is a basic Shari‘ah terminology, that refers to the essential role of the adult, sane human being: That he or she is charged by Allâh with a series of duties and responsibilities, orders and prohibitions, and he will be questioned on the basis of how well he discharged his responsibilities.]
And this transgressor of the Sufis has stated:

“And the dog and the pig is nothing other than our deity, nor is Allâh other than a monk in a church.”

And Hallâj (a Sufi of Baghdad) stated: “I am He (i.e. the Rabb) and He is I.” Due to this statement of his, which he would not retract; the scholars agreed that he should be executed as an apostate. High Exalted is Allâh above what such people say.

2. Shirk (polytheism) in Worship nullifies Imân

This second category includes denial of Allâh as the object of worship or ascribing a partner along with Allâh. It too has various manifestations:

1. Those who worship the sun, the moon, the stars, the trees, Satan or any other created being, and abandon the worship of Allâh, Who created all these things which have no power to benefit nor to harm. Allâh said:

"And from among His Signs are the night and the day, and the sun and the moon. Prostrate not to the sun nor to the moon, but prostrate to Allâh Who created them, if you (really) worship Him.” (41:37)

2. Those who worship Allâh, and worship along with Him some of His creation, such as saints, as embodied in idols, grave-worship, etc. The Arab idol worshippers before Islam were of this category, as they used to call upon Allâh only in times of hardship and pressing need, and would worship others in times of ease. As the Qur’ân described them:
"And when they embark on a ship, they invoke Allâh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others." (29:65)

They are characterized as Al-Mushrikûn, (i.e. those who associate and attribute partners with Allâh), even though they made supplication to Allâh Alone when they were afraid of drowning at sea, because they didn’t stay like that. Instead they called upon others after He saved them.

3. Since Allâh was displeased with the idol worshipping Arabs before Islam, He branded them as Kâfîroon (i.e. the disbelievers), and ordered His Prophet to fight them, because they called upon others besides Allâh at the time of ease. He didn’t accept their whole-heartedness when they called upon Him alone in hardship, and He labelled them Mushrikîn. Therefore, what can we say about certain Muslims today, who resort to dead saints at the time of ease as well as at the time of hardship? And they ask of them what only Allâh has the power to bestow, like curing the sick, and granting sustenance and guidance, etc., and they forget the Creator of those saints, whereas He is the only One Who curés, the Sustainer, and the Guide. And those dead people have no power at all and cannot even hear those who are calling upon them, as Allâh stated:

وَإِذَا اضْطُرُّواٰ إِلَىَّ لِيُدْعُوُونَ إِلَيْهِ وَلَيْسَ مَعَهُم مَّنْ يَشْهَدُ عَنْهُمْ وَيَقُولُونَ أَنَّمَا أَسْتَجِبُوا لِكُلِّ يَدٍ يَكُونُ لَهُ وَكَرَمُ الْقَيَّمُ مَكْفُورُونَ

...And those, whom you invoke or call upon instead of Him, own not even a Qitmir (the thin membrane over the date-stone). If you invoke (or call upon) them, they hear not your call, and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform
you (O Muhammad صلى الله عليه وسلم ) like Him Who is the All-Knower (of each and every thing).” (35:13,14)

This verse is explicit to the effect that the dead cannot hear those who call upon them, and explicit in stating that their supplication is major Shirk.

Some of them might say: “We don’t believe that these saints and righteous people have the power to benefit or harm. We only take them as intercessaries who will intercede with Allâh on our behalf, and through them we get closer to Allâh.” Our reply to them is that the idolaters before Islâm used to hold a similar belief, as is mentioned in the Qur’ân:

وَيَعْبُدُونَ مِنْ دُرُبِّ اللَّهِ مَا لَا يُضَرَّهُمْ وَلَا يَنفَعُهُمْ وَيُقُولُونَ هَتَّؤَا شَفَاعَتُنَا عِنْدَ اللَّهِ وَقَالُوا اللَّهُ يَعْلَمُ في السَّمَاوَاتِ وَلَا فِي الأَرْضِ وَسَبَحَّنَهُ وَغَفَّانَ عَلَى مَا يَشَاءُ وَيَشُرَّكُونَ

“And they worship besides Allâh things that hurt them not, nor profit them, and they say: ‘These are our intercessors with Allâh.’ Say: ‘Do you inform Allâh of that which He knows not in the heavens and on the earth?’ Glorified and Exalted is He above all that which they associate as partners with Him!” (10:18)

This verse is explicit in proving that whoever worships and supplicates other than Allâh, he is a Mushrik even if he believes that those other beings cannot benefit nor harm, but only sees them as intercessors.

Allâh said about the idolaters:

وَالَّذِينَ أَخَذُوا مِنَ دُونِهِ دُوَّارًا ئِلَّا لا يُقَدِّرُونَ إِلَّا لِيَقْرَبُونَ إِلَى اللَّهِ وَلَقَدْ جَاءَ عِنْدَ اللَّهِ مَنْ سَيَتَّقَ مِنْهُمْ فَإِنَّ اللَّهَ لَا يَهْدِدُ مِنْ هَوِّهِ

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"...And those who take *Awliyā'* (protectors and helpers) besides Him (say): ‘We worship them only that they may bring us near to Allāh.’ Verily, Allāh will judge between them concerning that wherein they differ. Truly, Allāh guides not him who is a liar, and a disbeliever.” (39:3)

This verse is explicit in proving the disbelief of those who call upon other than Allāh with the intention of getting thereby closer to Allāh.

The Prophet صلی الله عليه وسلم said:

»ْ»َلْنَا الدّعاء هُوّ العبّادَةُ [رواى التّرمذي].

“Because supplication is worship” (Tirmidhi).

4. Among the nullifiers of Belief is to rule by other than what Allāh has revealed: if it is accompanied by the belief that Allāh’s Laws are inappropriate or less appropriate, or that man made laws which contradict them are equally appropriate; Allāh said:

َأَنَّ النِّسَاءَ لَا يُصَلَّنُونَ

“...The command (or the judgement) is for none but Allāh. He has commanded that you worship none but Him (i.e. His Monotheism), that is the (true) straight religion, but most men know not.” (12:40)

And Allāh said:

ِمَنِ لمْ يَحْكُمَ بِمَا أَنْزَلَ اللَّهُ فَأَوَامِرُكُمْ هُمَّ الْكَفَّارُونَ

“...And whosoever does not judge by what Allāh has revealed, such are the *Kāfirūn* (i.e. disbelievers – of a lesser degree as they do not act on Allāh’s Laws).” (5:44)
If the ruler is applying a law other than what Allâh has revealed, while believing that the revealed Law is the only Legitimate Law, but he is contradicting it on the basis of personal whims and inclinations or because of what he considers to be external pressure beyond his control, then he is unjust and tyrannical or corrupt, but he did not cross the line of disbelief. This is according to the statement of Ibn Abbas رضي الله عنهم who said:

“Whoever repudiates what Allâh has revealed, then he surely disbelieved, while one who accepted it (while acting in contradiction to it), he is unjust and corrupt.”

This is the interpretation of the verse chosen by the great exegete Ibn Jarîr At-Tabari, and ‘Atâ’ said with regard to the second state:

“A level of disbelief below the level which takes one out of Islam.”

As for those who suspended the Laws of Allâh and replaced them with man-made laws which oppose them, believing in the validity of their man-made laws, they have disbelieved and gone out of Islâm by the consensus of the scholars.

5. Among the nullifiers of Belief is displeasure with Allâh’s Legislation, or the opinion that it is too confining and strict or that it imposes undue hardship. Allâh said:

فَلَا وَرَبِّكَ لَا يُؤَمِّنُونَ حَتَّى يُحَكَّمُواْ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَبْشَرُواْ فِي أَنفُسِهِمْ حَرَجًا مِّنَّهُمْ وَيُسَلِّمُواْ تَسْلِيمًا

“But no, by your Lord, they can have no Faith, until they make you (Muhammad صلی الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.” (4:65)
Or to dislike the order which is revealed, as Allâh said:

وَالْيَتِيمَنَ كَفَّارًا فَتَعْمَسَ لَهُمْ وَأَضْلَلَ أَعْمَالَهُمْ ۚ ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ ۖ فَأَحِجَّطَ

"But those who disbelieve (in the Oneness of Allâh – Islamic Monotheism), for them is destruction, and (Allâh) will make their deeds vain. That is because they hate that which Allâh has sent down (this Qur’ân and Islâmic laws, etc.), so He has made their deeds fruitless." (47:8, 9)

3. 

**Shirk in Allâh’s Attributes nullifies Imân**

This third category includes denial of some or all of Allâh’s Attributes or His Names or speaking ill of them.

1. It nullifies Belief when a believer denies the Names of Allâh or His Attributes which are established by the texts of the Qur’ân and the authentic Sunnah; for example, to deny that Allâh’s Knowledge is total, or His Power, or His Life or His Hearing or Sight or Speech or Mercy, or His Establishment over His Throne or His Transcendence above it, or His Descent to the lowest heaven or that He has a Hand or an Eye, or other than that of the Attributes which befit His Splendour and which do not resemble the attributes of anything in creation. Allâh said:

لَا يُسْمِىُّ مَثَلَّهُ شَيْئٌ وَهُوَ الْوَسِيعُ الْبَصِيرُ

"...There is nothing like unto Him, and He is the All-Hearer, the All-Seer." (42:11)

In this verse Allâh denied His Resemblance to His creatures, and attributed to Himself the faculties of hearing and sight; and all His other Attributes must be understood in the same way.

2. It is an error and misguidance to interpret some of His affirmed Attributes, and to change the meanings of the words used to describe them from their primary meaning in the
Arabic language to obscure meanings, like the interpretation of the word *Istawā* which means ascension and establishment above something, to mean *Istilā* which means to take power. Imam Al-Bukhārī in his *Sahih* transmitted the authentic interpretation of *Istawā* from Mujāhid and Abul-ʿĀliyah, two of the prominent scholars among the *Tabiʿīn*, the successors of the *Sahābah*. The diversionary interpretation of Allāh’s Attributes leads to their denial. As the interpretation of *Istawā* meaning to take power is, in fact, a denial of one of Allāh’s Attributes, which is Allāh’s Elevation above His Throne, which is established in numerous places in the Qur’ān and Sunnah. Allāh ﷺ said:

آللَّهُ ﺔلْبَرٍ ﻋَلَّ ﺦَرَّ ﺔسْتِوَى

“The Most Beneficent (Allāh) *Istawā* (rose over) the (mighty) Throne (in a manner that suits His Majesty).” (20:5)

And Allāh ﷺ said:

وَأَسْلَمْنَ ﻋَلَّ ﺞَرَّ ﻋَلَّ ﺔسْتِوَى

Do you feel secure that He, Who is over the heaven (Allāh), will not cause the earth to sink with you...” (67:16)

And the Prophet ﷺ said:

إِنَّ اللَّهَ كَتَبَ كِتَابًا... فَهُوَ عَنْدَهُ فُوقُ الْعُرْشِ

“Allāh recorded a Book which is with Him above the Throne.” (Agreed upon).

This type of interpretation of the Divine Attributes is a form of distortion as Shaikh Muhammad Amīn Shinqētī states in his book “*Manhaj wa Darāsāt feil-Asmāʾ i was-Sifāt* - Studies in the (Divine) Names and Attributes” on page 26:
“To sum up the issue, I would like to make two points. First the interpreter should consider Allâh’s Statement to the Jews:

\[\text{وَقُولُوا حَتَّى} \]

“...say Hittatun...” (2:58)

Hittatun (حَتَّى) means repentance, they added a letter “N-ن” in it and said “Hintatun” (حَنَتَط) meaning barley), Allâh called this addition a change. Allâh said in Surah Al-Baqarah:

\[\text{قَدَّرَ الْأَلْلَهُ ظَلَّلَمْكُمْ فَوَلَأَّمَّا غَيْرُ الْذَّيْنَ يَقِيلُ لِلَّذِينَ فَوْزَنَكُمْ عَلَى الْذَّيْنَ ظَلَّلَمُوا}
\[\text{رَجُلَانِ مِنْ السَّمَّاءِ بِحَبْثِكُمْ يَفْسَفُونَ} \]

“But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrong-doers Rijzan (a punishment) from the heaven because of their rebelling against Allâh’s obedience.” (2:59)

Likewise are those who interpret Allâh’s Attributes with diversionary interpretation. It was said to them Istawâ (استوى), so they added an “L-ل” and said Istawlâ (استول). Consider the resemblance between the “L-ل” they added and the “N-ن” the Jews added (this point was originally mentioned by Ibn Al-Qayyim).

3. There are certain Attributes which are exclusive to Allâh, like Knowledge of the unseen, which no one in creation possesses. Allâh said in His Book:

\[\text{زِينْتُمْ مَفَاتِحَ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ} \]

“And with Him are the keys of the Ghaib (all that is hidden), none knows them but He...” (6: 59)

Allâh might reveal certain aspects of the unseen to His Messengers through Revelation when He wants; Allâh said:
“(He Alone) the All-Knower of the Ghaib (unseen), and He reveals to none His Ghaib (unseen) except to a Messenger (from mankind) whom He has chosen (He informs him of the unseen as much as He likes)...” (72:26, 27)

Among the statements of disbelief and error is the statement of the poet Al-Busairiy in Qasidah Burdah describing the Prophet صلى الله عليه وسلم:

“Verily, from your generosity is the world and its rival (that is the Hereafter) and a part of your knowledge is the knowledge of the Tablet and the Pen.”

This world and the Hereafter are certainly part of the creation of Allâh and from His Generosity, not from the generosity or creation of the Messenger, as the poet claimed.

Allâh said:

« وَإِنَّ لَا نَكُرْنَاهَا وَالْأُولِيَاءِ »

“And truly, unto Us (belong) the last (Hereafter) and the first (this world).” (92:13)

Allâh’s Messenger صلى الله عليه وسلم does not know what is in the Preserved Tablet, nor what the Pen wrote, as the poet claimed, since this is part of the absolute unseen, which no one knows except Allâh. As the Qur’ân mentioned:

« فَلَنَّا يَعْلَمُ مِنْ فِي السَّمَوَاتِ وَالأَرْضِ أَلْغَابَتِ إِلَّا اللَّهُ »

“Say: None in the heavens and the earth knows the Ghaib (unseen) except Allâh.” (27:65)

As for the saints, it is only logical that they have less access to knowledge of the absolute unseen as they do not even have access to direct Revelation by which Allâh informed His
Prophets and Messengers of certain aspects of the unseen, because Revelation does not descend on saints; it is reserved for Prophets and Messengers, so whoever else claims knowledge of the unseen, and whoever believes their claims, has nullified his belief in Islâm. The Prophet ﷺ said:

"من آتى كاهناً أو عراقياً فصدقنه بما يقول فقد كفر بيا انزل على محمدٍ". [صحيح رواه أحمد]

"Whoever goes to a fortuneteller or astrologer and believes what he says, he disbelieved in what was revealed to Muhammad.” (Ahmad)

Occasionally the predictions of these fortunetellers do turn out true, but part of that is due to chance, because they are guessing and trying to extrapolate on what they already know. If they were really truthful in their claim to knowledge of the unseen, they would be right all the time, and they would have informed us of the secrets of the Jews, and they could have uncovered all the buried treasures of the earth, and they would not be dependent on the people for money, taking their wealth from them under false pretenses.

4. Defamation of Prophets nullifies Imân

This fourth category is the rejection of any of the Messengers of Allâh or defaming their characters. These are the following:

1. To deny the Message of Muhammad ﷺ because the testimony that ‘Muhammad is the Messenger of Allâh’ is one of the pillars of Belief.

2. To disparage the Messenger of Allâh ﷺ or his truthfulness, or his faithfulness in discharge of what he was entrusted with, or his chasteness or to revile him or make fun of him, or make light of him, or to find fault with any of his documented behaviour.
3. To attack his authentic Ahâdîth (transmitted sayings) and disbelieve them, or to reject the true news which he has described for us including his documented prophecies. Examples are the appearance of the Dajjâl (the Antichrist) or the descent of Jesus عليه السلام who will rule by the Sharî‘ah of Muhammad صلى الله عليه وسلم and other prophecies documented in the Qur’ân and Sunnah. It is a nullification of Imân to reject these matters after accepting the attribution of the Ahâdîth to the Prophet صلى الله عليه وسلم as being authentic.

4. To deny any of the Messengers sent by Allâh before Muhammad صلى الله عليه وسلم or to deny the stories and sayings in regards to them and their nations, as reported in the Qur’ân or by the Messenger of Allâh صلى الله عليه وسلم in authentic Ahâdîth.

5. To claim Prophethood after Muhammad صلى الله عليه وسلم for example Ghulam Ahmed, the Qâdiyâni (i.e. from Qadiyan, India), who claimed Prophethood, while the Qur’ân says in this verse:

أَيُّهَا النَّاسُ إِنَّمَا كُنتُمْ مَرَّةً أَحَدِينَ عِنْدَ رَبِّكُمْ وَلَيْسَ رَسُولُ اللَّهِ عَلَيْهِ السَّلامَ عِنْدَنَا

"Muhammad صلى الله عليه وسلم is not the father of any man among you, but he is the Messenger of Allâh, and the Last (end) of the Prophets..." (33:40)

And the Messenger of Allâh صلى الله عليه وسلم said:

أَنَا الْقَابِلٌ الَّذِي لَيْسَ بَعْدَهُ نَبيًّا... [متفق عليه].

"I am the last one, after whom there will be no Prophet.” (Agreed upon)

And anyone who believes that there is a Prophet after Muhammad صلى الله عليه وسلم whether he is a Qâdiyâni (follower of the deviant heretic, Ghulâm Ahmad) or from any other group, he has disbelieved and nullified his Belief.

6. To describe the Prophet صلى الله عليه وسلم with attributes which belong to Allâh only, such as unlimited knowledge of the unseen, as some Sufis claim. One of their poets said:
“Oh (total) knower of the unseen, we resorted to you; 
Oh curer of the hearts, blessing upon you.”

7. To supplicate to the Prophet صلى الله عليه وسلم for what only Allâh has 
the power to bestow, such as supplicating for victory and help, 
cure of illness, etc., as is happening today among the Muslims, 
especially among the Sufis as their poet, Al-Busairiy said:

“Whoever asks by the Messenger of Allâh gets victory, 
even if a lion meets him in the forest; 
Never did time impose on me a hardship and I sought his 
protection except that I got his protection and no harm 
came to me.”

This conception of the station of the Prophet صلى الله عليه وسلم is Shirk, 
contradicting the unequivocal announcement of the Qur’ân:

«وَمَا أَنْصَرْتُ إِلَّا مَنْ يَعْبُدِيَ اللَّهَ»

“...And there is no victory except by the help of Allâh...” (8:10)
and contradicting the order of the Prophet صلى الله عليه وسلم ـ،

إِذاَ سَأَلَّتَ فَاسْأَلُ اللهُ وَإِذاً اسْتَعْنِ فَأُعْنِيَ باللهَ

رواه الترمذي [١]

“When you ask, ask from Allâh, and when you seek help, 
seek the help of Allâh.” (Tirmidhi)

So what should we think about those who attribute to “saints” 
knowledge of the unseen, or make a Nadhr (a vow to give 
charity or perform some other optional good deed) for their 
sake, or dedicate animal sacrifices to them or ask of them 
what may only be requested of Allâh, such as sustenance or 
cure of illness, or victory, etc.? No doubt, these are Shirk.

8. We do not deny the miracles that appeared from the 
Messengers of Allâh nor those miraculous feets that came 
from the saints, but what we deny is making them partners with
Allâh, supplicating them as we supplicate Allâh, and dedi-
cating sacrifices to them, and undertaking a regime of optional worship for
their sake. It has gotten to the point that the graves of some notable
“saints” are showered with donations which are appropriated by the
custodians and servants of these shrines, who then divide them
among themselves, consuming people’s money under false
pretenses. At the same time they are surrounded by multitudes of
poor people who don’t get enough to eat for a day.

One poet said: “Our living don’t even get a Dirham (a coin
of silver), while thousands and thousands go to the dead.”

Not all of these shrines and graves even contain the body of a
saint. But swindlers erect some of them as a means of taking the
money of the gullible.

For example, one of my fellow teachers related to me that a
certain Sufi Shaikh came to his mother’s house requesting a
donation in order to erect a green flag to indicate the presence of
a saint on a certain street, so she gave him some money. He
bought some green cloth and fixed it to a wall and started telling
people, “There is a Wali (saint) here, one of the friends of Allâh.
I saw him in a dream.” And thus he started collecting money.
One day the government decided to widen that street, which
would require removing the grave. The man who had started the
whole story started telling people that they had tried to remove
it, but the equipment used had broken, and some people believed
him, and this rumor started circulating, which caused the
government to proceed with caution. The Mufti of that country
himself told me that the government called him in the middle of
the night to the site of the saint’s grave. He found it surrounded
by soldiers. Then the excavator was brought and the grave was
dug up. The Mufti looked inside and found nothing there, and
knew that the whole thing was a lie and a fabrication.

Another example, which I heard from a teacher in the Haram in
Makkah: One poor man met another and they complained to
each other of their poverty. Then they saw a saint’s grave which
was filled with wealth. One said to the other: “Come on, let’s
dig up a grave and put a saint in it, and the money will start rolling in.” His friend agreed, so they set out until they came to a braying donkey. They killed it and laid it to rest in a pit, then raised a mausoleum with a dome over it. And then both of them proceeded to roll around in the dust of the grave to get the Barakat (blessing) from it. When people passing by asked them what they were doing they said: “This is the grave of the saint Hubaish bin Tubaish, who worked miracles which defy description.” People were taken in by their spell and they began laying donations before the grave as charity and to fulfill vows, until they had gathered great wealth. When they started dividing it, they got into an argument and started shouting at each other, which attracted a crowd of spectators. One of the two said: “I swear to you by this saint I didn’t take anything from you.” His friend said: “You swear to me by this saint while both of us know there is a donkey in this grave that we buried together?” The people were astonished and felt foolish due to the donations they had made as vows, and took them back after beating the two men.
THE BOOK OF TAHĀRAH (PURIFICATION)

* The categories of water
* Etiquette of going to the bathroom
* How to perform Wudhū' (ablution)
* Factors which nullify Wudhū'
* Wiping over leather or cloth socks
* The Ghusl (obligatory bath) and the things which make it mandatory
* Things forbidden to a Junub (a person in need of a Ghusl)
* The fundamental constituents (Arkân) of Ghusl
* The Sunnah way of the Ghusl
* Ghusl which are Mustahabb (desirable)
* Some issues concerning Ghusl
* Mas-h (wiping) over a bandage or cast
* Tayammum (purification with pure dust and clay) and the circumstances which make it permissible
* The dust to be used for Tayammum
* How to perform Tayammum
* Factors which nullify Tayammum
* The Salāt of a person who has no access to water nor to pure dust
* Haidh (menstruation) and Nifās (post-partum bleeding)
* Things forbidden to a menstruating woman or one in post-partum bleeding
* Istihādah (non-menstrual vaginal bleeding) and the rules associated with it
THE CATEGORIES OF WATER

First: Ordinary water is *Tahūr*, that is, it is pure in itself and purifies other things. Among its division are:

1. Rainfall, snow and hail; Allāh said:

   "...And We send down pure water from the sky," (25:48)

2. Water of springs and rivers.

3. Sea water, as the Prophet ﷺ said:

   "هوَ الْطَّهُورُ مَأوَّهُ الحَلَّ مَيْشَةٌ". [صحيح رواه الحمصة].

   “Its water is purifying and its creatures are *Halāl* (without the need to slaughter).” (Reported in the four *Sunan* collections, and *Ahmad*, and it is authentic.)

4. Zam-zam water.

   "لَيْسَ تُبْتَ أَنَّ الرَّسُولَ ـ ﷺ ـ دَعا بِسَجِيلٍ مِنْ مَاءٍ زَمْزَمٍ فَشَّرِبَ مِنْهُ وَتَوَضَّأَ". [حسن رواه أحمد].

   It is established that the Prophet ﷺ called for a bucket of Zam-zam water, then drank from it and performed *Wudhū*. (*Ahmad* and it is a good Hadīth.)

5. Water which has changed due to stagnation for a long time, or by tree leaves settling in it or moss growing in it, because it is still valid to call it “water” without qualifying the word, therefore it is valid to use it for purification. Allāh said:

   "فَلَمْ يَجْدَدُوا مَاءً فَتَيَمَّمَوا"
“And if you find no water, perform Tayammum.” (5:6)

Second: Used water, that is, water which flows off the limbs when performing Wudhū’ or Ghusl retains its purifying quality, just like ordinary water, based on the fact that it started out as purifying and there is no Dalîl (proof) from the Sharî‘ah (Islâmic Laws) indicating a change in its status.

Third: Water mixed with any clean substance, for instance soap or saffron, or flour, etc. remains purifying (Tahûr) as long as the quantity of the adulterant is not enough to cause us to stop calling the mixture “water”. If it exceeds that limit when we can no longer call it simply water, then it is Tâhir: pure in itself, but incapable of purifying anything else.

Fourth: Water mixed with Najâsah (any filthy substance), this can occur in one of the two stages:

1. The taste or color or smell of the water changes due to the Najâsah, in which case, the water is not permissible to be used for purification by the consensus of the scholars.

2. None of the three qualities of the water changes: in this case it remains purifying whether its a little or a lot. As the Prophet صلی الله عليه وسلم said:

«الماء طهور لا ينجسشيء» [صحيح أخرجه أحمد وغيره].

“Water is purifying, nothing makes it impure.” (Ahmad and others and it is authentic.)

And in this case the water has retained the name “water” without the need to qualify the word.

And the Prophet صلی الله عليه وسلم said:

«إذا كان الماء قلتين لم يعمل الحبس وفي رواية: لم ينجسشيء». [صحيح رواة الحمصاء].

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“If the water is 2 Qullahs, it doesn’t carry impurity” and in another version “nothing makes it impure.” (Ahmad, and the four Sunan collections, and it is authentic.)

(A Qullah is a big water container made from the hide of an animal.)

Some scholars used the opposite implication of the last Hadîth as evidence. That is, if the water is less than 2 Qullah, then contact with Najâsah renders it impure.

ETIQUETTE OF GOING TO THE BATHROOM

1. Don’t take anything containing the Name of Allâh into the bathroom, unless there is fear of losing it by leaving it outside, or if it is wrapped up.

2. To be away from people and screened, especially when defecating.

3. To say the following supplication before entering the bathroom, or if one is outdoors, before removing clothes, as the Prophet صلى الله عليه وسلم said:

بيسّم الله اللهُمَّ إني آمِنُ بِك مِن الحُبُسٍ والحَبَّائِثٍ

“In the Name of Allâh, Oh Allâh I seek refuge with you from the male and female devils.”

إِذَا خَرَجَ مِنَ الْحَلَائِلِ قَالَ: «غَفَرَانَكَ»

[صحيح رواه الترمذي انظر الإروعات ج 1/91]

And after leaving the toilet to say:

“Your forgiveness (Oh Lord).” (Tirmidhi and graded authentic by Al-Albâni in Al-Irwâ’)
4. To refrain from speaking altogether (while relieving oneself), whether it be Dhikr (Remembrance of Allâh) or anything else. One should not return Salâm (greetings) nor repeat after the Mu’adhdhin, or anything else except what is unavoidable like guiding a blind man who would otherwise fall. If one sneezes one should say Al-hamdulillah in one’s mind without moving the tongue.

5. To respect the Qiblah by not facing it nor turning one’s back directly towards it.

6. When outdoors, one should try to choose a place where the earth is soft and low-lying so that the likelihood of getting Najâsah on oneself is reduced.

7. When outdoors, avoid relieving oneself in an animal’s hole or burrow, as it could harm you as you harmed it.

8. Avoid places where people take rest in the shade, or their paths, or places they sit to talk.

9. Do not urinate where you bathe or shower, or in still or running (natural) water.

10. Don’t urinate in a standing position, as it is undignified, and goes against good customs, and there is the probability of urine splashing up from the ground onto your clothes. However, if one is reasonably sure there will be no splashing, then it is permitted.

11. One must remove all Najâsah from the private parts, front or back, at the very least with stones or anything that serves the purpose as long as the substance is solid, Tâhir, and has a blotting or wiping effect; the use of toilet paper is all right, but one should not use paper with writing on it, as it is deserving of more respect than that or one can use water only, or a combination of toilet paper followed by water.

12. One should not use the right hand to clean one’s private parts, as it is used for eating and other clean functions.

13. After cleaning the private parts, rub clean earth on the hand, or wash with soap, etc.
14. One should sprinkle water on one’s penis and trousers after urinating. This is to stop the whispering of Shaitân.

15. When entering the bathroom put your left foot first, and when leaving it, take out your right foot first.*

**HOW TO PERFORM WUDHÛ’ (ABLUTION)**

Allâh ﷺ said:

> ﴿يَتَأْمَرُهُمُ الْبَيْتُ أَتَمُّنُوا إِذَا فَضَّلُوْا إِلَى الْصَّلاَةَ فَأَغْسِلُوا وَجُبْهَهُمْ وَأَيْدِيَهُمْ إِلَى الْمَرَآفِقِ وَأَمسِحُوا بَرْوَةَ وَسَيْكِمْ وَأَرجِحُوهُمْ إِلَى الْكَعْبَيْنِ﴾ (5:6)

“Oh you who believe! When you intend to offer prayer, wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles...” (5:6)

1. Before starting it one should intend to enter the state of ritual purity by the actions of the ablution and say Bismillâh.

2. Wash your hands up to the wrists, rinse your mouth out with water and draw water from your cupped hand into your nose up to the start of the nose bone—three times for each of these actions.

3. Wash your face three times.

4. Starting with the right hand, wash your forearms up to and including the elbows three times.

5. Wipe your wet hands over your hair or scalp (all of it) and wipe the inside and back of the ears with the forefingers and thumb.

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* Editor’s Note: There seems to be no authentic Hadith to support this practice other than a reverse analogy between entering the house and mosque with the right foot. Thus, we should not take this as legislative Sunnah without an evidence. And Allâh knows best. A.W.
6. Wash the feet up to and including the ankles three times each, starting with the right foot.

7. After completing the aforementioned, say:

أشهد ألا إله إلا الله وحده لا شريك له وأشهد أن محمدًا عبده ورسوله

"I bear witness that none has the right to be worshipped but Allâh Alone and without partners, and I bear witness that Muhammad is His slave and His Messenger."

**FACTORS WHICH NULLIFY WUDHû’**

There are some factors which nullify the ablution and destroy the object of purification like *Salât* etc. These are the following:

1. All things coming out of the private parts, front or back, including urine, excrement, and gas; whether it escapes silently or audibly. The Prophet صلی الله علیه وسلم said:

لا يقبل الله صلاته أحدكم إذا أخذت حتی يتوضأ

“Allâh will not accept *Salât* (prayer) of anyone of you if he passes out anything from his private parts until he performs *Wudhû’* (ablution).” *(Muslim).*

2. The seeping out of *Madhysi* or *Wadyi; Madhysi* is prostatic fluid which seeps out during sexual arousal, before ejaculation; and *Wadyi* is a fluid which seeps out after urination without any accompanying sexual arousal (usually due to an illness). The Prophet صلی الله علیه وسلم, when asked what one should do if *Madhysi* is excreted, said:

يغسلُ ذكره وتتوضأ

“He should wash his penis and perform *Wudhû’*.”

(Agreed upon)
3. Deep sleep, the kind where no trace of wakeful consciousness remains; such that if one started out sitting up, he would end up slumping over onto the ground.

4. A loss of rational consciousness; whether by way of insanity or fainting or drunkenness or sedation.

5. To touch one’s private parts without an intervening barrier (of cloth etc.). The Prophet ﷺ said:

«مَنْ مَسَّ ذَكَرَهُ فَلا يُضَلِّلْ حَتَّى يُتَوْضَأَ.»

[ صححه الترمذي وقال البحاري وهو أصح شيء في الباب]

“Whoever touches his penis, he should not pray until he performs Wudhû’ (ablution).”

(Tirmidhi graded it authentic, and Al-Bukhâri said it is the most authentic Hadîth related to the issue.)

Things which do not nullify Wudhû’

1. Touching a woman with skin to skin contact. ʿÂishah رضي الله عنها said:

«كَانَتْ أَنَامًا بِنَبِيِّي الَّذِي يَدْعُوهُ - وَرَجُلًا فِي قَبْلَتِهِ فَإِذَا أَرَادَ أَنْ يُسَجِّدَ عَمَّرَ رَجُلٍ.» [متفق عليه]

“I used to sleep in front of the Prophet ﷺ and my feet would be between him and the Qiblah (the direction of Ka‘bah), so whenever he performed Sajdah (prostration), he would lightly touch my feet.” (Agreed upon)

2. The flow of blood from anywhere other than the vagina, whether because of a wound or cupping or nosebleed. Hasan رضي الله عنه said:

«مَارَالُ الْمُسْلِمُونَ يُصَلُّونَ فِي جَراحَتِهِم.»
“The Muslims used to continue praying even while they had wounds.” (Bukhârî)

3. Vomit, whether enough to fill the mouth or less.

4. Being doubtful regarding excretion (of stool, urine, gas etc., from private parts) after performing Wudhû’. This uncertainty does not require consideration whether one is in Salât or outside it, since certain knowledge cannot be superseded by uncertainty. In contrast, if he is sure of excretion, and he doubts whether he performed Wudhû’ or not after it, his Wudhû’ would not be treated as established.

5. Laughing aloud while in Salât does not invalidate Wudhû’. There is a weak Hadîth which states that it does invalidate Wudhû’, but a weak Hadîth cannot be used to establish a point of law.

6. To give a bath to a dead person does not require one to perform Wudhû’ afterwards. There is some evidence which caused some scholars to rule that it does, but when all the evidence on the issue is considered, the result is that Wudhû’ is recommended but not required.

WIPING OVER LEATHER OR CLOTH SOCKS

1. Evidence for the permissibility of wiping (Mas-hلح) over leather socks while performing Wudhû’ (ablation), rather than removing them: The Sunnah is well established that there is no need to remove one’s leather socks, whether in travel or at home. Among the strongest Hadîths on the issue is what Al-Bukhârî reported from Jarîr bin Abdullah رضي الله عنه; he said:

عن جرير بن عبد الله قال رأيت رسول الله ﷺ - ﺮو. - "بال ثم توضَّأ ومسح عَلَى خَفَّة". [رواية البخاري وغيره].

“I saw that the Messenger of Allâh صلى الله عليه وسلم urinated, then performed Wudhû’ and wiped over his leather socks.”
2. Evidence for the permissibility of wiping over cloth and nylon socks: It was a practice of many Sahābah (Companions of the Prophet صلی الله علیه وسلّم). Abû Dâwûd said:

“‘Ali bin Abî Tâlib, ‘Abdullah bin Mas‘ûd, Bara’ bin ‘Âzib, and Anas bin Mâlik used to wipe over cloth socks, and it is reported also regarding ‘Umar bin Al-Khattâb and Ibn ‘Abbâs.”

Ibn Al-Qayyim mentioned in his book Tahdheeb As-Sunan from Ibn Al-Mundhir that Imam Ahmad clearly stated his view that wiping on cloth socks is permissible, which indicates his fairness. In this issue he relied on the practice of the Sahābah and on the clear analogy (between cloth socks and leather socks).

Other scholars who considered it permissible were Sufyân Ath-Thawri, Abdullah bin Al-Mubârak, ‘Atâ bin Rabah, Hasan Al-Basri, Sa’eed bin Al-Musayyab; and according to Abû Yûsuf and Muhammad bin Hasan, it is permissible if the socks are thick enough that the skin under them cannot be seen.

Abû Hanifah used to consider wiping on thick cloth socks not permissible but he changed his mind 3 or 4 days or a week before his death. He would wipe over his thick socks in his death-illness and he would tell his visitors, “I’m doing what I used to prohibit.”

Mughirah bin Shu‘bah reported:

«أن رَسُولَ ﷺ تَوَضَّأَ وَفَسَحَ عَلَى الْجُوُبَرِيِّينَ وَالْنَّعَلِيِّينَ». 
[رواه أحمد وغيره والترمذي وقال حسن صحيح]

“Allâh’s Messenger ﷺ performed Wudhû’ (ablution) and wiped over his cloth socks and sandals.” (Ahmad and Tirmidhi, who graded it good and authentic.)
Conditions for wiping over leather and cloth socks

1. In order to be able to complete Wudhū’ by wiping over socks, one must put on both of them while in a state of Wudhū’.

2. Where to wipe: Over the top of each sock, based on the following report from ‘Ali رضي الله عنه, where he said:

«لَوْ كَانَ الدِّينُ بِالرَّأيِ لَكَانَ أَسْقَالُ الحَذَايَةِ أُولِي الْبَصَائِرَ مِنْ أُعْلَاهُ، لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ عَلَى طَاهِرِ حَفِيَّةِهِ».

رواه أبوداود والدارقطني، وإسناده صحيح.]

“If the religion was according to opinion, it would be more fitting to wipe the bottom of the sock, rather than the top. Surely, I saw Allāh’s Messenger ﷺ wiping over the tops of his socks.” (Abu Dāwūd and Ad-Dāraqutni with an authentic chain of narration)

3. How long can you keep wiping over the socks without taking them off to wash the feet? The Prophet ﷺ said:

«لِلْمَسَافِرِ ثَلَاثَةَ أَيَامٍ وَلِلْبَيْتِينِ، وَلِلْمَقِيِّ يَوْمٌ وَلِيَلَّةٌ».

[رواه مسلم]

“Three days and three nights for a traveller (i.e. 72 hours), and one day and one night (i.e. 24 hours) for a resident.” (Muslim)*

4. How to wipe: After performing a proper Wudhū’ put on the leather or cloth socks, then anytime one wants to perform Wudhū’, instead of washing the feet, wipe over the socks. But if you need to perform a Ghusl (bath) you must remove the socks.

5. The following things nullify the permission to wipe over the socks:

* Editor’s Note: The time of the wiping begins from the first occasion of one wiping over the socks and not from the time the person puts them on. A.W.
a) The elapse of the permitted period.
b) The necessity of Ghusl-u-Janâbah (complete bathing).
c) Taking off one or both of the socks.
If the permitted time limit ends or one takes off the socks while in a state of Wudhû', it is sufficient to immediately wash the feet in order to stay in Wudhû'.

THE OBLIGATORY BATH (GHUSL) AND THE THINGS WHICH MAKE IT MANDATORY

Obligatory bath (Ghusl) means to apply water to every part of the body. Allâh ﷺ said:

وَأَنَا كَنِّي ْجَنُّبُ فَأَطْهَرْ وَأَنَا

"...If you are in a state of Janâbah (i.e. had sexual intercourse or sexual discharge), purify yourself (bathe your whole body)..." (5:6)

And Allâh ﷺ said:

وَيَسْتَأْفَكَ عَنَّ النِّسَاءِ فَلَوْ هُوَ أَذَا ْفَاتَرْكُوهُمُ الْيَدَّ فَبَقِ ْغَيْنَةً فَلَا تَقُرُّوهُنَّ حَتَّى يَطْهِرُنَّ إِلَّا تَظْهَرُ بِأَبْصَارِهِمْ مِنْ حَيَاةٍ أَمَرَّكَ اللَّهَ إِنَّ اللَّهَ يُجَبِّبُ ْالْتَّوَارِيقَ وَيُجَبِّبُ ْالْمَطْعُومَاتِ"

"They ask you concerning menstruation. Say: that is an Adhâ (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they have purified (from menses and have taken a bath). And

*Editor’s Note: This position seems to be incorrect as there is no proof that the end of the time period or removing the socks nullifies the ablution, as Shaikh Muhammad bin Sâlih Al-‘Uthaimeen points out in his book Fatâwâ Al-Mas-hî ‘alal-Khuffâin. The socks may no longer be wiped over in this case, but one needs not wash his feet or make a new ablution as his ablution remains intact. A.W.
when they have purified themselves, then go in unto them as Allâh has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allâh loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts and bodies, for their prayers, etc.)." (2:222)

There are five things which require one to perform a Ghusl:

1. Ejaculation or orgasm with an accompanying fluid discharge, whether sleeping or awake, for males and females. This is the opinion of the majority of scholars, based on the Hadîth:

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اللَّهُ مِنَ الْمَاءِ َ. [رواه مسلم].
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"The water (of the Ghusl) is due to the water (of sexual emission)." (Muslim)

However, if seminal fluid flows due to sickness or medication without the accompaniment of sexual arousal, a Ghusl is not required. Similarly if one experiences a wet dream but does not find trace of an emission, no Ghusl is necessary.

2. Entrance of the head of penis inside the vagina, whether there is ejaculation or not; based on Allâh’s Statement:

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وَإِذَا أَلَّلَتْ بَيْنَ شَعْبَهَا الْأَرْبَعَ ْمُأَمِرًا فَخُذْهَا فَخْفِفْ أَمَّا لَمْ يُنَزِّلْ َُ. [رواه مسلم وغيره].
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"If you are in a state of Janâbah (i.e. had sexual intercourse or sexual discharge), purify yourself (bathe your whole body)." (5:56)

And based on the statement of the Prophet ﷺ:

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إِذَا جَلَسَ بَيْنَ شَعْبَهَا الأَرْبَعَ ْمُأَمِرًا فَخُذْهَا فَخْفِفْ أَمَّا لَمْ يُنَزِّلْ َُ. [رواه مسلم وغيره].
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"If he sat between her four parts and exerted her, the Ghusl became mandatory, whether he ejaculated or not." (Muslim and others)

3. The termination of menses or post-partum bleeding; based on the Statement of Allâh جل و عه:

وَلَا تَفْغَيْسِيْنَ حَتَّىْ يَنْتَهِيَ حَيْثُ آتَيْتُكُمْ رَأْسَهُنَّ رَأْسَهُنَّ. مِنْ حَيْثُ أَرْمَكُمْ اِلَّهُ

"...therefore keep away from women during menses and go not unto them till they have purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allâh has ordained for you (go in unto them in any manner as long as it is in their vagina)..." (2:222)

And based on the Prophet’s statement to Fâtimah bint Abi Hubaish:

ذَٰلِكْ إِلَى الصَّلاةِ قَدْرُ الأَيَّامِ الَّتِي كُنتِ تَحْيَاهُنَّ فِيهَا، ثُمَّ أَغْسَلْتِي وُصْلِيَّ. [متفق عليه].

"Leave Salât for the number of days you used to menstruate, then perform a Ghusl and offer Salât." (Agreed upon)

By this statement, even though it was made about menstruation only, post-partum bleeding gets the same ruling according to the consensus of the Sahâbah.

4. Death; if a Muslim dies, he must be given a Ghusl (before burial), by the consensus of the scholars.

5. A disbeliever; if he accepts Islâm, must perform a Ghusl.

6. There is a sixth cause (which is not mandatory according to most scholars) which is that one must perform Ghusl before attending Jumu‘ah Prayers. The Prophet صلى الله عليه وسلم said:

غُسَّلُ الْجُمَعَةِ وَاجِبٌ عَلَى كُلّ مُحْتَلِمٍ. [رواه البخاري].
“The Ghusl on Friday is mandatory on all who have attained puberty.” (Bukhārī)
(There are some other Ahādīth on the issue which make most scholars consider the command here to be conditional on whether one is sweaty and smelly.)

**THINGS FORBIDDEN TO A JUNUB**
(a person in a state of major ritual impurity and is in need of a Ghusl)

1. *Salāt*; based on Allāh’s Statement:

\[
\text{وَأَنَّكَ ثُمَّ جَنَبَ بِلَٰغَةٍ فَأَطْهَرُوا}.
\]

“If you are in a state of Janābah (i.e. had sexual intercourse or sexual discharge), purify yourself (bathe your whole body).”
(5:6)

2. *Tawāf* (circumambulating the Ka‘bah in Makkah); based on the statement of the Prophet ﷺ:

\[
\text{الطواف بِالبَيْت صلاة إلا أن الله تعالى أحل في الكلام،}
\text{فَمَنْ تَكَلَّم فَلا يَتَكَلَّم إِلَّا بِحَيْرَةَ}. \ [\text{رواه الترمذي والدارقطني وصححه الحاكم وابن السكن وابن خزيمة}].
\]

“Tawāf around the House is Salāt, except that Allāh has permitted in it (ordinary) speech, so whoever speaks should speak nothing but good.” (Tirmidhi, Ad-Dāraquṭnī, and graded authentic by Al-Hākim, Ibn As-Sakan, and Ibn Khuzaimah)

3. To touch the Qur’an or carry it; its prohibition is agreed upon by all the Imams.

4. To stay in the Masjid; based on Allāh’s Statement:
“Oh you who believe! Approach not prayer when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janābah, (i.e. in a state of sexual impurity and have not yet taken a bath) except when traveling on the road (without enough water, or just passing through a mosque), till you wash your whole body...” (4:43).

The prohibition is relaxed for both of these classes (the drunk and the Junub) if they are just passing through the mosque, based on this verse and the statement of the Prophet صلى الله عليه وسلم to ‘Āishah رضي الله عنها:«نأوليني السترة من المسجد فقالت: إن حائض فقول: إن حيضتك ليست في يدك». [رواه الجهاة إلا البخاري].

“Get me the prayer mat from the Masjid.” She said “I’m menstruating.” He said, “Your menstruation is not in your hand.” (Muslim, Abu Dāwud, At-Tirmidhi, Ibn Mājah and An-Nasā’i)

**THE FUNDAMENTAL CONSTITUENTS (ARKÂN) OF GHUSL**

The prescribed Ghusl, in accordance with the Shari‘ah, is not complete without two components:

1. The intention, which distinguishes this prescribed Ghusl from an ordinary bath (that is, to intend by this bath to leave the state of major ritual impurity and to gain eligibility for acts of worship like Salât). The intention is related to the heart and does not require statement by the tongue which many people
do these days. This is a heresy in the religion and should be avoided.

2. Washing every part of the body; based on Allâh’s Statement:

"If you are in a state of Janâbah (i.e. had sexual intercourse or a sexual discharge) purify yourself (bathe your whole body).” (5:6)

And His Statement:

"Oh you who believe! Approach not prayer when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janâbah, (i.e. in a state of sexual impurity and have not yet taken a bath) except when traveling on the road (without enough water, or just passing through a mosque), till you wash your whole body.” (4:43)

The second verse explains the first, indicating that the meaning of purification is the Ghusl, and the reality of Ghusl in the Arabic language is the flow of water over every part of the body, and this was made clear in the Sunnah as well.

**THE SUNNAH WAY OF THE GHUSL**

It is best to observe the Sunnah of the Prophet صلی الله عليه وسلم in taking a ritual bath:

1. Start by washing hands three times.
2. Wash the private parts of the body.
3. Perform a complete Wudhû’, just like the Wudhû’ of the Sâlat. Then pour water over the whole body, first the right
side, then the left, passing the hands over what one can easily reach of the body, paying particular attention that water reaches all out of the way places like the inside of the ears, the belly button, between the toes, etc. This is based upon what ‘Āishah رضي الله عنها narrated:

«أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا اغْتَسَلَ مِنَ الجَيْنَةَ يَبْدَأ فِي غَسْلِ يَدَيْهِ، ثُمَّ يُفْرَغُ بِمَبِينِهِ عَلَى شَيْالِهِ، فِي غَسْلِ فُرْجِهِ، ثُمَّ يَتَوَضَّأ وُضُوءُهُ لِلصَّلَاةِ، ثُمَّ يَأْخُذُ المَاءَ، وَيَدْخِلُ أَصَابَعَهُ فِي أُصْوُرَ الشَّعْرِ، كَيْ نَرَأَ أَنَّهُ أُسْتَبْرَأٌ (أَيْ أَوْصَلَ المَاءَ لِلْبَسْرَةِ) حَفِنَ عَلَى رَأسِهِ ثَلَاثَ حَضْيَاتٍ ثُمَّ أَفْضَى عَلَى سَائِرِ جَسَدِهِ.»

[متفق عليه]. «انظر فقه السنة ج1/22، 76».

“When the Prophet صلى الله عليه وسلم used to take a bath while Junub, he would start by washing both hands, then with his right hand he would pour water into his (cupped) left hand and wash his private parts, then he would perform Wudhū’, like the Wudhū’ of Salāt, then he would take water and run his fingers through the roots of his hair until the water had reached the scalp, he would scoop water up with both hands and pour it over his head three times, then he would pour water over the rest of his body.” (Agreed upon)

**GHUSL WHICH ARE MUSTAHABB (DESIRABLE)**

Mustahabb: The person who does it is praiseworthy and will be rewarded for it, whereas one who doesn’t do it is not blameworthy nor will he be punished for leaving it.

1. The Ghusl of Jumu‘ah (Friday). Since Friday is the day of congregational prayer in a large assembly, the Prophet صلى الله عليه وسلم ordered us to perform the Ghusl, so that the Muslims should be in the best condition of cleanliness and purity.
The Prophet ﷺ said:

«غُسْلُ الجَمَعَةِ وَاجْبٌ عَلَى الْمُحْتَلِمِ، وَالسَّواَكُ، وَأَن يَمسَّ مِنَ الطِّيبِ مَا يَقِدِرُ عَلَيهِ.» [رواه البخاري].

“The Ghusl of Friday is obligatory on those who attained puberty, and (also the cleaning of their teeth with) the Siwák (tooth brush taken from the twigs of the Arak or other tree) and the use of perfume, if he is available.” (Bukhári).

The apparent meaning of the Hadith is that the Ghusl of Friday is mandatory, not just Mustahabb. And most Hadith scholars understood the Hadith according to the apparent meaning as opposed to the interpretation of the Fuqahá’ (scholars in the interpretation of religious matters in general – religious jurists).

2. Ghusl for the two ‘Eid (festival) prayers, as is recommended by the scholars.

3. Ghusl for one who has bathed a dead person, the Prophet ﷺ said:

«مَن غَسَلَ مَيِّتًا فَلْيَغْسِلَ وَمَنْ حَمَلَ فَلْيَغْسِلَ».

[حسنن التربذي وابن حجر]

“Whoever bathes a dead person should perform a Ghusl and whoever carries him should perform Wudhū’.” (At-Tirmidhi and Ibn Hajar both declared it good).

4. The majority of scholars consider it praiseworthy to perform a Ghusl when entering in the state of Ihrám (putting on ceremonial garments consisting of two unstitched pieces of cloth) for Hajj or ‘Umrah.

5. To take a bath upon entering Makkah is also recommended based upon the action of the Prophet ﷺ.
SOME ISSUES CONCERNING Ghusl

1. One Ghusl covers two causes: For instance, if a woman had a wet dream just before finishing menstruation or if one took a bath for ‘Eid Salât which happened to fall on a Friday, or if one was Junub on a Friday. But one should make the intention that the one bath is to take care of two reasons. As the Prophet صلی الله عليه وسلم said:

«وَإِنَّا لِكُلِّ أَمْرِي مَأْنُوِي» [متفق عليه].

“Every person will have that which he intended (i.e. he will be judged and rewarded according to his intention).” (Agreed upon)

2. If a person performed a Ghusl because he was Junub but did not perform the Wudhû’, the Ghusl is sufficient. Abu Bakr Ibn Al-‘Arabi said that the scholars did not differ on the issue of Wudhû’ coming under the jurisdiction of the Ghusl. And that the intention (Niyah) of purification from the major impurity covers the purification from the minor impurity.

3. There’s no problem in attending public baths if one can do so without being exposed to the sight of others. Ahmad said: If you know that everyone in the public bath wears an Izar (a cloth wrapped around the waist), go ahead in; but if not, then don’t.

A Hadîth states:

لا يَنْتَظُرُ الرَّجُلُ إِلَى عُورَةِ الرَّجُلِ وَلَا يَنْتَظُرُّ الْمَرَأَةٌ إِلَى عُورَةِ المِرَأَةِ. [روااه مسلم].

“A man should not look at another man’s private parts nor a woman look at another woman’s private parts.” (Muslim).

4. A man may use the water left in a basin from which a woman has taken bath, and vice versa. Also it is permitted for a man and his wife to take a bath together, drawing water from one container; based on the statement of the Prophet صلى الله عليه وسلم:
“Verily water doesn’t become Junub (impure).” (At-Tirmidhi said it is a good and authentic Hadith.)

5. It is not permissible to take a bath naked in front of people, since exposing one’s private parts (to other than one’s spouse) is forbidden. However, if one covers himself with a knee-length shirt or sarong etc., there is no problem. Also there is no prohibition on bathing naked where people can’t see you.

«فَقَدْ أَغْسَلْ مُوسى عَلَيْهِ السَّلَامُ عُرْيَانًا»

It is mentioned in a Hadith in Bukhâri that Prophet Mûsâ (Moses) bathed naked.

6. The Ghusl of a woman is just like the Ghusl of a man, but she doesn’t have to undo her braids if the water can reach the roots of her hair. As was mentioned in the Hadith related by Umm Salamah رضي الله عنها:

«أَنَا امرَأَةَ قَالَتُ يَارَسُولُ الَّذِي إِنِّي امْرَأَةٌ أَشْدَدَ ضَفْرًا رَأْسِي، أَفَأَنْقَضَهُ للجَنَّةِ؟ قَالَ قَالَ إِنَّا يَكْفِيكِ أَنْ تُشْيِّ عَلَيْهِ ثَلَاثَ حَشْيَاتٍ مِنْ مَاءٍ، ثُمَّ تَفْضِي عَلَى سَائِرِ جَسَدِكِ، فَإِذَا أَنْتِ قدْ طَهُرَتِ.» [رواه مسلم]

A woman said, “Oh Messenger of Allâh, I am a woman who keeps the braids of her head tight. Do I have to undo it when performing a Ghusl for Janâbah?” He said, “It is enough for you to pour three scoops of water over it, then pour water over your whole body. After that your purification is complete.” (Muslim)
However, there is a Hadīth mentioned in the Al-Mughni of Ibn Qudāmah which indicates that a woman should undo her braid for the Ghusl after menses.

**MAS-H (WIPING) OVER A BANDAGE OR CAST**

1. It is permitted to wipe over a bandage or other material used to protect the limbs of an injured or sick person.

2. If one cannot wash a limb or the limbs for Wudhū', then wiping over the bandage becomes mandatory.

3. When is the wiping normally mandatory? When a person has a wound or broken bone or an injury, and he wants to perform a Wudhū' or a Ghusl, he would normally have to wash the affected limb as well, even if it requires heating the water to make it tolerable. However, if he fears harm from washing the afflicted limb, such that the water will increase the affliction, or make him sick, or increase the pain, or delay his recovery, then what is required of him is wiping the limb with water. If he fears harm from wiping, he must wrap the limb with a bandage or have a cast put on, to the extent required to cover it and as much extra area as is necessary to secure the bandage. But unnecessary areas should remain uncovered. Then he must wipe over the whole bandage once in the course of his Wudhū' (ablution) or Ghusl (bath).

There is no requirement in the case of the bandage or cast that the person be in a state of purity when it is first applied, and there is no time limit on how long one can keep wiping over it. He can keep wiping over it in his Wudhū' and Ghusl as long as the reason for doing so remains.

4. The permission to wipe on the bandage ends when it is removed or it falls off, or when the injury heals so that there is no further need for the bandage.
**TAYAMMUM**  
(PURIFICATION WITH DUST OR CLAY)  
AND THE CIRCUMSTANCES WHICH  
MAKE IT PERMISSIBLE

Allâh ﷺ said:

"...And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform Tayammum with clean earth and rub therewith your faces and hands (Tayammum). Truly, Allâh is Ever Oft-Pardoning, Oft-Forgiving." (4:43).

_Tayammum_ is permissible as a substitute for _Wudhû_ or _Ghusl_, whether on a journey or at home, if one of the following circumstances applies:

1. If water is unavailable, as the Prophet صلى الله عليه وسلم said:

"إن الصَّعِيدُ طَهُورٌ لِنَّم لَم يَجِدَ المَاءَ عَشَرَ سَبَينَ".  

([Râwâb' of Sahâbah al-Sunnah and the contemporary scholars have confirmed this hadith.][1])

"Dust is a purifier for whoever doesn’t find water, even if it were for ten years." (Abu Dâwûd, At-Tirmidhi, Ibn Mâjah, and An-Nasâ'i, and At-Tirmidhi said that it is good and authentic.)

2. If one is wounded or sick and fears that water will increase the illness or delay the recovery, whether that is based on personal experience or the advice of a reliable doctor.
3. If the water is very cold, and it seems likely to him that its use will harm him, on the condition that he is unable to warm it, even if he has to pay for that, and that it is hard on him to go to bathroom.

4. If water is nearby, but he fears for his life or honour or property or separation from his companions, or if an enemy is between him and the water, whether human or non-human, or if he is imprisoned, or if he is unable to get it out of a well because he lacks the necessary means, such as a bucket and rope – in all of these cases the presence of the water is like its being absent. Likewise, if he fears being accused of something he is innocent of, due to performing a Ghusl, then Tayammum becomes permissible.

5. If he has some water, but he needs it for drinking, now or later, or to give a drink to an animal, even to a non-biting dog, or he needs it to make dough, or in cooking, or to wash away Najāsah (impurity), purification of which is essential from his body or clothes or place of prayer; in all these circumstances he can perform Tayammum, and save available water for those other uses.

THE DUST TO BE USED FOR TAYAMMUM

It is permissible to perform Tayammum with clean dust or anything else which is originally (from the) earth, such as sand, rocks, pebbles; based on the Statement of Allâh 降水: 4:43)

“Then perform Tayammum with clean earth.” (4:43)

The scholars of the Arabic language are agreed that “Saʿīd صعيد” means the face of the earth, whether dirt or any other geological category.
HOW TO PERFORM TAYAMMUM

1. First, make the intention that by this action you want to purify yourself from a state of either minor or major impurity.

2. Say Bismillâh.

3. Slap the dust with your palms, blow the excess dust off them, then wipe the face and both hands up to and including the wrist. The Prophet صلی الله علیه وسلم said:

«إِنَّهَا كَانَ يَكْفِيكَ هَذَا وَضَرْبُ الْبَنِيَّ - يَكْفِيكَ الأَرْضَ وَتُفْطِحُ فِيهَا لَمْ يْسْحَ بِهَا وَجْهَهُ وَكَفِيَّهُ». [متفق عليه].

“It would have sufficed you to do like this” then he slapped both palms on the earth, blew into them and wiped his face and both hands with them. (Agreed upon)

Things permissible for one who performs Tayammum

Tayammum is a substitute for Wudhû’ and Ghusl when water is unavailable, so whatever one can do after Wudhû’ or Ghusl, he can do after Tayammum. This includes offering Salât or touching the Qur’ân, etc. The entry of the time for Salât is not a condition for its validity. And after one Tayammum, one can pray as many Salât as he wants, whether obligatory or optional. Hence, it is exactly like Wudhû’ based on the statement of the Prophet صلی الله علیه وسلم :

«إِنَّ الصَّعِيدَ طَهُورُ السَّمُسَلِمٍ، وَإِنَّ لَمْ يَجِدِ المَاءِ عَشْرَ سَنِينَ، فَإِذًا وَجَدَ المَاءَ فَلِيَمْسَهُ بَشَرْتُهُ، فَإِنَّ ذَلِكَ خَيْرٌ» . [رواى أحمد والترمذي]

“The clean earth is a purifier for the Muslim, even if he didn’t find water for ten years. But when he finds water he should apply it to his skin (i.e. use it for Wudhû’) for that is better.” (Ahmad and Tirmidhi).
FACTORS WHICH NULLIFY TAYAMMUM

1. Everything which nullifies Wudhū’ also nullifies Tayammum, as it is its substitute. Also, the presence of water nullifies it, for those who made Tayammum due to its absence; and for those who were unable to use it for other excuses, when the excuse has ended and one is able to use water, the Tayammum becomes null and void.

2. However, if one performed Salāt with Tayammum, then found water or regained the ability to use it, it is not required to repeat the Salāt, even if there is time left for it.

THE SALĀT OF A PERSON WHO HAS NO ACCESS TO WATER NOR TO PURE DUST

A person in this condition should go ahead and offer Salāt as he is, and he is not obligated to repeat the Salāt later. The proof for this is the Hadīth reported by Muslim on the authority of ‘Āishah رضي الله عنها that:

`أَنَّهَا أَسْتَعَارَتْ مِنْ أَسْمَاءِ قِيلَادَةٍ فَهَلَكْتُ، فَأَرَّسَلَ رَسُولُ الله ﷺ نَاسًا مِنْ أَصْحَابِهِ فِي طَلِيبَهَا، فَأَذَرَكُتُمُ الْصَّلَاةَ فَصَلْوًا بِعِيْرٍ وَضُوءٍ، فَلَمْ أَتَوْا بِنَيَّةٍ اِثْنَيْنِ شَكَرًا ذَلِكَ إِلَيْهِ، فَتَزَلَّتْ أَيْتَمُّ الْبَيْتَمُمُ، فَقَالَ أَسِيدُ بنُ حُصَيْرُ: جَزَاكِ اللَّهُ خَيْرًا، فَوَلَّاهُ مَا نَزَلَ بِكَ أَمْرًا قَطَّ إِلَّا أَجْعَلَ اللَّهُ لَكَ مِنْهُ مُحْرَجًا وَجَعَلَ لِلْمُسْلِمِينَ مِنْهُ بَرَكاً.``

She had borrowed a necklace from her sister Asmā’, and it got lost during an expedition in which she accompanied the Prophet صلى الله عليه وسلم. The Prophet صلى الله عليه وسلم sent some of his Companions to look for it. The time for Salāt became due while they were in the desert so they offered the Salāt without Wudhū’. When they returned to the Prophet صلى الله عليه وسلم they...
reported it to him, as it bothered them. It was then that the verse of *Tayammum* was revealed. Usaid bin Hudhair رضي الله عنه said to ‘Âishah بُعْلَمَةُ رضي الله عنها: “May Allâh reward you. By Allâh no incident occurs to you, except that Allâh makes for you a way out of it, and puts *Barakah* (blessing) in it for the Muslims.”

In this incident, the Companions prayed without *Wudhû*’ when they did not have water, which was the one and only purifying agent prescribed for them at the time, and when they informed to the Prophet صلى الله عليه وسلم about it he made no objection to what they had done, nor did he order them to repeat their *Salât*.

Imam An-Nawawî said: “This opinion is based on the strongest proof.”

**HAIDH (MENSTRUATION) AND NIFÂS (POST-PARTUM BLEEDING)**

*Haidh* (حَيض): Menstruation. This is a natural type of blood, which flows from the uterus of women after puberty at regular intervals.

Allâh created the uterus to receive the fertilized egg, so each month a blood supply is provided for its nurturing. If no fertilized egg implants itself, the lining of the uterus is flushed out, which causes the menstrual flow. If the woman becomes pregnant, the lining is retained and develops further, so menstruation ceases during pregnancy.

Allâh has laid down certain rules in connection with menstruation, as a concession to the woman, in consideration of her condition:

A. Menstruation usually lasts 6 or 7 days and nights; with some variation, from woman to woman. Most women have a regular number of days they menstruate each month, although the number of days may fluctuate and the period might come a little early or a little late. So when a woman sees menstrual blood then she should consider herself menstruating. And
when it stops she should consider herself as clean. This is the most correct view on this issue, as elucidated by Shaikh Muhammad Sālih Al-‘Uthaimîn in his book: “Natural Bleeding of Women,” and that is the Madh-hab of Ash-Shâfi‘i, and the choice of Shaikh-ul-Islâm Ibn Taimiyyah, and was supported by Ibn Qudâmah in Al-Mughni.

B. If the color of the blood is yellowish, or a muddy shade between yellow and black, and it appears during the course of menstruation or in continuance of it before purification, it should be treated as menstrual blood. However, if it appears after complete cessation of the normal colored menstrual blood, then it should not be considered as menstruation. Umm ‘Atiyyah said:

«كَنَّا لَا نَعْدُ الصُّفْرَةَ والكُذُرَة بَعْدَ الطُ۪هُرِ شَي۪ئًا».»

[رواه أبو داود بسنده صحيح]

“We didn’t use to consider the yellowish or mud-colored flow after the cessation of menses as anything.” (Abû Dâwûd with an authentic chain of narration)

Nîfâs (نفاس): Post-partum bleeding (after the birth of a baby or during delivery, or two or three days before delivery accompanied by labor pains). These are the rules for Nîfâs:

1. There is no minimum limit to the length of the bleeding; the upper limit is generally within 40 days.

2. Most of the rules of Nîfâs are just like the rules of menstruation (Haidh).
THINGS FORBIDDEN TO A MENSTRUATING WOMAN OR ONE IN POST-PARTUM BLEEDING

1. Salât; the Prophet ﷺ said:

"إِذَا أَقُلْتُوا الصَّلَاةَ فَدَعُوا الصَّلَاةَ". [متفق عليه].

“When menstruation starts, leave off Salât”. (Agreed upon)

2. Tawâf of the Ka'bah; the Prophet ﷺ said:

"إِفَاعِلُوهُ مَا يَفَاعِلُهُ الحَاجُّ غَيْرُ أَلَا تَطُوفِي بِالْبِيْتِ حَتَّى تَتَهْرُىً)."

“Do everything the Háij (Pilgrim) does, but don’t perform Tawâf of the house (Ka‘bah) until you become purified.” (Agreed upon)

3. Fasting; as ‘Áishah رضي الله عنها narrated:

"كَانَ يُصِيبُنَا ذَلِكَ فَتُؤْمِرُ بِقَضَاءِ الصَّمَوْمِ وَلَا نُؤْمِرُ بِقَضَاءِ الصَّلَاةِ". [متفق عليه].

“When we menstruated (during the lifetime of the Prophet ﷺ) we were ordered to make up for the left fasting (of the month of Ramadhân) and we were not ordered to make up for Salât.” (Agreed upon)

4. Sitting in the Masjid, or even at the place where ‘Eid prayer is performed, based on the Hadîth:

"يَجِرُ وُذُواتُ الخَدْوَرِ وَالْحَيْضِرْ. وَقَيْهِ يَعْتَزَلُ الْحَيْضُرُ المُصَلِّي". [متفق عليه].

“The unmarried virgins, and the mature girls and the menstruating women should come out (for the ‘Eid prayer); but the menstruating women should keep away from Musalla — praying place.” (Agreed upon)
5. Intercourse; it is forbidden upon the husband to have intercourse with a menstruating wife, as it is forbidden for her to let him, based on the Statement of Allah:

وُسُأَلُونَكُمُ عَنِ السَّمَيْحِينَ فَلَوْلَا أَذَّنَّ إِلَّا قَاتُلَهُمَّ وَلَا تَسْأَلُوكُمُ عَنِ السَّمَيْحِينَ فَلَوْلَا أَذَّنَّ إِلَّا قَاتُلَهُمَّ وَلَا تَسْأَلُوكُمُ عَنِ السَّمَيْحِينَ فَلَوْلَا أَذَّنَّ إِلَّا قَاتُلَهُمَّ

“They ask you concerning menstruation. Say: that is an Adhā (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they have purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allah has ordained for you (go in unto them in any manner as long as it is in their vagina).” (2:222)

The word (اخيض) Al-Mahîdîh, of the Verse, is equally valid for the time during which menstrual blood flows (menstruation period) and for the place from which it flows (the vagina). The Prophet صلى الله عليه وسلم said:

إِصْنَعُوا كُلُّ شَيْءٍ إِلَّا النَّكَاحَ

“You may do everything with them (your menstruating wives) except intercourse.” (Muslim)

An-Nawawi in Al-Majmû‘ relates Imam Ash-Shâfî‘i’s statement: “Whoever does that has committed a major sin.” An-Nawawi then said: Our companions (i.e. the Shâfî‘i scholars) and others said: “Whoever says that intercourse with a menstruating woman is legal should be ruled a disbeliever.” It is permissible for the husband to kiss his wife or hug her or touch her anywhere besides the pubic region, but it’s better to avoid the area between the navel and the knees; based on ‘Âishah’s statement:
"The Prophet used to order me to wrap a skirt around my waist and he would fondle me sexually while I was menstruating." (Agreed upon)

6. Recitation of Qur'ân; Muhammad Sâlih Al-‘Uthaimîn says in his book "Natural Bleeding of Women": After acknowledging the difference of opinion among scholars on this issue: “It is better for a menstruating woman not to recite Qur'ân orally, except if there is a need for that. For instance, if she is teaching Qur'ân, she has to coach her pupils; or if a pupil has to take a test for her recitation or memorization of Qur'ân, etc.”

As for Dhikr, or saying Allâhu Akbar or Subhân Allâh, or Al-Hamdulillah or Bismillâh before eating or any other action, or reading Hadîth or Fiqh, or making Du'â or saying Âmîn to someone else’s Du’â or listening to recitation of Qur’ân, none of that is prohibited:

لَانَ النَّبِيِّ صَلَّى ُهُمْ - «كَانَ يَنْكِيِّ يَِّهِرِيّ حَايِضَةَ وَهِيّ حَايِضَةٌ فَيْقُرُّ أَلْقَارَانّ» - [مَتَفِقٌ عَلَيْهِ]。

The Prophet used to rest in ʿÂishah’s lap while she was menstruating, and he would recite Qur’ân. (Agreed upon)

Some instructions for menstruating women and those in Nîfûs

A. It is obligatory for a menstruating woman, when her bleeding stops, to perform a complete Ghusl; based on the Prophet’s statement to Fâtîmah bint Abi Hubaish:

فَإِذَا أُقِلَتْ الْحَيَاضَةُ فَذُدِّي الْصَّلَاةَ فَإِذَا أَدَرَتْ فَاغْتَسِلِ ىَوْصَلِّىً - [رواى البخاري].

“When the menstruation starts, leave off Salât; and when it is finished, then perform a Ghusl and offer Salât.” (Bukhârî)
After the Ghusl, Salāt and fasting (if it is during Ramadhān) become obligatory on the woman, and it is permitted for her to enter the Masjid, make Tawāf, recite Qur’ān, and have intercourse. And if she had missed some days of fasting in Ramadhān, she must make them up, but not the Salāt. The same rules apply to the women in Nifās.

B. If the bleeding of menstruation or Nifās stops during a night of Ramadhān, fasting becomes obligatory upon her the following day, even if she doesn’t perform a Ghusl before the break of dawn, since the circumstance which prevented her from fasting has ended.

**ISTIHĀDHAH**

**(NON-MENSTRUAL VAGINAL BLEEDING) AND THE RULES ASSOCIATED WITH IT**

Istihādah (إِسْتِحِام) is vaginal bleeding for reasons other than menstruation or childbirth. In some women bleeding never stops, in others it continues for longer than a normal period, but it does stop for a short period.

The woman affected by it is in one of three conditions:

1. She had a known regular menses before the onset of the Istihādah. She should calculate when her period would normally come, and stop offering Salāt during the days of her calculated period. And all the other rules of menstruation would apply to her during that calculated period. For the rest of the days, her bleeding should be treated as Istihādah.

2. She did not have a regular period, or does not remember when it used to occur, but she can distinguish between the two kinds of blood based on color, thickness and smell. (Menstrual blood is dark, thick, and with a strong odor; Istihādah is bright red, thin, and less disagreeable in smell).

3. She didn’t have a regular period, and even cannot distinguish between the two types of blood, either because it is always the same, or because it is always changing, she should go by
the average period of most women; so for 6 or 7 days, every month, she should consider herself as menstruating, and that should be calculated from the time she first noticed the vaginal bleeding. The rest of the days should be treated as Istihâdhah.

There is no difference between a woman beset by Istihâdhah and a woman who has a complete cessation of menstrual flow, except as follows:

A) If the woman beset by Istihâdhah wants to perform Wudhû’, she should wash the blood from her vaginal area then apply a menstrual pad or wrap the area with a clean rag on top of a wad of cotton to catch the blood; any blood coming out after that is of no account.

B) She must perform Wudhû’ for every single Fardh (obligatory) Salât, as the Prophet صلى الله عليه وسلم ordered a woman in this condition:

«توضُّعي لِكُل صَلَاةً» [رواه البخاري].

“Perform Wudhû’ for every Salât” (Bukhari)
THE BOOK OF SALÂT (PRAYER)

* The Adhân and Iqâmah (calls to prayer)
* How to perform Salât-ul-Fajr (the Dawn Prayer)
* Some rules of Salât
* Conditions for the validity of Salât
* The basic elements (Arkân) of Salât
* Times in which Salât is forbidden
* The times of obligatory Salât
* How the Prophet صلى الله عليه وسلم used to pray
* Salât Tatawâwu’ (optional prayers)
* Those upon whom Salât is mandatory
* Sujud As-Sahw
* A woman’s attendance of congregational Salât in the Masjid
* Who is most befitting to lead Salât?
* The virtues of Salât, and warning against abandoning it
* The mandatory nature of attending Friday Prayer and the daily Salât in congregation
* The virtues of praying in congregation and attending the Friday prayer
* How to offer Friday Prayer with its etiquettes
* Ahâdîth on the subject of Salât
* The Salât of a traveler on land or sea or in an airplane
* Salât is mandatory on the sick person
* How a sick person can perform the acts of purification
* How a sick person can perform Salât
* Du ’â’ (supplications) at the beginning of Salât
* Du ‘â at the end of Salât
* How to perform Salât over the deceased (Funeral Prayer)
* The admonishment of death
* ‘Eid Prayers
* Emphasis upon offering a sacrifice on the ‘Eid day
* Salât to supplicate for rain (Istisqa’)
* Salât at the time of a solar or lunar eclipse
* Salât-ul-Istikhârah
* Beware of passing in front of a praying person
* The recitation of the Messenger صلى الله عليه وسلم and his performing the prayer.
* The Prophet’s worship of Allâh
THE ADHÂN (CALL TO PRAYER) AND IQÂMAH
(CALL TO START THE PRAYER)

1. The Adhân is the announcement that the time of a particular Salât has begun. This is done with a specific wording, and for the purpose of calling the people to pray in congregation. It is a distinctive feature of Islâmic society and its religious practice. It is obligatory for the Muslim society to establish it.

2. The wording of the Adhân:

Allâhu Akbar, Allâhu Akbar, Allâhu Akbar
Allâhu Akbar, Allâhu Akbar, Allâhu Akbar

“Allâh is the Most Great.” (repeated 4 times)

Ash-hadu an lâ ilâha illa-Allâh, Ash-hadu an lâ ilâha illa-Allâh

“I bear witness that none has the right to be worshipped but Allâh.” (twice)

Ash-hadu anna Muhammadan Rasûl-ullah, Ash-hadu anna Muhammadan Rasûl-ullah

“I bear witness that Muhammad is the Messenger of Allâh.” (twice)

Hayya ‘alas-Salâh, Hayya ‘alas-Salâh

“Hurry towards Salâh.” (twice)

Hayya ‘alal-Falâh, Hayya ‘alal-Falâh

“Hurry towards success.” (twice)
Allâhu Akbar, Allâhu Akbar

“Allàh is the Most Great.” (twice)

Là ilâha illa-Allâh

“None has the right to be worshipped but Allâh.” (once)

Note: In the call to prayer for Fajr (the Dawn Prayer) the Mu’âdhadhîn (caller) adds after Hayya ‘alâ-Falâh:

وَيَزِيدُ فِي الفَجْرِ “الصَّلَاةُ خَيْرًا مِنَ النَّوْمِ” مَرَّتَيْنِ

As-Salâtu Khairum minan nawm, As-Salâtu Khairum minan nawm

“The Salât is better than sleep.” (twice)

3. The Iqâmah is like the Adhân but it is pronounced immediately before the start of obligatory prayer, in order to assemble the people in the Masjid in orderly rows.

4. The wording of the Iqâmah:

Allâhu Akbar, Allâhu Akbar

“Allâh is the Most Great.” (twice)

Ash-hadu an lâ ilâha illa-Allâh

“I bear witness that none has the right to be worshipped but Allâh.” (once)

Ash-hadu anna Muhammadan Rasûl-ullâh

“I bear witness that Muhammad is the Messenger of Allâh.” (once)
Hayya 'alas-Salāh
“Hurry towards Salāt.” (once)

Hayya 'alal-Falāh
“Hurry towards success.” (once)

Qad qāmatiṣ-Salāh, Qad qāmatiṣ-Salāh
“The Salāt is being established.” (twice)

Allāhu Akbar, Allāhu Akbar
“Allāh is the Most Great.” (twice)

Lā ilāha illa-Allāh
“None has the right to be worshipped but Allāh.” (once)

5. It is praiseworthy for one who hears the Adhān to repeat each phrase after the Mu’adhdhin, except when he says “Hurry to Salāt” and “Hurry to success,” one should say:

Lā hawla wa lā quwwata illā billāh
“There is no power nor might except by Allāh.”

6. One should ask Allāh to bless the Prophet صلى الله عليه وسلم after the Adhān in a low voice, then he should make the following Du‘ā’:
Allâhumma rabba hâdhi-hid da‘wa tit-tâm-mati was-salâ
til qâ‘imati âti Muhammada nil-waseelata wal-fadeelata
wab ‘ath-hu magâmam mahmooda nil-ladhee wa‘ad tahu.

“Oh Allâh, the Lord of this perfect call and established Salât,
grant Muhammad intercession (to You) and honor, and raise
him to the position of praise on the Day of Judgement, which
You promised him.”

The Prophet ﷺ said:

“Whoever supplicates with this Du‘a’ after hearing the
Adhân will be eligible for my intercession on the Day of
Judgement.” (Bukhâri)

7. The Adhân is an act of worship, and worship should be
performed in accordance with the teachings of the Prophet ﷺ without addition or omission. Some detestable
heresies associated with the Adhân are as follows:

(A) To kiss the thumbs and wipe over the eyelids with them and
to say: “Welcome my beloved, and the coolness of my eyes.”

(B) Mispronunciation of the words of the Adhân by adding
letters or changing vowels or stretching vowels where they
should be short.

(C) Singling out Fajr (Dawn) and Jumu‘ah (Friday) Prayers to
regularly say Tasbîh (Subhan Allâh) before the Adhân.

(D) To send blessings upon the Prophet ﷺ in a loud
voice after the Adhân.
HOW TO PERFORM SALÂT-UL-FAJR  
(The Dawn Prayer)

1. Make the intention to pray two Rak‘ahs (units) of Fajr (Dawn) Salât. This should be done in the mind without saying it with the tongue.

2. Face the Qiblah (the direction of the Ka‘bah in Makkah) raise your hands up to your ears and say:

اللهُ أَكْبَرُ

“Allâh is the Most Great”*

3. Place your right hand on the back of your left hand on your chest and recite:

سبحان الله وحدهم لا شريك له اسلام وتعالى حجة وحدهم

“Glory to you O Allâh, and with Your Praise, and Your Name is Blessed and none has the right to be worshipped but You.”

(It is alright to recite any other Du‘â’ reported from the Sunnah).

The First Rak‘ah

Recite in a low tone:

أَعُوذُ بِللهِ مِن السَّيِّبَاتِ الرَّجِيمِ ، يَسِيمُ اللَّهُ الرَّجِيمِ الرَّجِيمِ

“I seek refuge with Allâh from the accursed Satan. In the Name of Allâh, the Most Gracious, the Most Merciful.”

Recite the opening chapter of the Qur’ân (Al-Fâtiha):

{الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۚ أَلْحَمَنَّ الْرَّحْمَنَ الْرَّحِيمَ ۚ مَدَافِعُ يَوْمِ

* Translator’s note: I am not transliterating because the person who learns by transliteration without a teacher will learn incorrectly, then he will have to unlearn all the mistakes which have been fixed in his memory through constant repetition.
"All the praises and thanks are to Allâh, the Lord of the 'Alamîn (mankind, jinns and all that exists). The Most Gracious, the Most Merciful. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection). "You (Alone) we worship, and You (Alone) we ask for help (for each and everything). Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians).” (1:1-7)

Recite: ã‘meen Ameen

Recite:

"In the Name of Allâh, the Most Gracious, the Most Merciful."

Recite:

"Say: He is Allâh, (the) One. The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks. He begets not, nor was He begotten. And there is none co-equal or comparable unto Him.” (112:1-4)

Note: Any other Surah (chapter) or even a long verse of the Qur’ân can also be recited, depending upon whatever is easy for you to memorize.
1. Raise your hands and saying: “الله اكبر Allâh is the Most Great,” bow at the waist with your legs straight, grasping your knees, your back should be level. Say three times in this position:

صلى ربي العظيم

Glory to my Lord, the Exalted.

2. Raise your head and hands until you are standing upright. Say, as you move: “سمع الله من حمده Allâh hears those who praise Him”, and when upright, say: “ربنا لك الحمد; Oh Lord, all Praise is to You.”

3. Saying “الله اكبر Allâh is the Most Great” go down on your hands and knees and place your forehead and nose on the ground. Your toes should also be on the ground, pointing toward the Qiblah, your elbows should be off the ground and away from your sides. Say three times: “سبحان ربي الأعلى Glory to my Lord, the Most High.”

4. Raise your head up, saying “الله اكبر Allâh is the Most Great”, until you come to a sitting position with your legs folded beneath you. Place your palms on your thighs with the fingers ending at the beginning of the knees and say:

ربّ أغفر لي وارحمني واهديني واعفني وارزقني»

“Oh Lord, forgive me, have mercy on me, guide me, protect me and provide me with sustenance.”

5. Prostrate on the ground a second time, saying “الله اكبر Allâh is the Most Great” as you move, and say three times: “سبحان ربي الأعلى Glory to my Lord, the Most High.”

6. Raise your head a second time, saying “الله اكبر Allâh is the Most Great” sit briefly as before, resting your haunches on the sole of your left foot, with the right foot propped up, the toes touching the ground and pointing towards the Qiblah. This position is called Jalsat-ul-Istirâhah (the resting posture).
The Second Rak‘ah

1. Rise up to a standing position with your hands placed (right over left on the chest) as before. Recite اعوذ بالله من الشيطان الرجيم I seek refuge with Allâh from accursed Satan, and say: بسم الله الرحمٰن الرحيم In the Name of Allâh, the Most Gracious, the Most Merciful” then recite Surah Fâtiha and any other Surah or whatever is easy for you of the Qur’ân.

2. Make Rukû‘ (bowing) and two Sajdah (prostrations) as in the first Rak‘ah. After coming up from the second Sajdah, sit like before with your right foot propped up, close the fingers of the right hand, and extend the index finger, raise it and wiggle it, recite the tönhê-yah (At-Tahiyyah):

«النُبىُ وَرَحْمَةُ اللَّهِ وَبُرْكَاتُهُ، السَّلامُ عَلَيْهِ وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُ اللَّهِ، اللَّهُمَّ صَلِّ عَلَیْهِ وَعَلَیْ آلِ مُحَمَّدٍ، كَأَنَّهُمْ لَيْتَ عَلَیْ إِبْرَاهِيمَ وَعَلَیْ آلِ إِبْرَاهِيمَ، وَبَارَكْ عَلَیْ مُحَمَّدٍ وَعَلَیْ آلِ مُحَمَّدٍ، كَأَنَّ بَارَكْتَ عَلیْ إِبْرَاهِيمَ وَعَلَیْ آلِ إِبْرَاهِيمَ، إنَّكَ حَمِيدٌ مَجِيدٌ.

“All the greetings of humility, prayers and good things are due to Allâh; peace be on you, Oh Prophet, and Allâh’s Mercy and Blessings be on you. Peace be on us and on the pious worshippers of Allâh. I testify that none has the right to be worshipped but Allâh and I also testify that Muhammad is His slave and His Messenger. Oh Allâh! Send Your Salât (Blessings Graces, Honors and Mercy) on Muhammad and the family of Muhammad as You sent Your Salât on Ibrahim and the family of Ibrahim. Oh Allâh! Send Your Blessings on Muhammad and the family of Muhammad as You sent Your Blessings on Ibrahim and
the family of Ibrahim. You are Praiseworthy, Most Gacious."

Then recite:

اللَّهُمَّ إِنِّي آَمَنَتُ بِكَ مِنْ عَذَابِ جَهَنْمَ وَمِنْ عَذَابِ الْقُبْرَةِ،
وَمِنْ فَتَتَةِ الْمَحْيَا وَالْمَلَائِئَ، وَمِنْ فَتَتَةِ الْمُسَيِّحِ الدَّجَالِ.

“Oh Allâh, I seek refuge with You from the torment of Hell, and from the torment of the grave, and from the trial of life and death and from the trial of the Dajjâl (the Antichrist).”

3. Then turn your head to the right, saying:

السَّلَامُ عَلَيْكُمْ وَرَحْمَتُ اللَّهِ.”

“Peace be upon you and the Mercy of Allâh.”

Then turn your head to the left and say the same.

4. After Salât there are certain supplications of Allâh’s remembrance, which are recommended in the Sunnah. For instance: Āyat-ul-Kursi (the Verse of the Kursi - 2:255); the last 3 Surahs of the Qur’ân; Subhân Allâh, Al-Hamdulillâh, and Allâhu Akbar—33 times each; and then supplications like:

«اللَّهُمَّ أَعْنِي عَلَى ذِكْرِكَ وَشُكرِكَ وَحُسْنِ عِبَادَتِكَ»

“Oh Allâh help me to remember You and express gratitude to You and to worship You in the best way.”

as well as other supplications.
### Table of number of Rak‘ahs of each Salât

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<tr>
<td>Maghrib (Sunset)</td>
<td>2</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>‘Ishâ (Night)</td>
<td>2</td>
<td>4</td>
<td>2 + 3 or 1 Witr</td>
</tr>
<tr>
<td>Jumu‘ah (instead of Dhuhr Friday)</td>
<td>2</td>
<td>2 at home</td>
<td>2 + 2 in the Masjid</td>
</tr>
</tbody>
</table>

### SOME RULES OF SALÂT

1. There are certain supererogatory Salât that are highly recommended. Some of them are prayed just before and some just after the obligatory Salât. They were recommended by the Prophet صلی الله علیه و سلم and he used to offer them regularly (see chart).

2. Do not rush through your prayers, fix your gaze upon your place of prostration and don’t look here and there.

3. If the Imâm recites out loud, be quiet and listen; if the Imâm recites to himself, recite in a low voice so that you can hear yourself but others do not (except Al-Fâtiyah which should be recited in both cases in a low voice).

4. The obligatory Salât of Jumu‘ah has two Rak‘ahs which cannot be offered anywhere but in the Masjid after the Khutbah (sermon).

5. The obligatory Salât of Maghrib is 3 Rak‘ahs; the first two Rak‘ahs are like Fajr but after sitting in the second Rak‘ah
and reciting the *Tahiyyât* until I bear witness that Muhammad is His slave and Messenger," do not recite anything further* and do not make *Taslîm* (salutation), but say *Allâhu Akbar* and stand up raising your hands to the shoulders. Then recite *Surah Fâtihah* only (i.e. do not add another *Surah* after it) to yourself then the rest of the *Rak‘ah* is the same as the second. Finish the *Salât* by making *Taslîm* to the right and then the left.

6. The obligatory *Salât* of *Dhuhr*, *Asr*, and *Ishâ‘* are each 4 *Rak‘ahs*. The first two *Rak‘ahs* are just like *Fajr*, but when sitting in the second *Rak‘ah* after reciting the *Tahiyyât*, do not make *Taslîm*, but stand for the third *Rak‘ah*, and then for the fourth, reciting *Surah Fâtihah* only in both of them. Recite to yourself, not loud, and don’t sit long between the third and fourth *Rak‘ah*. When you finish, make *Taslîm* to the right and the left.

7. *Witr* is three *Rak‘ahs*. Pray two *Rak‘ahs* and end with *Taslîm* to right and the left. Then pray a single *Rak‘ah* by itself, and it is best to supplicate with the following *Masnûn*” *Du‘â’* before going into *Rukû‘* by lifting the hands and saying:

اللَّهُمَّ اهْدِني فِيْمَّن هَدِيَتَ، وَعَافَى فِيْمَن عَافِيَتَ، وَتَوْلِيَ فيْمَن تَوْلِيَتْ، وَبَارِكْ لَيْ فِيْيَا أَعْطَيْتَ، وَقَفِيْ شَرْ مَائَضِيَتْ، فَإِنّك تَقَضِي وَلَا يُقَضَّى عَلْيَكَ وَإِنَّهُ لَا يَذِلُّ مِن وَالِيَتْ، وَلَا يَعْرُ مِن عَادِيَتْ، تَبَارَكَ رَبِّيْنَا وَتَعَالَيْتَ.

[رواه أبو داود بسنده صحيح]

* Editor’s Note: The correct view concerning this is that after saying the *Tahiyyât* here, the person should then say prayers of blessings upon the Prophet (*Allaahumma sallî ‘alaa Muhammad...*) before standing up for the third *Rak‘ah*. This opinion has been endorsed by Shaikh Ibn Bâz in two of his books *Kayfiyyat Salât in-Nabiyy* and *Sifat Salât in-Nabiyy*, and also by Shaikh Al-Albâni in his book *Sifat Salât in-Nabiyy*. A.W.

* Editor’s Note: *Masnûn* is used to refer to a practice that has been legislated by the Sunnah of the Prophet and it is recommended to perform it. A.W.
“Oh Allâh guide along with those whom You have guided, and grant me well-being along with those whom You have granted well-being, and take care of me along with those whom You have taken care of, and bless me in what You have bestowed, and protect me from the evil of what You have decreed, for verily You decree and none can impose a decree upon You, and whomsoever You took as a friend will never be disgraced. And whomsoever You took as an enemy will not be honoured. You are blessed, our Lord, High and Exalted.” (Abû Dâwûd with an authentic chain of narration).

8. If you come late to the Jamâ‘at (congregational prayer) stand until you are shoulder to shoulder with the person beside you. Then say the Tâkbîr standing, even if the Imâm is in Rukû‘. Then say another Tâkbîr and assume the same position as the Imâm is in. If he is in Rukû‘, and you reach the position of the Rukû‘ before he rises from it, you should consider yourself as having prayed that whole Rak‘ah; but if you join after the Rukû‘, then you will have to pray it after the Imâm finishes; based on the Hadîth:

«إذا وَجَدْتَمُ الْإِمَامَ سَاجِداً فَاسْجَدُوا أَوْ رَاكِعَ أَوْ فَارَكَعُوا وَقَائِلاً فَقُومُوا وَلَا تَعْتَدُوا بِالسُّجُودِ إِذَا لم تَدْرِكُوا الرَّكَعَةِ». [صحاب رواه البهذمي. انظر سلسلة الأحاديث الصحيحة 1188]

“If you find the Imâm in Sajdah (prostration), prostate (with him), or if he is in Ruku‘ (bowing), bow; or if he is standing, stand. And don’t count your Sajdah if you didn’t catch the Raka‘h. (Baihaqi, see Al-Albâni’s Silsilah Al-Ahâdîth As-Sahihah no. 1188)

9. If you miss one or more Rak‘ah with the Imâm, follow him until the end of the Salât, but do not make Taslîm when he does. Instead, stand up and offer the remaining Rak‘ahs (that you missed).
10. Beware of performing Salât in a rush, because it causes it to be invalidated. The Prophet صلى الله عليه وسلم saw a man performing Salât in a hurry, and he صلى الله عليه وسلم told him:

ارجع فسل فانك لم تصل فقال الله في الثالثة علمني يارسول الله فقال ارفع حتى تطمئن راكعا ثم ارفع حتى تستعي قاتيا ثم اسجد حتى تطمئن ساجدا ثم ارفع حتى تطمئن جالسا

"Go back and pray because you didn’t pray (yet)." After he repeated it in a similar manner twice more and the Prophet صلى الله عليه وسلم ordered him to repeat the Salât. He said, “Teach me, Oh Messenger of Allâh." He صلى الله عليه وسلم told him, “Bow until you come to rest in Rukû’. Then stand until you are fully upright, then prostrate until you come to rest in prostration, then sit until you come to rest in sitting...” (Agreed upon)

11. If you forgot to perform an action which is Wâjib (compulsory) in the Salât, like sitting at the end of the second Rak‘ah to recite Tahiyat, or if you’re unsure how many Rak‘ahs you prayed, build on the lower number (which is the number you’re sure of) then at the end of the Salât make two extra Sajdahs. These are called Sujûd As-Sahw (the prostrations for forgetfulness).

**CONDITIONS FOR THE VALIDITY OF SALÂT**

The following conditions must be met before you start the Salât, and if anyone of these is missing, the Salât will be invalid:

1. Knowledge that the time for a particular Salât has begun. It is sufficient to be reasonably certain.

2. To be in a state of purity, cleansed of the major and minor impurity, based on the statement of the Prophet صلى الله عليه وسلم:
"Allāh will not accept Salāt without purification." (Muslim and others)

3. Cleanliness of one’s body, clothing, and place of prayer (i.e., they should be free from physical impurities, like feces, urine etc.). That is if one has the power to achieve that. If one is unable to remove the impurity, he prays in whatever state he is in.

4. Covering one’s private parts; based on the Statement of Allāh عز وجل:

قَبِلَنَّ إِذَا مَوَاتَكُمْ مَعَ الْحَجَرِ السَّمْرِيَّ.

“Oh children of Adam! Take your adornment (by wearing your clean clothes), while praying...” (7:31)

The Arabic word Zinah (زينه) translated as “adornment” is understood by the commentators to mean clothing sufficient to cover the private parts. The word Masjid literally means “the place of Sajdah” so it is interpreted as referring to Salāt. So the sentence comes to mean “cover your private parts for every Salāt.”

The private part (‘Aurah عورة) of a man is from the navel to the knees.

The private part (‘Aurah) of a woman is her complete body, other than the face and hands (in Salāt). It is mandatory that the clothing screen the private parts. Sheer material, which allows the skin to be seen, is not good enough, and the Salāt is not acceptable in it.

5. To face the Qiblah, which is the sacred Masjid in Makkah, as Allāh عز وجل said:
"So turn your face in the direction of Al-Masjid-al-Harâm (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction..." (2:144)

One who is close enough to the Ka‘bah to see it, must look at it before starting his prayer to make sure he’s really facing it. And one who cannot see it must face in its direction, since that is the most he is capable of.

6. Facing the Qiblah in Salât is an obligation which may not be waived except under the following circumstances:

A) Voluntary Salât of a traveler mounted on an animal or any conveyance: a car, ship, plane, etc. The person can pray in whatever direction he is facing; and if sitting, he can make a gesture indicative of Rukû’ and Sajdah. The lowering of his head in Sajdah should be more distinct than in Rukû’.

B) One who fears (of present danger) or one held against his will in a certain position or direction, or one so weak, from illness that he cannot turn towards the Qiblah. In all of these cases the requirement of facing the Qiblah is waived due to inability.

7. The Niyah (intention). The person about to pray should know what Salât he’s going to pray — whether Fardh (obligatory) or Nafl (voluntary); and which prayer of the day—Dhuhr or ‘Asr etc.; as the Prophet صلى الله عليه وسلم said:

"إنَّا الأعيان باليَّات وإنَّا لقل قل أمريك مانوى". [رواية البخاري]

"Deeds are only judged according to the intentions, and every person will get only what he has intended." (Bukhârî)
THE BASIC ELEMENTS (ARKÂN) OF SALÂT

The basic elements of Salât are its essential components. If one of them is missing the Salât is unacceptable. These elements are as follows:

1. Takbirat-ul-Ihram (to say Allâhu Akbar at the beginning of the Salât); the Prophet صلی الله عليه وسلم said:

«مفتاح الصلاة الطهور وحریمها التکبير وتحلیلها التسلیم»
[رواه الترمذي وغيره وقال هذا أصح شيء في هذا الباب وأحسن]

“The key of Salât is purity. It starts with the Takbir and it ends with the Taslim.” (Tirmidhi and others. At-Tirmidhi said, “This is the most authentic and best Hadith on this issue.”)

2. Qiyam (standing) in obligatory Salât; Allâhعزوجل said:

«حفظوا علي الصلاة والصكوت والصمت والصبر والصبر»

“Guard strictly the (five obligatory) prayers, especially the middle (‘Asr) prayer. And stand before Allâh with obedience (and do not speak to others during the prayers)” (2:238)

As for Nafl (voluntary) Salât, you can offer it sitting, even if you’re able to stand. The Prophet صلی الله عليه وسلم said:

«صلاة الرجل فاعدا نصف الصلاة» [متفق عليه].

“A man’s Salât while sitting has half (the reward) of the (normal) Salât.” (Agreed upon)

If one is unable to stand for Fardh Salât, he should pray sitting, and if unable to pray sitting, he should pray on his side or as best as he can.

3. To recite Surah Al-Fatihah in every Rak‘ah of every Salât, whether obligatory or voluntary. The Prophet صلی الله عليه وسلم said:

«لا صلاة لمن لم يقرأ بفتحة الكتابة» [... متفق عليه].
“There is no Salât for one who does not recite The Opening of the Book (Surah Al-Fâtiha).” (Agreed upon)

4. **Rukû’** (bowing): All scholars are in agreement that Rukû’ is a basic element of Salât. The minimum acceptable Rukû’ is to bend at the waist until one’s hands touch his knees, and he must come to rest in this position; based on the Prophet’s statement:

» أركع حتّى تَطمَئِن راكباً. [رواه البخاري].

“Bow until you come to rest in Rukû’.” (Bukhârî)

5. To resume standing after bowing: One should come to rest in an upright position; based on the Prophet’s statement:

» ثمّ ارفع حتّى تعتدل قائماً. [رواه البخاري].

“Then rise up until you stand straight and upright.” (Bukhârî)

6. Two Sajdahs in each Rak’ah and sitting up between them, coming to rest in each position. The Prophet said:

» ثمّ اسجّد حتّى تطمّئنّ ساجداً، ثمّ ارفع حتّى تطمّئنّ جالساً. [رواه البخاري].

“Then prostrate until you come to rest in Sajdah. Then sit up until you come to rest in sitting.” (Bukhârî)

There are special wordings of remembrance in the two Sajdahs and the sitting between them, whether in obligatory (Fardh) Salât or voluntary (Nafl).

The parts of the body on which Sajdah must be made are: the face (i.e. nose and forehead), both hands, both knees, and the toes of both feet. The Prophet said:

» أمّرت أني أسجد على سبعة أعظم: على الجهة وأشار بيده على أنفه واليدين والركبتين وأطراف القدمين. [متفق عليه].
“I was ordered to make Sajdah on seven parts of the body; the forehead - (and he pointed to his nose) - both hands, both knees, and the toes of both feet.” (Agreed upon)

7. The final sitting and recitation of Tashahhud while sitting. The Prophet صلى الله عليه وسلم said:

ٍفَإِذَا رَفَعَتْ رَأْسَكَ مِنْ أَخْرِ سَجَدَةٍ، وَقَعَدتْ قَدْرُ التَّشَهُّدِ
ٍفَقَدْ تَمِتَ صَلَاةُكَ. [رواية البخاري].

“If you raised your head from the final Sajdah and sat the length of time it takes to recite Tashahhud, your Salāt is completed.” (Bukhārī)

8. Taslīm: (to say As-Salāmu ‘Alaikum to the right and then the left). The Taslīm is established through the way the Prophet صلى الله عليه وسلم prayed and according to his statement:

ٍفِي مَفَاتِحِ الصَّلاةِ الطَّهُورِ، وَتَحْمِيمَهَا التَّكْبِيرِ، وَتَحَلِّيلَهَا
ٍالَّتِي تُسِلِّمَ» . [رواية الترمذي وغيره، وقال هذا صحيح شيء في الباب وأحسنها،
ٍاِلْيَسْلَأَمَّا...[باختصار].

“The key to Salāt is purity, it starts with Takhbīr and it ends with Taslīm.” (Tirmidhi and others)

9. The proper order: Start with Takhbīrat-ul-Ihrām standing, recite Al-Fātihah, then bow in Rukū’, then rise up from it to standing, then perform Sajdah, then rise up from it to sitting, then perform the second Sajdah. In the second Rak‘ah and in the final Rak‘ah, one should sit for Tashahhud, and in the final Rak‘ah make Taslīm. The proof for the order is the Hadith in which the Prophet صلى الله عليه وسلم taught the order of the elements of Salāt to the man who was hastily offering Salāt.
TIMES IN WHICH SALÂT IS FORBIDDEN

1. After the obligatory Salât of Fajr (Dawn) until the sun has risen.
2. At the moments the sun is cresting the horizon until it reaches a spear’s length above it (5° - 10°).
3. At high noon until it passes the zenith by a few minutes.
4. After the obligatory Salât of 'Asr (Afternoon) until the sun sets. The Prophet ﷺ said:

«لَا صَلَاءَ بَعْدَ صَلَاةَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ وَلَا صَلَاةَ بَعْدَ صَلَاةَ الفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ». [منفق عليه].

“No Salât (prayer) is valid after the ‘Asr Prayer till the sun sets and no Salât (prayer) is valid after the Fajr Prayer till the sun rises.” (Agreed upon)

5. It is permissible to offer a Salât, one had previously forgotten or slept through, at any time; based on the Prophet’s statement:

«مَن نَسيَ صَلَاةَ أَو نَامَ عَنْهَا فَكَفَّارَتِهَا أَن يُصْلِيهَا إِذَا ذَكَرَهَا». [رواه مسلم].

“Whoever forgot a Salât or slept through it, its expiation is that he offers it when he remembers it.” (Muslim)

6. Imam Ash-Shâfî‘î was of the opinion that it is permissible to pray a voluntary Salât which has a specific cause during the forbidden times, for instance two Rak‘ahs as a greeting to the mosque whenever one enters into it and before sitting there; or two Rak‘ahs after making Wudţ. And his opinion is the closest to the truth.

7. When it is announced that the obligatory Salât in congregation is about to be prayed (i.e. the Iqâmah is given), it is not permissible to occupy oneself with voluntary Salât. The Prophet ﷺ said:

«إِذَا أَقِمَتِ الصَّلَاةُ فَلَا صَلَاءَ إِلَّا السَّمَتْوَةُ». [رواه مسلم].

“When the Salât in congregation commences, there is no Salât other than the prescribed one (i.e. the obligatory Salât in the congregation).” (Muslim)

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THE TIMES OF OBLIGATORY SALAT

Each Salât has the prescribed time in which it must be performed. Allâh said:

«إِنَّ الْصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كَتَابًا مُّقَوَّطٌ» (4:103)

"...Verily the Salât is enjoined on the believers at fixed hours." (4:103)

The Qur’ân indicated these times in a general way, and the Sunnah explained them in detail. Abdullah bin ‘Amr رضي الله عنهما said that Allâh’s Messenger ﷺ said:

وقت الظهر إذا زالت الشمس، وكان ظل الرجل كطوله، مَّالِم يَحْضُر العصر وقت العصر مَّال نصف الشمس. وقت صلاة المغرب ما لم تغب الشقق. وقت العشاء إلى نصف الليل الأوسط. وقت صلاة الظهر من طول معنير ما لم تطلع الشمس، فإذا طلعت الشمس فامسك عن الصلاة فإنها تطلع بين قرنين شيطانين. [رواه مسلم].

"The time of Dhuhr (the Noon Prayer) is when the sun passes the zenith, until the shade of a man equals his length upon which the time for ‘Asr commences. And the time of ‘Asr (the Afternoon Prayer) is as long as the sun’s light has not turned yellow. And the time of Maghrib (the Sunset Prayer) lasts as long as the redness has not vanished from the sky. And the time of ‘Ishâ’ (the Night Prayer) is until the middle of the night. And the time of Fajr (the Dawn Prayer) is from the first appearance of dawn (and lasts) as long as the sun has not yet risen. If the sun starts to crest the horizon, refrain from praying because it rises between Satan’s two horns.” (Muslim)
From this Hadîth and others it becomes clear that the times of Salât are as follows:

/Dkhuhr/: starts right after the sun passes its zenith, and continues until the shadow of an object equals the same length as the object.

‘Asr: starts as soon as the shadow of the object becomes equal to the object after deducting the length of the shadow at noon. And it lasts until the sun sets (although it should not be postponed until the sun’s rays turn yellowish without a valid excuse).

Maghrib: starts when the sun disappears below the horizon, and extends until the last trace of redness disappears from the sky.

‘Ishâ’: starts when the last trace of redness has disappeared from the sky, and lasts until the middle of the night.

Fajr: starts with the appearance of the “true dawn” until the sun starts to crest the horizon.

HOW THE PROPHET ☪ USED TO PRAY

There are many Ahâdîth, either in words of the Prophet صلى الله عليه وسلم or his Companions’ descriptions of his Salât, which clarify how one should perform Salât in the best way. Among these Ahâdîth are the following:

«إذا قُمْتَ إلى الصَّلاة فَأَسْبَغَ الْوُضُوءَ، ثُمَّ أَسْتَقْبِلَ الْقَبْلَةَ فَكُبْرَ، ثُمَّ أَقْرَأْ مَا تَأْسِرْ مَعَكَ مِنَ الْقُرْآنَ، ثُمَّ ارْقَعْ حَتَّى تَطَمَّمَ رَاعِعَاً، ثُمَّ ارْفَعْ حَتَّى تَعَدَّلَ قَايِماً، ثُمَّ اسْجُدْ حَتَّى تَطَمَّمَ سَاجِداً، ثُمَّ ارْقَعْ حَتَّى تَطَمَّمَ جَالِسًا ثُمَّ اسْجُدْ حَتَّى تَطَمَّمَ سَاجِداً، ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلَّهَا.» [متفق عليه].

1. “When you stand to pray, perform a perfect Wudû’, then face the Qiblah; say Takbîr then recite what is easy for you of the Qur’ân that is with you (i.e. memorized); then bow
كان رسول الله  - رضي الله عنه - إذا قام إلى الصلاة يرفع يديه حتى يُجاذي بها منكبها، ثم كبر حتى يقر كل عظم في موضعه معتدلًا، ثم يقرأ، ثم يكبر، ثم يرفع يديه حتى يُجاذي بها منكبها، ثم يرفع ويضع راحتيه على ركبتيه، ثم يعتدل فلا يصب رأسه ولا يقذف ثم يرفع رأسه فيقول: سمع الله لمن حمده، ثم يرفع يديه حتى يُجاذي منكبها معتدلًا، ثم يقول الله أكبر، ثم يهوي إلى الأرض فيجاقي يديه عن جنبيه، ثم يرفع رأسه ويثني رجله اليسرى فيقعد عليها ويفتح أصابع رجليه إذا سجد، ثم يسجد، ثم يقول: الله أكبر، ويرفع رأسه ويثني رجله اليسرى فيقعد عليها حتى يرفع كل عظم إلى موضعه، ثم يصنع في الآخراء مثل ذلك ثم إذا قام من الركعتين كبر ورفع يديه حتى يُجاذي بها منكبها كأب عند افتتاح الصلاة، ثم يصنع ذلك في نطقه صلاته، حتى إذا كانت السجدة التي فيها السلكم آخر رجله اليسرى وقعد متوترًا على شقه الأيسر). [أخرج البخاري حنصرأ، ورواه أحمد وغيره، وقال الزمخشري حديث حسن صحيح].
2. “When the Prophet صلى الله عليه وسلم would stand up to perform Salāt, he would raise his hands to the level of his shoulders. Then he would say “Allāhu Akbar” until every bone came to rest in its place with him standing straight and upright. Then he would recite. Then he would say “Allāhu Akbar”, raising his hands until they reached the level of his shoulders, then he would bow placing his palms on his knees, coming to rest without raising his head nor letting it droop. Then he would raise his head up saying: “Allāh hears those who praise Him.” Then he would raise his hands to the level of his shoulders, coming to rest. Then he would say “Allāhu Akbar” and he would descend to the earth, keeping his hands away from his side. Then he would raise his head, with his left leg folded under him, sitting on it. He would spread his toes (on the ground) when he would make Sajdah, then he would prostrate. After the Sajdah he would say “Allāhu Akbar” raising his head and having his left leg folded under him, sitting on it until every bone had returned to its place. He would do the same in the second Rak‘ah as he did in the first. When he would rise to stand after the first two Rak‘ahs, he would say “Allāhu Akbar” and raise his hands to the level of his shoulders, just as he did at the start of Salāt, and he would perform the rest of the prayer like the first two Rak‘ahs. Then when sitting after the last Sajdah before the Taslim, he would move his left leg back a bit so that he would be sitting on his left haunch.”

(Reported by Al-Bukhārī in a shorter version, and reported by Abû Dâwud and others. At-Tirmidhi graded it good and authentic.)

3. The Prophet صلى الله عليه وسلم said:

لا يُصَلِّي أَحَدُكُم فِي الْثَّوُبِ الْوَاحِدِ لَيِّسَ عَلَى عَاتِقَتِهِ مِنْهُ شَيْءٌ

متفق عليه و في رواية مسلم : لا يس للحاقته شيء.

“None of you should perform Salāt in a single garment which leaves his shoulder bare.” (Agreed upon)

Muslim reported one version with the wording:
“his two shoulders bare.”

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SALÂT TATAWWU‘ (OPTIONAL PRAYERS)

1. Its place in the Shari‘ah: Optional Salât was prescribed to make up for deficiencies which might occur in obligatory Salât; and in view of the special merits of Salât which other forms of worship are lacking. The Prophet صلى الله عليه وسلم said:

"إنَّ أوَّلَ مَا يَجَابُ به العَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمْلِهِ الصَّلاةِ، فإنَّ صَلَّحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ، وإنَّ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ. وإنَّ انتَقَصَ مِنْ فَرِيضَةِ قَالَ الْرَّبُّ: انظَرُوا هَلْ لِعَبْدِي مِن نُطْوَعٍ؟ فِي كَمْلُهُ هَبَى مَن انتَقَصَ مِنْ الفَرِيضَةِ، ثُمَّ يَكُونُ سَأَرُ عَمْلُهُ عَلَى ذَلِكَ." (صحيح رواه الترمذي وغيره انظر صحيح الجامع رقم 1202)

"The first thing to be taken account of from the deeds of the slave on the Day of Judgement will be the Salât. If it is satisfactory, he will be successful and victorious; and if it is not so, he will fail and lose, and if something is deficient in his obligatory prayers, the Lord will say: ‘Check if my slave has any optional Salât to his credit.’ The deficiency will be made up for from that. After that, the rest of his deeds will be examined in a similar way.” (Reported by Tirmidhi and others as authentic. See Sahih Al-Jâmi‘ no. 2020.)

The Prophet صلى الله عليه وسلم said to Rabî‘ah bin Malik Al-Aslami:

صلِّ، فَقُلْتَ: أَسْأَلُكَ مَرَافِقَكَ في السَّجْنَةِ. فَقَالَ: أُوْغِرَ ذَلِكَ قُلْتُ: هُوَ دَاكَ؟ قَالَ: فَأَعِيْنِي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجْرَدَ."

[رواه مسلم]
“Ask me for something.” He said, “I ask you your company in Paradise.” He said, “Is there anything besides that?” He replied, “That’s it.” The Prophet صلى الله عليه وسلم said, “Help me in (fulfilling) that for you by making lots of prostrations.” (Muslim)

2. The best place to offer voluntary Salāt is in your own home. The Prophet صلى الله عليه وسلم said:

«أَفْضِلْ الصَّلاة صُلَاحَةً المُرَءِ فِي بَيْتِهِ إِلَّا الْمُكْتُوبَةٍ».[مَتَقَّنَّ علَيْهِ]

“The best Salāt is that of a man in his house, except for the obligatory Salāt.” (Agreed upon).

The Prophet صلى الله عليه وسلم said:

صلأةُ المرء في بِيته أَفْضِلُ من صَلائِهِ فِي مَسْجِدِ هَذَا إِلَّا المكتوبه. [رواه أبي داود بإسناد صحيح].

“The Salāt of a man in his house is more meritorious than his prayer in my Masjid (i.e. the Prophet’s Masjid in Madinah) except the obligatory Salāt.” (Abū Dawūd with a authentic chain. Also See Sahīh Al-Jāmi‘).

Imam An-Nawawi said: “Stress was placed on praying optional Salāt in the home because it further removes the chance of praying just to show off (Ar-Riyā), and it brings blessing to the house and mercy descends upon it as well as angels, and the Satan clears out.”

3. In optional Salāt it is permitted to sit even if one has the ability to stand, and it is also permissible to stand for part of it and sit for part, even in one Rak‘ah. It makes no difference whether the sitting precedes the standing or vice versa; all is permitted with no aversion. And one can sit anyway he likes, although cross legged is the best. However, one point must be considered:

صلأةُ الرَجَل قاعدًا نصف الصلاة. [حديث رواه مسلم].
“The Salât of a man performed while sitting is half the (reward) of a Salât (i.e. performed while standing).” (Muslim)


THOSE UPON WHOM SALÂT IS MANDATORY

Salât is mandatory on every sane, adult Muslim. The Prophet ﷺ said:

«رفع القلم عن ثلاثة: عن المجنون المغلوب على عقله حتّى يبرأ، وعن النائم حتّى يبنى، وعن الصبي حتّى يتعلّم.» [صحيح رواه أحمد وأبو داود، انظر صحيح الجامع ٢٠٥].

“The pen is lifted from three [persons (i.e. they will not be taken to account)]: the insane whose rationality has been overcome until he recovers, the sleeper until he wakes, and the children until they attain puberty.” (Ahmad and Abû Dâwûd)

The father and mother should teach their children how to perform Salât and order them (in a gentle manner) to do so when they reach seven years old. They should punish them for neglecting it when they reach ten years old, so that they get used to it, and it becomes a natural practice that they will uphold after puberty. The Prophet ﷺ said:

«علّموا أولادكم الصلاة إذا بلغوا سبعاً واضرروهم عليها إذا بلغوا عشراً، وفرقوه بينهم في المضاجع.» [صحيح رواه أحمد].

“Teach your children Salât when they reach seven, and spank them for (neglecting) it when they reach ten, also separate them from sleeping together.” (Ahmad, and it is authentic)
SUJUD AS-SAHW
(PROSTRATIONS TO MAKE UP FOR FORGETFULNESS)

It is authentically proved that the Prophet ﷺ used to occasionally forget while he was in Salāt. He said, instructing his followers:

إِنَّا أَنَا بِشَرّ أُسِى كَمَا تَسْتَوْنَ فَإِذَا نَسَى أَحَدُكُم مَّيْسِجُدُ
سَجَدَتْنِينَ وَهُوَ جَالِسٌ» [صحيح رواه أحمد أنتَ أنا الخير العلمي الصحيح 3335].

“I’m only a human being. I forget like you all forget, so if one of you forgets (in his Salāt) he should prostrate twice (extra) in his (final) sitting.” (Ahmad, and it is authentic)

First: How to perform two Sajdahs for forgetfulness: Prostrate twice either before the Taslīm or after it. Both are authentically reported from the Prophet ﷺ. He said:

إِذَا شَكَّ أَحَدُكُم مِّن فِي صَلاَتِهِ فَلَمْ يَذْكُر كَمْ صَلِّ، ثَلَاثًا أَمَّ أَرْبَعًا، فَلَيْتَّجِح الشَّكَّ وَلِيْسَ عَلَى مَائَالِيْقَانُ ثُمَّ يَسْجُد سَجَدَتْنِينَ
فَبَلَّ أَن يُسْلَمَ». [رواى البخاري].

1. “When one of you becomes uncertain in his Salāt and doesn’t remember how many (Rak‘ahs) he prayed, three or four? He should cast away his uncertainty and build on what he is sure about (i.e. the lesser number) then prostrate twice before the Taslīm.” (Bukhārī)

وفي قصة ذي اليدين أنه - ﷺ - «سَجَدَ بَعْدَ مَأْسِلَمَ» [متفق عليه].

2. In the incident related to the companion known as Dhul-Yadain (where the Prophet ﷺ prayed two
Rakʿahs instead of four, then completed the remaining Rakʿahs after his attention was called to the lapse), he (صلى الله عليه وسلم) performed the Sujud As-Sahw after the Taslim. (Agreed upon)

2. It is preferable to try to follow the Sunnah as closely as possible, performing Sujūd before the Taslim or performing Sujūd after the Taslim in different situations as mentioned in the Ahādīth, and in all other situations he has the choice. The Prophet صلى الله عليه وسلم said:

«إِذَا زَادَ الرَجُلُ أَوْ نَقَصَ فَلْيُسْجَدَ سَجَدَتَينَ». [رواه مسلم].

"If a person added to his Salāt or detracted from it, he should perform two Sajdahs." (Muslim)

Second: The situations which call for Sujūd As-Sahw:

1. If one makes Taslim before the completion of the Salāt, he should stand, then complete the remainder, then perform two Sajdah at the end of the Salāt.

2. If one adds something to the Salāt. The proof is:

«أَنَّ النَّبِيَّ ﷺ - صَلِّ خَساَةً فَقِيلَ لَهُ: أَزِيدُ فِي الصَّلاةَ؟ فَقَالَ: وَمَاذَا كَذَٰلِكَ؟ فَقَالُوا: صَلِّي خَساَةً، فَسَجَدَ سَجَدَتَينَ بَعْدَ مَا سَلَّمَ». [متفق عليه].

The Prophet ﷺ once prayed five Rakʿahs. He was asked, “Has an addition been made to the Salāt?” He said, “Why do you ask that?” They said, “You prayed five Rakʿahs.” Then he صلى الله عليه وسلم prostrated twice after (he had already made) the Taslim. (Agreed upon)

3. If one forgets the first Tashahhud: The proof is:

«أَنَّ النَّبِيَّ ﷺ - صَلِّ يِمْهُ الْظَّهْرِ، فَقَامَ فِي الرَّكْعَتَيْنِ الأَوْلِينَ وَلَمْ يَجِلِسَ، فَقَامَ النَّاسُ مَعَهُ، حَتَّى إِذَا فَضَّى الصَّلاةَ وَانتَظَرَّ
The Prophet ﷺ led them in Dhuhr one day and in the second Rak‘ah he stood up (after the second Sajdah) without sitting; the people stood up with him, until when the Salāt was (almost) over and the people were awaiting the Taslīm, he said the Takbīr while sitting, then performed two Sajdahs before the Taslīm, then made the Taslīm. (Bukhārī)

And it is mentioned in a Hadīth that one who forgot to sit for the Tashahhud, then remembered before he stood all the way up, he should return to the sitting posture; but if he is fully standing before he remembers, he should not sit back, but at the end of the Salāt, he should perform the Sujud As-Sahw.

4. If one is unsure how many Rak‘ahs he prayed: The Prophet ﷺ said:

إذا شك أحدهكم في صلاته، فلم يدر كم صلى ثلاثاً أم أربعاً فليلطرح الشك وليبقى على ماستيقان، ثم يسجد سجدةين قبل أن يسلم، فإن كان صلى خسا شفعن له صالاته، وإن كان صلى تماماً كانت تريحها للشيطان. [رواه مسلم]

“If one of you becomes uncertain in his Salāt, so that he doesn’t know how much he prayed — three Rak‘ahs or four — he should cast off what he is uncertain about, and build on what he’s sure of, then perform two Sajdahs before making the Taslīm. So if he ends up praying five Rak‘ahs, these (Sajdahs) will make his Salāt even, and if he prayed correctly it is like rubbing Shaitān’s nose in the dust.” (Muslim)

5. If you’re unsure how many Rak‘ahs you prayed, go with the lower number. The Prophet ﷺ said:
"If one of you is not sure between two and one, he should treat it as one (Rak‘ah); and if he is not sure between two and three, he should treat it as two; and if he’s not sure between three and four, he should treat it as three. Because the uncertainty is in the extra Rak‘ah. Then he should complete what is left of his Salāt and perform two Sajdahs while sitting before he makes Taslīm.” (Ahmad, and it is authentic)

ATTENDANCE OF WOMEN FOR CONGREGATIONAL SALĀT IN THE MASJID

It is permissible for women to go out to the Masjid to attend daily congregational Salāt, under the condition that they avoid clothing, ornaments, or perfume that will attract attention of the opposite sex or invite to turmoil or confusion.

The Prophet صلی الله عليه وسلم said:

«لا تمنعوا النساء حُظوظهن من المساجد إذا استاذنكم»
[رواه مسلم]

"Do not prevent the women from their share in the Masjids when they seek your permission.” (Muslim)

This Hadīth indicates that a married woman should ask the permission of her husband and the unmarried girl should ask the permission of her father or guardian.
The Prophet said:

"أيَّة امرأة أصابت بِخُوراً فَلا تَشِهد مَعَنَا العَشَاء الآخرة."
[رواه مسلم]

"Any woman who puts on perfume should not attend 'Ishâ’ (night prayer) with us." (Muslim)

He also said:

"أيَّة امرأة تَطَبَّتْ: ثُمَّ خَرجَتْ إِلَى الْمَسْجِدِ لم تَقْبَلُ هَامِّصَةً
حتى تَغْنَسِلٌ." [صحيح رواه ابن ماجه، انظر الجامع الصحيح 700]

"Any women who puts on perfume and goes to Masjid for prayers, her Salât will not be accepted until she washes (it off).” (Ibn Mâjah, and it is authentic)

The Prophet said:

"لا تَمْنَعوا نَسَاءَكُم المساجدَ، وَبَيْوَتَنَّ خَيرَ هُنَّ."
[صحيح رواه أُبُودَوَد، انظر المشكاة 106]

"Do not forbid your women from (attending to congregational prayers in) the Masjids, and their homes are better for them.” (Abû Dawûd, and it is authentic. See Al-Mishkât no. 1062 with Al-Albâni’s checking.)

This indicates that the Salât of a women in her house is better for her then her Salât in the Masjid.

A woman’s dress in Salât

The Prophet said:

"لا يَقْبِلُ اللَّه صَلَاةَ حَائِضٍ إِلاَّ بِخِيَارٍ."
[صحيح رواه أُبُودَوَد وغيره انظر المشكاة 106]

"Allâh will not accept the Salât of a woman who is of menstruating age except with a Khîmâr (a long scarf which covers her hair, neck, and chest).” (Abû Dawûd and others, and it
is authentic. See Al-Mishkât no. 1062 with Al-Albâni’s checking.)

This Hadîth indicates that Allâh will not accept the Salât of a woman who has attained puberty unless she covers her head and neck and wears a long dress which will cover her legs and feet, or wears heavy socks which will cover her feet and legs, so that nothing of her skin can be seen underneath them, in addition to a dress which will cover her whole body. And it is permitted for her to expose her face and hands in Salât if there is no male stranger who can see her, as there is no proof which requires her to cover those parts in Salât. As for outside of Salât, all of the woman’s body is ‘Aurah, that is, a male stranger should not be able to see any part of her body.

WHO IS MOST BEFITTING TO LEAD SALÂT?

The most befitting to be Imâm (the one who leads the Salât) is the most adept at reciting the Book of Allâh. [This has two aspects: one is how much he has memorized and knows its meanings, the other is how well he follows Tajweed (the rules of recitation)]. If they are equal in recitation, then the most learned in the Sunnah; if they are equal in that, then the one who made Hijrah (migrated) earlier; if equal in that, then the one who is older.

1. The Prophetصلى الله عليه وسلم said:

«يَوْمَ الْقِوْمِ أَقْرَؤُهُمْ لِكُتَابِ اللَّهِ فَإِنَّ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَأَعْلَمُهُمْ بِالسُّنَّةِ، فَإِنَّ كَانُوا فِي السُّنَّةِ سَوَاءً فَأَقْدِمُهُمْ هَجْرَةً، فَإِنَّ كَانُوا فِي الْمِهْرَةِ سَوَاءً فَأَقْدِمُهُمْ سَنَّاً، وَلَا يَقُعُّدُ فِي بَيْتِهِ عَلَى تَكُرُّمِهِ إِلَّا بِإِذِنِهِ». [رواه مسلم].

“The one to lead the people in Salât should be the most adept at reciting the Book of Allâh; if they are equal in recitation, then the most learned in the Sunnah; and if they are equal in the Sunnah, then the one who made Hijrah
earlier. And if they are equal in Hijrah, then the one who is older; and a man should certainly not lead where the other has authority, nor sit in his house on his furnishings without his permission.” (Muslim)

A man’s authority covers political authority, or a man in his own house, or the Imam of a Masjid. Any of these has more right to lead Salât where he has authority than anyone else, unless he grants someone else permission.

**Those who are eligible to be Imam**

1. It is acceptable that a child who has reached the age of discernment be Imam, since ‘Amr bin Salamah used to lead his people in Salât when he was six or seven years old because he knew more Qur’ân than any of them.

2. It is acceptable that a blind man may lead Salât, since the Prophet deputed Ibn Umm Maktûm as Governor of Al-Madinah in his absence, and he used to lead the people in Salât, and he was blind.

3. It is acceptable that a person praying Fardh (obligatory) Salât may lead a person offering Nafl (voluntary) Salât as it is permissible for a person offering Nafl to lead a person performing Fardh. This is based on the fact that Mu‘adh used to pray ‘Ishâ’ with the Prophet then return to his tribe and lead them in the same Salât. So for him that Salât was optional or voluntary, and for them it was obligatory.

4. It is permissible for a man who performed Tayammum to lead others in Salât. As ‘Amr bin Al-Âs led people in Salât after performing Tayammum and the Prophet when hearing about that did not rebuke him, which indicates what he did was not wrong.

5. It is permissible for a traveler to be Imam for a resident. The Prophet led the people in Salât in Makkah at the time of its conquest, and he made all his prayers two Rak‘ah except Maghrîb and he would say:
"O people of Makkah, stand and pray two more Rak‘ahs because we are travelers."

If a traveler prays behind an Imam who is a resident, he must pray a complete Salat (four Rak‘ahs for Dhuhr, ‘Asr and ‘Ishâ‘), even if he did not catch a full Rak‘ah behind the Imam, before the Imam made Taslim (salutation).

6. It is permissible for an Imam, who cannot stand, to pray sitting; the Prophet صلی الله عليه وسلم said:

إِذَا جَعَلَ الإِمَامُ لَيْبُوتَهُمْ بِهِ فَإِذاً كَبِرْ فَكَبِّرْ بْهُ، وَلَا تَكْبِرْ بْهُ عَلَى كَبْرِي، فَإِذاً رَكُّبْ فَأَرَكَّبْ بْهُ وَلَا تَرَكْبُ بْهُ عَلَى رَكْبِي، وَإِذَا قَالَ سَمِعْ اللَّهُ بِمِّنْ حَدَّهُ فَقُولُوا رَبَّنَا وَلَكَ الحَمْدُ وَإِذَا سَجَدَ وَلَا تَسْجِدُوْ بْهُ وَيْسَجَدُ وَإِذَا صُلِّ قِيَامًا فَصُلُّوْ قِيَامًا وَإِذَا صُلِّ قَاعِداً فَصُلُّوْ قَاعِداً، ُوْقَعُودًا أَجْمَعَيْنَ. [رواه البخاري].

“The Imam is appointed in order to be followed, so when he says the Takbir, say the Takbir and do not say the Takbir until he does so. And when he goes into Ruku‘, go into Ruku‘ and do not go to Ruku‘ until he does so; and when he says, “Allâh hears those who praise Him”, say, “Our Lord, and all praise is due to You”; and when he performs Sajdah, perform Sajdah, and do not perform Sajdah until he does so; and if he prays standing, pray standing, and if he prays sitting all of you should pray sitting.” (Bukhârî)  

* It is better for one who is being lead in prayer to pray standing when the Imam leads them sitting, as approved by the Prophet صلى الله عليه وسلم in his last illness, when he prayed sitting and the people prayed standing. (See Fath Al-Bârî, 1/219)
THE VIRTUES OF SALÂT,
AND WARNING AGAINST ABANDONING IT

1. Allâh مُرَّ عَلَى صَلاَتِهِمْ مُحْذِرُونَ أُولَّي الْكُنْyaِ فِي جَنَّةٍ مَّكْرُونَمُ
   “And those who guard their prayers well, such shall dwell in the gardens (i.e. Paradise) honored.” (70:34, 35)

2. And Allâh مُرَّ عَلَى صَلاَتِهِمْ مُحْذِرُونَ أُولَّي الْكُنْyaِ فِي جَنَّةٍ مَّكْرُونَمُ
   “...and offer prayers perfectly (Iqâmat-as-Salât). Verily, prayer prevents from Al-Fâhshâ’ (i.e. great sins of every kind, unlawful sexual intercourse, etc.) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed etc.).” (29:45)

3. And Allâh مُرَّ عَلَى صَلاَتِهِمْ مُحْذِرُونَ أُولَّي الْكُنْyaِ فِي جَنَّةٍ مَّكْرُونَمُ
   “So woe unto those performers of prayers (hypocrites), who delay their prayer from its fixed time.” (107:4, 5)

4. And Allâh مُرَّ عَلَى صَلاَتِهِمْ مُحْذِرُونَ أُولَّي الْكُنْyaِ فِي جَنَّةٍ مَّكْرُونَمُ
   “Successful indeed are the believers. Those who offer their prayers with all solemnity and full submissiveness.” (23:1, 2)

5. And Allâh مُرَّ عَلَى صَلاَتِهِمْ مُحْذِرُونَ أُولَّي الْكُنْyaِ فِي جَنَّةٍ مَّكْرُونَمُ
   “Then, there has succeeded them a posterity who have given up prayers (i.e. made their prayers to be lost, either by not offering them or by not offering them perfectly or by not
offering them in their proper fixed times, etc.) and have followed lusts. So they will be thrown in Hell.” (19:59)

6. And the Prophet ﷺ said:

«أَرَأَيْتُمْ لَوْ أنْ نَهَارًا بَابُ أَحَدِكُمْ يَغْتَسَلُ مِنْهُ كُلَّ يَوْمٍ حَمْسًَ
مُّرَاتٍ، هَلْ يِقِي مِنْ ذَرْيَتهُ شَيْءًا؟ قَالَوْا لَا يِقِي مِنْ ذَرْيَتهُ شَيْءًا
قَالَ فَذِلَّكَ مِثْلُ الصَّلَاةِ الْحَمْسَ يَمْحُو اللَّهُ بِهِنَّ الْخَطَائِيَّاتِ»

[متفق عليه]

“What do you think if one of you had a river running past his door and he bathed in it five times a day, would any dirt remain on him?” They said, “No dirt would remain on him.” He said, “Likewise is the similitude of the five daily prayers; with them Allâh obliterates the sins.” (Agreed upon)

7. And the Prophet ﷺ said:

«العَهْدُ الَّذِي بَيْنَا وَبَيْنُهُمْ الصَّلَاةَ، فَمَنْ ترَكَهَا فَقَدْ كَفَرَ»

[صحيح رواه أحمد وغيره]

“The covenant (which distinguishes) between us and them is Salât, so whoever abandons it has disbelieved.” (Ahmad and others, and it is authentic.)*

8. And he ﷺ said:

«بَيْنَ الرَّجُلِ وَبَيْنِ الشَّرِكِ وَالْكُفْرِ تَرَكُ الصَّلَاةَ»

[رواه مسلم]

“Between a man and ‘Kufr and Shirk’ is the abandonment of the Salât.” (Muslim)

* Translator’s note: This is the most straightforward translation of the Arabic text, though there are other interpretations of the final phrase which are linguistically acceptable, for instance: “Whoever abandoned it committed an act of disbelief.”
THE MANDATORY NATURE OF ATTENDING FRIDAY PRAYER AND THE DAILY SALÂT IN CONGREGATION

Congregational Salât five times a day and Salât-ul-Jumu‘ah on Friday are obligatory on men based on the following evidence:

1. Allâh the Exalted said:

"O you who believe (Muslims)! When the call is proclaimed for the Salât (prayer) on the day of Friday (Jumu‘ah prayer), come to the remembrance of Allâh [Jumu‘ah religious talk (Khutbah) and Salât (prayer)] and leave off business (and every other thing), that is better for you if you did but know!" (62:9)

2. And the Prophet ﷺ said:

"Whoever leaves three Jumu‘ah (prayers) consecutively, considering it not very important, Allâh will seal his heart". (Ahmad)

3. And the Prophet ﷺ said:

"I had a strong inclination to order my boys to gather firewood for me, then I would go to the houses of those who pray in their homes without an excuse (like illness) and burn their houses down upon them.” (Muslim)
4. And it is reported that he (ṣallatu’lllah ‘alayhi wa sallam) said:

«مَنْ سَمَعَ النَّدَاءَ، فَلْمَّا يَأْتَيهُ، فَلاَ صَلَاةَ لَهُ إِلَّا مِنْ عَذَرٍ.»

“Whoever hears the Adhān, then doesn’t come to the Masjid (but prays at home), then he has no Salāt (acceptable) unless he has an excuse (a valid one - for instance, fear or illness).” (Ibn Mājah)

5. A blind man came to the Prophet صلى الله عليه وسلم and said:

«اتَّبِعِي رَسُولَ اللَّهِ ﷺ رَجُلًا أَعْمَى، فَقَالَ: يَا رَسُولُ اللَّهِ ﷺ، إِنَّهُ لَيْسَ لِقَائِدٍ يُقُودُنِي إِلَى الْمَسْجِدِ، فَسَلَّمَ رُسُولُ اللَّهِ ﷺ، فَأَسْأَلَهُ أَنَّ يُرِخَصُ لِهُ، فَقَالَ: يَا وَلِيَّ خَصَاتِهِ فَقَالَ: إِلَى تَسَعَ عَنَّاهُ (الأَذَانِ)? قَالَ نَعَمَّ، قَالَ فَأَجِبِّ.» [رواه مسلم]

“O Messenger of Allāh, I have no guide to lead me to the Masjid,” so he asked the Prophet to excuse him from attending the congregational prayer in the Masjid, which the Prophet صلى الله عليه وسلم did. But after he turned away, he called him back, and said, “Do you hear the call to prayer?” He said, “Yes.” He صلى الله عليه وسلم said, “Then respond to it.” (Muslim)

6. Abdullah bin Masūd رضي الله عنه said:

«مَنْ سَرَّىٰ أَنْ يَلْقَى اللَّهَ غَداً مِّسَارًا فَلْيُحَافِظِ عَلَى هَذِهِ الصَّلَاوَاتِ الْخَمَسِ، حَيْثُ يَنَادَى بَهُنَّ، فَإِنَّ اللَّهَ شَرَعَ لَنُبِيَّكَ مَنْ هُدٍٰى، وَإِنَّهُ مِنْ سَنَنِ الْهُدَى وَلَوْ أَنَّكُمْ صَلَّيْتُمْ فِي بُوْتِكُمْ كَيْ أُصِيبَ السَّمِتُ فِي بَيْتِكُمْ لَتَرْكُمْ سَنَةٍ نُبِيَّكَ وَلَوْ تَرَكْتُمْ سَنَةٍ نُبِيَّكَ لَأَلْدَمَ لُؤْلِكُمْ، وَلَقَدْ رَأَيْتُوا وَمَا يَتَخَلَّفُ عَنْهَا إِلَّا مَنْ أَفَاقَ مِثْلُ الْافْتَاقِ، وَلَقَدْ كَانَ الْرَّجُلُ يُؤْتِى بِهِ يَهَادَى بَيْنَ الْرَّجُلِينَ حَتَّى يَقَامُ في الصَّفِّ.»
“Whoever likes to meet Allâh tomorrow as a Muslim, he should guard these five times daily Salât by praying them wherever the Adhân is called. Allâh has prescribed for your Prophet صلى الله عليه وسلم practices of guidance, and these prayers are from these practices of guidance. And if you pray in your homes, as some laggards do, you would abandon the Sunnah of your Prophet; and if you were to abandon the Sunnah of your Prophet, you will go astray. I winessed a time when we used to see no one lagging behind from Salât in the Masjid except the known Munâfiq (hypocrite); and a sick person used to be helped to the Masjid supported between two men, until he would be stood up in the row.”

THE VIRTUES OF PRAYING IN CONGREGATION AND ATTENDING THE FRIDAY PRAYER

1. The Prophet صلى الله عليه وسلم said:

«من غسل، ثم أتى الجمعة، فضل ما قدِّر له ثُمَّ أتَصَّت حتَّى يفرغ الإمام من خطبته، ثم يصلي معه غفر له ما بَيْنَ الجمعة الأخرى، وزيدته ثلاثة آيام، ومن مس الحصى فقدَّ لَخَا» [رواه مسلم].

“Whoever bathes, then comes to Jumu‘ah (Friday prayer) then prayed whatever was written for him, then listened silently until the Imâm finishes the Khutbah (sermon) then prays with the Imâm, Allâh will forgive his sins which he had committed between the previous Jumu‘ah and the present one, plus three more days after that and whoever touches (i.e. plays with) pebbles, he committed a frivolous act.” (Muslim)

2. And he صلى الله عليه وسلم said:
"Whoever performs a Ghusl (bath) on Friday, like the Ghusl for Janâbah (state of sexual defilement) then set out for the Masjid, it is as if he sacrificed a camel; and whoever set out in the second time, it is as if he sacrificed a cow; and whoever set out in the third time, it is as if he sacrificed a ram with horns; and the one who went in the fourth time, it is as if he sacrificed a chicken; and whoever went in the fifth time, it is as if he has given an egg in charity; and, when the Imâm comes out, the angels gather to listen to the sermon." (Muslim)

3. And he said:

"Whosoever performs the night prayer [Ishâ] in congregation, it is as if he stood half the night (in Salât); and whoever prays Fajr (Dawn) in congregation, it is as if he stood the whole night." (Muslim)

4. And he said:

صلاة الرجل في جماعة تزيد على صلاته في بيته وصلاة في سوقه بضعة وعشرين درجة، وذلك أن أحدهم إذا توضأ

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“The Salât of a man in congregation excels his Salât in house or Salât in his shop (i.e. place of business) 23 to 29 times in reward. That is because when anyone performed Wudhû’, and performed it well, then came to the Masjid, with no other motive except the Salât, he takes no step without being raised thereby a degree, and a sin is removed from his account, until he enters the Masjid, once he enters the Masjid he is counted as being in prayer as long as he is waiting for the Salât, and the angels keep praying for him as long as he is sitting where he prayed; they say, ‘Oh Allâh have mercy on him, Oh Allâh forgive him, Oh Allâh accept his repentance.’ They do that as long as he bothers no one and as long as he keeps his Wudhû”. (Bukhâri and Muslim, the wording is according to Muslim)

HOW TO OFFER FRIDAY PRAYER WITH ITS ETIQUETTES

1. Take a bath on Friday, trim your nails, apply some perfume and wear clean clothes after performing Wudhû’.

2. Don’t eat raw onion or garlic and don’t smoke. Clean your mouth with a Siwâk (toothstick) or a toothbrush with toothpaste.

3. Pray two Rak‘ahs upon entering the Masjid even if the Khatib (orator) is on the Minbar (pulpit) in accordance with the order of the Prophet صلى الله عليه وسلم when he said:
"When one of you comes to Jumu‘ah and the Imâm is giving the Khutbah, he should perform two Rak‘ahs, and make them short." (Agreed upon)

4. Sit quietly listening to the Imâm.

5. Pray the two obligatory Rak‘ahs of Jumu‘ah behind the Imâm (the intention should be in the heart).

6. Pray four Rak‘ahs Sunnah, afterwards, in the Masjid or two Rak‘ahs in the home, which is better.

7. Supplicate for the Prophet صلى الله عليه وسلم i.e. ask Allâh to bless him. This should be more plentiful than on other days.

8. Supplicate to Allâh as much as you can on Friday. The Prophet صلى الله عليه وسلم said:

   ﴿إِنَّ فِي الجَمِيعَةِ لَسَاعَةٌ لَا يُوَافِقَهَا مَسْلِمٌ يَسَالُ اللَّهَ فِيهَا خَيْراً إِلاًّ أَعْطَاهُ إِبَآةً﴾. [Mentioned by Ibn Sirr].

   “Verily, there is an hour on Friday that no Muslim catches while asking Allâh for what is good in it, except that He (Allâh) would give it to him.” (Agreed upon)

AHADÎTH ON THE SUBJECT OF SALÂT

صلوا كنّا رأيتُونا أَصْلِيّ. [رواه البخاري].

1. “Pray as you have seen me praying.” (Bukhâri)
2. “When one of you enters the Masjid, he should pray two Rak‘ahs before sitting down.” (This prayer is called greeting of the Masjid). (Bukhārī)

لا تجلسوا على القبور، ولا تصلوا إليها» [رواه مسلم].

3. “Do not sit upon the graves and do not pray towards them.” (Muslim)

إذا أقيمت الصلاة، فلا صلاة إلا المكتوبة» [رواه مسلم].

4. “When the Fardh (obligatory) Salāt starts, there is no Salāt except the obligatory one.” (Muslim)

أمرتن أن لا أكثف نوايا» [رواه مسلم].

5. “I was ordered not to pray with rolled up sleeves.” (Muslim)

أقيموا صفوكم وتراصوا»، وكان أحدنا يلزق منكبة بمنكب صاحبه، وقدمة بقدمه» [رواه البخاري].

6. “Make your rows straight and get close together”,
and in a version of the Hadith the Sahābi (Companion of the Prophet ﷺ) who narrated it added:
“We used to have our shoulders touching the shoulders of our adjoining person, and our feet touching their feet.” (Bukhārī)

إذا أقيمت الصلاة فلأ تأتوها وأتتم تسعون، أتتوها وأتتم تسعون، وعليكم السكينة، فما أدركتم فصلوا، وما فاتكم فأتموا» [متفق عليه].

7. “When the Iqâmah of Salāt is called, do not come to Salāt rushing. Come walking calmly. Whatever you catch of the Salāt, pray; and whatever you miss, complete it.” (Agreed upon)
8. “Perform Rukū‘ until you come to rest in Rukū‘, then rise up until you are standing (fully) upright. Then perform Sajdah until you come to rest in Sajdah.” (Bukhārī)

إِذَا سَجَدتُ فَضَعْ كَفَيْكَ، وَأْرَفْعْ مِرْفَقَيْكَ» [رواه مسلم]

9. When you perform Sajdah, place your hands down, and raise your elbows up.” (Muslim)

إِنَّي إِلَامَكُمْ فَلاَ تَسْقُونَي بِالرَّكْوَعِ وَالسَّجْدَة» [رواه مسلم]

10. “Verily I am your Imām (leader), so don’t perform Rukū‘ or Sajdah before I do.” (Muslim)

أَوَلُ مَا يُحَاسِبُ بِهِ العَبْدُ يَوْمَ الْقِيَامَةِ الصَّالِحُ إِلَّا صَلَحَتْ.  
صلح سأئر عمله، وإن فسدت فسأئر عمله» [رواه الطبانی]

11. “The first thing of the slave to be reckoned on the Day of Judgement will be his Salāt. If it is good the rest of his deeds will be (accounted as) good. And if it is defective the rest of his deeds will be defective.” (Tabarānī)

THE SALĀT OF A TRAVELER ON LAND OR SEA OR IN AN AIRPLANE

1. Allāh ﷺ said:

وَإِذَا اسْتَرْجَعْتُمْ فِي الْأَرْضِ لَا تَفْلِسْ عَلَيْهِمْ جَناحُ أَنْ تَقَصُّرُوا مِنَ الصَّلَاةِ

“And when you (Muslims) travel in the land, there is no sin on you if you shorten your prayer...” (4:101)

2. Ibn ‘Abbās رضي الله عنهما said:
2. Ibn ‘Abbâs رضي الله عنهما said:

«فرَضَ اللَّهُ الصَّلاةَ عَلَى لَسَانِ نَبِيِّكَ مُوسَى فِي الحَضْرِ أَرَبَعًا،
وَفِي السَّلَفِ رَكَعَتَيْنِ، وَفِي الخَوَافِ رَكَعَةٌ». [رواه مسلم].

“Allâh prescribed for you on the tongue of your Prophet صلى الله عليه وسلم four Rak‘ahs Salât for a resident, two Rak‘ahs on a journey and one Rak‘ah in a state of fear (war).” (Muslim)

3. And the Prophet صلى الله عليه وسلم said, “Shortening the prayer is:

صدقة تصدق الله بها عليكم فاقبلوا صدقتته». [رواه مسلم].

A charity from Allâh upon you, so accept his charity.” (Muslim)

4. Ibn Al-Qayyim said: “The Prophet صلى الله عليه وسلم used to shorten four Rak‘ah Salât when he would set out on a journey, praying them as two Rak‘ahs until he returned to Al-Madinah, and it is not confirmed that he ever prayed four Rak‘ahs Salât complete during a journey. (Maghrib remains unchanged, to be prayed three Rak‘ah), and none of the Imâms differed on that.”

5. Joining two Salât: It is permissible for a traveler to pray Dhuhr and ‘Asr together, either by offering ‘Asr earlier (in the time of Dhuhr) or delaying Dhuhr (until the time of ‘Asr), and in the same way, he can join Maghrib and ‘Ishâ’. This is permissible in the following circumstances:

(A) In Hajj, at Arafat and Muzdalifah. All scholars agree that Dhuhr and ‘Asr should be prayed together during the time of Dhuhr at Arafat; and that Maghrib and ‘Ishâ’ should be prayed together at the time of ‘Ishâ’ at Muzdalifah; that is the proven Sunnah of the Prophet صلى الله عليه وسلم.

(B) Joining two Salât during a journey in the time of one of them is permissible, as is proven by the statement of Anas bin Mâlik رضي الله عنه that:
"When the Prophet ﷺ would travel before the sun passed the zenith, he would delay Dhuhr until the time of ‘Asr, then he would pray both together. And if the sun passed the zenith before he set out, he would pray Dhuhr, then mount his animal to travel.” (Agreed upon)

(C) Abu Nu‘aim reported in his Mustakhraj on the Hadîth collection of Muslim:

"When the Prophet ﷺ was on a journey he used to pray Dhuhr and ‘Asr together if the sun passed the zenith, and then he would set out.”

The last Hadîth indicates that joining two Salât during the time of the earlier one is permissible. The Hadîth before that indicates the permissibility of delaying a Salât to join it to the one next to it.

(D) Salât is alright on ship or train or plane, in a manner a man finds it easier for him to perform, and it is permissible to join two Salât on them. The Prophet ﷺ was asked about Salât in a boat. He ﷺ said:

"Pray standing, unless you fear it might cause you to drown.” (Declared authentic by Al-Hakûm)
SALĀT IS MANDATORY ON THE SICK PERSON

1. Beware, Oh my Muslim brother, from abandoning Salāt even in a state of sickness, because it is obligatory upon you. Allāh has even made it mandatory on the Mujāhīdeen during war. And know that Salāt brings an inner tranquillity to the sick person which will help them get well. Allāh said:

وَاسْتَغْفِرْنَا لِللهِ وَالْصَّلَاةُ

“And seek help with patience and prayer...” (2:45)

يَابِلَالُ أَقِمِ الصَّلاةَ أَرِحْنَا بِهَا”. [Roha Abu Daoud and Housen El-Absaani]

And the Prophet said to say:
Oh Bilāl, call the Igāmah for Salāt, bring us relaxation by it.” (Abū Dāwūd, Al-Albānī declared its chain of narration good.)

And it is better for a sick person if his life is drawing to an end, to die as one who prays, and not to die disobedient by abandoning Salāt. And Allāh has made things easy for the sick person. He can make Tayammum if he can’t manage to use water for Wudhū’ and Ghusl so that he doesn’t abandon Salāt. Allāh said:

وَإِذَا كَتَبَكُمُ الْمَرْضَى أَوْ عَلَى سَرْقَةٍ أَوْ جَاهِلَةٍ أَوْ هَوَى أَوْ نَزَّلَتْ إِلَيْكُمُ النُّسَيَةُ فَلَمَّا تَجَدُوكُمْ مَيْتًا فَقَبَلْتُمْهَا صِيَامًَا ثَانِيًا فَأَمَسَحْتُكُمْ بِيَدِيَكُمْ أَوْ أَلْقَيْتُكُمْ فِي نَارٍ مَّأَسِيكُمُ مَنْ خَرِجَ وَلَنْ يُبْدِيْ لَكُمْ لَبِنَاءً وَلْيَسْلَمَنَّكُمْ عَلَيْكُمْ لَعَلَّهُ يُحْلِّكُهُمْ تَشْكُرًةً

“...And 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 (i.e. sexual intercourse) and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. Allāh does not want to place you in difficulty, but He wants to purify you, and to complete His Favour on you that you may be thankful.” (5:6)
HOW A SICK PERSON CAN PERFORM
THE ACTS OF PURIFICATION

1. It is obligatory on the sick person to purify himself with water, that is to perform Wudhū' for the minor ritual impurity (passing wind or urine or answering the call of nature) and to perform a Ghusl for the major ritual impurity (sexual discharge).

2. If he is unable to use water for purification due to his weakness or he fears that the illness will get worse as a result, or that his recovery will be delayed, then he must perform Tayammum.

3. How to perform Tayammum: Strike clean earth with both hands one time, then wipe your whole face and wipe your hands, one over the other, leaving no part unwiped.

4. If he is unable to perform the purification act by himself, someone should help him perform Wudhū' or Tayammum.

5. If he has a wound on one of his limbs (which are washed for the purification act) he should wash it with water. If washing with water affects him (adversely) then he can wipe over the affected area with his wet hand. If wiping also affects him, then he should perform Tayammum.

6. If he has a bandage or cast over some portion of his limbs, he should wipe over it with a wet hand in place of washing the limb and he doesn’t need to perform Tayammum since the wiping took the place of washing.

7. It is permissible to perform Tayammum on a wall or any clean place that has dust on it. If the wall has been covered by paint or some other substance that is not of the category of earthy substance, it shouldn’t be used for Tayammum unless there is a coating of dust on it.

8. If Tayammum can’t be easily performed on the face of the earth or a wall or other object having a dusty surface, there is no harm in putting some clean dirt in a container or a handkerchief, etc. and performing Tayammum on that.
9. If he performed Tayammum for one Salāt, then kept in that state until the next Salāt comes in, he can pray with the first Tayammum, and doesn’t need to perform a new Tayammum, because he is still in a state of purification and nothing occurred to cause its nullification.

10. It is obligatory for the sick person to clean his body of physical filth. If he is unable, he should go ahead and pray as he is and his Salāt is valid. Also, he does not have to repeat the Salāt later.

11. It is obligatory for the sick person to pray in clean clothes. If physical filth gets on his clothes, he must wash it off or change into clean clothes. If he is unable, he should go ahead and pray as he is and his Salāt is valid. In this situation he doesn’t have to repeat the Salāt later.

12. It is obligatory for the sick person to pray on something clean, if the place becomes impure. It is obligatory to wash the place, or replace it with something clean, or put something clean over it. If he is unable, he should go ahead and pray as he is and his Salāt is valid. In this situation he doesn’t have to repeat the Salāt later.

13. It is not permitted for the sick person to postpone the Salāt from its time because he is too weak to purify himself. Rather he should purify himself as much as he is able to, and perform the Salāt in its time, even if there is some filth on his body or clothes or his place which he is incapable to clean away.

**HOW A SICK PERSON CAN PERFORM SALĀT**

1. It is obligatory for the sick person to pray standing, even if leaning, or propped against a wall or on a crutch or staff, if he needs the support.

2. If he cannot stand, he should pray sitting, and the best thing is for him to sit cross-legged in the positions of Qiyām and Rukū‘.

3. If he cannot sit, he should lie on his side, facing the Qiblah; and the right side is better to lie on. If he can’t manage to face the Qiblah, he should face wherever he’s facing, and his Salāt is valid, and he doesn’t have to repeat it later.
4. If he cannot offer the Salāt lying on his side, he should lie on his back with his feet towards the Qiblah and if he’s able, it is better for him to have his head propped up a bit so that his face is towards the Qiblah; again, if he can’t get his feet facing the Qiblah, he should pray wherever he’s facing and he doesn’t have to repeat the Salāt later.

5. It is obligatory for the sick person to perform Rukū‘ and Sajdah in his Salāt. If he is unable, he can make a gesture with his head, making the gesture for Sajdah more prominent than the gesture for Rukū‘. If he is able to perform Rukū‘ but not Sajdah, he should perform Rukū‘ normally then make the substitute gesture for Sajdah. And if he is able to perform Sajdah, he should perform Sajdah where called for and make the substitute gesture for Rukū‘, and it is not necessary to get a pillow to perform Sajdah on.

6. If he cannot move his head, he should make the signal for Rukū‘ and Sajdah with his eyes, lowering his eyelids slightly for Rukū‘, and more for Sajdah. As for gesturing with one’s finger, as some sick people do, it is not correct, and I know of no basis for it in the Qur’ān or Sunnah or statements of the scholars.

7. If he is unable to gesture with his head nor with his eyes, he should pray in his heart, saying Takbīr and reciting, and making intention for Rukū‘ and Sajdah and standing and sitting in his heart, and everyone will be rewarded according to their intention.

8. It is mandatory for the sick person to pray every Salāt at its appointed time, and to perform every act of it according to his ability. If it proves difficult for him to pray each Salāt on time, he can join Dhuhr and ‘Asr, and Maghrib and ‘Ishā’ together by delaying the first or offering the second earlier, whatever is easier for him. As for Fajr, it must be prayed at its regular time, without joining it to what is before it nor to what is after it.

9. If the sick person travels for medical treatment to another country or city, he may shorten his four Rak‘ah Salāt, praying Dhuhr, ‘Asr and ‘Ishā’, each as two Rak‘ahs, until he returns to his own place, whether the period of his journey is long or short (this is according to Shaikh Muhammad Sâlih ‘Uthaimîn).
**DU‘Â’ (SUPPLICATIONS) AT THE BEGINNING OF SALÂT**

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنِ حَطاَيَايِ كَمَا بَاعِدَتْ بَيْنَ الْمَشْرِقِ والمَغْرِبِ، اللَّهُمَّ نَقِيْنِي مِنَ حَطاَيَايِ كَمَا نَقَى الثَّوَابُ الأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ أَغْسِلْ حَطاَيَايِ بَالْمَاءِ وَالْثَّلَجِ وَالْبَرَدِ. [متفق عليه]

1. Oh Allâh, put a distance between me and my sins like the distance you put between the east and the west. Oh Allâh forgive me of my sins like the white robe is purified from dirt. Oh Allâh, wash my sins with water, snow and hail.” (Agreed upon)

اللَّهُمَّ أَنتَ الْمَلِكُ، لَا إِلَهَ إِلَّا أَنتَ أَنتَ رَبِّي، وَأَنَا عَبْدُكَ، ظَلَمْتُ نَفْسِي وَأَعْرَفْتُ بَذَنْبِي، فَأَغْفِرْ لِي ذَنَوبِي جَمِيعًا. إِنَّكَ لَا يَغْفِرُ الْذَّنُوبِ إِلَّا أَنتَ، اللَّهُمَّ اهْدِنِي لِأَحْسَنِ الْاَخْلَاقِ، لَا يُهْدِدِي لأَحْسَنُهَا إِلَّا أَنتَ، وَأَصْرِفْ عَنْي سَيِّئَهَا فإِنَّكَ لَا يَضْرِفْ عَنْي سَيِّئَهَا إِلَّا أَنتُ. [رواه مسلم]

[He صلى الله عليه وسلم used to say it in the Fardh Salât].

2. Oh Allâh, you are the King, none has the right to be worshipped but You, You are my Lord, and I am Your slave. I wronged my soul and I admit my sin, so forgive me of all my sins. Indeed, no one forgives sins except You. Oh Allâh, guide me to the best character, none can guide to the best of it except You, and divert from me the evil (character), for verily none can divert from me the evil of it except You”. (Muslim)

[He صلى الله عليه وسلم used to say it in Fardh and Nafl Salât at the beginning of it].
DU‘Ā’ AT THE END OF SALÂT

اللَّهُمَّ إِنِّي أُعْوَذُ بِكَ مِنْ عَذَابِ جَهَنَّمِ، وَمِنْ عَذَابِ الْقَبْرِ،
وَمِنْ فَتَنَةِ النَّارِيَّةِ والمَجَازِئِ، وَمِنْ شَرِّ فَتَنَةِ المُسَيِّبِ
الْدِّجَالِ.]] روأه مسلم.

1. Oh Allâh, verily I seek refuge with You from the torment
of Hell, and from the torment of the grave, and from the
trial of life and death and from the evil of the trial of the
Dajjâl (the Antichrist).” (Muslim)

[He صلى الله عليه وسلم used to make this Du‘â’ at the end of
Tashahhud].

اللَّهُمَّ إِنِّي أُعْوَذُ بِكَ مِنْ شَرٍّ مَا عَمِلْتُ، وَمِنْ شَرٍّ مَا مَالَ مَأْمُولٍ
روأه النسائي بسنده صحح.[

2. Oh Allâh, I seek refuge with you from the evil of what I have
done and from the evil of what I haven’t done.” (Nasâ’i, and
it is authentic.)

HOW TO PERFORM SALÂT OVER A DEAD
PERSON (FUNERAL PRAYER)

Make the intention for Funeral (Janâzah) Prayer in your heart
and say four Takbîrs.

1. After the first Takbîr, say A’udhu billâhi ... i.e. seek refuge
with Allâh from Shaitân and say Bismillâhir Rahmânir
Rahim then recite Surah Al-Fâtihah.

2. After the second Takbîr, recite Salât-ul-Ibrahimia on the
Prophet صلى الله عليه وسلم just as you do in Salât:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَلِ مُحَمَّدٍ كَمَا صَلَّیتَ عَلَى إِبْرَاهِيمَ

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Allâhumma salli ‘Alâ Muhammadin wa ‘alâ âli Muhammadin kamâ sallaita ‘alâ Ibrahima ... 

Oh Allâh have mercy on and reward Muhammad and the family of Muhammad as You had mercy and rewarded Ibrahim ... etc.”

3. After the third Takbîr supplicate the following Du‘â’ reported from the Prophet ﷺ:

اللّهُمَّ أعُفِّر لَحَنَّا وَمَيِّتَنَا وَشَاهِدَنَا وَغَيِّبَنَا وَصِبَّرْنَا وَكَبَّرْنَا وَذَكَرْنَا وَأَنْشَأْنَا اللّهُمَّ مِنْ أَحْيَيْتِنَا مِنَ فَأْحَيَهُ عَلَى الإِسْلَامِ وَمِنْ تَوَافِقِهِ مَنُ فَتَوَافَقَ عَلَى الإِيَمانِ اللّهُمَّ لَأْخُرِّمَنَا أَجْرَهُ وَلَا تَفْتَنَا بَعْدَهُ. [رواه أحمد والترمذي وقال حسن صحيح].

Oh Allâh, forgive our living and our dead, and those of us present and those of us who are absent, and our young and our old, and our male and female. Oh Allâh, whomsoever You caused to live among us, make them live on Islam, and those whom You cause to die among us, make them die on Imân (belief). Oh Allâh, do not hold back from us his reward, and do not test us after him.” (Ahmad and Tirmidhi, and At-Tirmidhi said that it is good and authentic.)

4. After the fourth Takbîr, supplicate as you wish, then end with Salâm to the right.

THE ADMONISHMENT OF DEATH

Allâh مَوْجِل said:

"مَّنْ يَبْلَغُ ذَاتَ الْخُزَاتِ وَإِنَا نَوْفَعُهُ أَجْوَرَهُ كُمْ يُومَ الْيَلِيمَةَ قَمَّنَ رَحِيمًا عَنِ الْكَذِّبِ وَأَدْجَلَ الْجَحْدَةَ فَقُدْ دَارَ وَمَا الْحَيْوَةُ الْيَتِمَّةُ إِلَّا مَتَّعُ الْعُزُورِ"
“Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing).” (3:185)

And the poet said:

“Make provision for the inevitable, for death has an appointment with every slave.

And repent for the sin you committed while alive, and be aware before the final sleep.

You will be sorry if you travel without provision, and you will be miserable when the caller calls.

Do you want to be in the company of people, who have provision while you have none?”

‘EID PRAYERS AT A MUSALLA (PRAYER PLACE)

كان رسول الله ﷺ يخرج يوم الفطر والأضحى إلى المصلّة، فأول شيء يبدأ به الصلاة...». [رواه البخاري].

1. “The Prophet ﷺ used to go out to a designated area for Salāt on the festival at the end of Ramadan (‘Eid ul-Fitr) and the feast of the sacrifice (‘Eid ul-Adh-hā), and the first thing he would start with would be the Salāt.” (Bukhāri)

2. The Prophet ﷺ said:

التّكبير في الفطر: سبعة في الأولى، وخمس في الآخرة، والقراءة بعدهما كِليتهما. [حسن رواه أبي داود].

“The number of Takbīrs for the Salāt of ‘Eid ul-Fitr is seven in the first Rak‘ah and five in the second, then recitation after them in both Rak‘ahs.” (Abū Dāwūd, and it is good.)
3. The Prophet ﷺ would order us to have all the women come out for ‘Eid ul-Fitr and ‘Eid ul-Adh-hâ:

«الْعَوَائِنَ، وَالحَيْضَّاتِ، وَذُوَاتِ الْخَِّدْورِ، فَأَمَّا الْمَهْيِضُ فَيُعْتَزِزُ
الصَّلَاةَ، وَيُسْهَدُّنَ الْخَيْرَ وَدَعُوَةَ الْمُسْلِمِينَ، قَلْتُ يَارَسُوْلُ اللَّهِ
إِحْدَاثَا لَا يُكُونُ لَهَا جَلْبَابٌ؟ قَالَ: لِتَلْبِسْهَا أَحْتَهَا مِنْ جَلْبَابِهَا.»

[متفق عليه]

“Including the unmarried, the menstruating and the virgins; as for those menstruating, they should stay away from the place of Salāt. And they would witness the blessing and the supplications of the Muslims.” I (the narrator) said to him, “One of us may not have an outer garment.” He said, “One of her sisters should clothe her with one of her outer garments.” (Agreed upon)

What can be deduced from the Ahâdîth

1. Salât of the two ‘Eid (festivals) is part of the religion and it is two Rak‘ahs. One should say seven Takbîr in the beginning of the first Rak‘ah and five in the beginning of the second Rak‘ah. Then recite Al-Fâtiḥah and whatever is easy.

2. ‘Eid prayer should be at an open ground near the city and the Prophet صلى الله عليه وسلم used to go out for the two ‘Eid prayers. Everyone would go out with him for the ‘Eid prayer including the children, women, young girls, and even women who couldn’t pray because of menstruation.

Ibn Hajar said in Fath-ul-Bâri: “It indicates that one should go out to an open space to pray. And the prayer shouldn’t be in the Masjid except if there is no alternative.”

EMPHASIS UPON OFFERING
A SACRIFICE FOR THE ‘EID UL-ADH-HÂ

1. Allâh’s Messenger صلى الله عليه وسلم said:
"Verily, the first thing we start with on this day of ours is Salát, then we go back and sacrifice an animal. Whoever did so, he has acted according to our Sunnah. And whoever slaughters before the prayer, it is only meat he provided for his family, and it is not part of the rites (of Adh-hâ) in the least.” (Agreed upon)

2. And he said:

"يَا أَيُّهَا النَّاسُ: إِنَّ عَلَى كُلّ بَيْتٍ أَضْحَيْ.” [رواه أحمد والأربعة، ورواه الحافظ في الفتح].

"Oh people, on every house there is a sacrifice (due)." (Ahmad, Abu Dâwûd, At-Tîrânî, Ibn Mâjah, and An-Nasâ’î. Ibn Hâjar brought evidence strengthening it in Fath-ul-Bârî).

3. And he said:

"Whoever has the means to sacrifice but doesn’t do so, then he should not come near our place of ‘Eid prayer.” (Ahmad and others. It was graded good by the checker of Jâmi’-ul-Ushûl)
1. “The Prophet صلى الله عليه وسلم went out to the designated prayer area (Al-Musallâ) to pray for rain. First he made Du‘â’ asking for rain, then he turned towards the Qiblah and prayed two Rak‘ahs. He turned his cloak over, and placed the right side of his cloak on his left.” (Bukhârî)

«أَنْ عُمَّرَ بِنَ الخَطَّابَ كَانَ إِذَا قَحَّطُوا أَسْتَسَقَّى بِالْعَبّاسِ»

فَقَالَ: اللَّهُمَّ إِنِّي كَنَّا نَتَوَسَّلُ إِلَيْكَ بِنَبِيَّكَ فَتَسْقِينَا، وَإِنَّا نَتَوَسَّلُ إِلَيْكَ بِعَمَّ نَبِيَّكَ - فَاسْقِنَا فِي سُقُونٍ». [رواه البخاری].

2. Anas bin Mâlik رضي الله عنه narrates that when ‘Umar bin Al-Khattâb رضي الله عنه was Khalîfah (caliph) and there was a drought, he would ask ‘Abbâs رضي الله عنه to lead the prayer for rain, saying:

“Oh Allâh we used to seek the intercession of Your Prophet صلى الله عليه وسلم and You would send us rain, and now we seek intercession of the uncle of Your Prophet صلى الله عليه وسلم so send us rain,” and the rain would come. (Bukhârî)

This Hadîth proves that the Muslims used to seek intercession to Allâh through the Messenger صلى الله عليه وسلم during his lifetime, asking him to make Du‘â’ for them for the descent of rain, and when he صلى الله عليه وسلم departed from this world, they did not continue to ask him to make Du‘â’ rather they requested his uncle ‘Abbâs رضي الله عنه for it, who was still alive, and so ‘Abbâs would stand to make Du‘â’ to Allâh for them.

**SALÂT AT THE TIME OF A SOLAR OR LUNAR ECLIPSE**

1. ‘Aishah رضي الله عنها narrated:

«خَسَفَتِ الشَّمَسُ عَلَى عَهَدِ رَسُولِ اللَّهِ ﷺ - فَبَعَثَ»
"The sun was eclipsed during the lifetime of Allâh’s Messenger ﷺ, so he sent a caller to announce ‘As-Salât-u-Jamîa (Salât in congregation),’ then he stood and prayed two Rakâhs with four Ruku and four Sajdahs.” (Bukhârî)

2. And ‘Aishah ﷺ said:

«کَسَفَتِ الشَّمَسُ فِي عَهْدِ النَّبیٌّ - ﷺ - فَقَامَ النَّبیٌّ - ﷺ - فَصَّلَ الْقِرَاءَةَ وَأَطَالَ الْقِرَاءَةَ، ثُمَّ رَكَعَ أَطَالَ الرَّكُوعَ، ثُمَّ رَفَعَ رَأْسَهُ، فَأَطَالَ الْقِرَاءَةَ، ثُمَّ رَكَعَ أَطَالَ الرَّكُوعَ، ثُمَّ رَفَعَ رَأْسَهُ، فَأَطَالَ الْقِرَاءَةَ، وَهَيْنِ دَوْنَ قِرَائَتِهِ الْأَوَّلَ - ثُمَّ رَكَعَ أَطَالَ الرَّكُوعَ، دَوْنَ رَكُوعِهِ الْأَوَّلِ، ثُمَّ رَفَعَ رَأْسَهُ، فَسَجَدَ سَجَدَتَيْنِ، ثُمَّ قَامَ فَصَنَّعَ فِي الرَّكَعَةِ الْثَّانِيَةِ مِثَّلَ ذَلِكَ، فَسَلَّمَ، وَقَدْ تَجَلَّتْ الشَّمَسُ فَخَطَّبَ النَّاسَ فَقَالَ:
إِنَّ الشَّمَسَ وَالْقُمْرَ لَا يَتَكَسَّفَانَ لَسَوْمَتٍ أَحَدٍ وَلَا لَحِيَّاتِهِ، وَلَكِنَّهَا أَيْتَانً مِنِّي آيَاتِ اللَّهِ يَرِيهَا عَبَادُهُ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَافْرَعُوا إِلَى الصَّلَاةِ... وَأَدْعُوا الله وَلْيُصَلُّوا وَلْيُصَلِّفُوا...”

جَمِيعُ مَنْ أَحَدٌ أَوْ غَيْرُ مِنَ اللَّهِ أَنَّ يُزَنِي عَبَدَهُ، أَوْ يُزَنِي أَمْثَلٍ، يَأْمُرُهُ مُحَمَّدٌ وَاللَّهُ لَوْ تَعَلَّمَ مَا أَعْلَمُ لَصَحَّحْتُمْ قَائِلَيْنَ وَلْيَكْتَمُوهُمْ كَثِيرًا، أَلَا هَلْ بَلَغَتْ.” [هَذِهِ رُوَاهُ الْبَخَارِي وَمُسَلِّمُ بِالْخَصْصَارِ]
Salāt, and his recitation was long. Then he performed Rukū‘ and he stayed bowing for a long time. Then he raised his head and recited for a long time, but less than the first. Then he performed Rukū‘ and stayed bowing a long time, but less than the first Rukū‘. Then he raised his head, then he performed two Sajdah. Then he stood and prayed a second Rak‘ah like the first. Then he made Taslim; by that time the sun had reappeared. He then addressed the people, saying:

‘The sun and the moon do not go into eclipse because of anyone’s death nor his life. Rather they are two signs from among the signs of Allāh, which He shows to His slaves. So when you see that, leave everything for Salāt, and pray to Allāh and perform Salāt and give charity.

Oh followers of Muhammad, no one is more jealous than Allāh that His slave commits adultery, male or female. Oh followers of Muhammad, by Allāh, if you only knew what I know, you would laugh little and cry a lot. Did I convey (the Message)?’” (Bukhārī with this wording and Muslim in a condensed version.)

**SALÂT-UL-ISTIKHÂRAH**
(Prayer to seek guidance for what is better)

Jābir رضي الله عنه said:

«كان رسول الله ﷺ : يعلمنا الاستخاره في الأمور كلهنا، كما يعلمنا السورة من القرآن، يقول: إذا هم أحدثكم بالأمر فليحررك ركعتين من غير الفريضة، ثم ليقل: اللهم إني استخيرك بعلمك، وأستنكرك بقدرتك، وأسألك من فضلك العظيم، فإنك تقدر ولا أقدر، وتعلم ولا أعلم، وأنت علاج الغيب. اللهم إن كنت تعلم أن هذا الأمر»
The Prophet ﷺ used to teach us *Istikhârah* in all affairs in the way he would teach us a *Surah* of the Qur’ân. He would say:

“If one of you is concerned about something and is in need of guidance from Allâh, he should make two *Rak‘âhs* of optional *Salât*, then say:

‘Oh Allâh, verily I seek the good from You by Your Knowledge, and I seek the Decree from You by Your Power and I ask You of Your tremendous bounty. Because You are able and I am not, and You know and I do not know; and You are the Total Knower of the unseen.

‘Oh Allâh, if You know this affair (and he should name it) is good for me, in my religion and my livelihood and the final outcome of my affairs (or he said: In my immediate affairs and my long term ones) then decree it for me, and make it easy for me, and bless me in it, and if You know this affair (and he should name it) is evil for me in my religion and my livelihood and in the final outcome of my affairs (or he said: In my immediate affairs and my long term ones), then divert it away from me, and divert me away from it, and decree for me the good wherever it may be, then make me content with that.” *(Bukhârî)*

This *Salât* and *Du‘â‘* should be done by the person for himself just as he takes medicine for himself, with the certainty that his
Lord, Whom he consulted for the right choice, will direct him to what is best for him. And the sign that the thing is good is that Allāh will make the means of its attainment easy for him. And beware of seeking guidance in one’s affairs by methods outside the Sunnah, such as dream interpretation or numerology (for instance, checking the compatibility of prospective spouses by the numerical values of their names) or other methods which have no basis in the religion.

**BEWARE OF PASSING IN FRONT OF A PRAYING PERSON**

Allāh’s Messenger ﷺ said:

«لَا يَعْلَمُ الْمَارُ بَيْنِ يَدِيَ الْمُصَلِّي مَا ذَا عَلَيْهِ لَكَانَ أَنْ يَقْفَ أُرْبَعِينَ خَيْرًا لَّهُ مِنْ أَنْ يَمُرِّ بَيْنِ يَدِيَهِ.»

[رواه البخاري في باب إثم المار بين يدي المصلي الجزء الأول]

“If the person passing in front of someone offering Salāt knew what he was incurring, he would prefer to wait 40 rather than pass in front of him.”

One of the narrators, Abu Nadr, said, “I don’t know if he said 40 days or months or years”. (Bukhārī)

In the version related by Ibn Khuzaimah it is mentioned “40 years” and Ibn Hajar declared it authentic.

This Hadīth indicates that passing in front of one offering Salāt in the area where he makes Sajdah is a sin and therefore it is harmful. And if he only knew what kind of sin he was committing and the punishment for it, he would rather wait 40 years than to pass. However, to pass in front of someone at a distance is no sin, in accordance with the implication of the Hadīth which stipulates the place where the praying person places his hands in Sajdah.
The one offering *Salât* is required to put a *Sutrah* (obstruction block) in front of him, so that the passer-by notices and can pass on the other side of it (the *Sutrah* is any solid object, such as a stick or spear or a column or wall etc., preferably higher than a cubit (the length of your arm from the elbow to the finger tips)].

The Prophet صلی الله علیه وسلم said:

> «إِذَا صَلَّی أَحَدُكُمْ إِلَى شَيْءٍ يَسْتَرِهُ مِنَ الْنَّاسِ، فَإِذَا أَرَادَ أَحَدٌ أَنْ يَجْتَازَ بَيْنَ يَدِيهِ، فَلْيُدْفِقَ فِي نَحْرِهِ، فَإِنَّ أَبِي فَلْيُقَاتِلْهُ، فَإِنَّهَا هُوَ شَيْطَانٌ.» [مفتَقّ عليه]

“When one of you prays behind anything which screens him from the people, then if someone wants to pass between him and the *Sutrah*, he should repel him by pushing at his chest. And if he refuses (to go around the *Sutrah*, or go a different way) then fight him, for he is a devil.” (Agreed upon)

This authentic Hadith which Al-Bukhâri reported and which warns against passing in front of a praying person includes the Sacred *Masjid* in Makkah and the Prophet’s *Masjid* in Al-Madinah, as it is a general statement. And the Prophet صلی الله علیه وسلم said it either in Makkah or Al-Madinah. And the proof for that is as follows:

Al-Bukhâri titled one chapter in this regard:

**CHAPTER. The person offering *Salât* should repulse that person who tries to pass in front of him.**

He said: “Ibn Umar repelled someone passing in front of him while he was in *Tashahhud* in front of the Ka‘bah and he said: ‘If he refuses every alternative except fighting, then fight him.’”

Hafidh Ibn Hajar said: “Mentioning the Ka‘bah specifically is because no one should assume that passing is excusable there because it is a crowded place. This report which Al-Bukhâri mentioned was also reported by a connected chain of narrators by his Shaikh, Abù Nu‘aim in his “*Book of Salât.*”
To sum up: Passing in front of a person praying *Salāt* within the area where he performs *Sajdah* is *Harām* (forbidden). There is sin in doing so, and it carries a severe threat if the person has placed a *Sutrah* in front of himself, whether in Makkah or Al-Madinah or anywhere else, based on the preceding *Ahādith*. And perhaps it is excusable for one who has a pressing need in a very crowded place.

**THE RECITATION OF THE MESSENGER**
صلی الله علیه وسلم

1. Allâh ٌ said:

   ﴿وَرَبَّيْلِ الْقُرآنَ تَرْيِبًا﴾

   "...And recite the Qur’ân (aloud) in a slow, (pleasant tone and) style." (73:4)

   ﴿كَانَ لَا يَقُرُّ الْقُرآنَ فِي أُقُولَ مِنْ تَنَافِعٍ يَامَ﴾ [صحيح رواه]

   ابن سعد.

2. "The Prophet صلى الله عليه وسلم would not complete a recitation of Qur’ân in less than 3 days." (According to an authentic report collected by Ibn Sa’ad).

   ﴿كَانَ يُقَطِّعُ قَرَاءَتَهُ آيَةً آيَةً﴾ [الحَمَّدُ الله رَبُّ]

   العالميين) ثم يقف (الرحمن الرحيم) ثم يقف.

3. He صلى الله عليه وسلم used to recite each *Âyat* (verse) separately such as: “All the praises and thanks are to Allâh, the Lord of the ‘Âlāmin (mankind, jinns and all that exists).” Then he would pause. “The Most Beneficent, the Most Merciful.” Then he would pause. (*Tirmidhi*).

   ﴿زَيَّنُوا الْقُرآنَ بِأصوَائِكُمْ﴾ [صحيح رواه أبوداود].

   "الْقُرآنَ حَسَنَ﴾  148
4. قال يُمَدُ صوته بالقرآن مِنْداً. [صحيح رواه أحمد]

5. "He used to elongate his voice with (the vowels of) the Qur’an." (i.e. Those that are appropriate to be stretched). (Ahmad, and it is authentic.)

6. "He used to rise up when he heard the rooster crow." (Agreed upon)

7. "He used to pray in his sandals." (some times) (Agreed upon)

8. "He used to count the Tasbih (glorifications of Allâh (on his right hand)).” (Tirmidhi and Abû Dâwûd, and it is authentic.)

9. "When anything troubled him, he used to offer Salât.” (Ahmad and Abû Dâwûd, and it is good.)
10 “When he sat in his Salât, he would keep his hands on his knees, and he would raise his right, index finger and supplicate with it.” (Muslim)

وَكَانَ يُحِرِّكُ إِصْبِعَتَهُ الْيَمَنِيَّ يَدْعُوْ بِهَا» . [صحيح رواه النسائي]

11 “He used to move his right, (index) finger while supplicating with it.” (Nasâ’i, and it is authentic.)

And the Prophet said:

ويقول : «فَهُوَ أَشْدَدُ عَلیَّ اَلْشَّيْطَانِ مِنْ اَلْحَدِيدِ» (يعني السباحة)

[حسن رواه أحمد]

“That is harder on Shaitân (the devil) than being beaten with iron (referring to the index finger).” (Ahmad, and it is good.)

وَكَانَ يُضَعُّ يَدَهُ الْيَمَنِيَّ عَلیَّ اَلْيَسِرُّی عَلیَّ صَدْرِهِ» (في الصلاة). [رواه ابن خزيمة وغيره وحسن الترمذي]

12 “And he used to place his right hand over his left hand on his chest (in the Salât).” (Ibn Khuzaimah and others, and At-Tirmidhi graded it good.)

13 All the four Imâms stated: “If the Hadîth is authentic then that’s my Madh-hab (way)”, so moving the finger and placing the hands on the chest in the Salât is part of their Madh-hab, and it is the Sunnah in the Salât.

14 Imâm Mâlik and Imâm Ahmad and some Shâfi‘î scholars explicitly recommended moving the index finger in Salât as being Sunnah. And the Prophet mentioned the wisdom behind it in the previously mentioned Hadîth, because the movement of the single finger is symbolic of Tawhid: i.e. Allâh’s Oneness and his unique right to be worshipped. That is harder on Shaitân than being beaten with iron as he hates Tawhid.
So it is obligatory on the Muslim to follow the Prophet ﷺ and not to object to his Sunnah, for he said:

«صلاة كنا رأيتُوني أصلي.» [رواه البخاري].

“Pray as you have seen me praying.” (Bukhari)

THE PROPHET’S WORSHIP OF ALLÂH

1. Allâh Ṣâliṣ said:

"Oh you, wrapped in garments (i.e. Prophet Muhammad ﷺ). Stand (to pray) all night, except a little.” (73:1,2)

2. 'Aishah رضي الله عنها said:

مأكِنَّ رَسُولَ اللَّهِ ﷺ يرَيِدُ فِي رَمضَانِ وَلَا فِي غَيْرِهِ عَلَى إِحْدَى عَشَرَةِ رَكْعَةٍ، يُصَلِّي أَرْبَعَةٌ، فَلا تَسَألُ عَنْ حُسَنِهِ وَطُوْهَنْ، ثُمَّ يُصَلِّي أَرْبَعَةٌ، فَلا تَسَألُ عَنْ حُسَنِهِ وَطُوْهَنْ، ثُمَّ يُصَلِّي سَهَانَا. فَقَلَتْ: أَتَنْاَمُّ قَبْلَ أَنْ تَوَتَّرْ؟ فَقَالَ: يَا عَائِشَةُ: إِنَّ عَيْنِيَّ نَتَّنَاَمَانَ? وَلَا يِنَاَمُّ قَلْبِي.» [متفق عليه].

The Prophet ﷺ did not use to exceed eleven Rak‘ahs in Ramadhan or in other months. He would pray four; don’t ask about how long and how fine they were. He would pray another four; do not ask me how long and how fine they were; then he would pray three. I asked him: “Do you sleep before you offer Witr?” He said, “Aishah, my eyes sleep but my heart is awake.” (Agreed upon)

3. Aswad bin Yazid said: I asked ‘Aishah رضي الله عنها about the Salât of Allâh’s Messenger ﷺ at night. She said:
"He used to sleep the first part of the night, then he would get up (and pray). When dawn was near he would offer Witr, then come to bed. If he had need of his wife he would have sex with her, then when he heard the Adhān he would jump up. If he was Junub (in a state of sexual defilement), he would take a bath, and if not, he would make Wudhū', then go out for Salāt.” (Bukhāri, Muslim and others)

4. Abū Hurairah رضي الله عنه said:

"كَانَ رَسُولُ الله ﷺ يَقُومُ حَتَّى تَنفَخَ قَدَمَاهُ، فَيَقُولُ: يَأَرَسُولُ اللَّهِ لَا تَفَعَّلْ هَذَا وَقَدْ عَفَرَ اللَّهُ لَكَ مَاتِقَدَمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرْتُمْ. قَالَ: أَفَلاَ أَكُونُ عَبْدًا شَكُورًا."

[متفق عليه].

Allāh’s Messenger صلى الله عليه وسلم used to stand until his feet would swell. It was said to him, “Oh Messenger of Allāh! You do all that when Allāh has forgiven you your past and future sins?” He said, “Shouldn’t I be a grateful slave?” (Agreed upon)

5. Allāh’s Messenger صلى الله عليه وسلم said:

"حَبْبَ إِلَيْنِ مِنْ ذَنْيَاكُمْ: النِّسَاءَ وَالطَّيِّبَةَ وَجُعِلَتُ قَرْةً عَيْنِي فِي الصَّلاةٍ." 

[صحيح رواه أحمد].

“What was made dear to me of your world (i.e. the worldly matters) is women and perfume; and the coolness of my eyes is in Salāt.” (Ahmad, and it is authentic.)
THE BOOK OF ZAKĀT

* Zakāt and its importance in Islām
* The wisdom in the legislation of Zakāt
* The kinds of wealth on which Zakāt is required
* The Nisāb (minimum amount of property) on which Zakāt is due
* How Zakāt should be distributed
* Some benefits of paying Zakāt
* Warnings to those who don’t pay Zakāt
* Some important information regarding Zakāt
ZAKât AND ITS IMPORTANCE IN ISLÂM

Zakât is an obligatory charity due on wealth, with certain conditions, and to be distributed to specific groups of people at a specific time.

Zakât is a pillar of Islâm and one of its most important components. It is mentioned and linked to Salât in a great number of places in the Book of Allâh عز وجل .

The Muslims have agreed indisputably that Zakât is obligatory. Whoever denies its obligatory nature after knowing this, is a Kâfîr, outside the fold of Islâm. And whoever is miserly, withholding some or all of it, then he is an unjust oppressor, befitting of punishment.

Among the proofs of its obligatory nature are the Statements of Allâh عز وجل :

وَأَقِمُوا الْصَّلَاةَ وَآتُوا الزَّكَاةً

“And offer prayers perfectly (Iqâmat-as-Salât) and give Zakât...” (2: 110)

And Allâh عز وجل said:

وَمَا آمَنُوا إِلَّا إِلَىٰ إِلَيْهِ الْحَمْدُ وَهُوَ الْكَابِرُ

وَبَيِّنْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةً

“And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and offer prayers perfectly (Iqâmat-as-Salât) and give Zakât, and that is the right religion.” (98: 5)

Ibn Umar رضي الله عنهم said:

قَالَ رَسُولُ اللّهِ - صَلَّى اللّهُ عَلَيْهِ وَسَلِيمًا - بَنِي الإِسْلَامِ عَلَى خَمْسٍ فَذَكَرَ مِنْهَا

- إِيَّاَيَا اِلرَّكَاةِ.

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The Prophet صلی الله عليه وسلم said: “Islām is based on five” and he mentioned ... “to give Zakāt.”

Al-Bukhārī reported that when the Prophet صلی الله عليه وسلم sent Mu‘ādh to Yemen, he said:

فَانْهُمْ أَطَاعُونَ لِذَلِكَ فَأَعْلَمُوهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةٍ تَوْخَدُ مِنْ أَغْنِيَاتِهِمْ فَتُرِدُّ عَلَى فَقَرَائِهِمْ

“And if they obey you in that, inform them that Allāh has obligated them with Zakāt to be taken from their rich and distributed among their poor.”

Whoever refuses to pay it while claiming that it is not necessary is a disbeliever as Allāh ﷻ said:

إِنْ تَأْبَأَوْا وَأَفْسَأَوْا الصَّلَاةَ وَأَفْسَأَوْا الزَّكَاةَ فَأَخْرَجُوكُمْ فِي الْدِّينِ

“But if they repent, offer prayers perfectly (Iqāmat-as-Salāt) and give Zakāt, then they are your brethren in religion.” (9: 11)

It can be understood from these verses that the one who doesn’t establish Salāt nor does he pay Zakāt, he is not our brother in the religion, rather he is a disbeliever. For that reason Abū Bakr رضي الله عنہ fought those who differentiated between Salāt and Zakāt regarding their obligatory nature. And the Sahābah agreed with his decision and carried it out, so it proves their consensus on the issue.
THE WISDOM IN THE LEGISLATION OF ZAKÂT

There is great wisdom in the institution of Zakât. It fulfills many major aims of the Shari'ah resulting in comprehensive benefits, which become clear to one who ponders the texts of the Qur'ân and Sunnah that order for its payment; for instance, the Āyat of Surah At-Tawbah which explains where the Zakât should be distributed, and other verses and Ahâdîth which encourage charity and spending for good causes in general. Among the aspects of this wisdom are:

1. Purification of the believer's soul from the stains of sins and transgressions and their negative effects on the hearts, and the cleansing of his soul from the despicable qualities of miserliness and stinginess and their effects. Allâh ﷺ said:

   ﴿اِذَاً مَاُمَرْتُ الْمُلْمِنِينَ الصَّدَقَةَ تَطَهِّرُهُمْ وَيَزَكُّهُمْ﴾

   “Take Sadaqah (alms) from their wealth in order to purify them and sanctify them.” (9:103)

2. To fulfill the needs of the poor Muslim and to preserve his honor from the humiliation of asking other than Allâh.

3. Lightening the burden of the Muslim debtor by helping to pay off his debts.

4. To bring infirm hearts to belief and Islâm, bringing them from a state of doubt, spiritual uneasiness and weak faith to firmly rooted faith and complete certainty.

5. Equipping fighters in the way of Allâh and preparing the military equipment and material for the spread of Islâm and the defeat of disbelief and corruption. This is for the establishment of justice between the people so that there will be no more Fitnah (Shirk in
its beguiling and confusing manifestations), and so that religion (worship) be solely for Allâh Alone in the entire world.

6. Helping the stranded Muslim traveler to complete his journey; he is given from the Zakât what he needs to get back home.

7. Purification of wealth and its increase, and protection from ruin through the blessing incurred by the obedience of Allâh, and honoring of His order; and kindness to His creation.

This is some of the sublime wisdom and noble purposes for which Zakât was mandated. There are many more wisudoms as well, and no one can comprehend them all except Allâh عز وجل .

THE KINDS OF WEALTH ON WHICH ZAKât IS REQUIRED

Zakât is mandatory on four things:

First: The produce of the earth of grain and fruits; as per the Statement of Allâh عز وجل :

"أَتَابَعْتُهَا الْأَذْنَى مَا أَنفِقْتُ مِنْ طَيْبِيْتِهَا مَاتَسُّمْتُ وَمَا أَحْمَكْتُا نَكَّمَ مَنِّ الْأَرْضِ وَلَا تَمَسْمُوا الْحَيَاةَ مِنْهَا تَمَسُّونَ وَتَسْتَمَعُونَ إِلَّآ أَنْ تُْضَمِّعُوا فِيهِ" 

“Oh you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein...” (2:267)

And the Statement of Allâh عز وجل :
"...but pay the due thereof (its Zakât, according to Allâh’s orders ۱/۱۰th or ۱/۲۰th) on the day of its harvest..." (6:141)

And the greatest of dues on wealth is the Zakât, the Prophet ﷺ said:

"فَنا سَقْتَ السَّيَاءَ أَوْ كَانَ عَقِبًا الْعُشْرٍ وَفِيَّا سُقِيَ بالْنَّضْحَ

» نُصْفُ الْعُشْرِ". [Rawa’i al-Bukhari].

"On a land irrigated by rain water or by natural water channels or if the land is wet due to a nearby water channel, ‘Ushr (i.e. one-tenth) is compulsory (as Zakât); and on the land irrigated by the well, half of the ‘Ushr (i.e. one-twentieth) is compulsory (as Zakât) on the yield of the land.”

Second: Gold, silver and money; Allâh ﷺ said:

"وَالَّذِينَ يَكْبِرُونَ الْدَّهَنَّ وَالْفَضْحَةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ

» فَبَيْنَاهُمْ يَعْذَبُونَ أَيِّمَهُمْ".

"...And those who hoard up gold and silver and spend it not in the way of Allâh—announce unto them a painful torment.” (9:34)

And in Sahîh Muslim, Abû Hurairah رضي الله عنه reported that the Prophet ﷺ said:

"مَا مِنْ صَاحِبٍ ذَهَبٍ وَلَا فَضْحَةٍ لَا يُؤْدِيِّ مِنْهَا حَقَّهَا إِلَّا إِذَا كَانَ يُؤْمِنُ الْقِيَامَةَ صَفَحَتْ لَهُ صَفَاحَتُهُ مِن نَارٍ فَأَضْحَكَ عَلَيْهَا مِنْ نَارٍ جَهَّنَّمَ فَيُكَوِّنُهَا بَيْنَ جَبَّاهٍ وَجَبَّاهٍ وَظَهَّرَهَا، كَلِّئَاءَ بَرَّدَتْ أَعْيَنَتَهُ لِفِي يَوْمِ كَانَ مُقَدَّرًةَ خَمِسِينَ أَلْفَ سَنةً، حَتَّى يُقْضَى بَيْنَ الْعَبَادِ."
“There is no possessor of gold and silver who does not pay the due on them except that on the Day of Judgement, the gold and silver will be beaten into sheets of fire which will be further heated in the fire of Hell, then his flanks and forehead and back will be branded with them; every time they cool down they will be replaced with heated sheets. That will go on for a day which will last 50,000 years, until all the slaves have been judged.”

The “due” referred to is Zakât, as it is mentioned in another version:

“There is no possessor of a hoarded treasure who does not pay its Zakât. (Muslim).

Third: Business inventory: That is, goods owned to be sold. This includes real estate, animals, foods, drinks, cars, etc. The owner should calculate their value at the end of his first year of business (and every year after that), and pay 2.5% of their current value, whether their value is the same as when he bought them or has gone up or down.

It is mandatory for the business owners like grocers, auto dealers, parts stores, to conduct a detailed account each year and pay the required Zakât on it; if that is hard on them, they can play it safe and pay enough to be sure they have discharged their responsibility.

Fourth: Livestock, that is camels, cattle, sheep and goats, on the condition that they are free grazing, not fed with grain or specially prepared foods, raised for breeding and milk production, and the number of head reaches the minimum payable level.
Note: If the cattle is fed with grain or specially prepared food, and is being raised for sale, Zakāt must be paid on it, not because it is livestock but because it is a commodity for sale (the third category). Payable at 2.5% of its sale value if it reaches the minimum payable value for merchandise (either by itself or in conjunction with other merchandise for sale).

**THE NISÂB (MINIMUM AMOUNT OF PROPERTY) ON WHICH ZAKÂT IS DUE**

1. Grains and fruit: five Awhsūq which equal 618 kilograms. The Zakāt due is 10% on what is irrigated by rainfall, or springs, or other natural means, 5% if it is irrigated by methods which require labour and/or capital.

2. Gold, silver and currency:
   a) Gold: 20 Dinars or 85 grams. The Zakāt due is 2.5%.
   b) Silver: 5 Awāq which equals 595 grams. The Zakāt due is 2.5%.
   c) Paper Money: The value of 85 grams of gold or 595 grams of silver in that currency.

3. Merchandise for sale: The value is calculated, and if it reaches the Nisāb of gold or silver, Zakāt is due on it at the rate of 2.5% of its value.

4. Livestock:
   a) Camels: the minimum Nisāb is five camels. The Zakāt due is a sheep.
   b) Cattle: The minimum Nisāb is 30 cows. The Zakāt due is a one year old calf.
   c) Sheep and goats: The minimum Nisāb is 40 head. The Zakāt due is one sheep.

One in need of more details should refer to books of Hadīth or Fiqh.
Table of Zakât for free grazing livestock

SHEEP AND GOATS

<table>
<thead>
<tr>
<th>Liable to pay from</th>
<th>to</th>
<th>Zakât due</th>
</tr>
</thead>
<tbody>
<tr>
<td>40</td>
<td>120</td>
<td>One sheep</td>
</tr>
<tr>
<td>121</td>
<td>200</td>
<td>Two sheep</td>
</tr>
<tr>
<td>201</td>
<td>300</td>
<td>Three sheep</td>
</tr>
</tbody>
</table>

And so on, for every 100 extra sheep, one extra sheep is due.

Note: Billy goats and too old animals whose teeth have fallen out should not be taken for Zakât nor the worst of wealth. Likewise a pregnant ewe or a female camel should not be taken for Zakât nor the best of wealth.

CAMELS

<table>
<thead>
<tr>
<th>Liable to pay from</th>
<th>to</th>
<th>Zakât due</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>9</td>
<td>One ewe (female sheep)</td>
</tr>
<tr>
<td>10</td>
<td>14</td>
<td>Two ewes</td>
</tr>
<tr>
<td>15</td>
<td>19</td>
<td>Three ewes</td>
</tr>
<tr>
<td>20</td>
<td>24</td>
<td>Four ewes</td>
</tr>
<tr>
<td>25</td>
<td>35</td>
<td>One 1-year-old female camel</td>
</tr>
<tr>
<td>36</td>
<td>45</td>
<td>One 2-year-old female camel</td>
</tr>
<tr>
<td>46</td>
<td>60</td>
<td>One 3-year-old female camel</td>
</tr>
<tr>
<td>61</td>
<td>75</td>
<td>One 4-year-old female camel</td>
</tr>
<tr>
<td>76</td>
<td>90</td>
<td>Two 2-year-old female camels</td>
</tr>
<tr>
<td>91</td>
<td>120</td>
<td>Two 3-year-old female camels</td>
</tr>
<tr>
<td>121</td>
<td>160</td>
<td>Three 2-year-old female camels</td>
</tr>
</tbody>
</table>

After that, for every forty camels, one extra 2-year-old camel is due; and for every extra fifty camels, one extra 3-year-old camel is due.
CATTLE

<table>
<thead>
<tr>
<th>Liable to pay</th>
<th>Zakât due</th>
</tr>
</thead>
<tbody>
<tr>
<td>from to</td>
<td></td>
</tr>
<tr>
<td>30 39</td>
<td>One 1-year-old cow</td>
</tr>
<tr>
<td>40 59</td>
<td>One 2-year-old cow</td>
</tr>
<tr>
<td>60 89</td>
<td>Two 1-year-old cows</td>
</tr>
</tbody>
</table>

After that, for every thirty extra head, one extra 1-year-old cow is due and for every forty extra head, one extra 2-year-old cow is due.

(This table is taken from the book ‘A Zakât Guide’ by Adil Rashad Ghunaim).

HOW ZAKât SHOULD BE DISTRIBUTED

The basic text which describes how Zakât should be distributed is the Word of Allâh عز وجل :

"إِنَّمَا الصَّدَّقَاتُ لِلْفُقَارَاءِ وَالْمَسْتَعِنِينَ وَالْمَرْفُوقِينَ عَلَيْهِمْ وَالْمَرْفُوقِينَ فِي الْقُرْءَانِ وَفِي سَبِيلِ اللَّهِ وَأَبِي السَّبِيلِ فِي رِسْلِي ۚ وَلا يَعْلَمُ عِلْمَ اللَّهِ إِلَّا هُمْۚ وَاتَّقُوَّنَ لَنِعْمَاءَ اللَّهِ" (Al-Tawbah 9:60)

"As-Sadaqât (here it means obligatory charity, i.e. Zakât) are only for the Fuqarâ’ (the poor who do not beg), and the Masâkîn (the poor who beg) and those employed to collect the (funds); and to attract the hearts of those who have been inclined (towards Islâm); and to free the captives; and for those in debt; and for Allâh’s cause (i.e. for Mujâhidûn – those fighting in a battle on behalf of Islâm), and for the way-farer (a traveler who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.” (9:60)
Allāh explained in this Āyah eight categories, all of them deserving to receive Zakāt, they are:

1. The Faqīr (destitute): He is the poor person who possesses half of his minimum needs or less. He is more needy than the Miskīn.

2. The Miskīn: He is poor, but he is better off than the Faqīr, like one who possesses 70% or 80% of his needs, for instance. The proof that the Faqīr is more in need than the Miskīn is the Statement of Allāh عز وجل:

آَمَّا السَّفِينَةَ فَكَانَتْ لِمَسْكِيْنٍ يَعْمَلُونَ فِي الْبَحْرِ

“As for the boat, it belonged to poor people (Masākīn) working in the sea...” (18:79)

They were described as being Miskīn although they owned a boat.

The Miskīn and Faqīr should be given of the Zakāt that will suffice them for the coming year since Zakāt is only due once a year, so it is only fitting that they get enough to last them until its next distribution.

The necessity should be based on what he and his family need of food, clothing, housing, and anything which one cannot do without, living on a moderate level, neither extravagantly nor very tight. (The family includes everyone whom the recipient has a responsibility to support). The level of necessity varies from era to era and place to place and to some extent between one individual and another. What is sufficient for a person in one society is not sufficient for a person in another. And what was enough ten years ago may not be enough today. Likewise what is enough for one person may not be enough for another, according
to the different number of dependents and obligatory expenditures he may have, etc.

The scholars have given the Fatwā (legal verdict) that necessity includes medical treatment of the ill, and helping single people to get married, and acquiring necessary books of religious knowledge.

For the Faqīr and Miskīn to be eligible for receiving Zakât, they must be Muslim and not from the lineage of Bani Hashim and their slaves. Also, they should not be close relatives of the donor for whom he is sponsor as his parents, children, and wives. Finally, he should not be able-bodied who is able to earn a living, based on the statement of the Prophet صلى الله عليه وسلم:

«لا حظ فيها لغني ولا قوي مكتسب» [رواه أحمد وأبو داود والنسائي وصححه محقق جامع الأصول].

“There is no portion in it for the wealthy nor for the strong, who can earn his living.” (Ahmad, Abû Dâwûd and An-Nasa’î. It was graded authentic by the checker of Jâmi‘ ul-Usûl)

3. The collectors of Zakât: They are those appointed by the ruler of the Muslim state or his deputy to perform one of the duties necessary for the establishment of Zakât in the society, such as collecting it, storing it, keeping its records and accounts, guarding it, transporting it and distributing it, etc.

The Zakât employee should be paid a wage comparable to that of a person doing a similar job in some other organization, and according to how much time he works for the Zakât purpose, even if he is rich, as long as he is a rational, adult Muslim, trustworthy, and qualified for the job;
however, if he is from Bani Hashim he cannot receive a wage from the Zakât money. This is based on the Hadîth of Muslim, on the authority of Al-Muttalib bin Rabî‘ah that the Prophet ﷺ said:

«إن الصدقة لا تنبغي لآل محمد».

“Sadaqah (charity) is not befitting for the family of Muhammad.”

4. For the weak of faith: Those whose hearts are to be drawn close. These are persons of authority and influence among their clans, tribes, nations, etc., who it is hoped, will become Muslim; or if they are shaky new Muslims, to strengthen their attachment to Islâm so that their belief can take root firmly; or that his peers might become Muslim, or to protect the Muslims or to avert the harm they are capable of inflicting.

This category is still eligible for Zakât, and it has not been abrogated. They are to be given what it takes to reconcile their hearts to Islâm, and supporting and defending it. This portion may even be given to a disbeliever, because the Prophet ﷺ gave Safwân bin Umaiyyah a portion of the spoils of Hunain. (Muslim).

It may also be given to a Muslim, for the Prophet ﷺ gave to Abû Sufyân bin Harb, Aqra’ bin Habis, and ‘Uyainah bin Hisn 100 camels each. (Muslim)

5. To free slaves: This includes freeing a slave outright, or helping a slave who has contracted with his owner to purchase his own freedom, to make his payments. It also includes paying the ransom of Muslim prisoners of war to rescue them from the enemy. This is included in this category because the prisoner of war is in a state of bondage and his need is even more pressing as he is in danger of being killed or forced to abandon Islâm.
6. Debtors: They are those who have incurred debts and they are specified as responsible for the discharge of those debts.

Debts are of two kinds:

A) Debts incurred by a person for something which is permissible in Islâm, for instance, for clothing, or his family’s living expenses, or to get married, or for medical treatment, or to build a house, or necessary furnishing, or to pay for accidental damages to another person’s property. In such cases he should be given what it takes to discharge the debt if he is too poor to do so himself, and the debt was incurred in obedience to Allâh or in a lawful matter.

And it is required that the recipient be a Muslim, and that he not be well-off, able to discharge the debt on his own, and that the debt was not incurred in disobedience to Allâh. It is also required that the payment is already due, or will be due in the coming year, and finally, the debt must be owed to a human being, which excludes financial debts to Allâh such as expiation for broken oaths or other sins or Zakât payments.

B) Debts incurred by a person who incurs a debt for someone else’s benefit, for instance, to make peace between two parties. He is eligible for Zakât, based on the Hadîth of Qabîsah Hilali رضي الله عنه who said:

» "محلت حَالَةٌ فَاتِينَتْ رَسُولُ اللهِ ﷺ - أسأله فيها فقال: أقم حتى تأتيك الصدقة فتنامر لك بها، ثم قال: ياقيض صنف إن المسّالة لا تحل إلا لأحد ثلاثة: رجل محمل حالة فحلت له المسّالة.«

حتى يصيبها ثم يمسك، ورجل أصابته جائحة اجتاحت ماله فحلت له المسّالة حتى يصيب قواما من عيش أو قال: (سّداداً)

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I took upon myself responsibility for someone else’s debt, so I came to the Prophet  صلى الله عليه وسلم to ask his help. He said, “Wait until some Zakât payment comes in and I will order some of it to be given to you.” Then he said, “Oh Qabisah, asking for money is only permissible in three cases: A man who took responsibility for another’s debt, so it is permissible for him to ask until he gets what covers the debt, then he stops asking; or a man who was beset by a disaster which destroyed his property and wealth, in which case it is permissible for him to ask until he gets what it takes to put him back on his feet (or he said: what it takes to fill his need); or a person beset by poverty, and three men of discernment from his people say: so-and-so is poverty stricken. So asking is permissible for him until he gets what is takes to put him back on his feet, (or he said: what it takes to fill his need); anything besides that is corruption, Oh Qabisah. The one who gets it is consuming corruption.” (Ahmad and Muslim)

It is also permissible to pay the debt of a dead person from Zakât funds, because it is not necessary for the money to pass through the debtor’s hands. (This is a fine point of the Qur’ânic text, because for some categories it is stated that the Zakât is for them but as for the debtor, a different preposition
is used which would be translated as “in the debtor”, that is: in his case or in his interest.) His ability to posses the Zakât is not a condition for its payment on his behalf.

7. In the way of Allâh: This goes to volunteers for Jihâd who are not on the government payroll, and those who guard the Muslim frontiers militarily. Both the poor and the rich are eligible, and it doesn’t include general charitable spending, otherwise there would have been no point in mentioning the other seven categories in the Qur’ânic verse, since they would all be included in general charitable spending.

The broad meaning of Jihâd is appropriate for inclusion in this category. That is, comprehensive, Islâmic education, repelling the ideological onslaught of anti-Islâmic forces, answering the doubts and suspicions they raise, distribution of useful Islâmic books, and funding reliable sincere Islâmic workers to devote their energies full-time to the propagation of Islâm and the countering of anti-Islâmic missionary and atheist activities; etc. The basis for this is the Hadîth of the Prophet صلى الله عليه وسلم:

جَاهِدُوا المُشْرِكِينَ بِأَموَالِكُمْ وَأَنفُسَيْكُمْ وَأَلْسِنَتَيْكُمْ. [رواه
أبو داود بإسناد صحيح].

“Strive against the polytheists with your wealth, your lives and your tongues.” (Abû Dâwûd, and its chain of narration is authentic.)

8. The wayfarer: This is a person traveling from one land to another. If he doesn’t have the means to complete his journey, he may be given from the Zakât what it takes him to complete his journey, as long as the reason for his travel is not disobedience to Allâh. His travel should be for a purpose
which is mandatory or recommended in Islâm, or at least permissible. Another condition is that he cannot find anyone to loan him the money. It is also permissible to give the Zakât to the wayfarer even if he has stayed a long time in some place in the course of his journey, if the reason for his delay is to secure some need within the range of possibility.

It is not mandatory to distribute the Zakât on all eight categories every year. But it is preferable bearing in mind the overall needs and benefits, as perceived by the Muslim ruler or his deputy, or the individual who is paying the Zakât (in the absence of an organized collection and distribution system).

**SOME BENEFITS OF PAYING ZAKÂT**

1. Complying with the Order of Allâh and His Messenger and giving precedence to what Allâh and His Messenger love over the selfish love for wealth.

2. Multiplying the reward of one’s good deeds. Allâh ﴿عَزَّ وَجَلَّ﴾ said:

   > "The likeness of those who spend their wealth in the way of Allâh, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allâh gives manifold increase to whom He pleases." (2:261)

3. Giving in charity and paying Zakât is a proof for one’s belief, and a marker indicating its presence. As mentioned in the Hadîth:

   > "Charity is a proof.” (Muslim).
4. Purification from the pollution of sins and degraded character. Allâh ḥusn said:

"Take Sadagah (alms) from their wealth in order to purify them and sanctify them with it..." (9:103)

5. The increase of wealth, the presence of blessing in it and its protection from its evil, as per the Hadîth:

"Wealth never decreases due to charity." (Muslim)

And the Statement of Allâh ḥusn:

"...and whatsoever you spend of anything (in Allâh's cause), He will replace it. And He is the Best of providers." (34:39)

6. The giver of charity will be in the shade of his charity on the Day of Judgement, as in the Hadîth about the seven categories of the people that Allâh will shade in His Shade on the day when there will be no shade except His Shade:

"And a man who gives charity, secretly, until his left hand doesn't know what his right hand spent." (Agreed upon)

7. It is a cause for the Mercy of Allâh:
...and My Mercy embraces all things. That (Mercy) I shall ordain for those who are Muttaqûn and give Zakât...” (7:156)

WARNINGS TO THOSE WHO DON’T PAY ZAKAT

1. Allâh said:

وَالَّذِينَ يَكْبَرُونَ الْدَّهْنَ وَالْفِضَّةَ وَلَا يَبْيَقُونَهَا فِي سَيْقَالِلِيٍّ ﷺ
فَبَشَّرُوهُم بِيَوْمٍ يَسْتَرِقُ الْأَيَّامِ وَيَتَحَمَّلُونَ عَلَيْهِ فِي نَارٍ جَهَنَّمَ
فَتَكَوَّنِينَ بِهَا جَنَّاهُم وَجَنُوبُهُم وَظُهُورُهُم هَكَذَا مَا كُتِبَتْنَ
لَأَنفَسِكُمْ فَذَوَّارُوٓا كَانَتْ تَكْبِيرُوٓتُكُمْ

“...And those who hoard up gold and silver (Al-Kanz: the money, gold and silver etc., the Zakât of which has not been paid), and spend it not in the way of Allâh, – announce unto them a painful torment. On the Day when that will be heated in the fire of Hell and with it will be branded their foreheads, their flanks, and their backs (and it will be said unto them): ‘This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.’” (9:34, 35)

2. Ahmad and Muslim reported from Abû Hurairah ﷺ that the Prophet ﷺ said:

مَا مِنْ صَاحِبٍ كَنِّهُ لا يُؤْتَيْ رَكَاثَةٌ إِلَّا أَحْمَيْ عَلَيْهِ فِي نَارِ جَهَنَّمَ

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"There is none who possessed and stored wealth without paying its Zakât except that it (the wealth) will be heated in the fire of Hell, then shaped into sheets with which his flanks and his forehead will be branded until Allâh judges between His slaves on a day whose length will be 50,000 years. Then he will be shown his path, either to Paradise or to the Hell-fire."

3. Bukhari reported that the Prophet صلى الله عليه وسلم said:

«من أتاه الله مالاً فلم يُؤُدَّ زكاته مثلاً له يَوم القيامة شجاعةً أَفْرَع
لَه زَبيتَان يَطَوَّفُهُ يَوم القيامة ثم يأخذ بلهزتتِه (يعني شدقيه) ثم يَقُولَ أنا مالَك أنا كنْزٌك تَمَّ تِلا
ولا يُخْسَبَان اللَّهُما يَبتَغُونَ بِما عَانَتِهِم اللَّهُ مِن فَضْلِهِم. هُوَ خَيْرُهُم بَل
هُوَ سُرُرُهُم سِيَطَتَهُم مَا بِعَالِهِم يَوْم القيامة»

"Whoever is made wealthy by Allâh, and does not pay the Zakât of his wealth, then on the Day of Judgement his wealth will be made to appear in the form of a poisonous snake with two (black) spots (over the eyes). It will coil around his neck, then it will seize him by the corners of his mouth, saying, 'I am your wealth, I am your treasure.'"

Then he صلى الله عليه وسلم recited this verse:
“And let not those, who covetously withhold of that which Allāh has bestowed on them of His Bounty (wealth), think that it is good for them [and so they do not pay the obligatory charity (Zakāt)]. Nay, it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection...” (3:180)

4. Muslim reported the Prophet’s statement:

ومَا مِنْ صَاحِبِ إِبْلٍ وَلَا بَقَرَةَ وَلَا عَنَمٍّ لَا يُؤُديُّ زَكَاتَهَا إِلَّا جَآءَتْ يَوْمَ الْقِيَامَةِ أَعْظَمُ مَا كَانَتْ وَاسْتَنْتَجَّ تَنْطُحًا بِقُروْنِهَا وَتَطَأَّهُ بأَظْفَرَافُهَا كَلَّمَا نَفْدَتْ عَلَيْهِ أَخْرَاهَا عَاتَدَتْ عَلَيْهِ أَوْلَاهَا حَتَّى يُقْضَى بَيْنِ النَّاسِ

“There is no owner of camels or cows or goats or sheep who does not pay their Zakāt except that they (the animals) will come on the Day of Judgement as big and fat as they ever got, goring him with their horns, and trampling him with their hooves. As soon as the last of them has finished, the first of them is back again, and so on until Judgement between the people is completed.”

SOME IMPORTANT INFORMATION REGARDING ZAKĀT

First: It is right to distribute all Zakāt to one of the eight categories, and it is not mandatory to distribute it on every category even if they are present.

Second: It is permissible to pay all of a debtor’s debt or just part of it.
Third: Zakât should not be paid to a disbeliever nor to an apostate (except for those whose hearts are to be drawn close) nor to one who has abandoned Salât, if one accepts the view that such a person has become a disbeliever (which may be the weightier view) except if it is given to him on the condition that he performs Salât, as an incentive for him.

Fourth: It is not permissible to give Zakât to a wealthy person, since the Prophet ﷺ said:

«لا حَظٌ فيها لِغَنيّ أو لِقِويّ مُكْتَسِبً» [رواه أبو داود و إسناده صحيح].

“There is no portion in it for the wealthy nor the strong person who can earn (his living).” (Abû Dâwûd with an authentic chain of narration.)

Fifth: It is not permitted for an individual to give Zakât to those he is obligated to support them as parents, children and wives.

Sixth: It is permitted for a woman to pay her Zakât to her husband, if he is poor, since it is established that the wife of Abdullah bin Mas‘ûd ﷺ wanted to pay Zakât to her husband and the Prophet ﷺ affirmed her wish.

Seventh: Zakat may not be transferred from one country to another except in case of pressing need such as famine, or poor people are not to be found in the country transferring the Zakât, or to support Mujâhidin, or the righteous authority transfers it for general benefit, etc.

Eighth: A person from one country who gains wealth in another land, on which he is required to pay Zakât, must pay it where the wealth was acquired, and should not transfer it to his country of origin except in case of pressing need, as explained above.

Ninth: It is permissible to give a poor person from the Zakât what will suffice him for several months or for the full year.
Tenth: Zakât is mandatory on silver and gold, whether in the form of coins, or bars, or jewellery which is owned or lent out, or other forms, because the evidence mandating Zakât on gold and silver are general, without detailed distinctions. There are scholars who make an exception for jewellery which is worn or lent, that no Zakât is due on that, but the first point of view is stronger from the aspect of its supporting evidence and is safer in discharging one's responsibility.

Eleventh: There is no Zakât on the property that the person needs to use: for instance, food, drink, furnishing, a house, animals, a car, clothing etc. The proof for all of that is the statement of the Prophet ﷺ:

«ليس على المسلم في عبده ولا فرسه صدقة».[متفق عليه]

"There is no (obligatory) charity on a Muslim with regard to his horse and his slave." (Agreed upon)

The exception to this general rule is gold and silver jewellery, as mentioned earlier.

Twelfth: Property which is set aside for rental purposes, such as real estate and cars, etc. The Zakât due on it is levied on the rent earned from it. After the lapse of a year, if it reaches the minimum Nisâb by itself or in conjunction with other property in the same category, Zakât is due on it.
THE BOOK OF SIYĀM (FASTINGS)

- Siyām and its benefits
- What you are required to do in Ramadhan
- Ahādīth on the virtues of fasting
- Voluntary fasting
- Things which break the fast
- Iʿīkāf (seclusion in the Masjid) is part of the religion.
SIYĀM (FASTINGS) AND ITS BENEFITS

Allâh said:

"Oh you who believe, fasting is prescribed for you as it was prescribed for those before you that you may achieve Taqwâ." (2:183)

(Taqwâ is translated sometimes as piety, sometimes as consciousness of Allâh, sometimes as fear of Allâh. It is derived from the word Wiqâyah for “Shield” and the connection is explained by scholars: To shield yourself from Allâh's wrath by hurrying to do what He ordered you and by strictly avoiding what He has prohibited.)

And the Prophet صلى الله عليه وسلم said:

"Siyâm (fasting) is a shield (or a screen or a shelter) from Hell-fire.” (Agreed upon)

1. He صلى الله عليه وسلم also said:

"Whoever observed fasting in Ramadhân with perfect faith and seeking reward, he will have his previous sins forgiven.” (Agreed upon)

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2. “Whoever stood to pray (Tarâwîh) in Ramadhân with perfect faith and seeking reward, he will have his previous sins forgiven.” (Agreed upon)

You should know, my fellow Muslims, that Allâh has made fasting obligatory, and it is an act of worship, and it has many benefits, among them:

1. Fasting gives the digestive organs a rest, and causes the body to get rid of accumulated wastes which are detrimental to health. It strengthens the body and is beneficial for the treatment of many diseases. It also presents an opportunity for smokers to break their addiction since they cannot smoke during the day.

2. Fasting is a training for the self, getting it used to good deeds, discipline, obedience, patience and sincerity.

3. The fasting person feels his equality with all his fasting brethren; he fasts with them and breaks fast with them, and he experiences the general Islâmîc unity. He experiences hunger which should make him sympathize with his brethren who are hungry and needy.

WHAT YOU ARE REQUIRED TO DO IN RAMADHÂN

We should realize that Allâh made Sawm (fasting) obligatory on us as a way for us to worship Him. For the fasting to be acceptable and beneficial, we should observe the following conditions:

1. Guard the Salât. Unfortunately many fasting persons neglect Salât which is a pillar of the religion and abandoning it is an act of disbelief.
2. Be well-mannered. Beware of disbelief, cursing the religion, treating people badly, and using the fast as an excuse. Fasting is to train the self, not to ruin the manners, and disbelief puts a Muslim outside of the religion.

3. Do not use foul or harsh language, even while joking, as it will spoil (the reward of) the fast. Listen to the statement of the Prophet صلى الله عليه وسلم:

«إِذَا كَانَ يُومُ صَبَّوْمٍ أَحَدَكُمْ فَلا يَرَفِتْ يُومَئِذٍ وَلا يَصَحَّبْ: فَإِنَّ شَأَّمْهُ أَحَدُ أَوْ قَائَلُهُ فَلْيَقُلَ إِنِّي صَائِمٌ إِنِّي صَائِمٌ.» [متفق عليه].

"If one of you is fasting, he should not use obscenity that day nor shout; and if someone speaks abusively or wants to fight with him, he should say: ‘Verily I’m fasting, verily I’m fasting.’" (Agreed upon)

4. Take advantage of fasting to give up smoking, which causes cancer, high blood pressure and other diseases; try to make a firm conviction to leave it by night as you left it by day. Save your health and your money.

5. Do not overeat at the time of breaking the fast, as the benefit of fasting is cancelled and it is not healthy.

6. Do not waste your time by going to movies or watching television.

7. Do not stay up so late at night that you are not able to wake up for Sahūr (the predawn meal) or Salāt-ul-Fajr, or go to work in the morning. The Prophet صلى الله عليه وسلم said:

واللَّهُمَّ بَارِكْ لَمَّا طَيْبَةً.» [صحيح رواه أحمد الترمذي].

"Oh Allâh, bless my Ummah in their early mornings (acts)." (Ahmad and Tirmidhi, and it is authentic.)
[Ummah is sometimes translated as nation, or community of believers, or followers. Each Prophet had an Ummah that he was sent to. The word Ummah is usually used for the people who believed in the Prophet.]

8. Increase spending in charity on relatives and the needy. Visit your relatives, and make peace with those with whom you have had disputes.

9. Increase your remembrance of Allâh, recitation of Qur’ân, listening to it, and contemplation of its meanings. Act on it and attend the beneficial discussions in the mosques. Practise I’tikâf (secluding oneself for the purpose of worship) in the Masjid at the end of Ramadhân (this is Sunnah).

10. Read the pamphlets on fasting to learn its rules. For instance, if you ate or drank, forgetting that you were fasting, it doesn’t break the fast (but you have to stop immediately as soon as you realize what you’re doing). Another example: A person who became Junub at night (because of intercourse, for example), and he doesn’t get a chance to perform a Ghusl (bath) before the appearance of dawn, that doesn’t prevent him from fasting; he just has to perform the Ghusl and offer Salât and go ahead and observe Sawm (fast).

11. Be mindful of the fast of Ramadhân, and get your children used to it when they are able to endure it. Beware of breaking the fast without a valid excuse. Whoever does so must repent for that and make up for that day, and whoever has intercourse with his wife during the daytime of Ramadhân he has to expiate the sin. He must free a slave if he’s able to do so. If not, he should fast two months continuously (60 days without missing a day); and if he can’t do that, he should feed 60 poor persons one meal.
12. Beware, my Muslim brothers, from breaking the fast of Ramadhan without excuse. And beware of doing so openly in front of people. Because breaking the fast is audacity with Allâh, disrespect for Islâm, and shamelessness among the people. And you should realize that the one who doesn’t fast, doesn’t really have an ‘Eid (festival) because the ‘Eid is the occasion of great happiness for those who completed the fasts and hope for their worship to be accepted.

**AHâDÎTH ON THE VIRTUES OF FASTING**

**Virtues of Ramadhân:**

1. The Prophet ﷺ said:

> «إِذَا دَخَلَ رَمَضَانَ فُتَحَتَّ أُبُورُ السَّهَاءِ، وُعَّلَتْ أُبُورُ جَهَنَّمَ، وَسُلِسَّلَتِ الشَّيَاطِينُ».

وفي رواية: «إِذَا جَآهَ رَمَضَانَ فُتَحَتَّ أُبُورُ الجَنَّةِ» [متفق عليه].

وفي رواية أخرى: «فُتَحَتَّ أُبُورُ الرَّحْمَةَ» [أخرجه البخاري ومسلم].

“When Ramadhân starts, the doors of heaven are opened, the doors of Hell are closed and the devils are chained up.” And in another version: “When Ramadhân starts, the doors of Paradise are opened.” And in another version: “The doors of mercy are opened.” (Agreed upon)

2. In a version reported by At-Tirmidhi:

> وَيَنَادِي مَنَادِيَ يَبَاغِي الخَيْرِ هَلَمَّ، وَأَقْبَلَ يَبَاغِي الشَّرّ، أَقَصَرُ، وَلِلَّهِ عَنْتَقَاءُ مِنِّ النَّارِ، وَذَلِكَ فِي كُلِّ نَيَّةٍ حَتَّى يَنقُضَى رَمَضَانُ» [حسن أهلاني، في المشكاة].

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“And a caller calls out: Oh you who crave the good, come on! And Oh you who crave evil, abstain! And Allâh has certain people whom he frees from the (Hell) Fire every night until Ramadân ends.” (Declared good by Al-Albâni in Al-Mishkât)

3. Allâh ﷺ says:

«كُلُّ عَمَلٍ أبْنِ آدَمَ يُضاعَفُ الحَسَنَةُ بعَشْرٍ أَمَّثَالًا إِلَى سَبْعَائِنَةٍ ضَعَفَ قَالَ اللَّهُ عَزَّ وَجَلَّ إِلَّا الصَّوْمُ فَإِنَّهُ لَيَوْمًا أَجْزَى بِهِ يِدَّعُ شَهُوتُهُ وَطَعَامُهُ مِنْ أَجْلِي لِلسَّائِمِ فِرْحَتَانَ فَرَحَةٌ عِنْدَ مَيْتٍ وَفَرَحَةٌ عِنْدَ لِقَاءِ رَبِّهِ وَخَلَفَ فِمَ الْصَّائِمِ أَطْبَقْ عِنْدَ الله مِنْ رِيحِ الخَسَكِ» [متفق عليه].

“Every good deed of the son of Adam is multiplied in reward 10 to 700 times except for fasting, for it is for Me and I will grant the reward for it. He (the fasting person) leaves his passion and his food for My sake. The fasting person has two moments of happiness: One moment when he ends his fasting for the day (Iftâr) and the other when he meets his Lord. And the smell which issues from the mouth of the fasting person is more pleasant to Allâh than the smell of musk (fragrance).” (Agreed upon)

Guarding the tongue:

Allâh's Messenger صلى الله عليه وسلم said:

«مَنْ لَمْ يَذَّرَ عَلَى الْزُّورِ وَالْعَمَلِيْهِ فَلِيِّسَ اللَّهُ حَاجَةً فِي أَنْ يَذَّرَ عَلَى طَعَامَهُ وَشَرَابَهُ» [رواه البخاري].
“Whoever does not abstain from deceitful speech and actions, Allāh is not in need of him leaving off his food and drink.” (Bukhārī)

**Ending the fast (Iftār), supplication, and the predawn meal (Sahūr):**

1. The Prophet ﷺ said:

> إذا أفطر أحدكم فليفطر على مر فإن بركة فإن لم يجد فثمر

فألباه فإنه طهور. [أخرجه الترمذي وقال محقق جامع الأصول إنه صحح.

“When one of you breaks the fast, he should do so with dates, because it is blessed. If he couldn’t get dates, then (he should break it with) water, because it purifies.” (Tirmidhi, and the checker of Jāmi‘ ul-Usūl graded it authentic.)

2. The Prophet ﷺ used to say at the time of Iftār:

اللهُمَّ لَك صَمَمتَ وَعَلَى رَزْقِكَ أفْطَرْتُ، ذَهَبَ الظَّمَّةُ وَابْتلَتِ العِروقُ، وَبَتَّ الأَجْرُ إِنْ شَاءَ اللَّهُ. [رواه أبوداود وحسنه محقق الأصول والألباني في المشكاة رقم 1994].

“O Allāh I kept the fast for You, and with Your sustenance I am breaking (my fast). The thirst is gone, and the veins replenished, and the reward is confirmed, if Allāh wills,” (Abū Dāwūd, and the checker of Jāmi‘ ul-Usūl graded it good as did Al-Albâni in Al-Mishkāt.)

3. And the Prophet ﷺ said:
“The people will continue to be upon goodness as long as they hurry to Ḥiṣār (break fast after the sun sets).” (Agreed upon)

4. And the Prophet صلی الله عليه وسلم said:

«تُسَحَّرُوا فَإِنَّ فِي السُّحْرِ بِرَكاً». [متفق عليه]

“Take Sahūr (predawn meal), for verily in the Sahūr there is blessing.” (Agreed upon)

VOLUNTARY FASTING

The Prophet صلی الله عليه وسلم used to encourage fasting in the following days:

1. Six days in Shawwāl (the month after Ramadhān); the Prophet صلی الله عليه وسلم said:

«مِنْ صَامِمِ رَمَضَانَ ثُمَّ أَتِبَعَهُ سِتَّاً مِنْ شَوَالِ فَكَانَ لَهَا صَامِمُ الدُّهْرِ». [رواه مسلم وغيره]

“Whoever fasts Ramadhān, then follows it up with six days in Shawwāl, it is as if he fasted the whole (year).” (Muslim)

The scholars said that the reward of the good deeds are multiplied by ten. 30 x 10 = 300 + [6 days x 10] = 360 which is slightly longer than a lunar year, and next Ramadhān he will fast again so it is as if he fasted his whole life.
2. Fasting during the first ten days of Dhul-Hijjah and the day of ‘Arafah (the 9th day of Dhul-Hijjah) (for those who are not performing Hajj); the Prophet صل الله عليه وسلم said:

«صوم يوم عرفة يكفر سنتين ماضية ومستقبلة وصوم يوم عاشوراء يكفر سنة ماضية» [رواى مسلم وغيره].

“Fasting on the day of ‘Arafah expiates two years of sins, last year’s and next year’s and fasting on the 10th of Muharram (‘Ashurā’) expiates the previous year’s (of sins).” (Muslim and others)

“وَقَدْ أُرِسِلَ لِبَنِى إِسْرَائِيلٍ إِلَى رَسُولِ اللَّهِ ﷺ فَشَرِبَ وَهُوَ يَخْطَبُ النَّاسَ بِعَرَفَةٍ» [متفق عليه].

“Milk was sent to the Prophet صل الله عليه وسلم while he was giving his sermon on the day of ‘Arafah and he drank from it.” (Agreed upon)

3. Fasting on the day of ‘Ashūrā’, along with one day before it, or one day after it. The Prophet صل الله عليه وسلم said:

«هَذَا يَومٌ عَاشُوراءٌ وَلَا يُكَتَّبُ عَلَيْكُمْ صَيَامُهُ، وَأَنَا صَائِمٌ فَمِنْ شَأْنِ صَامَ، وَمِنْ شَاءَ فَلْيُفَطِّرَ» [متفق عليه].

“Today is the day of ‘Ashūrā’, and its fasting is not mandatory on you, and I am fasting, so whoever wants should fast, and whoever wants should break his fast.” (Agreed upon)

And he صل الله عليه وسلم said:

«لَكُنْ بَقِيتَ إِلَى قَابِلٍ لَأَصْوَمَ مَنْ التَّاسِعُ» [رواى مسلم].

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“If I live till the next year, I will definitely fast on the 9th (the day before ‘Āshūrā’).” (Muslim)

(This shows that it is preferable to fast an extra day along with the tenth, preferably the ninth, but, if not possible, then the 11th).

4. Fasting most of the month of Sha‘bān.

"كان رسول الله صلى الله عليه وسلم يصوم أكثر شعبان" [متفق عليه].

“Allâh’s Messenger صلى الله عليه وسلم used to fast most of Sha‘bān.” (Agreed upon)

5. Fasting Monday and Thursday. The Prophet صلى الله عليه وسلم mentioned that:

"صَوْمُ يَوْمَ الْإِثْنَانِ وَالْخَمِيس تَعْرِضُ الْاَعْمَالِ كَلَّاً إِثْنَيْنِ وَخِمسٍ فَأَحَبَّ أَنْ يَعْرِضَ عَمَلِي وَأَنَا صَائِمٌ" [رواى النسائي].

“Concerning fasting on Monday and Thursday, the deeds of the worshippers are presented before Allâh on Monday and Thursday, and I like my deeds to be presented while I am fasting.” (Nasâ’i)

"سَئَلَ عَنِ الصَّوْمِ يَوْمِ الْإِثْنَانِ فَقَالَ: ذَلِكَ يَوْمٌ وُلِدَتُ فِيهِ وَأَنْزَلَ عَلَيْ فِيهِ" [رواى مسلم].

He صلى الله عليه وسلم was asked about fasting on Monday, he said: “That is the day I was born and the day (the first Revelation) was sent down on me.” (Muslim)

6. Fasting the 13th, 14th and 15th of every lunar month. One of the Sahābah رضي الله عنهم said:
"آمَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أنَّ نَصُومَ مِنَ الْشَّهَرِ تَلَاثَةَ أَيَّامٍ الْبِيضَةِ:  
تَلَاثَةٌ عُشَرَ، وَأَرْبَعَةٌ عُشَرَ، وَخَمسَةٌ عُشَرَّةٌ" [رواه النسائي وغيره].

"The Prophet ﷺ instructed us to fast the three days of whiteness (Ayâm ul-Beedh) every month, the 13th, 14th and 15th.” (Nasâ’i and others)

**THINGS WHICH BREAK THE FAST**

The things which break the fast are of two categories:

A) What breaks the fast and requires only making up for it (Qadhâ’).

B) What breaks it and requires making up for it (Qadhâ’), and also performing an act of expiation (Kaffârah).

**A) What requires Qadhâ’ only:**

1. To eat and drink, knowingly and intentionally.

3. To induce vomiting intentionally, the Prophet صلى الله عليه وسلم said:

   "وَمَنْ أَسْتَقَاءَ فَعَلَّيْهِ القَضَاءَ، فَسَأَقُولُ إِنَّكَ بِاللهِ أَحَدٌ. [صحيح رواه الحاكم وغيره]."

   “Whoever induced vomiting must make up for (the fast).”
   (Al-Hâkim and others, and it is authentic.)

3. Menstruation and post-partum bleeding. Even if the bleeding starts just before the sun sets, that day’s fasting must be repeated.

4. Ejaculation, either by masturbation or any other method of ejaculating short of intercourse, whether the cause was kissing the wife, or hugging her, or by use of the hand, etc. This nullifies the fast but requires Qadhâ’ only.
B) What requires Qadhâ’ and Kaffârah both:
As for that which requires both Qadhâ’ (repeating) and Kaffârah (expiation), it is only sexual intercourse and nothing else, in the opinion of a great number of scholars. The expiation is to free a slave, or to fast two lunar months in succession without missing a day, or to feed sixty poor people. Some scholars say the obligation is in that order, i.e. first one should free a slave; then, if that’s not possible, to observe fast; then, if that’s not possible, to feed the poor. (The man and the woman are both equal for their act and both must make expiation.)

THINGS WHICH DO NOT SPOIL THE FAST
1. To eat or drink forgetfully or mistakenly, or due to another person’s threats and compulsion. There is no necessity for Qadhâ’ or Kaffârah. The Prophet صلى الله عليه وسلم said:

"من نسي وهم صائمين فأكل أو شرب فليتهم صومه فإنها أطعمة الله وسقاؤه". [متفق عليه].

“Whoever forgot while he was fasting and ate or drank he should complete his fast, for it was Allâh Who fed him and gave him to drink”. (Agreed upon)

And he صلى الله عليه وسلم said:

"إن الله وضع عنة أمتي الخطأ والنسيان وما استكرهوا عليه". [صحيح رواة الطبرانى].

“Allâh has removed from my Ummah (the burden of) mistakes and forgetfulness and what they are forced to do against their wills”. (At-Tabarâni, and it is authentic.)
2. Unintentional vomiting. The Prophet ﷺ said:

«مَنْ ذَرَعَهُ التَّقْيَةُ وَهُوَ صَائمٌ فَلَا يَسْلِمُ عَلَيْهِ قَضَاءٌ.»

[صحيح رواة الحاكم]

“Whoever is overcome by vomiting (i.e. he does so unintentionally) while fasting, there is no Qadhâ’ on him.”

(Al-Hâkim, and it is authentic.)

I’TIKÂF (SECLUSION IN THE MASJID)
IS PART OF THE RELIGION

1. According to the Shari‘ah, I’tikâf means staying in the Masjid (mosque) with the intention of drawing closer to Allâh.

2. All the scholars agree that it is Mashrû‘ (a legitimate part of Islâm) because:

«لَانَ النَّبِيَّ - ﷺ - كَانَ يَعْتَكِفُ فِي العَشِيرِ الأَوَّلِ مِنْ رَمَضَانَ حَتَّى تَوَفَّاهُ اللَّهُ عَزَّ وَجَلَّ، ثُمَّ اعْتَكِفَ أَزْوَاجَهُ مِنْ بَعْدِهِ.»

[متفق عليه]

“The Prophet ﷺ used to stay in the Masjid for the last ten days of Ramadân until he died, then his wives used to do the same after him.” (Agreed upon)

3. I’tikâf is of two kinds: Supererogatory (Masnûn) and Compulsory (Wâjib).

The Masnûn kind is what a Muslim does voluntarily, in order to get closer to Allâh and to follow the Messenger ﷺ and it is especially recommended during the last ten days of Ramadân.
The \textit{Wājib I’tikāf} is what a person makes compulsory upon himself by a vow (\textit{Nadhār}).

4. The time to begin \textit{I’tikāf}:

\textit{Kān al-nabī - ṣawā',} \textit{wāhi} - \textit{ārā'd} \textit{ān yu‘mukfī fāṣal al-fājir tāmm dākhīl m’yu‘mukfīha}. \textit{[Mafīq ʿalīh]}.

“The Prophet صلى الله عليه وسلم, if he intended to perform \textit{I’tikāf}, used to pray \textit{Fajr}, then enter the area he set aside for \textit{I’tikāf} in the \textit{Masjid}.” (Agreed upon)

5. Necessary conditions for practising \textit{I’tikāf}: The person should be Muslim, having reached the age of discernment, purified from \textit{Janābah}, menses and post-partum bleeding.

6. The basic element of \textit{I’tikāf}: Staying in the \textit{Masjid} with the intention of getting closer to Allāh.

7. What is permitted to do while in \textit{I’tikāf}:

a) Going out from the place of \textit{I’tikāf} to bid farewell to his family.

b) Combing his hair, shaving his head, clipping his nails, cleaning his body, perfuming, and wearing the best of clothing.

c) To go out of the \textit{Masjid} for pressing necessities like using the toilet, or to eat and drink, if no one brings him food.

d) It is permitted to eat and drink and sleep in the \textit{Masjid} with the proper care taken to maintain its cleanliness.

8. Etiquettes of \textit{I’tikāf}: ‘Aishah رضي الله عنها said:

\textit{al-sunna ʿalī al-mu‘mukfī ʿan lā yu‘wod marīda,} \textit{wāla yishbīd ḥanāra,} \textit{wāla yismīs umrāra} \textit{wāla yibāṣir ʿalā,} \textit{wāla yihujj ʾillā li-ḥaḥāja lī laḥd mīnā.}
The **Sunnah** for one in *I’тикَف* is not to leave the *Masjid* to visit the sick, nor to attend a burial, nor to touch a woman nor to have sex with her, and not to leave the *Masjid* except for unavoidable need; and there is no *I’тикَف* without fasting; and there is no *I’тикَف* except in a *Masjid* where *Jumu‘ah* (Friday prayer) is established.” (Al-Baihaqi and Abû Dâwûd, and it is authentic.)

9. Things which nullify *I’тикَف*:

a) Leaving the *Masjid* without need, intentionally.

b) Losing one’s rationality through insanity or drunkenness.

c) Menstruation and post-partum bleeding.
THE BOOK OF HAJJ (PILGRIMAGE)

* The virtues of Hajj and ‘Umrah
* The actions of ‘Umrah (the lesser pilgrimage)
* The actions of Hajj (the pilgrimage to Makkah)
* Some etiquettes of Hajj and ‘Umrah
* Some etiquettes of the Prophet’s Mosque
* Upon whom is Hajj obligatory?
* Fundamental constituents (Arkân) of Hajj
* Compulsory acts (Wajibât) of Hajj
* Things forbidden to a person in the state of Ihram
* The rule if one does something forbidden for those in the state of Ihram
* How the Prophet ﷺ performed Hajj
* The sacrificial animals, their types and conditions
THE VIRTUES OF HAJJ AND ‘UMRAH

1. Allâh ﷺ said:

وَلِلَّهِ عَلَى الْأُلَّامِينَ جَهَّلٌ أَلْبِينَ مِنْ أَسْتَطَاعَ إِلَيْهِ سَبَلًا عَمَّانَ كَفَّرُ فَإِنَّ اللَّهَ غَفُورٌ عَلَى النَّاسِ

"... And Hajj (pilgrimage to Makkah) to the House (Ka‘bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for conveyance, provision and residence); and whoever disbelieves (i.e. denies Hajj, then he is a disbeliever of Allâh), then Allâh stands not in need of any of the ‘Âlâmîn (mankind and jinns).” (3:97)

2. The Prophet ﷺ said:

الْعُمْرَةِ إِلَى العَمْرَةِ كَفَّارَةٌ لَا بَيْنَهَا، وَالْحَجُّ المُبْرُورُ لِسَلَّلَهُ جَزَاءٌ إِلَّا اللَّهُ الْجَسَنَةَ. [متفق عليه].

"From one ‘Umrah to another is expiation for what is between them (i.e. of sins) and the Hajj Mabrûr has no reward except Paradise.” (Agreed upon)

[Hajj Mabrûr is the Hajj accepted by Allâh for being performed perfectly according to the Prophet’s Sunnah with legally earned money avoiding the sin and evils during Hajj.]

3. And he ﷺ said:

مَنْ حَجَّ فَلَمْ يَفْتَرَ فَلَمْ يَفْسَقْ رَجَعَ مِنْ ذُنُوبِهِ كَيْبُومُ وَلَدَّهُ أَمَّهُ. [متفق عليه]

“One who performed Hajj and did not speak obscenely, nor act corruptly, will return without his sins, like the day his mother gave birth to him.” (Agreed upon)
4. And he (صلى الله عليه وسلم) said:

«خُذُوا عَنْيَ مَنَاسِكَكُم» [رواه مسلم].

“Take from me your rites (the rituals of the Hajj).” (Muslim)

5. My Muslim brethren, hurry to fulfill the obligation of Hajj when you have enough money to cover the expenses of the round trip journey. Do not wait until you have enough money to buy presents and sweets etc., for friends and relatives after the Hajj, as these are not valid excuses for delay. You don’t know, perhaps you will get too sick to travel, or get poor, or die; and in that case you will die in a state of disobedience, because you didn’t do it when you were able, and Hajj is one of the pillars of Islām.

6. The wealth you spend to perform Hajj and ‘Umrah must be Halāl (earned lawfully) so that Allāh may accept it.

7. It is forbidden for a woman to travel for Hajj or anywhere else without a Mahram to accompany her [a Mahram is either her husband or close male relatives who are not permitted to marry her, like her father, brother, uncle, son etc. The Mahram has to be old enough to be able to protect her]. The Prophet صلی الله عليه وسلم said:

لا تَسافِر السَّمَآءَةِ إِلَّا وَمَعَهَا ذُو مَحْرَمٍ » [متفق عليه].

“A woman may not travel except if a Mahram is with her.” (Agreed upon)

8. Make peace with those with whom you have a dispute, pay your debts, and advise your family not to be extravagant in their adornments, cars, sweets, slaughtered animals, etc. Allāh ﷺ said:
“... and eat and drink but waste not by extravagance...” (7:31)

9. Hajj is a great meeting of Muslims; it provides a unique opportunity to get to know each other, love each other, help each other, solve their problems, and to witness that which is of benefit to them in their religion and their worldly affairs.

10. And it is very important for you to rely upon Allâh Alone in seeking the help needed to solve your problems, calling upon Him in Du‘â’, not on anyone else. As Allâh said:



“Say (O Muhammad ﷺ): I invoke only my Lord (Allâh Alone) and I associate none as partners along with Him.” (72:20)

11. Umrah (the lesser pilgrimage) is permitted at anytime, but it has the most reward in Ramadhân, as the Prophet ﷺ said:



“‘Umrah in Ramadhân is equal to a Hajj (in reward).” (Agreed upon)

12. One Salât in Al-Masjid Al-Harâm (the Sacred Mosque in Makkah) has more reward than 100,000 Salât in other mosques; based on the statement of the Prophet ﷺ:



“صلاةً في مسجدٍ هذا أفضَّل من ألف صلاةً فيها سواده من المساجد إلا المسجد الحرام”. (متفق عليه).
"A Salât in this Masjid of mine (i.e. in Madinah) is better than 1,000 Salât in any other Masjids, except Al-Masjid Al-Harâm (i.e. at the Ka‘bah in Makkah)." (Agreed upon)

And his statement:

"وَصَلَاَتِ فِي الْمَسْجِدِ الْحَرَامِ أَفْضَلُ مِنْ صَلاَةٍ فِي مَسْجِدِي هَذَا
بِهَاتِ صَلاَةٍ". [صحاب رواه أحمد].

"And Salât in Al-Masjid Al-Harâm is better than 100 Salât in my Masjid." (Ahmad, and it is authentic.)

[1000 x 100 = 100,000 (one hundred thousand Salât)]

13. The best way to perform the Hajj and ‘Umrah is called Tamattu‘, which means you perform ‘Umrah first, then come out of Ihrâm until Hajj starts, whereupon you put on Ihrâm again. The Prophet صلى الله عليه وسلم is reported to have said:

"بَيَاءٍ أَلِمْحَمَدٍ، مَنْ حَجَّ مِنكُمْ فَلْيَهْلِلْ بِعُمْرَةِ فِي حَجَّةِ". [رواه ابن حبان وصححه الألباني].

"O family of Muhammad! Whoever performs Hajj amongst you should enter Ihrâm for ‘Umrah along with Hajj." (Ibn Hibbân, and graded authentic by Al-Albâni.)
THE ACTIONS OF ‘UMRAH
(THE LESSER PILGRIMAGE)
Ihrâm, Tawâf, Sa‘y, shaving or cutting hair of the head,
coming out of Ihrâm

1. Ihrâm: Put on the clothes of Ihrâm at the Miqât and recite [to make the intention for ‘Umrah at one of the Miqât] after putting on specific clothing (for men it is two unstitched garments, similar to a towel or sheet, one piece around the upper part and one piece wrapped around the lower part of the body). This clothing is for men only. The intention here should be made verbally, as that is Sunnah:

Labbaik Allâhumma bi ‘Umrah  ﴿لَبِّيِّكَ اللَّهُمْ بِعُمْرَةٍ﴾

“At Your service (literally: “In response to Your call”); Oh Allâh for ‘Umrah”,
then, in a loud voice keep repeating the Talbiyyah:

Labbaik Allâhumma Labbaik  ﴿لَبِّيِّكَ اللَّهُمْ لَبِّيِّك﴾

“At Your service; Oh Allâh, at Your service.”

2. Tawâf: When you reach Makkah, go to the Haram, and walk around the Ka‘bah seven times, counterclockwise, starting from the corner with the Hajar Al-Aswad (the Black Stone), saying:

* The Miqât are the places specified by the Prophet ﷺ for people to enter into the state of Ihrâm. The places differ depending on the direction from which the pilgrims come. When coming from Syria, Palestine etc., the Miqât is Juhfah which is near Rabigh. From Najd it is Qarn ul-Manâzil, from Al-Madinah it is Dhul-Hulaifah, from Yemen it is Yalamlam, and for Iraq the Miqât is Dhât ‘Irq.

* Editor’s Note: It should be mentioned here that men should perform Ramal, which is brisk jogging, for the first three circuits of Tawâf, and then walk at a normal pace for the last four circuits. The men should also do Idhtihâ’, which is wrapping the upper garment over one’s left shoulder and under one’s right armpit, leaving the right shoulder and arm exposed. This should be done for the full seven circuits of Tawâf upon arrival (in Makkah). However, after Tawâf the
Bismillâh wal-lâhu Akbar. "In the Name of Allâh, Allâh is the Most Great."

Kiss the stone if you are able to do so without pushing and jostling. If you cannot, then point toward it with your right hand raised; (when you get 3/4 of the way around) touch the Yemâni Corner with your right hand if you can, but don’t kiss it; and don’t point at it if you are moving around at a distance. Between it and the corner with the Black Stone say the following Du `â’:

"Rabbanâ, Âîyânâ `înâ l-dâniyâ `âshâh wârî l-`âjîrâ `âshâh, wâqînâ `âzâb `âl-nâr.

"Oh our Lord, grant us good in this life and in the Hereafter and protect us from the torment of the Fire."

When you reach the Black Stone, repeat as before until you complete seven rounds. Then pray two Rak`âhs behind the Maqâm Ibrâhîm, reciting Surah Al-Kafîrûn in the first Rak`âh, and Surah Al-Ikhlâs in the second. (After the prayer, it is Sunnah to drink Zamzam water and invoking for greater knowledge and what one may like. Then Sa`y is to be done.)

4. Sa`y: Climb up the hill called As-Safâ saying:

"I`ân al-safa w-l-murów ma`shâîr Allâh, `âbdâ bî yâdâ bî hâ, w-k`b r-thâlaj b-lâ `isârâ`a w-qîl: l-a`l Ilâ-Ilâ Allâh w-hâdhâ l-a`rîyk Allâh, l-hîl m`lîk w-l-hîl hâmîd, w-hîw `a`l kîl shî`a Qâdirî, l-a`l Ilâ-Ilâ Allâh w-hâdhâ, anjâr w-`a`dâ`a` w-sâdîq`a`b`dâ`b w-hîhî.

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right shoulder should be recovered as this practice is only legislated for the Tawâf upon arrival. A.W.

* Editor’s Note: At this point it is also Sunnah to go back and kiss or touch the Black Stone again if one is able. If this is not possible do to overcrowding one may dispense with it and proceed to perform Sa`y. A.W.
“Verily! As-Safâ and Al-Marwah (two hills in Makkah) are of the signs of Allâh. I start with what Allâh started with (As-Safâ).”

Then face the Qiblah and raise your hand towards the sky, saying: Allâhu Akbar three times without pointing; and say:

“None has the right to be worshipped except Allâh, Who is Alone without partners. The dominion belongs to Him and all praise belongs to Him alone. And He has power over all things. None has the right to be worshipped except Allâh Alone. He executed His promise, and His slave was truthful, and He defeated the opponents Himself.”

Say that three times, and repeat all of these words each time you reach As-Safâ and Al-Marwah. Make Du‘â’ for anything you want. There is a certain part of the distance between the two hills, marked by green lines, where it is recommended for men to run. Make seven passages between the two hills (each one-way traversal is counted as one passage, so the whole Sa‘y is 3.5 round trips).

4. Shave your whole head, or shorten your hair; women should cut a small portion of their hair.

5. With that you have completed your ‘Umrah and you should come out from the state of Ihrâm (changing into your normal clothes, and being free to do everything forbidden in the state of Ihrâm).
THE ACTIONS OF HAJJ
(THE PILGRIMAGE TO MAKKAH)

*Ihrâm*, spending the night at Mina, staying at ‘Arafat, spending the night at Muzdalifah, casting pebbles, sacrificing an animal, shaving of the head, *Tawâf, Sa‘y*, coming out of *Ihrâm*

1. Put on the clothes of *Ihrâm* on the 8th day of Dhul-Hijjah in Makkah. Say:

   *Labbaik Allâhumma bi Hajjah* َلَبِّيْكَ الْلَّهُمَّ بِحَجَّةٍ

   “At Your service, Oh Allâh, to perform *Hajj*.”

   Go to Mina and spend the night there. The *Sunnah* is to offer five *Salât* there from *Dhuhr* on the 8th through *Fajr* on the 9th, shortening *Dhuhr*, ‘Asr, and ‘Ishâ’ to two *Rak‘ahs*, but not joining any *Salât* together.

2. After sunrise on the 9th, go to ‘Arafah, pray *Dhuhr* and ‘Asr together at the time of *Dhuhr*, with one *Adhân* and two *Iqámahs* and no *Sunnah Salât*. Make sure you are within the boundaries of ‘Arafat. Do not observe fast, repeat the *Talbiyyah* frequently and devote yourself to *Du‘â* calling upon Allâh only. Staying at ‘Arafât is a fundamental constituent of *Hajj*. (Note: Most of *Masjid* Namirah is outside the boundary of ‘Arafât.)

3. Leave ‘Arafât after sunset, calmly; head for Muzdalifah. When you get there, pray *Maghrib* and ‘Isha together at the time of ‘Ishâ’, sleep there in order to pray *Fajr* there and remember Allâh in the proximity of the sacred monument. It is permitted for the weak (women, children, the old, etc. and those who must accompany them) to leave Muzdalifah after midnight, without sleeping there.
4. After Fajr and before sunrise, leave Muzdalifah for Mina. This is the 10th of Dhul-Hijjah, the day of ‘Eid. Pray ‘Eid Salât if you can. Cast seven pebbles at the Jamrat ul-Kubrâ (big pillar in Mina), saying Takbîr with each pebble, anytime from sunrise until the night.

5. Slaughter an animal and skin it, either at Mina or at Makkah, on any of the days of ‘Eid. Eat from it and feed the poor from it. If you cannot afford the price of an animal (and are making Tamatt’u) you must fast 3 days during Hajj, and seven more when you return to your family. Men and women are exactly the same in this rule, they must sacrifice or fast.

6. Shave your head or get a haircut, shortening the hair all over the head; however, shaving the head is better (Note: It is better to shorten the hair in ‘Umrah so there will be something left to shorten or shave for Hajj). Put on normal clothes, and everything is now permitted to you except sex and its precursors.

7. Return to Makkah and perform Tawâf, seven rounds, then perform Sa’î, seven passages between As-Safâ and Al-Marwâh (3.5 round trips). It is permissible to postpone Tawâf until the last day of the ‘Eid. After Tawâf, your wife becomes permissible for you again, after being forbidden to you while in the state of ‘Ihrâm.

8. Return to Mina for the days of ‘Eid, spending the nights of ‘Eid there is mandatory. On the 11th and 12th, stone all the three Jamarât (pillars), starting with the smallest pillar first. The time for that starts after the sun passes the zenith of high noon, each day, and lasts until the night. Use seven pebbles for each pillar, saying Allâhu Akbar for each one you throw. You should be certain that the pebbles hit the pillar or landed within the little wall surrounding each pillar. If it didn’t, repeat until it does. It is
Sunnah to step aside after stoning the small and middle pillars to make Du‘ā’ with your hands raised.

It is permitted to appoint someone to stone on your behalf if you are sick or too old or weak to withstand the crowding and jostling. (There is difference of opinion on this permission for a woman who is healthy. It is better for her to stone for herself at night when the crowds are thinner.) It is also permissible to delay the stoning to the second or third day if necessary.

10. The Farewell Tawâf is mandatory, one should travel straight away after it.

SOME ETIQUETTES OF HAJJ AND ‘UMRAH

1. Make your Hajj purely for the pleasure of Allâh, saying (to yourself in supplication):

اللّهُمَّ هَذِهِ حَجّةٌ لَا رَيَا فِيهَا وَلاً سَمَّةً

“Oh Allâh, this is a Hajj in which I have no desire for showing-off or reputation.”

2. Keep the company of pious people, and serve them. Be patient if your neighbour annoys you.

3. Beware of smoking or buying or selling cigarettes. It is Harâm (unlawful), harmful to your body and your neighbors and to your wealth, and it is an act of disobedience to Allâh.

4. Use Miswak (tooth stick) to clean the mouth for every Salât and take some back as gifts along with Zam-zam water and dates. There are many Ahâdîth testifying to the virtues of both of these.

5. Beware of touching women or looking at them, and screen your women from other men.
6. Do not climb over the people waiting for Salât, as it is annoying; occupy the closest available place without disturbing others.

7. Beware of passing in front of persons who are offering Salât, as this is an action from Shaitân’s repertoire (see the beginning of the book for the proofs).

8. Take time to pray devotedly, and pray towards a Sutrah (e.g. a wall or the back of a man or a bookcase, etc.), and if you are following an Imâm in Salât, his Sutrah is sufficient for those who follow him.

9. Be gentle with your neighbors while performing Tawâf, and Sa‘y, and stoning the Jamarah, and in kissing the Black Stone. Gentleness is desirable in most actions.

10. Beware of making Du‘â’ to the dead instead of Allâh, as this is Shirk which will ruin your Hajj and all your good deeds. Allâh says:

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لَيْنَ أَشْرَكْتُ لَيْحَظِّ النَّاسَ عَلَيْكَ وَلَسَكُنَّ نَمَّ اَلْحَيْيِينَ
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“... If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.” (39:65)

**SOME ETIQUETTES OF THE PROPHET’S MOSQUE**

1. When you enter the Masjid, put your right foot inside first, and say:

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ عَلَى رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ افْتَتِحَ لَيْ أَبْوَابَ رَحْمَتِكَ
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“In the Name of Allâh, peace be upon the Messenger of Allâh, Oh Allâh! Open for me the doors of Your Mercy.”

2. Pray two Rak‘ahs (Tahiyyatul Masjid) to greet the Masjid, send Salâm upon the Messenger صلى الله عليه وسلم saying:

«السَّلَامُ عَلَيْكَ یَا رَسُولُ اللَّهِ، السَّلَامُ عَلَيْكَ یَا بَاَبَکَرَ، السَّلَامُ عَلَيْکَ یَاءَعُمِّرَ.»

“As-Salâmu alaikâ yâ Rasûl Allâh, As-Salâmu alaikâ yâ Abâ Bakr, As-Salmu aliaka yâ ‘Umar.”

Then face the Qiblah and make Du‘a’, keeping in mind the statement of the Prophet صلى الله عليه وسلم :

«إِذَا سَأَلَتَ فَاسْأَلِ اللَّهُ وَإِذَا اسْتَعْنَتَ فَاسْتَعْنِ بِاللَّهِ». [رواه الترمذي وقال حسن صحيح].

“When you ask, ask Allâh, and when you seek help, seek it from Allâh.” (Tirmidhi, who graded it good and authentic.)

3. Visiting the Masjid of the Messenger صلى الله عليه وسلم is recommended, but the validity of the Hajj is not dependent on it, and there is no particular time which is prescribed for it.

4. Beware of kissing or touching the grill or the walls around the tomb. This is a heresy.

5. Walking backwards away from the tomb to leave the Masjid is also a heresy, for which there is no supportive evidence.

6. Send salutations on the Messenger صلى الله عليه وسلم as much as possible. As he صلى الله عليه وسلم said:
“Whichever asks Allâh to bless me once, Allâh will bless him for that ten times.” (Muslim)

7. It is recommended to visit the Al-Baqî‘ cemetery and the martyrs of Uhud. But not the seven Masjids.

8. The journey to Al-Madinah should be with the intention of visiting the Prophet’s Mosque only and nothing else. But on arriving there say Salâm on him also. Because Salât in his Masjid is better than 1,000 Salât in any other Masjid; the Prophet صلى الله عليه وسلم said:

ла تُشْدُ الرّكَاحِ إلَّا إِلَى ثَلَاثِيَ مَسَاجِدٍ: الْمَسْجِدِ الْحَرَامِ،
وَالْمَسْجِدِ الأَقْصَى، وَمَسْجِدِي هَذَا». [متفق عليه].

“Do not undertake a (religious) journey except to three Masjids: Al-Masjid Al-Harâm, Al-Masjid Al-Aqṣâ (in Jerusalem) and my Masjid.” (Agreed upon)

UPON WHOM IS HAJJ OBLIGATORY?

Hajj is a pillar of Islâm and it is obligatory on:
1. The Muslim; it is not obligatory on the Kâfîr or the apostate from Islâm.
2. One in his right mind; it is not obligatory on the insane.
3. The freeman; it is not obligatory on the slave, who is the property of his master.
4. One who has attained puberty; it is not obligatory on the child; if the child performs Hajj, it doesn’t absolve him of the obligation to perform it when he attains puberty.
5. One who is healthy; it is not obligatory on the sick person until he gets well.

6. One who has the ability; it is not obligatory on one too poor to make the journey.

7. It is obligatory only once in a lifetime; if a person performs it more than once, he will get reward, and women and men are the same in this regard.

8. For a woman; she has to have a Mahram to accompany her, since the Prophet صلی الله عليه وسلم said:

ولا تسافر السُّمَرَة إلا و معها ذو حَرَّم. [متفق عليه]

“A woman should not travel except if a Mahram is with her.” (Agreed upon)

FUNDAMENTAL CONSTITUENTS (ARKÂN) OF HAJJ

The Hajj has some fundamental constituents, if any one of these is missing, the Hajj will not be valid. They are:

1. Entering the state of Ihram for Hajj. It is the intention, plus the wearing of unstitched cloth, for men: one piece wrapped around the upper part of the body and one piece wrapped around the lower part of the body. Women would remain in their normal clothing.

2. Staying at ‘Arafât on the 9th of Dhul-Hijjah from the time the sun passes the zenith of high noon until sunset. (For latecomers, their Hajj is valid as long as they can get to ‘Arafât before the start of Fajr Salât on the 10th.)
3. **Tawâf al-Ifâdhah**: It can be performed anytime after Fajr on the 10th until the last day of Dhul-Hijjah (the 12th month of the Islamic calendar).

4. **Sa’y** between *As-Safâ* and *Al-Marwah*. Start from *As-Safâ* and make 7 passages back and forth (3.5 round trips).

**COMPULSORY ACTS (WAJIBÂT) OF HAJJ**

If any compulsory act is not performed, one must offer a sacrifice of an animal to compensate for the omission. These compulsory acts are as follows:

1. Assuming *Ihrâm* from the *Miqât*.
2. Extending one’s stay at ‘Arafât from the afternoon until a part of the night.
3. Spending the night at Muzdalifah or Mina.
4. Stoning the *Jamarât* (pillars).
5. The Farewell *Tawâf* (except on a woman who is menstruating at the time she’s about to travel).

**THINGS FORBIDDEN TO A PERSON IN THE STATE OF IHRÂM**

1. Sex, and anything which might lead to it, such as kissing or touching with desire.
2. Doing bad deeds and sins which expel a person from the obedience of Allâh.
3. Arguing with one’s companions, servants, or anyone else.

The basis for the prohibition of these three things is the Statement of Allâh:

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فَمَنْ فَرَضَ فِيهِاتْنِيَّةٌ فَلَا رَفَتْ وَلَا قَسَّوْفَ وَلَا جَـثَّدَّ فِي الْحِيْجَةِ
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“...So whosoever intends to perform Hajj (therein by assuming Ihrâm), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj...” (2:197)

4. Wearing of sewn clothes (for men) such as shirts, hooded robes, pants, and covering the head with a cap or turban or shawl, etc. Also, it is forbidden to wear clothing that is dyed with a fragrant dye; also it is forbidden to wear leather socks; but it is permissible to wear sandals. If one cannot find sandals, the leather socks should be cut so that they don’t come up to the ankle.

5. All scholars agree that the prohibitions in item 4 are for men only.

6. As for women, they can wear all of that, except for a garment that has perfume on it and the Niqâb (veil) which covers her face and gloves, as it is reported that the Prophet صلى الله عليه وسلم said:

«لا تَتَّشِّقِقُ الْمَوْرَى الْمُحَرَّمَةَ وَلَا تَلَبِسِ الْقُفْازِينَ».

[رواه البخاري]

“A woman in Ihrâm shouldn’t wear a Niqâb, nor should she wear gloves.” (Bukhâri)

It is permissible to cover her face from men by using an umbrella or to let a portion of her outer garment hang over it. ‘Aishah رضي الله عنها said:

«كَانَ الرُّكَبَانُ يَمْرُونُ بِنَا، وَنَحْنُ مَعَ رَسُولِ اللّهِ ﷺ مُحْرَمَاتٍ، فَإِذَا حَاذَوْا بِنَا سَدَّلَتْ إِحْدَانَا جَلِبَةً عَلَى وَجْهِهَا، فَإِذَا جَازَوْنا بِنَا كَشْفُناهَا».

[رواه أبوداود]

“Riders would pass us while we were with Allâh’s Messenger صلى الله عليه وسلم in Ihrâm. When they drew close, each of us would let part of her outer garment hang over
her face, and when they would pass, we would uncover our faces.” (Abū Dawūd).

13. If a man is unable to find or acquire the two sheets normally worn for Ihram, or sandals, he should wear what he has. The Prophet ﷺ said:

«إِذَا لَمْ يُجَدَّ الْمُسْلِمُ إِذَا رَأى فَلِيْبَسَ السُّراوِيَل، وَإِذَا لَمْ يُجَد
التَّعْلِيْنَ فَلِيْبَسَ الْحَفْقَيْن». [متفق عليه].

“When a Muslim can’t find an Izār (lower waist sheet), he should wear pants/trousers, and if he can’t find sandals he should wear leather socks.” (Agreed upon)

14. It is forbidden for a person in Ihram (for Muhrim) to arrange a marriage for someone else, or to get married himself, or to propose marriage. This is based on the statement of the Prophet ﷺ:

لا ينكح المحرم ولا ينكح، ولا يخطب. [رواه مسلم]

“The Muhrim should not marry, nor arrange for another marriage, nor propose.” (Muslim)

15. It is prohibited for the Muhrim to trim his nails, or to remove any hair by shaving or clipping, or by any other method. This is based on Allâh’s Statement:

ولا تلقوا رأسكم حتى تنزل يمامة. (وَلا تَلْقُوا رَأْسَكُم مِّنَ الْيَمِمَةِ)

“... and do not shave your heads until the Hady (sacrificial animal) reaches the place of sacrifice...” (2:196)

10. It is prohibited for the Muhrim men and women to use perfumes on their bodies or garments.
11. It is prohibited for the *Muhrim* to hunt land animals, or slaughter them; he may not even point towards it or make it flee so another person could kill it, but it is permissible to catch fish or take any sea dwelling animal out of it, as well as eating it. Allâh ﻰزﻮ ﻪ ﻮ ﴾ said:

أَجْرُ لَكُمْ صَيْدُ الْبَحْرِ وَطَعُومُهُ مَنْ عَمِّيَّ مِنْكُمْ وَلِلسَّبِيرَةِ وَحَرَّمَ عَلَيْكُمْ

"Lawful to you is (the pursuit of) water-game and its use for food — for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land-game as long as you are in a state of *Ihhrâm* (for *Hajj* or *‘Umrah*)... " (5:96)

**RULES FOR PERPETRATORS OF THE PROHIBITIONS OF THE STATE OF *IHRÂM* **

1. If one has an excuse and had a need to do a prohibited act of *Ihhrâm*, other than sexual intercourse, like shaving the head, or wearing stitched clothing to protect oneself from heat or cold etc., he has to sacrifice a sheep, or feed six poor people, providing each poor person 1/2 *Sa*  

* of food, or fast for three days. He can choose any one of these three alternatives.

Allâh ﻰزﻮ ﻪ ﻮ ﴾ said:

قَنِّ كَانَ مَكَّمِ مَرَضَدًا أَوْ يَوْحَيَ أَذِىَ مَنْ رَأَيْتَ فَقَدْ جَدَّةَ مَنْ صَيْحَاءٍ

أَوْ صَدَقَةٌ أَوْ نُكْلٍ

* A measure of volume equal to 2.6 kilograms (the food can be any grain, rice, wheat etc.)
“... And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either fasting (three days) or giving Sadaqah (feeding six poor persons) or offering sacrifice (one sheep)...” (2:196)

2. There is no penalty for one who wore something or applied perfume forgetfully or out of ignorance. Ya‘lā bin Umaiyah reported:

فَعَن يَعْلَى بِنَ أُمِّيَةَ قَالَ: "أَتَى رَسُولُ اللَّهِ ﷺ رَجُلٌ بِالجُعْرَانَةَ وَعَلَى جُبَّةٍ وَهُوَ مُصَفْرِفٌ لِحَيْبَتِهِ وَرَاسْتَهُ فَقَالَ: يَا رَسُولُ اللَّهِ أَحْرَمَتْ بُعْمَةٌ فَأَنَا كَيْنَا تَرَى فَقَالَ: أَعْسِلْ عَنْكِ الصُّفْرَةَ وَأَنْزِعْ عَنْكِ الْجُبَّةَ وَمَا كَتَبْ صَانِعًا في حَجْكَ فَأَصْبَحْتَ في عُمْرَتِكَ". [متفق عليه]

A man came to Allâh’s Messenger صلى الله عليه وسلم at (a place called) Ju‘rânah, wearing a robe with saffron on his head. He said; “Oh Messenger of Allâh, I entered into the state of Ihrâm for ‘Umrah in the condition you see me in.” He صلى الله عليه وسلم said to him, “Wash away the saffron and take off the robe, and what you used to do in Hajj, do in your ‘Umrah.” (Agreed upon)

This allowance is not made for one who kills a game animal, forgetfully or in ignorance of the prohibition. He has to pay the penalty, because he is responsible for destroying property, for which there is no differentiation between knowledge and ignorance, or between forgetfulness and intent. This is similar to the responsibility for destroying property of humans.

3. If a Muhrim has intercourse with his wife, his Hajj is rendered invalid. He must continue with the rituals to their end, but he must also come back in a future year to make up for it, and he must sacrifice an animal.
HOW THE PROPHET ﷺ PERFORMED HAJJ

Jâbir narrated: The Prophet ﷺ remained nine years without performing Hajj, then he made a public announcement in the tenth year that Allâh’s Messenger ﷺ was about to perform Hajj. A large number of people came to Al-Madinah, all of them anxious to follow Allâh’s Messenger ﷺ and to act according to his actions. We set out with him till we reached Dhul-Hulaifâh. Asmâ’, the daughter of Umais, gave birth to Muhammad bin Abû Bakr. She sent a message to Allâh’s Messenger ﷺ asking him: “What should I do?” He said: “Take a bath, bandage your private parts, and put on Ihrâm.” Allâh’s Messenger ﷺ then prayed in the mosque and then mounted Al-Qaswâ (his she-camel). It stood erect with him on its back at Al-Baidhâ‘, and as far as I could see in front of me were riders and pedestrians, and the same on my right and left and behind me. Allâh’s Messenger ﷺ was among us and the Revelation was descending on him, and he knew its (true) significance. And whatever he did, we also did the same. He pronounced the Oneness of Allâh:

"Labbaik (Here I am! At Your service), Oh Allâh, Labbaik (Here I am! At Your service), Labbaik (Here I am! At Your service), You have no partner, Labbaik. Verily, all praise and grace is Yours, and the sovereignty too. You have no partner."

And the people pronounced Talbiyyah as the people do today, and Allâh’s Messenger ﷺ did not reject anything of it. Rather Allâh’s Messenger ﷺ adhered to his own Talbiyyah. Jâbir said:
We did not make intention for anything except Hajj. We did not recognize 'Umrah (along with Hajj), but when we came with him to the House, he touched the corner (containing the Black Stone) and went round the Ka‘bah (performed Tawâf) seven times, trotting during three of them, and walking normally during four. Then while going to the station of Ibrâhim he recited:

«واعِتَدِوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلِّيٍّ»

"... And take you (people) the Maqam (place) of Abraham (or the stone on which Abraham stood while he was building the Ka‘bah) as a place of prayer (for some of your prayers, e.g. two Rak‘ahs after the Tawâf of the Ka‘bah at Makkah...)

He stood with the station between him and the House. (Jâbir bin Abdullah, who reported this Hadîth from his father, said: My father used to say, and I didn’t know that from anyone else besides the Prophet صلى الله عليه وسلم.) He recited in the two Rak‘ahs Surah Al-Ikhlâs (No. 112) and Surah Al-Kâfirûn (No. 109). He صلى الله عليه وسلم then returned to the corner (the Black Stone) and touched it. Then he went out of the gate to As-Safâ, and as he reached near it, he recited:

«إِنَّ الصَّفاَ وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ أُبَدِّيْتُ بِهِۦ بَدَأً مَا بَدَأَ اللَّهُ بِهِّ»

"Verily! As-Safâ and Al-Marwah (two hills in Makkah) are from the symbols of Allâh. (Adding) I begin with what Allâh began with.”

He started with As-Safâ, mounting it until he saw the House, and facing the Qiblah, he declared the Oneness of Allâh and glorified him and said:

لا إِلَهَ إِلَّا اللَّهُ وَحِيدَ اللَّهُ، لَهُ الْمَلَكُ وَلَهَّ الْحَمْدُ،
وَهُوَ عَلَيْ كُلِّ شَيْءٍ قَدِيرٌ، لَّا إِلَهَ إِلَّا اللَّهُ وَحِيدَ أَنْجِرُ وَعَدهُ،

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“None has the right to be worshipped except Allāh, He is
Alone with no partner. His is the Sovereignty, to Him
praise is due, and He is Powerful over everything. Nothing
deserves worship except Allāh Alone, He fulfilled His
Promise, helped His servant, and Alone routed the clans.”

He then made supplication, in the course of which he
repeated the same three times. He then descended and walked
toward Al-Marwah and when his feet came down in the bottom of
the valley, he ran; and when he began to ascend, he walked until he
reached Al-Marwah. There he did as he had done at As-Safā. And
when it was his last passage on Al-Marwah, he said:

نَصَرَ عَبْدَهُ، وَهَزَمَ الأُحرَابَ وَحَدَهُ،

“If I had known beforehand what I have come to know
afterwards, I would not have brought sacrificial animals
and would have performed (a separate) ‘Umrah. So, he
among you who doesn’t have the sacrificial animals with
him should put off Ihrām and treat it as an ‘Umrah.”

Surāqah bin Mâlik bin Ju‘sham got up and said, “Oh Messenger
of Allāh! Does it apply to the present year, or forever?”
Thereupon Allāh’s Messenger intertwined his fingers,
one into another, and said twice:

الله تعالى وسم فليجعلها عُمْراً،

دَخَلت العِمْرَةُ فِي الحَجِّ مَرَّتَينِ، لَا بَل لَا بَيْدَ أَبِدِّ
“The *Umrah* has been incorporated into the *Hajj*.  
(Adding:) No, but forever and ever.”

‘Alî came from Yemen with the (sacrificial) animals of the Prophet صلى الله عليه وسلم and found that Fâtimah was one of those who had taken off *Ihrām* and put on dyed clothes, and had applied antimony (*Kuhl*) (to her eyes). He expressed his disapproval of that to her. She said, “My father has ordered me to do this.” The narrator said: ‘Alî used to say in Iraq: “I went to Allâh’s Messenger, showed annoyance at Fâtimah for what she had done and asked Allâh’s Messenger صلى الله عليه وسلم the verdict regarding what she had narrated from him. I told him that I had rebuked her for that. He صلى الله عليه وسلم said: “She told the truth, she told the truth (then he asked me). What did you say when you undertook to go to *Hajj*?” ‘Alî said: “I said: Oh Allâh, I am putting on *Ihrām* of the same type as your Messenger has put on.” He صلى الله عليه وسلم said, “I have with me sacrificial animals, so do not take off the *Ihrām*.” Jâbir said: The total number of sacrificial animals which ‘Alî brought from Yemen and which the Prophet صلى الله عليه وسلم brought was 100. Then all the people except the Prophet صلى الله عليه وسلم and those who had with them sacrificial animals, took off *Ihrām* and got their hair shortened. When it was the day of *Tarwiyyah* (the 8th of Dhul-Hijjah), they went to Mina (after) putting on *Ihrām* for *Hajj*. The Prophet صلى الله عليه وسلم rode, and he led *Dhuhr*, ‘*Asr*, *Maghrib*, ‘*Ishâ*’ and *Fajr* *Salât*. He then waited a little until the sun rose and commanded that a tent of hair should be pitched at Namirah (at the edge of ‘Arafat). Allâh’s Messenger صلى الله عليه وسلم then set out and the Quraish didn’t doubt that he would halt at *Al-Mash‘ar Al-Harâm* (the sacred monument) as the Quraish used to do in the pre-Islamic period.
However, he passed on till he came to ‘Arafāt and he found that the tent had been pitched for him at Namirah. There he got down till the sun had passed the meridian. He commanded that Al-Qaswā should be brought and saddled for him. Then he came to the bottom of the valley, and addressed the people saying:

«إنّي دماءكم وأموالكم حرامّ عليكم كحريمة يومكم هذا، في شهركم هذا، في بلدكم هذا، ألا كُل شيء من أمر الجاهلية تحت قدمي موضوع، ودماء الجاهلية موضوعة وإن أول دم أضع من دمائنا دم ابن ربيعة بن الحارث كان مسترضعاً في بني سعد فقتلته هذيل، ورين الجاهلية موضوع و أول رين أضع ربانا، رين عباس بن عبد المطلب، فإن موضع كلها فاتقوا الله في النساء فإنكم أخذتموهن بآمان الله، وأستحلفتم فروجهن بكلمة الله، ولكم عليهن أن لا يوطئن فوشكم أحداً تكرهونه، فإن فعل ذلك فاضرون من ضرباً غير مبرح وفن عليكم رزقهن وكسوتهن بالمعروف، وقد تركت فيكم ما لن تضلوا بعدن إذ اعتصمت به كتب الله، وأنتم تسألون عنى ولا أنتم قائلون؟ قالوا: نشهد أنك قد بلغت وأدبت ونصحت، فقال بإضسع السبابة يرفعها إلى الساء وينبكيها إلى الناس: اللهم أشهد، اللهم أشهد ثلاث مراتٍ.
“Verily your blood and your property are as sacred and inviolable as the sacredness of this day of yours, in this month of yours, in this town of yours. Behold! Everything pertaining to the Days of Ignorance is under my feet completely abolished. Abolished are also the blood-revenges of the Days of Ignorance. The first claim of ours on blood-revenge which I abolish is that of the son of Rabî‘ah bin Al-Hârith, who was nursed among the tribe of Sa’d and killed by Hudhail. And the usury of the pre-Islamic period is abolished, and the first of our usury I abolish is that of ‘Abbâs bin ‘Abdul-Muttalib, for it is all abolished. Fear Allâh concerning women! Verily you have taken them on the security of Allâh, and intercourse with them has been made lawful unto you by the Words of Allâh. You have rights over them that they should not allow anyone to sit on your beds whom you do not like. But if they do that, you can beat them, but not severely (i.e. in a way that does not cause them excruciating pain). Their rights upon you are that you should provide them with food and clothing in a fitting manner. I have left among you the Book of Allâh, and if you hold fast to it, you would never go astray. And you would be asked about me (on the Day of Resurrection), so what would you say?” They (the audience) said: “We will bear witness that you have conveyed (the Message), discharged (the duties of Prophethood) and given wise (sincere) counsel.” He (the narrator) said: He (the Prophet ﷺ) then raised his forefinger toward the sky and pointing it at the people (said): “Oh Allâh, be witness. Oh Allâh, be witness.” And he said it thrice.
(Bilál then) pronounced Adhân and later on the Iqâmah. Then he
(the Prophet صلی الله عليه وسلم) led the Noon Prayer. He (Bilál) then said
the Iqâmah and he (the Prophet صلی الله عليه وسلم) led the Afternoon
Prayer, and he observed no other prayer in between the two.
Allâh’s Messenger صلی الله عليه وسلم then mounted his camel and came
to the place of stay, making his she-camel Al-Qaswâ’ turn towards
the side where there were rocks, having the path taken by those
who went on foot in front of him, and faced the Qiblah. He kept
standing there till the sunset, and the yellow light had somewhat
gone, and the disc of the sun had disappeared. He made Usâmah
sit behind him, and he pulled the nosestring of Qaswâ’ so
forcefully that its head touched the saddle (in order to keep her
under perfect control), and he pointed out to the people with his
right hand saying, “Oh people! Walk with calmness, walk with
calmness (i.e. to be moderate in speed).” Whenever he happened
to pass over an elevated tract of sand, he slightly loosened it (the
nosestring of his camel) till she climbed up and this is how he
reached Al-Muzdalifah. There he led the Maghrib (Evening) and
‘Ishâ’ (Night) prayers with one Adhân and two Iqâmahs and did
not glorify (Allâh) in between them (i.e. he did not observe
supererogatory Rak’ahs between Maghrib and ‘Ishâ’ prayers).
Allâh’s Messenger صلی الله عليه وسلم then lay down till dawn and offered
the Fajr (Dawn) prayer with an Adhân and Iqâmah when the
morning light was clear. He again mounted Al-Qaswâ’, and when
he came to Al-Mash‘ar Al-Harâm, he faced towards the Qiblah,
supplcated Him (Allâh), glorified Him, and pronounced His
Uniqueness (Lâ ilâha ill-Allâh) and Oneness, and kept standing
till the daylight was very clear. He then went quickly before the
sun rose, and seated behind him was Al-Fadhl bin ‘Abbâs, and he
(Al-Fadhl) was a man having beautiful hair, fair complexion and a
handsome face. As Allâh’s Messenger صلی الله عليه وسلم was moving on,
there was also a group of women going (side by side with them).
Al-Fadhl began to look at them, so Allâh’s Messenger صلى الله عليه وسلم placed his hand on the face of Al-Fadhl, who then turned his face to the other side and began to look. Then Allâh’s Messenger صلى الله عليه وسلم turned his hand to the other side and placed it on the face of Al-Fadhl (to remind him to not look at the many women who were present). He again turned his face to the other side and looked in that direction till he came to the bottom of Muhassir (the name of a valley). He urged her (Al-Qaswâ’) a little, and following the middle road, which comes out at the greatest Jamrah, he came to the Jamrah which is near the tree. At this he threw seven small pebbles saying Allâhu Akbar while throwing every one of them in a manner in which the small pebbles are thrown (with the help of fingers) and this he did in the bottom of the valley. He then went to the place of sacrifice, and sacrificed sixty-three (camels) with his own hand. Then he gave the remaining number to ‘Ali who sacrificed them, and he shared with him in his sacrifice. He then commanded that a piece of flesh from each sacrificed animal should be put in a pot, and when it was cooked, both of them (the Prophet صلى الله عليه وسلم and ‘Ali رضي الله عنه) took some meat out of it and drank its soup. Allâh’s Messenger صلى الله عليه وسلم again rode and came to the House (the Ka‘bah), and offered the Dhuhur prayer at Makkah. He came to the tribe of ‘Abdul-Muttalib, who were supplying water at Zam-zam, and said:

«انْزِعُوا بَنِي عِبَّادٍ الرَّحْمَٰنِيْنَ لَتُنِّعَتْ مَعَكُمْ، فَلَوْلَا أَنْ يَغْلِبُكُمُ النَّاسُ عَلَى سَقَايَتِكُمْ» [رواه مسلم 4/305] .

“Draw water, Oh Bani ‘Abdul-Muttalib! Were it not that people would usurp this right of supplying water from you, I would have drawn it along with you.”

So they handed him a bucket and he drank from it. (Muslim)
THE SACRIFICIAL ANIMALS, THEIR TYPES AND CONDITIONS

The sacrificial animals (Hady) of the Hajj are those camels, cattle, sheep, or goats which are sacrificed in the vicinity of the Haram (Makkah and its surrounding areas, including Mina) to be distributed among its poor. The Hady can either be Mustahabb (desirable) or Wājib (compulsory).

A. The Mustahabb Hady is that which is sacrificed by a person performing Hajj Ifrād (i.e. Hajj by itself without an ‘Umrah performed along with it) or by one making an ‘Umrah only.

B. The Wājib Hady is for the following situations:

1. Wājib on someone performing Hajj Qiran (i.e. to perform ‘Umrah before Hajj and stay in the state of Ihrām, then to perform Hajj with the same Ihrām) and on the person performing Hajj Tamattu (which is to perform ‘Umrah then to come out of Ihrām, then to enter Ihrām a second time for Hajj); in these situations, the person offering the sacrifice may eat from the meat of the Hady.

2. Wājib on someone who failed to perform a Wājib act of Hajj, such as stoning the Jamarāt, or putting on Ihrām at the Miqāt, or staying into a part of the night after the afternoon spent at ‘Arafāt, or spending the night at Muzdalifah, or Mina, or the Farewell Tawāf.

3. Wājib on someone who did something prohibited for a person in the state of Ihrām. Such as using perfume or shaving the hair.

4. Wājib due to a transgression on the sanctity of the Haram area, such as hunting an animal or cutting a tree within its boundaries.

Conditions for the acceptability of the Hady (sacrificial animals):

1. The animal must be old enough: a camel should be at least five years old; or a cow should be two years old; a goat should be one year old (12 months); a sheep can be six months old, if it is fat.
2. The animal must be free of defects. It will not be accepted by Allâh if it is one eyed, or lame, or mangy, or thin.

The proper time and place for slaughtering the Hady:

The 10th of Dhul-Hijjah and the three days after that which are called the days of Tashriq (which means: to cut meat into strips for drying, which was the traditional way of preserving meat which couldn’t be eaten right away).

It is permissible to slaughter in Mina or Makkah.
THE BOOK OF MU’ÂMALAT
(Transactions and Mutual Relations)

* The importance of marriage in Islâm and the laws of marriage
* Hijâb (the veil) is a means of honouring and protecting women
* Rules regarding Ribâ (usury or interest) and its different forms
* The prohibition of means of usury (or interest)
* Doing business with banks
* The prohibition of usury for consumers and producers
* The prohibition on Ribâ (interest) in buying a house
* Means for getting rid of usury
* Rules regarding the Luqta (lost and found articles)
* Special rules regarding Luqta in the Haram (sanctuary) of Makkah
THE IMPORTANCE OF MARRIAGE IN ISLAM
AND THE LAWS OF MARRIAGE

Islam encourages marriage:

1) Allâh جلَّ وَحَلِیمَهُ said:

وَاللّهُ جَعَلَ لَكُم مِّن أَنفُسِكُمْ أُزْوَاجًا وَجَعَلَ لَكُم مِّن أَزْوَاجِكُمْ نَعَاسًا وَحَافِظَةً

“And Allâh has given you wives of your own kind, and has given you, from your wives, sons and grandsons,...” (16:72)

2) And He جلَّ وَحَلِیمَهُ said:

وَأَنْسَحَبُوا الأَيْنَفُوْدُ وَالسَّلِيمُن مِّن عِبَادِهِ وَإِنْ تُحَبِّبُنَّ فَقُرْنَ

“And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the Salîhûn (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). If they be poor, Allâh will enrich them out of His Bounty. And Allâh is All-Sufficient for His creatures’ needs, All-Knowing (about the state of the people).” (24:32)

3) The Prophet ﷺ said:

الذُّبْنِيَّ مَتَاعُ، وَخَيْرُ مَتَاعَهَا السَّمَرَةُ الصَّالِحَةٌ . [رواه مسلم]

“This worldly life is Matâ‘ (a provision of temporary comfort) and the best Matâ‘ in it is a pious woman.” (Muslim)
4) And he صلى الله عليه وسلم said:

"أَمَّا وَاللَّهُ إِنِّي لَأُحْشَاءُكُمُ اللَّهَ وَاتَّقَاكُمُ اللَّهَ، لَكَنَّى أَصْوَمُ وأَفْطَرُ، وأَصْلُي، وأَرْفُدُ، وآتُرْجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنْتِي فَلَيْسَ مِنِّي."

"By Allâh, I am the most fearful of Allâh amongst you and the one having most Taqwâ of Allâh, but I fast and I (also) eat, and I offer Salât and I (also) sleep and I marry women, and whoever has a dislike for my Sunnah, he is not of me."
(Agreed upon)

The wisdom in the institution of marriage:

Marriage benefits the individual and the society, as well as all of humanity:

1. Marriage is the best format for controlling one’s innate sexual drive and satisfying it in a way which will allow it to subside so that one is not drawn to prohibited means (which harm the self and the society).

Allâh جلّ و عظّم said:

"فَمَنْ خَلَقَ لِكُلِّ نَفْسٍ مِّنْ أُخْرِجَهَا رَجُلًا لِئَلَّا يَرَوْنَاهُ إِلَّآ إِلَيْهَا وَجَعَلَ بَيْنَ مَثَلَّهَا مَوْعِدًا وَرَحْمَةً إِنَّ فِي ذَلِكَ لَأَيْدِي لَفَقْرُ بَيْنَكُمْ عِنْدَكُمْ" (30:21)

"And among His signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect."

2. Marriage is the best format for having children and raising them, and increasing one’s progeny, and receiving reward.

The Prophet صلى الله عليه وسلم said:
Get married, for I would like you to be the largest of all the Ummahs, and don’t be like the monks (and priests) of the Christians.” (Baihaqi, and it is authentic.)

3. The sense of responsibility in being married and caring for the children spurs one towards activity and work and taking care of his obligations.

4. Marriage induces a certain order in life. The woman takes care of the home and the man works outside.

5. Marriage promotes relationships between distant families, which promotes cohesion and harmony in the society as a whole.

The rule about getting married:
Marriage is obligatory on one who has the ability to do so and has the craving for it and fears that he might commit fornication (if he doesn’t marry). However, if one desires marriage, but doesn’t have the material means, he should act according to Allâh’s Statement:

وَأَيَسْتَفْعَفُ اللَّهُ مَنْ لاَ يَجِدُ وَإِنْ يَجِدَ كَأَنَّهُ يَغْضُبُ إِنَّهُ عَلَى عِبَارَةٍ

“And let those who find not the financial means for marriage keep themselves chaste, until Allâh enriches them of His Bounty....” (24:33)

And the statement of the Prophet ﷺ:

يَامَعْشِرَ الشَّيَابُ مِنْ اسْتَطَاعَ مَنْ كُنْتمُ الْبَاءَةُ فَلْيُزْوِجُ إِنَّهُ أعْضُ لِبِصْرِ إِنْذَاهُ وَأَحْصٌّ لِلْفَرْجُ، وَمَنْ لَمْ يَسْتَطِعَ فَعَلَّهُ بِالصُّوْمِ، فَإِنَّهُ لَهُ وَجَاءَ آمِنًا.” [Menfiq عليه].

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“O you assemblage of young men! Whoever among you is capable of marriage (financially and physically), he should marry, for it is more helpful in lowering ones gaze and guarding one’s private parts (from prohibited sex); and whoever is not able, he should fast, for it will be a shield for him.” (Agreed upon)

As for one who desires it and has the ability to marry, yet he doesn’t fear committing fornication, it is recommended for him to marry, and it is better than his single minded concentration on devotionary worship because monasticism is not part of Islâm.

**Precedence of marriage over Hajj:**

If a Muslim fears committing fornication, he should give precedence to marriage over Hajj; and if he doesn’t fear, he should give precedence to Hajj.

**Turning away from marriage:**

Many Muslims have made marriage a difficult process, and placed many obstacles in its path; they ask for expensive dowries and lavish weddings resulting in huge expenses, until many young men give up on trying to marry and have had to suffer the pains of bachelorhood, along with the young women whom they are unable to marry. And the responsibility for that lies on the parents’ shoulders, the fathers and the mothers.

**Picking a pious wife:**

A wife should be a source of tranquillity and repose for her husband, so it is imperative to choose one who is religious. The Prophet صلی الله عليه وسلم said:

»تَنْبَكَ الرُّساَةُ أَرْبَعَ :) مَلَّهَا وَلِحْسَبَهَا، وَلَجْهَالَهَا، وَلَدْيَهَا، فَأَظْفَرَ بِدَةَ الْأَلْدِينَ تَرْبُتْ بَيْداً.« [متفق عليه].
“A woman is married for four (reasons); for her wealth, for her lineage, for her beauty and for her religion, so triumph (by choosing) a religious woman; may your hands be coated with dust.” (Agreed upon)

(The last part of the Hadīth is a Du‘ā for poverty of one, who does not make the religion one of his goals.)

Choosing a right husband:

The guardian of the girl should choose for her a husband who is religious and of good character. The Prophet ﷺ said:

«إِذَا أَتَآَكِمْ مِنْ تَرْضَىْنَ حُلْقَهُ وَدَيْنَا فَزُوْجَهُ إِنَّ لَا تَفْعَّلُوْلَا تَكْنُ فَتَنَّا فِي الْأَرْضِ وَفَسَادَ غَرَّيْضٌ.» [حسن رواه الترمذي] انظر الجمع الصحيح ٢٦٧

“When someone comes to you (asking for your daughter) and you are pleased with his religion and his character, marry her to him. If you don’t, there will be a trial on the earth, and widespread corruption (will prevail).” (Tirmidhi, and it is good)

Hijāb (The Veil) is a Means of Honor and Protection for Women

Islām honored the woman by appointing her as the educator and developer of the generations, and bound the goodness of the society to her goodness. It made the Hijāb mandatory upon her to protect her from evil men, and to protect the society from her exposure. Hijāb is a means of maintaining love and mercy between husband and wife, because when a man sees other women more beautiful than his own wife, it affects his
relationship with his own wife negatively, perhaps even leading to divorce.

_Hijâb_ is mentioned in the Qur’ân in the following passages, Allâh  said:

\[
\text{ّكَتَبَهَا النَّبِيُّ ﷺ لِأَرْوَاحُكَ وَبَناتِكَ وَبَنِيَّةُ الْمُؤْمِنِينَ بِذَلِلِهْنَ عَلَّمُهاِنَّ مِن}
\[
\text{جُلْدِهِنَّ ذَلِكَ أَنْ يُخَرَّفُنَّ فَلا يُؤْذَّنُنَّ}.
\]

“Oh Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (_Jilbâbs_) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed...” (33:59)

And the Qur’ân speaks about the covering of a woman’s head using the command form:

\[
	ext{وَلْضَرَّنِ فَحَمَّرُونَ عَلَى جُبُورِهِنَّ وَلاَ بَلَى يَتَبَيِّنُ رَيْثَانَهُنَّ.}
\]

“...and to draw their veils all over _Juyûbihinna_ (i.e. their bodies, faces, necks and bosoms, etc.) and not to reveal their adornment...” (24:31)

And Allâh forbids women from displaying their charms in the various ways that occur, stating:

\[
	ext{وَلَا تَبَيِّنُوا نَجَارَةَ النَّفْسِ أَوْلَٰٰٓيَّ}.
\]

“...and do not display yourselves like that of the times of ignorance,...” (33:33)

Women in the pre-Islamic period used to cover their heads and drape their scarves onto their backs, leaving their necks and the
upper portion of their chests exposed, as well as their ears, and
jewellery such as ear-rings, etc. This verse prohibited that, and
ordered the believing women to cover these parts also.

From these verses and others, the proper covering (*Hijâb*) for a
Muslim woman becomes clear. The following points must be
observed for the proper implementation of *Hijâb*:

1. The woman’s clothing should cover her entire body including
   the hands and the feet.

2. The outer covering should not be tight, revealing the shape of
   her body, especially the breasts.

3. The material should not be thin or transparent so that one can
   make out what is underneath.

4. A woman’s clothing should not resemble a man’s clothing.

5. It shouldn’t be flashy or brightly colored, or having eye
   catching designs which attract attention or stir desire.

6. It should not resemble the dress of disbelieving women,
   because whoever imitates a people is one of them.

7. The clothing should not be perfumed. The Prophet صلی الله عليه وسلم
   said:

   `{أيَّهَا امْرَأَةِ اسْتَعْطَرَتْ نِمَّ خَرَجَتْ فَمَرَّتْ عَلَى قَوْمٍ لَيْدَعُوا رَجْحَا
   فَهُمْ زَايِنَّةٌ وَكُلُّ عَيْنٌ زَايِنَّةٌ}`. [حسن رواه أحمد وغيره وانظر الجامع الصحيح
   رقم 2698]

   “Any woman who applies perfume, then goes out and
   passes by people so that they can smell her scent is an
   adulteress, and every eye (that looks at her) is adulterous.”
   (*Ahmad* and others, and it is good.)
RULES REGARDING *RIBÂ* (USURY OR INTEREST) AND ITS DIFFERENT FORMS

**Definition:**

*Ribâ* is an additional amount received on capital, whether the amount is small or large.

Allâh ﷺ said:

> "...and if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums)." (2:279)

**The ruling on *Ribâ*:**

It is *Harâm* in all the revealed religions—Judaism, Christianity and Islâm, except that the Jews do not see the prohibition as preventing them from taking *Ribâ* from non-Jews. As Allâh ﷺ mentioned about them (in the course of describing their blameworthy qualities):

> "And their taking of *Ribâ* (usury or interest) though they were forbidden from taking it..." (4:161)

The Qur'ân discusses *Ribâ* in a number of different places, and in periodic order. In the Makkan period, the following verse was revealed:

> "And that which you give in gift (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allâh..." (30:39)
In the Madinan period, the following verses were revealed:

"Oh you who believe! Eat not Ribâ (usury or interest) doubled and multiplied...” (3:130)

The final legislation in this issue was the Statement of Allâh جلَّ وَلَٰهُ:

"Oh you who believe! Be afraid of Allâh and give up what remains (due to you) from Ribâ (usury or interest) (from now onward), if you are (really) believers. And if you do not do it, then take a notice of war from Allâh and His Messenger, but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums).” (2:278,279)

In this verse is a decisive refutation of those who say usury (or interest) is prohibited only if the sum paid back is doubled and multiplied, because Allâh made lawful only the retrieval of the capital (i.e. the sum which was loaned) without any addition.

Ribâ is a major sin, as proved by the statement of the Prophet ﷺ:

«اجتُبِّوا السِّبْعَ السَّمُوَّاتِ، قَالُوا، وَماهْنٌ يُسْرُّ الْحَلَّ، قَالَ: الشرك بالله، والسحر، وقتل النفس التي حرم الله إلا بالحلف، وأكل الرزبة، وأكل مال البيع، والثوري يوم الربح، وقذف المخصوصات الغافلات المؤمنات». [متفق عليه].

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“Stay away from the seven destroyers.” They asked, “What are they, Oh Messenger of Allāh?” He said, “Ascribing partners with Allāh; witchcraft; killing the soul which Allāh has prohibited except for just reasons; consuming Ribā; consuming the property of an orphan; running away from the battle; and slandering chaste, believing women who are innocently unaware of any accusations of lewdness against them.” (Agreed upon)

The Prophet ﷺ cursed the one who consumes Ribā, the one who pays it, the scribe who writes the contract, and the witnesses to it; and said, “They are equal (in sin).” (Muslim)

The wisdom behind the prohibition of Ribā:

The reason for its prohibition is the harm that it inflicts upon the society economically, socially and morally.

1. It sows the seed of enmity between individuals, and destroys the spirit of mutual help and aid between them.

2. It leads to the formation of a leisure class, which does no work at all, yet money piles up and concentrates in their hands with no effort on their part, so that they become the economic equivalent of parasites which grow and relish at the expense of others.

3. Ribā has been and remains a major instrument of colonialism and imperialism (in fact of neocolonialism). It is said that imperialism follows in the wake of traders and priests. (We have known the damage of usury in some countries’ colonialism.)
4. Ribâ is the appropriation of people’s wealth without compensation which is prohibited, as the Prophet ﷺ said:

إن دماؤكم وأموالكم عليكم Haram.

“Verily, your blood and your wealth are inviolable (amongst yourselves).” (Muslim)

The types of Ribâ:

A. Ribâ An-Nasi’ah: This is the stipulated interest which the lender takes from the borrower in consideration of the time given to the borrower to pay back the capital. It is Harâm based on the Qur’ân and the Sunnah and the consensus of Muslim scholars.

B. Ribâ Al-Fadhl: This applies to barter, where commodities of the same type are exchanged in unequal amounts, especially the exchange of precious metals and foodstuffs. It is Harâm according to the Sunnah and the consensus of scholars, as it paves the way for Riba An-Nasi’ah.

1. The Prophet صلى الله عليه وسلم said:

لا تبيعوا الدرهم بالدرهمين فانى اخاف عليكم الرماء. [رواه أحمد وصححه أحمد شاكر في المسند رقم 1109].

“Do not sell one Dirham for two Dirhams, for I fear for you regarding Ribâ.” (Ahmad, and graded authentic by Ahmad Shâkir.)

2. Numerous Ahâdîth have demonstrated the prohibition with regard to gold, silver, wheat, barley, dates, and salt.

The Prophet صلى الله عليه وسلم said:

الذهب بالذهب، والفضة بالفضة، والبر بالبر، والشعير بالشعير.

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"Gold for gold, and silver for silver, and wheat for wheat, and barley for barley, and dates for dates, and salt for salt, like for like, equal for equal, from hand to hand (i.e. the transaction must be completed before the two sides leave each other). But if the types are different then sell as you wish, as long as it is hand to hand." (Muslim)

The Prophet صلى الله عليه وسلم also said:

"فَمَنْ زَادَ أَوَّاَسَّأَدَدَ، فَقَدْ أُرِبِّي الآخِذُ وَالْمُعْطِيِ فِيهِ سَوَاءً."

[رواه مسلم]

"Whoever gives more or asks for more (than what he gave) comit an act of Ribâ. The giver and the taker are equivalent (in this sin)." (Muslim)

**The reason for its prohibition:**

The commodities mentioned in the above Hadîth are fundamental necessities of life:

1. Gold and silver have been, throughout most of the history, the mediums of exchange which make precise commercial transactions possible.

2. Wheat, barley, dates and salt are essential foodstuffs (especially in Al-Madinah at the time the Prophet صلى الله عليه وسلم was giving these instructions, so they were tailored to the particular audience, but the general can be inferred from the specific).

3. If Ribâ is present in the exchange of these essential commodities, it harms the people in general and leads to iniquity in their business transactions. Therefore, the Prophet
prohibited it for them. And when the same reason is found in another medium of exchange besides gold and silver, it is subjected to the same ruling. Likewise, when the same reason is present in another foodstuff besides those mentioned, then it may not be sold except like for like, hand to hand, because:

«لا أن النبي - صلى الله عليه وسلم - خبى عن بيع الطعام، إلا مثلا بمثل.»
[رواه مسلم]

"The Prophet prohibited selling food (of the same variety) except equivalent in weight and hand to hand." (Muslim)

**Conditions for the valid transaction of currency (mediums of exchange) and food:**

There are two conditions for the validity of these transactions:

1. The quantities of the two items exchanged must be the same, without any consideration of quality; based on the following evidence:

Abû Sa‘îd Al-Khudri narrated:

« جاء بلال إلى رسول الله - صلى الله عليه وسلم - بثمر زردي فقال له النبي - صلى الله عليه وسلم - من أين هذا؟ قال: كنت نحن زردي، فبيعت منه صاعين بصاع، فقال: أأته، عين الربا، عين الربا، لا تفعل و لكن إذا أردت أن تشربي فبيع الثمر ببيع آخر، ثم اشربيه.»

Bilâl came to the Allâh’s Messenger with some Burni dates (a high quality variety). The Prophet asked, "Where did these come from?" He said, "We had some low quality dates so I sold two Sâ‘ of those for one Sâ‘ of these." The Prophet said,
“Oh! (that is) exactly Ribâ, (that is) exactly Ribâ. Don’t do that. Rather, if you want to buy, sell your dates in separate transaction (i.e. for cash or for some other commodity) then buy (the dates you want) with it (what you received form the first transaction).” (Agreed upon)

And the Prophet صلى الله عليه وسلم said:

الْدِّيْنُ بِالْدِّيْنِ وَالْمَفْلُوْضُ بِالْمَفْلُوْضِ. [رواى مسلم].

“Gold for gold, equal in weight.” (Muslim).

3. It is not permissible to delay the delivery of one of the two items exchanged, instead the transaction must be completed immediately as per the saying of Prophet صلى الله عليه وسلم : “hand to hand”, and his صلى الله عليه وسلم statement:

لا تبيعوا الْدِّيْنُ بِالْدِّيْنِ إِلَّا مَثْلًا بِمَثْلٍ، وَلا تَشْفَوْا بَعْضَهَا عَلَى بَعْضٍ، وَلا تبيعوا الورق بالورق إِلَّا مثلاً بمثل، وَلا تَشْفَوْا بَعْضَهَا عَلَى بَعْضٍ، وَلا تبيعوا منها عائلاً بخاضر. [متفق عليه].

“Do not sell gold for gold unless equivalent in weight (and from hand to hand), and do not sell a lesser amount for a greater amount or vice versa; and do not sell silver for silver unless equivalent in weight (and from hand to hand), and do not sell a lesser amount for a greater amount or vice versa, and do not sell gold or silver that is not present at the moment of exchange for gold or silver that is present.” (Agreed upon)

THE PROHIBITION OF MEANS OF USURY

Islâm did not prohibit anything except for a clear underlying reason, or a benefit which will be realized by the people. And pursuant to its prohibition, it prohibited the means which pave the way for it, in order to close the road that leads to it.
For instance, the sale known as *Al-‘Inah* in Arabic, is prohibited in Islâm. Its format is as follows:

A commodity is sold for a specific price, with the payment delayed until a fixed date. Then the original owner buys back the commodity for a reduced price. Now he has cash in his hand and he owes the buyer an additional sum of money. This transaction has the appearance of a sale of a commodity, but it is in reality a loan on interest.

The indication that this transaction is *Harâm* is the Hadîth of the Prophet ﷺ:

"إِذَا تَبَايَعْتُم بِالْعَيْنَةِ، وَأَحْدَثُتمْ أَذْنَابَ الْبَقَرِ، وَرَضِيْتُمْ الزَّرَعَ وَتَرَكْتُمْ الجِهَادَ فِي سَبِيلِ اللَّهِ سَلَّطَ اللهُ عَلَيْكُمْ ذَلَّةً، لا يَبْنِزَهُ عَنْكُمْ حَتَّى تَرْجِعُوا إِلَى دِينَكُمْ". [صحيح رواه أحمد وغيره]

“When you buy and sell using the *Al-‘Inah* format, and took hold of the tails of cattle, and become content with agriculture and abandon *Jihâd* in the way of Allâh, Allâh will impose disgrace upon you and He will not remove it from you until you return to your religion.” (*Ahmad* and others)

**DOING BUSINESS WITH BANKS**

To lend a bank money or borrow from it on the condition of a payment of a fixed annual or monthly percentage rate of interest, say 2%, or more or less, is a form of prohibited *Ribâ*.

Hasan Abdullah Amîn has quoted in his book “Bank Deposits and Investments in Islâm”: The interest, then, is nothing else but a stipulated excess on a loan to the benefit of the depositor in the
case of savings accounts or interest bearing checking accounts, although it is not considered a valid loan in Islâm (because the borrower (the bank) is not given a fixed date to repay the loan, it must be ready to pay up upon the depositor’s demand at anytime) likewise when someone borrows money from the bank, they must pay a stipulated percentage of interest on the loan. All of this is, without the slightest doubt, Ribâ. In fact it is one of the two forms of Ribâ which was practised by the pre-Islâmic period, which the Qur’ân prohibited decisively in the Statement of Allâh:

ورَاحَلَ اللَّهُ الْبِيعَ وَحَرَّمَ الْرِّبَا

“...whereas Allâh has permitted trading and forbidden Ribâ (usury)...” (2:275)

THE PROHIBITION OF USURY FOR CONSUMERS AND PRODUCERS

Some western economists make a distinction between usury on consumer loans and usury on loans for commercial enterprise, claiming that it was necessary to prohibit usury in the past, but now it is necessary to permit it, because loans used to be taken in the past for purposes of consumption, whereas now they are taken for purposes of production. This is a deceptive distinction, because if the usury was extracted on a consumer loan, the loan was taken by the consumer to spend on some of his necessities, so it is not permissible for him to pay back an extra percent on his debt. Rather, it is enough for him to repay the original debt when he is able.

And if the loan was taken for investment in a commercial enterprise, the profit of that enterprise is due to the effort expended by the borrower and not the capital of the loan, because capital by itself will never produce an increase without accompanying human effort.
THE PROHIBITION ON RIBÂ (INTEREST) IN BUYING A HOUSE

Some Muslims have become entangled in Ribâ as a result of interest loans taken from banks to buy a home. They have taken a Fatwâ (religious verdict) from some people who said paying Ribâ in this situation is permissible for people who don’t own houses already, because they are forced into it by necessity. In order to support their position, they made Qiyâs (analogy) on the permissibility of eating dead flesh (of an animal which was not slaughtered properly) when a person is starving to death.

The two situations are totally different. The person who is permitted to eat dead flesh is starving; if he doesn’t eat, he may die. Whereas the person who doesn’t own a home can rent one, or buy an apartment, or perhaps he could buy a very simple home without resorting to a loan, rather than buying a more luxurious home on interest.

That is far better for him than to enter into an interest loan, exposing himself to war with Allâh and His Messenger صلی الله عليه وسلم. Also, the borrower may get behind on his payments which will result in increasing interest, and one day he might lose the house, either selling at a loss or having the bank Foreclose the mortgage and take back the house.

The Sahâbah ﷺ also faced problems of poverty and housing shortages, but they didn’t resort to Ribâ, so those who issue these “Modernistic” Fatâwâ and those seeking loans should fear Allâh and steer clear of Ribâ.

MEANS FOR GETTING RID OF USURY AND INTEREST

One of the special features of Islâm is that it doesn’t prohibit something without providing a lawful alternative that will make the unlawful things unnecessary. For instance, liquor is prohibited to drink, but it is permitted for a Muslim to drink any kind of juice (orange juice, grape juice, lemonade, etc.).
And when Ribâ was prohibited, business and trade in lawful commodities was made permissible. One form of permitted business is Mudhâraba, which is a form of partnership where one person invests money and the other invests his skill and effort, and they share the profit or loss of the enterprise. So Islâm did not impose any hardship on the people (by prohibiting Ribâ) but rather it provided them with viable alternatives to it. Among them are the following:

1. *Qardh Hasan* (a beautiful loan): Instead of a Muslim loaning his money on interest which causes pollution and blight on all his property and oppresses the borrower, Islâm encourages him to make the loan *Qardh Hasan*, and promised him a gracious reward for it. Allâh عز و جل said:

> “Who is he that will lend to Allâh a goodly loan so that He may multiply it to him many times?...” (2:245)

2. Giving an extension to a person who cannot repay the loan on time because of financial difficulty, until he gets back on his feet. And Islâm encourages the lender to forgive the loan altogether in this circumstance. Allâh عز و جل said:

> “And if the debtor is in hard times (has no money), then grant him time till it is easy for him to repay, but if you remit it by way of charity, that is better for you if you did but know.” (2:280)

3. Mutual aid by all means: This encompasses mutual aid on a social level, in industry, in agriculture, and social security by financing farmers and industrialists and craftsmen in order to enable them to produce effectively. This returns a benefit for the whole *Ummah*. Also, opening schools, building hospitals and homes for the elderly and the incapacitated, and all other
similar investments fall under the mutual aid mentioned in the verse:

«وَتَبَيَّنْلَهُمَا عَلَى الْبَيْنِينَ (الْبَيْنِيَّةَ)»

"... Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety);...” (5:2)

The society which realizes these means will proceed, in the shade of this comprehensive mutual aid, happily and far removed from the distress of Ribâ.

4. We should not forget the payment of Zakât to those who deserve it. This will have a major impact on getting rid of Ribâ.

In conclusion: Beware, my Muslim brother, from putting your money in a (non-Islâmic) bank. Even if you don’t take interest on it, the bank takes your money and loans it out to gain interest. So you are helping the Ribâ system, and are indirectly responsible. And beware, my brother who is poor, from taking loans from those banks.

RULES REGARDING THE LUQTAH
(LOST AND FOUND ARTICLES)

Luqta is any form of guarded property exposed to dissipation, whose owner is unknown.

The rule concerning it:
If the finder believes it to be safe if he left it where he found it, it is preferable for him to take it. If he believes it will not be safe if he leaves it in its place, it is Wâjib for him to take it. But if he knows he will covet it, then it is Harâm for him to take it.

1. The basis for this is the statement of the Prophet ﷺ:
When he was asked about finding gold or silver whose owner is unknown, he said, “Note the sack that holds it (the wealth) and the cord that draws the sack closed, then announce its recovery for a year. If no one (claims it), you can spend it, but it is a trust on deposit with you, so if its owner comes to you at anytime (without a deadline) give it to him.” They asked him about the lost camel, so he said, “What do you have to do with? Leave it alone because its food and drink are with it. It can find water and eat from trees until its owner finds it.” And he was asked about a sheep, so he said, “Take it, because it’s either for you, or your brother, or a wolf.” (Agreed upon)

2. And he صلِّى الله عليه وسلم said:

"من وجد لقطة فليشهد ذا عدل أو ذوي عدل ولا يكتم ولا يغيب، فإن وجد صاحبها فليردها عليه، وإلا فهومالله يكتمه من يشاء". [أخرجه أبو داود وصحح إسناده محقق جامع الأصول].

“Whoever finds a lost article, should have an honest person or two honest people bear witness to it; and he
should not conceal it or go away then (i.e. disappear with the goods). If he finds its owner, he should return it to him, and if not, it is the wealth of Allâh, which He gives to whom He wills.” (Abû Dawûd, and its chain of narration was graded authentic by the checker of Jâmi` ul-Usûl.)

3. Ibn Mas`ûd bought a slave-girl, but (before he could pay the owner) the man went missing. He kept trying to find him, but at the end of a year he was still missing. So he distributed the price of the slave-girl as charity, a Dirham here, an two Dirhams there, saying: “Oh Allâh, this is on behalf of so-and-so, but if he doesn’t agree, then on my own behalf and I owe him the payment,” and he said, “This is the way to handle the Luqta if the owner cannot be found.” (Bukhârî)

4. It is recommended for a rich person who finds a lost article to give it in charity after a year of advertising its discovery, but if he’s poor it’s all right for him to make use of it.

SPECIAL RULES REGARDING LUQTAH IN THE HARAM (SANCTUARY) OF MAKKAH

It is (especially) prohibited to pick up a Luqta in Makkah except to announce about it. This is based on the statements of Allâh’s Messenger ﷺ: ﴿لا يُلَتَّقَطُ لِقَطْنِهَا إِلَّا مِنْ عَرَقَهَا﴾ [Rwaah Al-Bukhaari].
1. "No one may pick up a Laqtah in Makkah, except the one who makes the announcement about it." (Bukhari) 

لا يُلقَطُ قط حداً إلَّا مُعَرَّف ؟ [رواه البخاري] 

2. "No one may pick it up (in Makkah) except the one who announces about it." (Bukhari) 

وَلَا تَحْلُ ساقطَتِهَا إلَّا لَمُنشِدٍ ؟ [رواه البخاري] 

3. "Dropped articles are not permissible to be used except for the one who advertises it." (Bukhari) 

Public announcement:

The one who finds it, should first note its special characteristics which distinguishes it from others. He should protect it as he protects his own wealth, and it remains as a trust with him. Then he should spread the news of its discovery among the people, in the market and other places. And if its owner comes and is able to describe the article by its distinguishing features, it is permissible for the finder to hand it over to him.

And it is permissible to announce the discovery of a lost article in Al-Masjid Al-Harâm in contrast to all other mosques. (See Fath al-Bâri 5:88). It is preferable, however, to turn it in to the government lost and found office which is reliable and well-known among the people. That is better for its protection and easier for people to refer to. The lost and found office is just inside the King ‘Abdul-Aziz door of Al-Masjid Al-Harâm. Lost articles are registered and held there to be returned to their owners. If no one claims them, they are distributed among the poor people of Makkah.
Exception is made for food and for articles of insignificant value:

It is not necessary to advertise found food items, and it is permissible to eat them. Anas reported that the Prophet ﷺ passed by a date lying on the road. He said:

"لولاً أني أخف أن تكون من الصدقة لأكلتها". [متفق عليه].

"If I were not afraid of it being from the Sadqah, I would have eaten it.” (Agreed upon).

Likewise, in case of paltry items like a whip, or a rope, etc., the person can pick them up to make use of them.
THE BOOK OF MORALS & MANNERS

* Some of the morals of the noble Prophet صلى الله عليه وسلم and his humbleness
* Good manners of the Messenger صلى الله عليه وسلم and following him
* The Prophet’s call to Islâm and Jihâd
* Love of the Messenger صلى الله عليه وسلم
* Some Ahâdîth regarding the Messenger صلى الله عليه وسلم
* Some Ahâdîth regarding the Muslim
* Act upon the Ahâdîth of the Messenger صلى الله عليه وسلم
* “Whatever the Messenger صلى الله عليه وسلم gives you, take it.”
* Be slaves of Allâh, brothers (to each other)
SOME OF THE MORALS OF THE NOBLE PROPHET صلی الله علیه وسلم

His morals and character was the Qur’ân. He would get angry in accord with it, and he would be pleased in accord with it. And he never took revenge on his own behalf, nor used to get angry for his own sake, but if the sacred limits of Allâh were violated, he would become angry for Allâh’s sake.

And he صلی الله علیه وسلم was the truest of people in speech, and the most careful in fulfilling his obligations. He was the softest of all of them in temperament, and the most generous in his relations with people. He was more modest than a secluded virgin. He would lower his gaze, and his expression was mostly thoughtful. He was not vulgar nor did he curse. He would forgive and pardon. Whoever asked him for something, he would not turn him away except after giving him what he requested or with a gentle word. He was not harsh or tough mannered. He would never interrupt the speech of another unless they transgressed the truth, in which case he would prohibit him or correct him.

And he صلی الله علیه وسلم used to take care of his neighbours and extend hospitality to his guests. He didn’t pass time in activities other than those which draw one close to Allâh, or actions which are unavoidable (parts of human life). He was always hopeful of Allâh’s Mercy and was an optimist and disliked pessimism. If he had a choice between two alternatives, he always chose the easier one as long as it was not a sin. He loved providing relief to the troubled, and aiding the oppressed ones.

And he صلی الله علیه وسلم used to love his Companions and he would consult them and kept himself informed about their conditions and needs. If one of them fell ill, he would visit him. And if one of them was absent (for a time) he would send for him; and whoever died, he would make Du’â for him. He used to accept the excuses of those who apologized. The powerful and the weak had the same rights before him. When he spoke, if someone cared to count his words, he would have been able to
do so (due to his eloquence, i.e. deep meanings in brief statements and the measured way in which he spoke). And he صلى الله عليه وسلم used to joke, but he would never say anything except the truth.

**GOOD MANNERS OF THE MESSENGER AND HIS HUMBLENESSE**

He was the most merciful of people and the most generous to his Companions. He would make room for them if space was tight, be the first to offer salutation to whoever he met, and when he shook hands with a man, he would not withdraw his hand first. He was the most humble of the people. If he came to a gathering where people were sitting already, he would sit wherever he found space, and he instructed others to do the same. He would give those sitting with him a full chance to participate till everyone of them thought that he is most honourable one before the Prophet صلى الله عليه وسلم. And he would not stand to disengage himself from someone who sat down with him, unless he had some urgent business, in which case he would take permission of the person. And he صلى الله عليه وسلم used to dislike people standing up for him.* Anas bin Mâlik رضي الله عنه narrated:

"لم يكن شخصاً أحب إليهم من رسول الله - و كانوا إذا رأوا لم يقوموا له ما يعلمنون من كراهيته لذّلك". [صحيح رواه أحمد والترمذي].

"No one was more beloved to (the Companions) than Allâh’s Messenger صلى الله عليه وسلم and they did not used to

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* It is permissible for a host to stand to receive a guest since the Prophet صلى الله عليه وسلم did it, and it is permissible to stand to embrace someone arriving from a long journey.
stand up for him knowing how much he disliked that.”

(Ahmad and Tirmidhi, and it is authentic.)

He would not speak with anyone in a way that the person may dislike. He would visit the sick and he loved the poor, sitting in their company and attending their funerals. He never disdained a poor person because of his poverty, nor was he awed by kings due to their sovereignty. He treated the smallest blessing as something great. He never criticized food; if he found it good, he ate, and if not, he left it. He used to eat and drink with his right hand saying Bismillāh before, and praising Allāh afterwards.

He loved the good and disliked what was noxious, such as onions and garlic because of their strong pungent smell.

When the Prophet صلى الله عليه وسلم performed Hajj, he said:

«اللَّهُمَّ هَذِهِ حَجَّةُ لَا رَيَاءَ فِي هَا وَلَا سُمَّةً» [صحيح رواة المقدسي].

“Oh Allāh this is a Hajj without show-off and without the desire for fame.” (Maqdisi, and it is authentic.)

And he صلى الله عليه وسلم could not be distinguished from his Companions in his clothing or sitting. A bedouin would enter the Masjid and ask, “Which one of you is Muhammad?” His favourite type of clothing was the Qamīs (a robe which stretched down to the middle of his calf). He did not waste food nor was he extravagant in his dress. He used to wear a cap and a turban, and a silver ring on the little finger of his right hand, and he had a full and long beard.

THE PROPHET’S CALL TO ISLĀM AND JIHĀD

Allāh sent His Messenger, Muhammad صلى الله عليه وسلم as a mercy for all the world. He invited the Arabs and all of humanity to that which will secure for them the well-being and the happiness of this world and the hereafter.
The first thing he called toward was the dedication of all worship to Allâh Alone, including supplication to Allâh Alone. Allâh said:

"Say (Oh Muhammad ﷺ): I invoke only my Lord (Allâh Alone), and I associate none as partners along with Him." (72:20)

The Mushrikûn opposed this call because it contradicted their belief in idol worship and because they were committed to a blind following of their forefathers. They accused the Messenger ﷺ of sorcery and insanity even though they had previously nicknamed him "the truthful and honest."

The Prophet ﷺ endured steadfastly all the insults and injury of his people, in obedience to the command of his Lord, Who said:

"Therefore be patient (O Muhammad ﷺ) and submit to the Command of your Lord (Allâh, by doing your duty to Him and by conveying His Message to mankind), and obey neither a sinner nor a disbeliever among them." (76:24)

He remained in Makkah for 13 years, calling towards Tawhîd and bearing tortures along with his followers, under the persecution of his people. After some people in the city of Al-Madinah accepted Islâm, he and his Companions emigrated there to establish the new Islâmic society on the foundation of justice, love, and equality. And Allâh aided him with miracles,
the most important of which is the Qur’ân, which calls towards Tawhîd, knowledge, Jihâd, and the most noble morals.

He صلى الله عليه وسلم wrote to the rulers far and near, inviting them to Islâm, saying to the Qaiser (Caesar—the Roman emperor):

أَسْلَمُ ۖ كَنِّ يَتْلُو اللَّهُ أَحْرَكَ مُرْتِئِيًّا

“Accept Islâm, you will be safe and Allâh will reward you twice”.

قُلْ يَتَأَهَّلُ الْكِتَابُ تَصَلُّوا إِلَى حَكِيمِ الْكِتَابِ مَوْلُوْءِ بَيْنَتَنَا وَبِيَنَّا وَيَتَّجِدُ أَلَّا تُغَيِّبُ إِلَّا إِلَّا اللَّهُ وَلَا تَشَرِّكُ بِهِ شَيْئًا وَلَا يَتَّجِدُ بَعْضُكَا بِعَضْعًا أَحَدًا مِّنْ دُونِ اللَّهِ

“Say (Oh Muhammad صلى الله عليه وسلم): Oh people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allâh, and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh.” (3:64)

لَا نَطِيعُ الأَحْيَارَ فِيهَا أَحْدَثُوا مِنَ التَّحْرِيمِ وَالْتَحْلِيلِ

“We do not obey the priests in what they initiate of declaring things lawful and unlawful.”

The Prophet صلى الله عليه وسلم fought the idolaters and the Jews and was victorious over them. He personally participated in about twenty campaigns as well as sent out tens of expeditions of his Companions for Jihâd, invitation to Islâm, and freeing nations from oppression and subjugation (to tyrannies). He used to teach them (his Companions) to proceed by inviting to Tawhîd.
LOVE OF THE MESSENGER صلی الله عليه وسلم AND FOLLOWING HIM

Allâh said:

"Say (Oh Muhammad صلى الله عليه وسلم to mankind): If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful." (3:31)

And the Prophet ﷺ said:

"None of you is a believer till I am dearer to him than his child, his father and the whole of mankind.” (Agreed upon)

The Prophet ﷺ was of noble character and courage and generosity. Those who saw him unexpectedly for the first time would be awe-struck by him. Those who were associated with him and got to know him, loved him. The Messenger صلى الله عليه وسلم conveyed the Message, offered the Ummah sincere advice, wished the best for them, and united them. He, along with his Companions, conquered the hearts of the people with Tawhîd, as they conquered the lands with their Jihâd. They released humanity from the worship of slavery (to other human beings) to the worship of the Lord.

And they conveyed this religion to us perfect and complete, free from all deviation and superstition, without any need of addition or deletion.

Allâh ﴿ pillowcoop ﴾ said:

الیوم أکملت لکم دینکم و آمنت علیکم نعمت و رضیت لکم الإسلام

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“...This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion...” (5:3)

And the Prophet صلى الله عليه وسلم said:

إِنَّمَا بِعَهْدِنَا لَا عَمَّمُ مِكَارِمَ الْخَالِقِي

“I was sent only to complete the noble moral qualities.” (Hâkim)

These are the moral qualities of your Prophet صلى الله عليه وسلم, so hold fast to them to be his true lovers.

Allâh ﷺ said:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أَسْوَةً ثُمَّ مَا قَدَرُوكُمُ الْأَوَّلُونَ

“Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow...” (33:21)

Know that true love for Allâh and His Messenger صلى الله عليه وسلم demands acting in accordance with the Book of Allâh and the authentic Ahâdîth of His Messenger صلى الله عليه وسلم, making them a judge in all matters and all disputes, loving Tawhîd that he صلى الله عليه وسلم called toward and practising it, and not giving precedence to the judgement or statement of anyone over the Qur’ân and Sunnah:

Allâh ﷺ said:

يَتَّبِعُونَ الْأَيَّامَ لَا يُكَفِّرُونَ بَيْنَ يَدَيْ أَلِينِ وَرَسُولِهِ وَأَنْفُسُهُمْ إِنَّ اللَّهَ سَمِيعُ عَلَمَ

“Oh you who believe! Do not be forward in the presence of Allâh and His Messenger صلى الله عليه وسلم, and fear Allâh. Verily! Allâh is All-Hearing, All-Knowing”. (49:1)
One of the signs of loving him صلى الله عليه وسلم is to love Tawhîd which was the core of his mission, to practise it, to love those who call towards it, and to refrain from tagging them with repulsive nicknames.

Oh Allâh, grant us love for him and the ability to follow him, and grant us his intercession, and grant us moral qualities like his.

SOME AHÂDÎTH REGARDING THE MESSENGER صلى الله عليه وسلم

«إني قد تركت فيكم ما إن أعتصمتم به فلن تضلوا أبداً، كتâب الله وسَنَةَ نبىٰ». [رواه الحاكم وصحيحه الألباني].

1. “Verily I am leaving amongst you that which, if you hold fast to it, you will never go astray — the Book of Allâh (Qur’ân) and His Prophet’s Sunnah.” (Hâkim, and graded authentic by Al-Albâni.)

«عَلَيكَمْ بِسِنَاتِ وسَنَةِ الْخَلَفَاءِ الرَّاشِدِينَ وَمَهَدِئَينَ تَمْسَكَوْا بها». [صحيح رواه أحمد].

2. “My Sunnah is obligatory upon you, and the Sunnah of my rightly guided successors, hold fast to it.” (Ahmad, and it is authentic.)

«ياَقِتَامَةَ بِنْتُ مُحَمَّدٍ سَلَيْمَيْنِي مِنْ مَالِي مَا شَتَتْ لَا أَغْنِي عَنْكَ مِنْ الله شَيْئًا». [رواه البخاري].

3. “Oh Fatimah, daughter of Muhammad! Ask me of my property what you wish. For I will not be able to avail you against Allâh at all (if you disbelieve).” (Bukhâri)
4. “Whoever obeys me, obeys Allâh, and whoever disobeys me, disobeys Allâh.” (Bukhâri)

لا تطروا كني أطرت النصارى ابن مريم فإني أنا عبد الله فقولوا عبد الله ورسله. [رواه البخاري]

5. “Do not exaggerate my position in praise of me as the Christians did with the son of Mary, for I am only the slave of Allâh, so say: The slave of Allâh and His Messenger.” (Bukhâri)

قاتل الله اليهود أتخذوا قبور أنبيائهم مساجد. [رواه البخاري]

6. “May the curse of Allâh be upon the Jews. They took the graves of their Prophets as mosques.” (Bukhâri)

من تقول علي ملائمة أقول فليتبوا مقعدة من النار.

[صحيح رواه أحمد]

7. “Whoever attributed something to me, which I didn’t say, let him take his place in the Fire.” (Ahmad, and it is authentic.)

إني لا أصحف النساء. [صحيح رواه الترمذي]

8. “I do not shake hands with women.” (Tirmidhi, and it is authentic.)

(Meaning those not closely related to him, such that they would be permissible for him to marry).
9. “Whoever has a distaste for my Sunnah, he is not of me.” (Agreed upon)

اللَّهُمَّ إِنَّى أُعْوِدُ بِكَ مِنْ عَلَمٍ لَا يَنَفَعُ » [رَوَاهُ مَسْلِمٌ]

10. “Oh Allâh, I seek refuge with you from the knowledge which doesn’t benefit.” (Muslim)
(That is: Knowledge which I do not act upon, nor teach, nor does it change my character.)

SOME AHÂDÎTH REGARDING THE MUSLIM

1. “A (true) Muslim is one from whose tongue and hand the Muslims are safe.” (Agreed upon)

سَبَبُ الْمُسْلِمِ ۚ فَسُوقُ وَقَتَاةُ كَفْرٌ» [رَوَاهُ البَخَارِيُّ]

2. “Verbal abuse of a Muslim is hateful disobedience (of Allâh) and fighting him is Kufr (an act of disbelief).” (Bukhârî)

غَطْ فَخْذَكَ ۖ فَإِنَّ فَخْذُ الرَّجُلِ مِنْ عُورَتِهِ» [صَحِيحُ رَوَاهُ أَحَمِّدٌ]

3. “Cover your thighs, because the thighs are part of a man’s private area.” (Ahmad, and it is authentic.)
4. “A Mu’mín is not given to character assassination, nor to cursing, nor obscenity, nor foul language.” (Muslim)

5. “One who wields a weapon against us is not one of us.” (Muslim)

“One who deceives is not one of us.” (Tirmidhi, and it is authentic.)

6. “One who is deprived of gentleness is deprived of goodness.” (Muslim)

7. “Whoever seeks the pleasure of Allâh in that which incurs the anger of the people, Allâh will take care of him, so he doesn’t depend on what the people have. And whoever seeks the pleasure of people in what incurs Allâh’s Anger, Allâh leaves him to those people.” (Tirmidhi, and it is authentic.)
8. “May Allâh curse the briber and the one who takes the bribe.” (Tirmidhi, and it is good.)

ما أسفل من الكعبتين من الإزار فغني النار. [رواه البخاري]

9. “That (part) of the lower garment which hangs below the ankle will be in the Fire.” (Bukhâri)

إذا قال الرجل لأخيه ياكافر فقد باء بها أحدهما. [رواه البخاري]

10.“If a man says to his brother ‘Oh Kâfir!’ Then it would return to one of them.” (Bukhâri)

لا تقولوا لمنافق سيدنا فإنه إن يكن سيديكم فقد أسخطتم

ريكم عز وجل. [صحيح رواه أحمد]

11.“Do not say to a hypocrite ‘our master’, because even if he may be your master, you will anger Allâh. عز وجل.” (Ahmad, and it is authentic.)

الغلام مرتين باقيته، تذبح عنه يوم السابع، وسمي وحلق رأسه. [صحيح رواه أبوداود]

12.“The child is deposited as a security for his ‘Aqîqah (the animal slaughtered in gratitude to Allâh for the blessing of the birth of the child). It should be slaughtered on his behalf the seventh day (after his birth) and he should be given a name and his head should be shaved.” (Abû Dawûd, and it is authentic.)
ACT UPON THE AHÂDÎTH OF THE MESSENGER

1. “The Day of Judgement will not come until the Muslims fight the Jews, then the Muslims will kill them.” (Muslim)

2. “Whoever fights so that the Word of Allâh is held high (implemented), he is in the way of Allâh.” (Bukhârî)

3. “Whoever pleases the people by angering Allâh, Allâh will leave him to the people.” (Tirmidhî)

4. “Whoever dies and he was invoking someone as rival to Allâh, will enter the Fire.” (Bukhârî)

5. “Whoever conceals knowledge, Allâh will bridle him with a bridle of fire.” (Ahmad, and it is authentic.)

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6. “Whoever plays with dice definitely disobeyed Allâh and His Messenger.” (Ahmad, and it is authentic.)

بَدَا الإِسْلَامُ غَرِيبًا وَسِيَّعُودُ غَرِيبًا كَمَا بَدَّا فَطُوبٌ لِلْغُرِیباءِ.

7. “Islâm started out in the state of strangeness, and it will return to being strange, as it started. Then, Tûbâ (a gigantic tree in Paradise) is for the strangers.” (Muslim)
And in one version:

فَطُوبَى لِلْغَرِیباءِ الَّذِينَ يُصِلُّونَ إِذَا فَسَدَ النَّاسُ»... [رواه أبو عمر الداني بسنده صحيح].

“So Tûbâ will be for the strangers who strive to correct things when the people have become corrupted.” (Abu ‘Umâr Ad-Dâni with an authentic chain of narration.)

طَوْبَى لِلْغُرِیباءِ: أَنَّاسٌ صَالِحُونَ، فِي أَنَّاسٍ سُوءٌ كَثِيرٌ، مِنْ يُغْصِهِمْ أَكْثَرُ مِمْنَ يُطِيعُهُمْ» صحيح رواه أحمد.

8. “Tûbâ will be for the strangers: Righteous people in the midst of a multitude of evil people. Those who disobey them will be far more than those who obey them.” (Ahmad, and it is authentic.)

لا طاعة في مَعْصِيَةِ الله، إنَّا الطاعة في المَعْرُوفِ»... [رواه البخاري].

9. “There is no obedience (to anyone) in the disobedience of Allâh. Obedience is only (permitted) in what is known to be good.” (Bukhârî)
“WHATEVER THE MESSENGER GIVES YOU, TAKE IT”

"لَعَنَ اللَّهِ النَّافِضَاتِ وَالْمُتَمْضِقَاتِ المُعْقِرَاتِ خَلِّيِّ اللهِ.
"

1. “Allâh cursed women who pluck their eyebrows and women who do it for others; those who try to change the creation of Allâh.” (Agreed upon)

وَنُسِئَ كَاسِيَاتٌ عَارِيَاتٌ مُّمِيلَاتٌ مَّائِلَاتٌ رُؤُوسُهُنَّ كَأَسْنِمَةٍ

الْبُخْتِ الْمَيْلَةِ لَا يَدْخَلُنَّ الجَنَّةَ وَلَا يَجْدَنَّ رَجْحَهَا. [رواه

[مسلم]]

2. “And the women who would be dressed but appear to be naked, who would be seductive and easily seduced by others. Their heads would be like the humps of the Bukht camel inclined to one side. They will not enter Paradise and they would not smell its odour.” (Muslim)

أَتَقُوا اللَّهِ وَأَجْمَلُوا فِي الْطَّلَبَ. [صحيح رواى الحاكم].

3. “Fear Allâh and seek your sustenance in what is lawful (i.e. leave the Harâm alone).” (Hâkim, and it is authentic.)

أَرِغُوا عَلَى أَنفُسَكَمْ فَإِنَّكُمْ لَا تَدْعُونَ أَصْمَمَ وَلَا غَائِبَةً. [رواه

[مسلم]]

اِخْفَضُوا اسْوَاتَكُمْ فِي الْذِّكْرِ وَالْدُّعَاءِ

4. “Take it easy on yourselves (in Du’â’ and in remembrance of Allâh) for you are not calling upon One, Who is deaf or absent.” (Muslim)
5. “The people who are tested most severely are the Prophets, then those who are pious.” (Ibn Mājah, and it is authentic.)

6. “Try to maintain relations (even) with those who cut relations with you, and treat well those who treat you badly, and speak the truth, even against yourself.” (Ibn Najjār, and it is authentic.)

7. “Woe to the slave of the Dīnār and Dirham (two types of Arabic currency) and the robe. If he is given, he is pleased, and if he is not given, he is not pleased.” (Bukhārī)

8. “Should I not guide you to a thing that if you do it you will love each other? Spread Salām (the greeting of peace) among yourselves.” (Muslim)

(i.e. greet each other with As-Salāmu ‘Alaikum and respond with Wa ‘Alaikumus-Salām, whether you know the other person or not.)
9. “Be in this world as if you are a stranger or a traveler on the road.” (Bukhāri)

لا يقيم الرجل الرجل من مجلسه ثم يجلس فيه، ولكن تفسحوا وتوسعوا. [رواه مسلم].

10. “(In a gathering) A man should not make another man stand from where he was sitting, then take his place. Rather you should make room for each other and give each other space.” (Muslim)

BE SLAVES OF ALLĀH, BROTHERS (TO EACH OTHER)

Allāh’s Messenger صلى الله عليه وسلم said:

لا تحسسوا ولا تباغضوا ولا تحسسوا ولا تنافسوا ولا تباحجو ولا تداخروا ولا يبغي بصخشكم على بييع بعض . وكونوا عباد الله إخوانا كأي أمركم ألمسلمم أخو المسلمم ، لا يتلمؤم ولا يغلبك ولا يفسركم.

“Do not envy each other; and do not hate each other; and do not eavesdrop on each other; and do not compete with each other (each trying to get some worldly benefit and excluding others from it); and do not spy on each other (searching for each others faults); and do not bid for auctioned goods, which you don’t intend to buy, in order
to raise the price artificially; and do not avoid each other, and do not give each other the cold shoulder. And do not try to interfere in a business deal, where the buyer and seller have reached an agreement, in order to get one of them to abandon the deal and make the same deal with you. And be slaves of Allâh, brothers (to each other) as he ordered you. A Muslim is the brother of the Muslim. He does not oppress him, he does not abandon him, and he does he look down upon him.”

"At-Taqwâ (piety and fear of Allâh) is right here. At-Taqwâ is right here.” (And he pointed to his chest).

"It is sufficient sin for a man to look down upon his brother Muslim. Every Muslim is considered sacred to another Muslim: His blood, his honor and his property.”

"Beware of suspicion, for verily suspicion is the most false (form) of speech.”

“Verily Allâh does not consider your appearances or your wealth (in appraising you) but He considers your hearts and your deeds.” (Bukhâri)

End of the Book
Besides being a great scholar, Sheikh Muhammad bin Jamil Zino is also the author and compiler of many books directly related to the fundamentals of Islam. He holds the honor to have a place in the rank of those authors of present time whose works have been widely accepted & attributed.

This is his first ranking work. In this Book, the learned writer discussed the fundamental constituents of Islam—Salat, Saum, Hajj and Zakat etc., in a lucid and impressive manner. The discussion regarding Faith and Belief in the first part is and added value to the book.

The distinctive feature of this book is its simplicity. Anyone can learn & practice Islam easily through the guidance of this book.