رئاسة الشؤون الدينية
بالمسجد الحرام والمسجد النبوي

English | إنجليزي | مَا لَا يَسَعُ المُسْلِمَ جَهْلُهُ

What A Muslim Must Know

The Scientific Committee under the
Presidency of Religious Affairs at the
Sacred Mosque and the Prophet's Mosque

© Islamic Content Service Association in Languages , 2023
King Fahd National Library Cataloging-in-Publication Data

al-Khuraif ، Khalid ibn Hamad
What A Muslim Must Know. / al-Khuraif ، Khalid ibn Hamad - 1. .- Riyadh , 2023

158p ; ..cm

ISBN: 978-603-8402-34-4

1- Al-Islam I-Title

210 dc 1444/10758

L.D. no. 1444/10758
ISBN: 978-603-8402-34-4

مَا لَا يَسَعُ المُسْلِمَ جَهْلُهُ

What A Muslim Must Know

اللَّجْنَةُ العِلْمِيَّةُ

بِرِئَاسَةِ الشُّؤُونِ الدِّينِيَّةِ بِالمَسْجِدِ الحَرَامِ وَالمَسْجِدِ النَّبَوِيِّ

The Scientific Committee under the Presidency of Religious Affairs at the Sacred Mosque and the Prophet's Mosque

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

The book "What A Muslim Must Know" is a great book, written with the ink of knowledge and clarity. It compiles what no Muslim can be ignorant of—such as fundamentals of creed, Islamic legislations, and noble manners—in a precise and eloquent style that enlightens minds and brings peace to the hearts. It refines understanding and corrects action, truly serving as a key to salvation and a guide for those seeking the paths of the acts of worship and knowledge.

Introduction

All praise is due to Allah, Lord of the worlds. May Allah's peace and blessings be upon the one sent as a mercy to the worlds, and upon his family, Companions, those who follow his Sunnah, and those guided by his teachings until the Day of Judgment. To proceed:

This is a brief treatise that includes the most important matters a Muslim needs to know regarding his creed, acts of worship, and dealings. We have compiled it for the visitors of the Two Holy Mosques, so that they may have knowledge and insight into the matters of their religion. We ask the Most Generous and Bountiful Lord to make it beneficial, righteous, and done sincerely for His sake. Indeed, He is the Best One to ask and the most Honorable One to have hope in.

The Scientific Committee under the Presidency of Religious Affairs at the Sacred Mosque and the Prophet's Mosque

Chapter One: The Creed

The First Topic: The Meaning of Islam and its Pillars

Islam means submitting to Allah by Tawhīd (monotheism), subjugation to Him by obedience, and dissociating oneself from shirk (polytheism) and its people.

Islam has five pillars, which are as following:

1. Bearing witness that there is no true god but Allah and that Muhammad is His messenger
2. Establishing prayer
3. Paying Zakah
4. Fasting Ramadān
5. Performing Hajj whenever one is capable to find a way thereto

The Importance of Tawhīd (monotheism)

Know that Allah Almighty created the creatures to worship Him alone and associate nothing with Him, as He said:

﴿وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ۝٥٦﴾

{I have not created the jinn and mankind except to worship Me.} [Surat adh-Dhāriyāt: 56] Such worship can only be understood through knowledge, as Allah Almighty says:

﴿فَٱعْلَمْ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ وَٱسْتَغْفِرْ لِذَنۢبِكَ وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ ۗ وَٱللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَىٰكُمْ ۝١٩﴾

{Then know [O Prophet] that none has the right to be worshiped except Allah, and seek forgiveness for your sins and for [the sins of] the believing men and women, for Allah knows your movements and your places of rest.} [Surat Muhammad: 19] Thus, Allah mentioned "knowledge" before the words and deeds. So, Tawhīd is the most important principle that a Muslim must learn since it is the core and basis of the religion. Without Tawhīd, there is no religion; therefore, it is the Muslim's first and last primary duty [to learn its meaning]. Tawhīd is the first pillar of Islam, and every Muslim must know and act upon the pillars, which are five, as mentioned in the Hadīth of ‘Abdullah ibn ‘Umar (may Allah be pleased with him and his father) where he said: "I heard the Messenger of Allah (ﷺ) say:

«بُنِيَ الإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ البَيْتِ، وصَوْمِ رَمَضَانَ».

“Islam was built on five (pillars): testifying that there is no god but Allah and that Muhammad is the messenger of Allah, establishing prayer, giving Zakah, pilgrimage to the House, and fasting Ramadan.”[1]

Thus, every Muslim must learn the meaning of Tawhīd, i.e., dedicating worship solely to Allah,

[1] Narrated by Al-Bukhāri (8).

without associating anyone with Him in His worship, be it a close angel or a sent messenger.

The Meaning of the First Part of the Testimony of Faith:

"Testifying that there is no true god but Allah": means that one acknowledges with certainty that none is truly worthy of worship except Allah Almighty. It means that one acknowledges with certainty that none is truly worthy of worship except Allah Almighty. Therefore, one should worship Allah alone and dedicate all acts of worship, such as supplication, fear, hope, and reliance, to Him alone.

This testimony cannot be fulfilled, except by meeting two conditions:

First: Negating divinity and worship from everything except Allah, and this includes all rivals, gods, and false deities.

Second: Establishing divinity and true worship for Allah alone. Allah Almighty said:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُواْ ٱللَّهَ وَٱجْتَنِبُواْ ٱلطَّٰغُوتَ...﴾

{Indeed, We sent to every community a messenger, [saying]: “Worship Allah and shun false gods...”} [Surat an-Nahl: 36]

As for the requirements of the first part of the testimony of faith, they are:

1. Knowledge, which is contrary to ignorance.

2. Certainty, which is contrary to doubt.

3. Sincerity, which is contrary to shirk (polytheism).

4. Truthfulness, which is contrary to lying.

5. Love, which is contrary to hatred.

6. Submission, which is contrary to abandonment.

7. Acceptance, which is contrary to rejection.

8. Disbelief in everything worshiped other than Allah Almighty.

These requirements must be fulfilled. They are summed up in two poetic verses:

Knowledge, certainty, and your sincerity *** along with love, submission, and its acceptance.

Then add the eighth, which is your rejection *** of everything that is worshipped besides the true God.

Fulfilling the testimony of faith is by worshiping Allah Almighty alone, without associating any partner with Him, and dedicating worship solely to Him. Thus, one should supplicate to none but Allah, rely on none but Allah, have hopes in none but Allah, offer prayer to none but Allah, and slaughter for the sake of none but Allah Almighty.

So, the acts of circumambulating graves and seeking relief and help from the dead, which are practiced by some people, constitute shirk (polytheism) in worship. That is why, we must be

wary of such acts and warn others against them because they are similar to the polytheists' practices as they worship idols, stones, and trees, which is exactly the kind of Shirk that the divine books and messengers were sent to forbid and warn people against.

The Meaning of the Second Part of the Testimony of Faith

"Bearing witness that Muhammad is the messenger of Allah" means that one should obey his commands, believe his reports, avoid his prohibitions, and worship Allah in accordance with his Sharia. The Muslim, therefore, acknowledges that Muhammad ibn ‘Abdullah al-Qurashi al-Hāshimi is the Messenger of Allah Almighty to all mankind and the Jinn, as Allah Almighty said:

﴿قُلۡ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّي رَسُولُ ٱللَّهِ إِلَيۡكُمۡ جَمِيعًا...﴾

{Say [O Prophet], “O people, I am the Messenger of Allah to you all...} [Surat al-A‘rāf: 158]

He also acknowledges that Allah sent His messenger to convey “His religion and guide His slaves, as Allah Almighty said:

﴿وَمَآ أَرۡسَلۡنَٰكَ إِلَّا كَآفَّةٗ لِّلنَّاسِ بَشِيرٗا وَنَذِيرٗا وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ٢٨﴾

{We have not sent you [O Prophet] except as a bearer of glad tidings and a warner to all mankind,

but most people do not know.} [Surat Saba': 28] Allah Almighty also said:

﴿وَمَآ أَرۡسَلۡنَٰكَ إِلَّا رَحۡمَةٗ لِّلۡعَٰلَمِينَ ١٠٧﴾

{We have not sent you [O Prophet] except as a mercy to the worlds.} [Surat al-Anbiyā': 107]

This testimony entails: that one should not believe that the Messenger of Allah (ﷺ) has any right in lordship, managing the universe, or in worship. Rather, he (ﷺ) is a slave who must not be worshiped, a messenger who must not be accused of lying, and that he cannot bring benefit or harm to himself or others unless Allah wills, as Allah Almighty said:

﴿قُل لَّآ أَقُولُ لَكُمۡ عِندِي خَزَآئِنُ ٱللَّهِ وَلَآ أَعۡلَمُ ٱلۡغَيۡبَ وَلَآ أَقُولُ لَكُمۡ إِنِّي مَلَكٌۖ إِنۡ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَيَّ...﴾

{Say [O Prophet]: "I do not tell you that I have the treasuries of Allah, nor do I know the unseen, nor do I tell you that I am an angel. I only follow what is revealed to me...} [Surat al-An'ām: 50]

The Second Topic: The Meaning of Imān (faith) and its pillars

Imān means acknowledgment with the heart, utterance with the tongue, and acting by the heart and the organs. It increases with obedience and decreases with sinning.

Imān is a condition for the validity and acceptance of the acts of worship, As Shirk (polytheism) and Kufr (disbelief) render all acts of obedience worthless. Just as Allah does not accept the prayer without ablution, similarly, He does not accept an act of worship without Imān. Allah Almighty said:

﴿وَمَن يَعۡمَلۡ مِنَ ٱلصَّٰلِحَٰتِ مِن ذَكَرٍ أَوۡ أُنثَىٰ وَهُوَ مُؤۡمِنٞ فَأُوْلَٰٓئِكَ يَدۡخُلُونَ ٱلۡجَنَّةَ وَلَا يُظۡلَمُونَ نَقِيرٗا ١٢٤﴾

{Whoever does righteous deeds, whether male or female, and is a believer, it is they who will enter Paradise, and they will not be wronged even as much as the speck on a date stone.} [Surat an-Nisā': 124]

He also made it clear that polytheism renders deeds worthless, as Allah Almighty said:

﴿وَلَقَدۡ أُوحِيَ إِلَيۡكَ وَإِلَى ٱلَّذِينَ مِن قَبۡلِكَ لَئِنۡ أَشۡرَكۡتَ لَيَحۡبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ ٱلۡخَٰسِرِينَ ٦٥﴾

{It has already been revealed to you and to those who came before you that if you associate others with Allah, your deeds will surely become worthless, and you will certainly be among the losers.} [Surat az-Zumar: 65]

The pillars of Imān are six, which are: belief in Allah, His angels, His books, His messengers, the Last Day, and destiny with the pleasant and

unpleasant aspects thereof.

1) Belief in Allah Almighty, which includes three points:

1. Belief in His Rubūbiyyah (Lordship)

It means belief in the oneness of Allah Almighty in His acts like the act of creating, providing sustenance, giving life, and causing death. There is no creator or provider except Allah. None gives life or causes death except Allah. Besides, none but Allah Almighty manages the affairs of the universe.

It is not known that anyone from among the creation ever denied the Lordship of Allah Almighty except one who is arrogant and does not truly believe in what he says, as happened to Pharaoh when said to his people:

﴿...أَنَا رَبُّكُمُ ٱلْأَعْلَىٰ﴾

{...I am your lord, the most high.} [Surat an-Nāziʻāt: 24] However, that was not said out of belief, as Allah Almighty reported that Mūsa (Moses) (peace be upon him) said:

﴿قَالَ لَقَدْ عَلِمْتَ مَآ أَنزَلَ هَٰٓؤُلَآءِ إِلَّا رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ بَصَآئِرَ وَإِنِّى لَأَظُنُّكَ يَٰفِرْعَوْنُ مَثْبُورًا ١٠٢﴾

{Moses said, “You already know that none sent down these [signs] except the Lord of the heavens and earth as clear proofs, and I certainly think that you, O Pharaoh, are doomed!”} [Surat al-Isrā’: 102]

And Allah Almighty said:

﴿وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا... ﴾

{They denied them wrongfully and arrogantly, although their hearts were convinced that they were true...} [Surat an-Naml: 14]

All these creatures have a creator, As they cannot bring themselves into existence because nothing can create itself and nothing can exist by coincidence; and because every created thing must have a creator who brings it into existence; and finally because its existence in such a beautiful order and harmonious consistency nullifies the possibility of its coming into existence by coincidence. Therefore, such creatures must have a creator, and that is Allah, the Lord of the worlds. Allah Almighty said:

﴿أَمْ خُلِقُواْ مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ ٱلْخَٰلِقُونَ ۝٣٥ أَمْ خَلَقُواْ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَۚ بَل لَّا يُوقِنُونَ ۝٣٦﴾

{Were they created by none, or were they the creators [of themselves]?

Or did they create the heavens and earth? Rather, they are not certain in faith.} [Surat at-Tūr: 35-36]

The polytheists acknowledged the Lordship of Allah Almighty; however, they associated others with Him in worship, so that acknowledgement did not make them Muslims. The Prophet (ﷺ) fought

against them and considered their blood and wealth lawful because they associated partners with Allah in worship, and worshiped others besides Him like the idols, stones, angels, and others.

2. Belief in His Ulūhiyyah (Divinity)

It means to believe that Allah alone is the only true god Who has no partner. "God" means the deity who is worshiped out of love, glorification, and humility.

Allah Almighty said:

﴿وَإِلَٰهُكُمۡ إِلَٰهٞ وَٰحِدٞۖ لَّآ إِلَٰهَ إِلَّا هُوَ ٱلرَّحۡمَٰنُ ٱلرَّحِيمُ ١٦٣﴾

{And your god is one God. None has the right to be worshiped except Him – the Most Compassionate, the Most Merciful.} [Surat al-Baqarah: 163]

Whoever worships a deity besides Allah is only worshiping a false deity, as Allah Almighty said:

﴿ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلۡحَقُّ وَأَنَّ مَا يَدۡعُونَ مِن دُونِهِۦ هُوَ ٱلۡبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلۡعَلِيُّ ٱلۡكَبِيرُ ٦٢﴾

{That is because it is Allah Who is the Truth and whatever they invoke besides Him is falsehood, and it is Allah Who is the Most High, the Most Great.} [Surat al-Hajj: 62]

For this reason, all the messengers starting from Nūh (Noah) till Muhammad (ﷺ) used to call their people to believe in the oneness of Allah and to

worship Him alone without associating others with Him. Allah Almighty has refuted the polytheists' argument of taking gods whom they worshiped besides Him and seeking victory and relief therefrom, based on two logical proofs, which are:

First: These gods whom they worshiped besides Allah possess nothing of the characteristics of divinity; they are created and can create nothing, they can neither bring benefit to their worshipers nor avert harm from them, and they do not have the power to give life, cause death, or resurrect the dead, as Allah Almighty said:

﴿وَٱتَّخَذُواْ مِن دُونِهِۦٓ ءَالِهَةً لَّا يَخۡلُقُونَ شَيۡـٔٗا وَهُمۡ يُخۡلَقُونَ وَلَا يَمۡلِكُونَ لِأَنفُسِهِمۡ ضَرّٗا وَلَا نَفۡعٗا وَلَا يَمۡلِكُونَ مَوۡتٗا وَلَا حَيَوٰةٗ وَلَا نُشُورٗا ٣﴾

{They have taken besides Him other gods who can create nothing but are themselves created. Nor do they have the power to harm or benefit themselves, nor do they have the power to cause death, give life or resurrect the dead.} [Surat al-Furqān: 3]

Second: Those polytheists used to acknowledge the fact that Allah Almighty is the only Creator and the only One Who manages all the affairs, and this entails the belief that none is worthy of worship but Him, just as they believed in the oneness of His Lordship. Allah Almighty said:

﴿قُل لِّمَنِ ٱلۡأَرۡضُ وَمَن فِيهَآ إِن كُنتُمۡ تَعۡلَمُونَ ٨٤ سَيَقُولُونَ لِلَّهِۚ قُلۡ أَفَلَا

تَذَكَّرُونَ ﴿٨٥﴾ قُلْ مَن رَّبُّ ٱلسَّمَٰوَٰتِ ٱلسَّبْعِ وَرَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ﴿٨٦﴾ سَيَقُولُونَ لِلَّهِ ۚ قُلْ
أَفَلَا تَتَّقُونَ ﴿٨٧﴾ قُلْ مَنۢ بِيَدِهِۦ مَلَكُوتُ كُلِّ شَىْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنتُمْ
تَعْلَمُونَ ﴿٨٨﴾ سَيَقُولُونَ لِلَّهِ ۚ قُلْ فَأَنَّىٰ تُسْحَرُونَ ﴿٨٩﴾﴾

{Say, "To whom belong the earth and all those who are on it, if you really know?"

They will say, "To Allah." Say, "Will you not then take heed?"

Say, "Who is the Lord of the seven heavens and the Lord of the Mighty Throne?"

They will say, "Allah." Say, "Will you not then fear Him?"

Say, "In Whose Hand is the dominion of all things – and He gives protection while none can protect against Him – if you really know?"

They will say, "Allah." Say, "Then how can you be deluded?"} [Surat al-Mu'minūn: 84-89] Then, if they acknowledge the oneness of Allah's Lordship, it becomes binding upon them to dedicate their worship solely to Him without associating partners with Him.

3. Belief in His Names and Attributes

It means establishing what Allah has established for Himself in His Book, and what His Messenger (ﷺ) has established for Him in his Sunnah of the names and attributes in the way befitting Allah Almighty without Tahrīf (distortion), Ta'tīl (negation), Takyīf (asking about their nature), or

Tamthīl (resembling Allah to any of His creation). Allah Almighty said:

﴿وَلِلَّهِ ٱلۡأَسۡمَآءُ ٱلۡحُسۡنَىٰ فَٱدۡعُوهُ بِهَاۖ وَذَرُواْ ٱلَّذِينَ يُلۡحِدُونَ فِيٓ أَسۡمَٰٓئِهِۦۚ سَيُجۡزَوۡنَ مَا كَانُواْ يَعۡمَلُونَ ١٨٠﴾

{Allah has the Most Beautiful Names, so call upon Him by them, and leave those who deviate concerning His Names. They will be recompensed for what they used to do.} [Surat al-A'rāf: 180] Allah Almighty also said:

﴿...لَيۡسَ كَمِثۡلِهِۦ شَيۡءٞۖ وَهُوَ ٱلسَّمِيعُ ٱلۡبَصِيرُ﴾

{...There is nothing like unto Him, and He is the All-Hearing, the All-Seeing.} [Surat ash-Shūra: 11]

Shirk (polytheism) is divided into three categories:

1. Major Shirk
2. Minor Shirk
3. Hidden Shirk

1. Major Shirk:

It means deeming anything equal to Allah in terms of what belongs to Him exclusively, as Allah Almighty said:

﴿إِذۡ نُسَوِّيكُم بِرَبِّ ٱلۡعَٰلَمِينَ ٩٨﴾

{When we deemed you equal to the Lord of the worlds.} [Surat ash-Shu'arā': 98]

It includes dedicating the acts of worship, or some of them, to other than Allah Almighty, such as

supplication, the appeal for relief, the vow, the sacrifice, and other types of worship.

This also includes considering lawful what Allah Almighty has made unlawful, considering unlawful what Allah has made lawful, or abandoning what Allah Almighty has made obligatory. Such as considering lawful the indisputable established prohibitions of the religion like adultery, consumption of alcohol, undutifulness to parents, usury, etc.

Or prohibiting the good things that Allah Almighty has made lawful, Or abandoning duties that Allah has made obligatory, such as believing that prayer, fasting, or Zakah is not obligatory.

Major shirk entails rendering deeds worthless in addition to eternity in Hellfire for whoever dies on it, as Allah Almighty said:

﴿...وَلَوۡ أَشۡرَكُواْ لَحَبِطَ عَنۡهُم مَّا كَانُواْ يَعۡمَلُونَ﴾

{...If they were to associate others with Him, all their deeds would have been nullified.} [Surat al-An‘ām: 88]

Moreover, whoever dies on major shirk will not be forgiven and will be deprived of Paradise, as Allah Almighty said:

﴿إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ وَيَغۡفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ...﴾

{Allah does not forgive associating partners with Him, but forgives anything less than that for

whom He wills...} [Surat an-Nisā’: 48] Allah Almighty also said:

﴿إِنَّهُۥ مَن يُشۡرِكۡ بِٱللَّهِ فَقَدۡ حَرَّمَ ٱللَّهُ عَلَيۡهِ ٱلۡجَنَّةَ وَمَأۡوَىٰهُ ٱلنَّارُ...﴾

{Whoever associates any partners with Allah, Allah has forbidden Paradise for him, and his abode will be the Fire...} [Surat al-Mā’idah: 72]

2. Minor Shirk:

It refers to whatever is called "shirk" in the texts of Sharia, but does not reach the extent of major shirk. This includes swearing by other than Allah Almighty like swearing by the Ka‘bah, the prophets, the trusts, the life of so-and-so, etc. The Prophet (ﷺ) said:

«مَنْ حَلَفَ بِغَيرِ اللهِ فَقَدْ كَفَرَ أَو أَشرَكَ».

“Whoever swears by other than Allah has disbelieved or associated partners with Allah.”[1]

This could be major shirk depending on the speaker's intention. In other words, if one who swears by the Prophet or by Shaykh so-and-so deems that he is like Allah, or that he is invoked besides Allah, or that he can manage the affairs of the universe, then this constitutes a major Shirk. However, if one who swears by other than Allah does not deem him so; rather, he says that only because he got used to it, then this is minor Shirk.

---

[1] Narrated by Ahmad in his "Musnad" no. (6072), and by At-Tirmidhi no. (1535), who said: It is a Hasan (sound) Hadīth.

Actually, the latter case happens a lot in some regions; thus, one must be wary of this and warn others against it for the sake of protecting and maintaining Tawhīd.

3. Hidden Shirk:

It refers to the "riyā'" (show off) that lies in the heart such as praying, reciting the Qur'an, glorifying Allah, or giving charity, with the intention of impressing others or seeking to win their praise. Such deeds, which are performed ostentatiously, are deemed worthless unlike other deeds which are sincerely dedicated to Allah Almighty.

The Prophet (ﷺ) said:

«الشِّرْكُ فِي هَذِهِ الْأُمَّةِ أَخْفَى مِنْ دَبِيبِ النَّمْلَةِ السَّوداءِ عَلَى الصَّفَاةِ السَّوداءِ فِي ظُلْمَةِ اللَّيْلِ، وَكَفَّارَتُهُ أَنْ يَقُولَ: "اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُشْرِكَ بِكَ شَيْئًا وَأَنَا أَعْلَمُ، وَأَسْتَغْفِرُكَ مِنَ الذَّنْبِ الَّذِي لَا أَعْلَمُ».

"Shirk in this Ummah (the Muslim nation) is more hidden than a black ant walking on a black stone in a dark night. The expiation thereof is to say: Allāhumma inni a'ūdhu bika an ushrika bika shay'an wa ana a'lam, wa astaghfiruka min adh-dhambi al-ladhi la a'lam (O Allah, I seek refuge with You from associating partners with You while I know, and I seek Your forgiveness for the sin I commit while I do not know)."[1]

---

[1] Narrated by Al-Bukhāri in "Al-Adab Al-Mufrad" no. (716); Ahmad in "Al-Musnad" no. (19606); and Ad-Diyā' al-Maqdisi in "Al-Ahādīth Al-

Types of Kufr (disbelief):

First: Major Kufr:

It is the type of Kufr that entails eternity in Hellfire. It has five types:

1. Kufr of Denial:

It means accusing the messengers of Allah of lying. This occurred on a small scale among the disbelievers because Allah Almighty supported His messengers with clear proofs. Such deniers are as Allah Almighty described them as He says:

﴿وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا...﴾

{They denied them wrongfully and arrogantly, although their hearts were convinced that they were true...} [Surat an-Naml: 14]

2. Kufr of Refusal and Arrogance:

This is like the kufr of Iblīs (Satan), who did not deny the command of Allah; rather, he received His command with refusal and arrogance. Allah Almighty said:

﴿وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ أَبَىٰ وَٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَٰفِرِينَ ﴿٣٤﴾﴾

{And when We said to the angels, “Prostrate before Adam,” and they prostrated except Iblīs; he refused and was arrogant, and was one of the

---

Mukhtārah" (1/150). It was judged as Sahīh (authentic) by Al-Albāni in "Sahīh Al-Jāmi‘ As-Saghīr" no. (3731).

disbelievers.} [Surat al-Baqarah: 34]

3. Kufr of Rejection:

It means turning one's hearing and heart away from accepting the truth and paying no attention thereto, Allah Almighty said:

﴿وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِـَٔايَـٰتِ رَبِّهِۦ ثُمَّ أَعْرَضَ عَنْهَآ ۚ إِنَّا مِنَ ٱلْمُجْرِمِينَ مُنتَقِمُونَ ﴿٢٢﴾﴾

{Who does greater wrong than one who is reminded of the verses of his Lord, then turns away from them? We will surely take vengeance upon the wicked.} [Surat as-Sajdah: 22]

As for the partial rejection, it is considered grave disobedience but not kufr. An example of that is when one turns away from learning some of the duties of religion like the rulings of fasting, Hajj, etc.

4. Kufr of Doubt:

It means being hesitant and uncertain about the truth and harboring doubts about it, as Allah Almighty said:

﴿وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا ﴿٣٥﴾ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُدِدْتُ إِلَى رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا ﴿٣٦﴾﴾

{He entered his garden, having wronged himself, and said, “I do not think that this will ever perish,

nor do I think that the Hour will ever come. Even if I am brought back to my Lord, I will surely find

something better than this."} [Surat al-Kahf 35-36]

5. Kufr of Hypocrisy:

It means demonstrating faith while hiding denial in one's heart. Allah Almighty said:

﴿وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ وَبِٱلۡيَوۡمِ ٱلۡأٓخِرِ وَمَا هُم بِمُؤۡمِنِينَ ٨﴾

{There are some people who say, "We believe in Allah and the Last Day," whereas they are not believers.} [Surat al-Baqarah: 8]

These are the types of major kufr that result in apostasy.

Second: Minor Kufr:

It is the type of kufr that does not entail eternity in Hellfire. It refers to what is called "Kufr" in the Qur'an and Sunnah, but without the definite article; rather, it is mentioned in an indefinite form. Examples in this regard are many, including: The Hadīth reported by Abu Hurayrah (may Allah be pleased with him) who said that the Prophet (ﷺ) said:

«اثْنَتَانِ فِي النَّاسِ هُمَا بِهِمْ كُفْرٌ: الطَّعْنُ فِي النَّسَبِ، وَالنِّيَاحَةُ عَلَى المَيِّتِ».

"There are two things in people that are signs of disbelief: defaming lineages and wailing over the dead."[1]

2) Belief in the Angels

The Angels belong to the world of the unseen.

[1] Narrated by Muslim no. (121), and Ahmad in "Al-Musnad" no. (10434).

Allah Almighty created them from light. They worship Allah Almighty and possess nothing of the characteristics of lordship or divinity. They never disobey the commands of Allah and they do whatever they are commanded. They are so many, and only Allah Almighty knows their number.

Belief in the angels includes four things:

1. Belief in their existence.

2. Belief in those whose names we know like Jibrīl (Gabriel), Isrāfīl, Mīkā'īl (Michael), and others. As for those angels whose names we do not know, we must believe in them as a whole.

3. Belief in their characteristics as reported in the Qur'an and Sunnah. An example of that is the Prophet's description of Gabriel, whom he saw in the same form that Allah created him, having six hundred wings, blocking the horizon.

4. Belief in their deeds that we know, such as their glorification of Allah Almighty, and worshiping Him day and night tirelessly and without feeling bored.

For example: Gabriel: the angel entrusted with the revelation.

Isrāfīl: the angel entrusted with blowing the Trumpet.

The angel of death: the one entrusted with taking souls at the time of death.

Mālik is the angel in charge of Hellfire, and Ridwān is the angel in charge of Paradise, and there

are others.

3) Belief in the Holy Books

"Books" here refers to the heavenly books that Allah Almighty sent down to His messengers, to guide mankind and show mercy to them, thus leading them to happiness in this world and in the Hereafter.

Belief in the Books includes four things:

1. Belief in the fact that they were truly revealed by Allah.

2. Belief in those books whose names we know, like the Qur'an that was revealed to Muhammad (ﷺ), the Torah that was revealed to Mūsa (Moses) (peace be upon him), the Gospel that was revealed to 'Īsa (Jesus) (peace be upon him), and the Psalms that were revealed to Dāwūd (David) (peace be upon him).

As for those books whose names we do not know, we must believe in them as a whole.

3. Belief in their contents, like the contents of the Qur'an and the previous books that have not been distorted.

4. Acting upon the rulings that have not been abrogated thereof, and being content therewith, whether we know the wisdom behind such rulings or not. However, we should keep in mind that all the previous books have been abrogated by the Noble Qur'an; Therefore, it is impermissible to act upon

any of their rulings except those which are sound and approved by the Noble Qur'an or the Prophetic Sunnah.

4) Belief in the Messengers (peace be upon them)

"Messengers" is the plural of "messenger" and it refers here to those human beings who received, through revelation, a set of divine legislations from Allah Almighty and were commanded to convey it. The first of these messengers was Nūh (Noah) (peace be upon him) and the last one was Muhammad (ﷺ). These messengers were normal human beings who possessed nothing of the characteristics of lordship or divinity.

Belief in the messengers includes:

1. Belief in the fact that their message was truly from Allah. So, whoever disbelieves in the message of any of them disbelieves in all of them.

2. Belief in those whose names we know, like Muhammad, Abraham, Moses, Jesus, and Noah (peace be upon them all), and these are the Messengers of Firm Resolve.

As for those whose names we do not know, we must believe in them as a whole. Allah Almighty said:

﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُم مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُم مَّن لَّمْ نَقْصُصْ عَلَيْكَ...﴾

{We have sent messengers before you; of them are some whose stories We have told you, and some We have not...} [Surat Ghāfir: 78]

3. Belief in their authentic reports.

4. Acting upon the Sharia of the one who was sent to us, i.e., the last of the messengers Muhammad (ﷺ).

5) Belief in the Last Day

It refers to the Day of Judgment when people will be resurrected for reckoning and recompense. It is called as such because there will be no day after it. The people of Paradise will settle in their places, and so will the dwellers of Hellfire.

Belief in the Last Day includes three things:

1. Belief in the Resurrection

It refers to the resurrection of the dead when the Trumpet is blown for the second time and people will stand before the Lord of the Worlds while being barefoot, naked, and uncircumcised. Allah Almighty said:

﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعْدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ ﴿١٠٤﴾﴾

{Just as We originated the first creation, so We will bring it back. That is Our binding promise, which We will surely do.} [Surat al-Anbiyā': 104]

2. Belief in Reckoning and Recompense

It means that one shall be held accountable for his deeds and shall receive the proper recompense,

as Allah Almighty said:

﴿إِنَّ إِلَيْنَآ إِيَابَهُمْ ۝٢٥ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُم ۝٢٦﴾

{Indeed, to Us is their return,
then it is for Us to call them to account.} [Surat al-Ghāshiyah: 25-26]

3. Belief in Paradise and Hellfire

They are the eternal abodes for the creation. Paradise is the abode of bliss that Allah Almighty has prepared for the pious believers who obey Him and His Messenger (ﷺ). Paradise has what no eye has ever seen, no ear has ever heard, and no human mind has ever thought about.

As for Hellfire, it is the abode of torment that Allah Almighty has prepared for the disbelievers who disobey Him and His messengers. In Hellfire, there are various kinds of torture and torment that the mind cannot imagine.

6) Belief in Destiny, the pleasant and unpleasant aspects thereof

Destiny here refers It is Allah's decree of what will occur, according to His prior knowledge and wisdom.

Belief in destiny includes belief in four things:

1. Knowledge: It means having faith in the knowledge of Allah Almighty and that He knows, as a whole and in detail, for all eternity what happened, what will happen, and how it will

happen. He is also well-aware of how what had not happened would have been if it had happened, as Allah Almighty said:

﴿وَلَوۡ رُدُّواْ لَعَادُواْ لِمَا نُهُواْ عَنۡهُ ...﴾

{And even if they were sent back, they would surely return to what they were forbidden...} [Surat al-An‘ām: 28]

2. Writing: It means having faith that Allah Almighty has written down everything that will happen until the Day of Judgment, as Allah Almighty said:

﴿أَلَمۡ تَعۡلَمۡ أَنَّ ٱللَّهَ يَعۡلَمُ مَا فِي ٱلسَّمَآءِ وَٱلۡأَرۡضِۚ إِنَّ ذَٰلِكَ فِي كِتَٰبٍۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٞ﴾

{Do you not know that Allah knows all that is in heaven and on earth? That is all [written] in a Record. This is indeed easy for Allah.} [Surat al-Hajj: 70]

3. Will: It means having faith that nothing happens in this universe except by the will of Allah Almighty, as Allah Almighty said:

﴿وَرَبُّكَ يَخۡلُقُ مَا يَشَآءُ وَيَخۡتَارُ ...﴾

{Your Lord creates and chooses what He wills; they have no choice...} [Surat al-Qasas: 68] As for man, he has a will of his own that does not go

beyond the will of Allah, as Allah Almighty said:

﴿وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلۡعَٰلَمِينَ ٢٩﴾

{But you cannot wish except by the Will of Allah, the Lord of the worlds.} [Surat at-Takwīr: 29]

4. Creation: It means having faith that Allah Almighty has created the creation and their deeds, the good and the evil aspects thereof, as Allah Almighty said:

﴿ٱللَّهُ خَٰلِقُ كُلِّ شَيۡءٖۖ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ وَكِيلٞ ٦٢﴾

{Allah is the Creator of all things, and He is the Guardian over everything.} [Surat az-Zumar: 62]

All these stages are summed up in a poetic verse (which means):

Knowledge, writing, and our Lord's will *** His creation and that is origination and formation

The Third Topic: Ihsān (excellence in worship)

Ihsān has only one pillar, which is worshiping Allah as if you see Him, for if you cannot see Him, He indeed sees you.

This means that one worships Allah, according to His Sharia, as if he is actually standing before Him. This requires expressing total humility and turning penitently to Allah Almighty. It also requires performing worship in compliance with the Sunnah of the Prophet (ﷺ).

Ihsān has two levels, and those who practice Ihsān have two different degrees:

The first level, which is the highest, is that of mushāhadah (seeing). It is when one acts as if he sees Allah Almighty with his heart, and thus his heart becomes filled with the light of faith until the unseen becomes equal to the seen.

The second level is that of ikhlās (sincerity) and murāqabah (watchfulness). It is when one works on and succeeds in recalling the fact that Allah sees and watches him that he becomes sincerely devoted to Allah Almighty.

The Fourth Topic: A Glimpse into the Principles of Ahl-us-Sunnah wa al-Jamā'ah

1. Following the Qur'an and Sunnah inwardly and outwardly, and not giving precedence to anyone's speech over the speech of Allah Almighty and His Messenger (ﷺ).

2. Having good feelings and talking well about the Companions of the Messenger of Allah (ﷺ), believing that the Caliph succeeding the Prophet (ﷺ) was Abu Bakr, followed by 'Umar, then 'Uthmān, then 'Ali (may Allah be pleased with them all).

3. Loving and supporting the family of the Messenger of Allah (ﷺ), and his "family" refers here especially to the righteous among them.

4. Refraining from rebelling against the rulers

and those in authority, even if they are oppressive. Supplicating to Allah for them to grant them righteousness and well-being, and not supplicating to Allah against them. Obeying them is part of obeying Allah Almighty and is obligatory upon them as long as they do not command a sin. However, if they do so, then they should not be obeyed in that specific incident, but their obedience remains the general rule.

5. Believing in the supernatural abilities of the allies of Allah, and it refers to the paranormal abilities that Allah grants them.

6. Not accusing a Muslim of disbelief based on general and major sins, like what the Kharijites do. Rather, they establish the brotherhood bond that is based on faith, even with the existence of sins. And belief that a sinner is a believer owing to his faith, and a defiant sinner owing to the major sin he commits.

Chapter Two: Matters Related to Acts of Worship

The First Topic: Tahārah (purification)

Linguistically, tahārah means cleanliness and being free from physical and abstract dirt.

In Sharia, it means the elimination and removal of ritual impurity. Tahārah is the key to prayer; Therefore, it is one of the greatest religious duties that every Muslim must learn and pay attention to.

First: Types of Water

1. Pure water: It renders tahārah valid, whether it is in its original state like rainwater and the water of rivers and seas, or it is mixed with a pure substance that does not overwhelm it or change its name.

2. Impure water: It is not permissible to be used in performing tahārah, as it does not eliminate hadath (ritual impurity) or remove najāsah (material impurity). It is the water whose color, smell, or taste has changed due to mixing it with some material impurity.

Second: Najāsah (material impurity)

Najāsah means a particular dirt that makes prayer invalid like urine, feces, blood, and others. Najāsah can be on the body, a spot, or on clothes.

Things, in principle, are permissible and pure; thus, claiming that something is physically impure must be presented with a proof. Najāsah does not include sputum, man's sweat, or donkey's sweat, which are all pure even if filthy. So, everything that is physically impure is filthy but not the other way

round.

Najāsah has three degrees:

1. Najāsah Mughallazhah (major impurity):

An example of this is the najāsah of the container from which a dog drank, and the way to purify it is by washing it seven times, the first of which should be with dirt.

2. Najāsah Mukhaffafah (mild impurity):

An example of this is the male infant's urine when it touches a garment or the like, And the way to purify it is by sprinkling the affected spot with water until it is overwhelmed, with no need to scrub or squeeze the water out.

3. Najāsah Mutawassitah (medium impurity):

Examples of this include the human urine and feces, and most of the material impurities if they fall on the ground, on a garment, or the like. The way to purify the affected spot in such a case is by removing the impurity itself, if it has a mass, and cleaning its place with water or with any other cleaning means.

Things that are proven to be impure are:

1. Human urine and feces
2. Madhi (pre-seminal fluid) and Wadi.[1]

---

[1] "Madhi": a thin colorless fluid that is discharged during foreplay, on remembering or having the desire for sexual intercourse, gazing, etc. It is discharged in the form of drops, and it might not be felt. "Wadi": a thick white fluid that is discharged after urinating or when carrying something heavy.

3. The droppings of inedible animals

4. The menstrual blood and post-natal bleeding

5. The dog's saliva

6. The carrion, but the following are excluded:

a. The dead human being

b. The dead fish and locust

c. The dead insects that have no flowing blood like flies, ants, bees, and the like.

d. The bones, horns, hooves, hair, and feathers of the dead animal.

Purifying material filth should be in the following manner:

1. With water, which is the main element in purifying material filth; thus, something else should not be used in its place.

2. The manner in which the impure object, or the object affected by impurity, should be purified according to Sharia is as follows:

a. The skin of a dead animal is purified by tanning.

b. The container from which a dog drank is purified by washing it seven times, the first of which should be with dirt.

c. The garment affected by menstrual blood is purified first by rubbing it, then pinching it with water, and then by sprinkling water. If a trace remains, there is nothing wrong with that.

d. The lowest part of a woman's garment is purified by its subsequent dragging on a pure

ground.

e. A garment affected by a male infant's urine is purified by sprinkling water, and from the urine of a little girl by washing.

f. A garment affected by pre-seminal fluid is purified by sprinkling water on the affected spot.

g. The bottoms of shoes are purified by rubbing them against the pure ground.

h. The ground affected by impurity is purified by pouring a bucket full of water on the affected spot, or leaving it until it dries out in the sun or by the wind. It becomes pure when the trace of impurity is gone.

Third: Things forbidden for Muhdith (one in the state of ritual impurity)

Things forbidden for the muhdith, whether the ritual impurity is minor or major, are:

1. Prayer, the obligatory and the supererogatory. Ibn ‘Umar (may Allah be pleased with him and his father) reported that the Prophet (ﷺ) said:

«لَا يَقْبَلُ اللَّهُ صَلاَةً بِغَيْرِ طُهُورٍ».

"Allah does not accept a prayer without purification."[1]

2. Touching the Mus-haf (bound copy of the Qur’an). This is supported by the Prophet's message to ‘Amr ibn Hazm in which he said:

[1] Narrated by Muslim no. (224).

«لَا يَمَسُّ الْقُرْآنَ إِلَّا طَاهِرٌ».

"No one should touch the Qur'an unless he is pure."[1]

3. Tawāf (circumambulation) around the Ancient House (Ka'bah). The Prophet (ﷺ) said:

«الطَّوَافُ بِالْبَيْتِ صَلاةٌ، إِلَّا أَنَّ اللَّهَ أَبَاحَ فِيهِ الْكَلَامَ».

"Circumambulating the House is like prayer, except that Allah has permitted speaking therein."[2] The Prophet (ﷺ) performed ablution to make Tawāf. It was authentically reported from the Prophet (ﷺ) that he forbade the menstruating woman from performing tawāf until attaining purity.

Forbidden things for the one in the state of impurity, especially major ritual impurity are as follows:

1. Reciting the Qur'an. In the Hadīth of 'Ali (may Allah be pleased with him), he said: "Nothing would prevent him - the Prophet (ﷺ) - from (reciting) the Qur'an except Janābah (state of sexual impurity)."[3]

2. Staying in the mosque without being in a state of Wudū' (ablution). Allah Almighty said:

---

[1] Narrated by Mālik in "Al-Muwatta'" no. (680 and 219); Ad-Dārimi no. (312); 'Abdur-Razzāq in his "Musannaf" no. (1328); and it was classified as Sahīh (authentic) by Al-Albāni in "Irwā' Al-Ghalīl" no. (122).

[2] Narrated by An-Nasā'i no. (12808), Ahmad no. (15423), and it was classified as Sahīh (authentic) by Al-Albāni in "Irwā' Al-Ghalīl" no. (121).

[3] Narrated by Ibn Mājah no. (594); Ibn Hibbān no. (799); and it was classified as Da'īf (weak) by Al-Albāni in "Da'īf Sunan At-Tirmidhi" no. (146).

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَقۡرَبُواْ ٱلصَّلَوٰةَ وَأَنتُمۡ سُكَـٰرَىٰ حَتَّىٰ تَعۡلَمُواْ مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِى سَبِيلٍ حَتَّىٰ تَغۡتَسِلُواْ...﴾

{O you who believe, do not approach the prayer while you are intoxicated until you know what you are saying, nor in a state of major impurity – except while passing through [a mosque] – until you take a bath...} [Surat an-Nisā': 43]

So, if one in the state of major ritual impurity performs ablution, it becomes permissible for him to stay in the mosque. Moreover, one in the state of major ritual impurity is allowed to pass through the mosque without sitting in it.

Fourth: Etiquette of Answering the Call of Nature

When answering the call of nature, it is recommended to:

1. Go to a place far from people and conceal oneself from them.

2. Say the supplication upon entering [the place for answering the call of nature] reported in the Sunnah, which is:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ».

"Allāhumma inni aʻūdhu bika min al-khubthi wal khabā'ith (O Allah, I seek refuge with You from the male and female devils)."[1]

---

[1] Narrated by Al-Bukhāri no. (142) and Muslim no. (122).

When answering the call of nature, it is obligatory to:

1. Shielding oneself from urine.
2. Covering the ‘Awrah (private parts).

When answering the call of nature, it is forbidden to:

1. Facing the qiblah (direction of Ka‘bah) or turning one's back to it.
2. Relieving oneself where people pass by, or in their public places.
3. Urinating in stagnant water.

When answering the call of nature, it is disliked to do the following:

1. Touching the penis with the right hand.
2. Making with the right hand istinjā’ (cleaning the private parts using water) or istijmār (cleaning the private parts using permissible items other than water).
3. Speaking is disliked, especially if it is making Dhikr (remembrance of Allah) while answering the call of nature.

Fifth: Rulings of istinjā’ and istijmār

Istinjā’ means cleaning the private parts with water, the back and front, from the traces of whatever comes out therefrom.

Istijmār means cleaning the private parts, the back and front, from the traces of whatever comes out therefrom by using items other than water like

stones and tissue paper.

Conditions of substances used in istijmār:

1. It must be permissible.
2. It must be pure.
3. It must have the ability to clean.
4. It must not be bone or dung.
5. It must not contain something revered, like the papers having Allah's name.

It is permissible to make istijmār alone on two conditions:

1. The impurity discharged affects only the natural spot.
2. Istijmār is made with three or more purifying stones.

Sixth: Rulings of wudū' (ablution)

Wudū' must be made for three acts of worship, which are:

1. Prayer, the obligatory and supererogatory.
2. Touching the Mus-haf.
3. Tawāf

Conditions of wudū'

1. Islam
2. Sanity
3. Discernment
4. The intention: It lies in the heart and its utterance is a religious innovation. Intending to make ablution is sufficient; however, washing the body parts that are to be washed in ablution with

the intention of cooling off or cleaning oneself is not considered ablution.

5. Recalling its ruling: By intending not to interrupt it until one's purification is complete.

6. The cessation of what necessitates ablution: With the exclusion of the one who suffers from permanent incontinence, and one who suffers from istihādah (vaginal bleeding outside the menstrual period).

7. Making istinjā' or istijmār, after urinating or defecating, before making ablution.

8. Using pure and permissible water.

9. Removing whatever prevents water from reaching the skin.

10. The beginning of the time of prayer in the case of one who suffers from constant ritual impurity.

Obligatory Acts of Wudū' (Ablution):

1. Washing the face, which includes rinsing the mouth and sniffing water.

2. Washing the hands up to the elbows.

3. Wiping over the whole head, including the ears.

4. Washing the feet, along with the ankles.

5. Maintaining the prescribed order in washing the parts that are to be washed in wudū'.

6. Succession, which means washing the parts successively without leaving a long gap between them.

How to make Wudū’:

1. Saying "Bismillāh" (in the Name of Allah).
2. Washing the hands three times.
3. Washing the face three times, which includes rinsing the mouth and sniffing water.
4. Washing the hands up to the elbows three times, starting with the right hand followed by the left one.
5. Wiping over the head, along with the ears.
6. Washing the feet up to the ankles three times, starting with the right foot followed by the left one.

Invalidators of Wudū’:

1. Whatever comes out of the two passages, front and back, like urine, wind, and feces.
2. Whatever impurity comes out profusely from the body.
3. Losing consciousness by sleeping or anything else.
4. Touching one's private parts, back or front, with the hand without a barrier.
5. Eating camel meat.
6. Apostasy, may Allah keep us and all Muslims away from it.

Seventh: Rulings of Wiping over the Khuff and Jawrab

1. "Khuff": the sock worn on the foot, made of leather and the like.
2. "Jawrab": the sock worn on the foot, made of

wool, cotton and the like.

Conditions of Wiping over Them:

1. To be worn after completing one's ritual purification.
2. To cover the feet, along with the ankles.
3. To be pure.
4. To wipe over them within the prescribed period of time.
5. To wipe over them in ablution, not in Ghusl (ritual bath).
6. The Khuffs and the like must be permissible. If they are stolen or made of silk for men, it is not permissible to wipe over them because what is unlawful does not make one eligible for concessions.

Prescribed Wiping Period:

It is a day and a night for a resident, and three days and nights for a traveler.

How to Wipe:

Wetting the hand with water and wiping over the two jawrabs or khuffs, starting from the toes up to the shin only one time.

Invalidators of Wiping:

1. Expiry of the prescribed wiping period.
2. Taking off both socks or one of them.
3. Occurrence of major ritual impurity.

Ruling on Wiping over Leather Socks

It is a dispensation, and doing it is better than

taking off the leather socks and washing the feet by way of taking the dispensation granted by Allah Almighty, imitating the Prophet (ﷺ), and opposing the heretic innovators.

Wiping over Splints, Bandages, and Sticking Plasters

Splint: What is tied to a broken limb, like a cast, a stick, and the like.

Bandage: What is tied around a wound, a bruise, or a burn, like a strip of cloth and the like.

Sticking plaster: It is an adhesive tape used in dressing wounds or pimples as a treatment.

Ruling on Wiping Over Them

It is permissible as long as there is a need for them to be worn provided that they only cover the spot that needs care.

It is impermissible when there is no longer a need for them to be worn, or in case taking them off does not involve hardship or harm.

How to Wipe over Them

Washing the area around them while wiping over them from all sides, without wiping anything beyond the part required in ablution.

Eighth: Rulings of Tayammum (dry ablution)

Tayammum: It is wiping the face and both hands with dirt, with a specific intention of performing ritual purification.

Its Ruling:

Tayammum must be performed in place of

Wudū' and Ghusl in case of the unavailability of water or the inability to use it.

The wisdom behind its legislation:

Tayammum is one the special characteristics of the Muslim nation. It was not known to the previous nations. It has been made permissible by Allah as an alleviation and kindness towards this nation.

Tayammum is Valid under Sharia in the Following Cases:

1. If water is unavailable, whether during one's residence or travel, and one seeks it but cannot find it.

2. Tayammum is valid when one has water, but he needs to use it for drinking or cooking, as using it for purification would harm him, i.e., he, or any other human being or animal, would suffer from thirst.

3. Tayammum is valid when one fears that using water would cause him physical harm, either by making him sick or by delaying his recovery.

4. Tayammum is valid when one is unable to use water because of a sickness that prevents him from moving, and he has no one to help him perform ablution to pray within the prescribed time.

5. If one is afraid of using cold water and has no means to heat it up, then he can perform Tayammum and pray.

How to Make Tayammum:

Striking dust with one's hands while keeping the

fingers apart. Then wiping over the whole face with the inner side of his fingers and wiping his whole face and hands with his palms.

Invalidators of Tayammum:

1. Performing tayammum when water is available. Performing tayammum when one has the ability to use water but doesn't.

2. It is invalidated if any of the invalidators of Wudū' occur, or anything that requires Ghusl, like Janābah (sexual impurity), menses, or post-natal bleeding.

Ruling of one who is unable to use water or make Tayammum:

Whoever lacks water and dirt, or reaches a state where he cannot let either of them touch his skin, then he should offer the prayer according to his condition, without wudū' or tayammum, because Allah does not burden any soul greater than what it can bear. If, later on, he finds water or dust or becomes able to use them, in this case, he should not repeat the prayer he had already prayed because he did what he was commanded to do, as Allah Almighty said:

﴿...فَٱتَّقُواْ ٱللَّهَ مَا ٱسۡتَطَعۡتُمۡ...﴾

{So fear Allah as much as you can...} [Surat at-Taghābun: 16] Moreover, the Prophet (ﷺ) said:

«إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ».

"If I command you to do something, do it as much as you can."[1]

Tip: If one makes tayammum to purify himself from sexual impurity, then finds water, he should make ghusl (a ritual bath).

Ninth: Rulings of Menstruation and Post-Natal Bleeding

First: Menstruation

It is natural blood discharged from the bottom of a woman's uterus at known times. It usually lasts six or seven days, more or less, every month. The length of a woman's monthly cycle depends on her nature that Allah has created.

Rulings of a Menstruating Woman

1. She should not pray or fast during her menses, and if she does, it is not valid.

2. She should make up for the missed days of fasting, but not for the missed prayers, when she attains purity from her menses.

3. She is not permitted to make Tawāf around the Ka'bah, recite the Qur'an, or sit in the mosque. 4. It is also unlawful for her husband to have sexual intercourse with her directly through the vagina until her menses cease and she makes Ghusl.

5. It is permissible for her husband to engage in sexual intimacy with her, like kissing and touching, if he avoids intercourse with her in the vagina.

---

[1] Narrated by Al-Bukhāri no. (7288) and Muslim no. (6066).

6. It is impermissible for her husband to divorce her during her menstruation period.

"Tuhr" (ritual purity) is when the blood stops, as this marks the end of a woman's menstruation period, after which she must make ghusl (a ritual bath), Then she can do whatever she was prevented from because of her menses.

In case of seeing any brownish or yellowish discharge after attaining purity, she should pay no attention to it.

Second: Post-natal Bleeding

It is the leftover blood that has been retained during the pregnancy and which is discharged by the uterus during and after labor.

The post-natal bleeding period is like the menstruation period in terms of what is permissible, like engaging in sexual intimacy without having intercourse in the vagina,

and in terms of what is impermissible, like having sexual intercourse in the vagina, fasting, praying, divorce, making tawāf, reciting the Qur'an, and staying in the mosque, and in terms of the obligation of performing ghusl when the blood stops.

Moreover, like the menstruating woman, she has to make up for the missed days of fasting, but not the missed prayers.

The longest post-natal bleeding period is forty days; however, if the blood stops before completing

the forty days, then this marks the end of a woman's post-natal bleeding period and she must make ghusl, pray, and do whatever she was prevented from.

The Second Topic: Salāh (prayer)

First: Rulings of Adhān and Iqāmah (the second call to prayer)

The Adhān was prescribed in the first year of the prophetic Hijrah. And the reason for its legislation is that, when it became difficult for them to know the prayer times, they consulted one another about establishing a sign for them. Then, ‘Abdullah ibn Zayd (may Allah be pleased with him) was shown the Adhān in a vision that was approved by the revelation.

Adhān: It is a proclamation for the commencement of the prescribed time of prayer. Iqāmah: It is a notification for the beginning of establishing the prayer.

Both the adhān and iqāmah represent a communal obligation upon men for the obligatory prayers. They are among the apparent rituals of Islam; thus, it is impermissible to be disrupted.

Conditions of Adhān:

1. It must be made by a man.
2. It must be in accordance with the prescribed order.
3. It must be made successively without leaving

gaps between its sentences.

4. It must be made when the time of prayer is due; however, the first adhān of Fajr and the Friday prayers are excluded from this.

Sunnah Acts of Adhān:

1. Placing the forefingers into both ears.
2. Making it at the earliest time of prayer.
3. Turning right and left when saying the two hay‘alas [Hayy ‘ala as-salāh (come to prayer), Hayy ‘ala al-falāh (come to success)].
4. Having a good voice.
5. Reciting the words of the Adhān slowly without excessive elongation.
6. Taking a pause after each sentence.
7. Facing the qiblah (the direction of the Ka‘bah).
8. The adhān is made up of fifteen sentences, as Bilāl (may Allah be pleased with him) used to make it that way in the presence of the Prophet (ﷺ).

Words of the Adhān

"Allāhu Akbar" (Allah is the Most Great) - four times.

"Ash-hadu an la ilāha illallāh" (I bear witness that there is no god but Allah) - two times.

"Ash-hadu anna Muhammadan rasūlullāh" (I bear witness that Muhammad is the Messenger of Allah) - two times.

"Hayy ‘ala as-salāh" (Come to prayer) - two times.

"Hayy ‘ala al-falāh" (Come to success) - two

times.

Then he says: "Allāhu Akbar" (Allah is the Most Great) - two times.

And winds it up with "La ilāha illallāh" (There is no god but Allah) - once.

In the adhān of Fajr, he should say after "Hayy ‘ala al-falāh": "As-salātu khayrun min an-nawm" (prayer is better than sleep) - two times; as it is the time when people are usually asleep.

The iqāmah, on the other hand, is comprised of eleven sentences that are to be said quickly because it only targets those who are already present, so there is no need to say it slowly.

Its wording goes as follows:

"Allāhu Akbar" (Allah is the Most Great) - twice.

"Ash-hadu an la ilāha illallāh" (I bear witness that there is no god but Allah) - once.

"Ash-hadu anna Muhammadan rasūlullāh" (I bear witness that Muhammad is the messenger of Allah) - once.

"Hayy ‘ala as-salāh" (Come to prayer) - once.

"Hayy ‘ala al-falāh" (Come to success) - once.

"Qad qāmat as-salāh" (Prayer has been established) - twice.

"Allāhu Akbar" (Allah is the Most Great) - twice.

"La ilāha illallāh" (There is no god but Allah) - once.

It is recommended for the one who hears the adhān to repeat what the muezzin says, except

when he says: "Hayy ‘ala as-salāh" (Come to prayer) and "Hayy ‘ala al-falāh" (Come to success), for here he should say: "La hawla wala quwwata illa billāh" (There is no might nor strength except with Allah). Then, one should invoke blessings upon the Prophet (ﷺ). After that he says:

«اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ، وَالصَّلاةِ القَائِمَةِ، آتِ مُحَمَّدًا الوَسِيلَةَ وَالفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ، إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ».

"Allāhumma rabba hādhihi ad-da‘watit tāmmah wassalātil qā’imah āti Muhammadan al-wasīlata wal fadīlah wab‘ath'hu maqāmam mahmūdan alladhi wa‘adtah innaka la tukhlifu al-mī‘ād (O Allah, Lord of this perfect call and the established prayer, grant Muhammad the highest position of Paradise and the degree of superiority and raise him up to a praiseworthy position which You have promised him, indeed, You never fail in Your promise)."[1]

One should also say:

«رَضِيتُ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ ﷺ نَبِيًّا».

"Radītu billāhi rabba, wa bil-islāmi dīna, wa bi muhammadin sallallāhu ‘alayhi wa sallam nabiyya (I am pleased with Allah as my Lord, Islam as my

[1] His Eminence Shaykh ‘Abdul-‘Azīz ibn Bāz (may Allah have mercy upon him) said in his Fatwas (29/141): "Al-Bayhaqi added, with a good chain of transmission on the authority of Jābir: 'Innaka la tukhlifu al-mī‘ād' after 'alladhi wa‘adtah'".

religion, and Muhammad as my prophet)."[1]

It is impermissible to leave the mosque after the adhān is made without a valid excuse or without intending to return.

When combining two prayers, one adhān is sufficient with an iqāmah for each prayer.

Second: The Status and Merit of Prayer

Prayer is the most crucial pillar of Islam after the two testimonies of faith. It has a special status, since it was ordained by Allah on His Messenger (ﷺ) on the Night of Mi'rāj (Ascension) to heaven. This indicates how great the prayer is and confirms its obligation and high status in the sight of Allah Almighty.

There are many hadīths that indicate the merit and obligation of prayer on individuals. Prayer is obligatory and this is an indisputably established fact of religion.

Many texts in the Qur'an and Sunnah prove the obligation and importance of prayer, including the following:

1. Allah Almighty said:

﴿...إِنَّ ٱلصَّلَوٰةَ كَانَتۡ عَلَى ٱلۡمُؤۡمِنِينَ كِتَٰبٗا مَّوۡقُوتٗا﴾

{...Indeed, prayer is prescribed for the believers at specific times.} [Surat an-Nisā': 103] It means it is obligatory to perform the prayer at the times that

[1] Narrated by At-Tirmidhi no. (2635).

the Messenger of Allah (ﷺ) clarified.

1. Allah Almighty also said:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ...﴾

{Although they were commanded only to worship Allah with sincere devotion to Him, being inclined to true faith, and to establish prayer...} [Surat al-Bayyinah: 5]

3. Allah Almighty said as well:

﴿فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ...﴾

{Yet if they repent, establish prayer and give zakah, then they are your brothers in faith...} [Surat at-Tawbah: 11]

4. Jābir (may Allah be pleased with him and his father) reported that the Prophet (ﷺ) said:

«إِنَّ بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكُ الصَّلَاةِ».

"Between a man and Shirk (polytheism) and Kufr (disbelief) is the abandonment of prayer."[1]

5. Buraydah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«العَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ، فَمَن تَرَكَهَا فَقَدْ كَفَرَ».

"The covenant between us and them is the prayer; so, whoever abandons it has indeed

[1] Narrated by Muslim no. (82).

committed disbelief."[1]

Scholars unanimously agreed that one who denies the obligation of prayer commits an act of disbelief. As for the one who abandons prayer out of lethargy and negligence, he commits an act of disbelief as well, according to the most authentic opinion, given the previous authentic Hadīth and the Companions' unanimous agreement on that.

Third: Conditions of Prayer

1. When its time becomes due.

Allah Almighty said:

﴿...إِنَّ ٱلصَّلَوٰةَ كَانَتۡ عَلَى ٱلۡمُؤۡمِنِينَ كِتَٰبٗا مَّوۡقُوتٗا﴾

{...Indeed, prayer is prescribed for the believers at specific times.} [Surat an-Nisā': 103] It means that it is obligatory to perform prayer at prescribed times.

The times of the prescribed prayers are:

a. Fajr: It starts with the break of dawn until the sun rises.

b. Zuhr: It starts from the time when the sun declines from its zenith until the time when the shadow of everything is as its exact length.

c. 'Asr: It starts from the elapse of Zhuhr time until the sun turns yellow, and it could extend to sunset in case of necessity.

---

[1] Narrated by At-Tirmidhi no. (265) and he said: Hasan Sahīh Gharīb (sound, authentic, rare). It was classified as Sahīh (authentic) by Al-Abāni in "Sahīh At-Targhīb Wa At-Tarhīb".

d. Maghrib: It starts from sunset until the disappearance of the red twilight.

e. ‘Ishā’: It starts from the elapse of Maghrib time until midnight.

2. Covering the ‘Awrah

‘Awrah refers to what must be covered of the body and what one feels shy to reveal. As for man, his ‘Awrah is from the navel to the knees. However, the woman's ‘Awrah in prayer is her whole body with the exception of her face, which she must cover in the presence of non-Mahram (foreign) men.

3. Avoiding Najāsah

Najāsah: It is a particular type of dirt that makes prayer invalid like urine, feces, and blood. It affects the body, the spot, or the clothes.

4. Facing the Qiblah

The qiblah is the direction of the honorable Ka‘bah, and it was called thus due to its popularity among people.

Without facing the qiblah, the prayer is invalid, as Allah Almighty said:

﴿...وَحَيۡثُ مَا كُنتُمۡ فَوَلُّواْ وُجُوهَكُمۡ شَطۡرَهُۥ...﴾

{...And wherever you are, turn your faces towards it...} [Surat al-Baqarah: 144]

5. The Intention

Linguistically, it refers to the intent, but in Sharia, it means the resolve to perform an act of

worship seeking closeness to Allah Almighty. It lies in the heart and there is no need to utter it, rather, its utterance is a religious innovation.

Fourth: The Pillars of Prayer

They are fourteen:

The First Pillar: Standing as long as one has the ability.

Allah Almighty said:

﴿...وَقُومُواْ لِلَّهِ قَٰنِتِينَ﴾

{...And stand before Allah in complete devotion.} [Surat al-Baqarah: 238] In the Hadīth, ‘Imrān (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«صَلِّ قَائِمًا، فَإِن لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِن لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ».

"Pray standing; if you cannot, then sitting; if you cannot, then lying on your side."[1]

Thus, if one is unable to stand due to an illness, he may pray while sitting or lying on his side depending on his condition. The same applies to whoever is afraid of something, whoever is naked, and whoever needs to sit or lie down for the purpose of treatment and cannot stand. Moreover, one who prays behind a regular Imam who is unable to stand may quit standing. So, if the Imam

[1] Narrated by Al-Bukhāri no. (1117).

prays while sitting, those praying behind him should follow him and pray while sitting. As for the supererogatory prayers, it is permissible for one to perform them while sitting, even with the ability to stand. However, the reward will be less than that of the one who offers them while standing.

The Second Pillar: The opening takbīr

The Prophet (ﷺ) said:

«ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ، وَكَبِّرْ».

"Then face the Qiblah (direction of the Ka'bah) and make Takbīr (proclaim Allah's greatness)."[1]

Making takbīr is by saying: "Allāhu Akbar" (Allah is the Most Great) and nothing else could replace it.

The Third Pillar: Reciting Surat Al-Fātihah

The Prophet (ﷺ) said:

«لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ».

"The prayer of someone who did not recite the Opening of the Book (Surat al-Fātihah) is invalid."[2]

Fourth Pillar: Rukū' (bowing) in each rak'ah (unit of prayer)

Allah Almighty said:

﴿يَاأَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا...﴾

{O you who believe, bow down and prostrate...} [Surat al-Hajj: 77]

---

[1] Narrated by Al-Bukhāri no. (6251) and Muslim no. (884).

[2] Narrated by Al-Bukhāri no. (756) and Muslim no. (872).

The Fifth and Sixth Pillars:

Rising from rukū‘ and standing upright as was before rukū‘ because the Prophet (ﷺ) used to do that.

He also said to the one who did not perform his prayer properly:

«ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا».

"Then rise until you stand upright."[1]

The Seventh Pillar: Sujūd (prostration) on seven body parts

These seven body parts are: the forehead along with the nose, the hands, the knees, and the toes. The Prophet (ﷺ)said:

«أُمِرْنَا أَنْ نَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ: الجَبْهَةِ، وَأَشَارَ بِيدِهِ عَلَى أَنْفِهِ، وَالكَفَّيْنِ، وَالرُّكْبَتَيْنِ، وَأَطْرَافِ القَدَمَيْنِ».

"We have been commanded to prostrate on seven bones: the forehead - and he pointed with his hand to his nose - the hands, the knees, and the toes."[2]

The Eighth Pillar: Rising from sujūd and sitting between the two prostrations.

In the Hadīth of ‘Ā’ishah (May Allah be pleased with her) she said:

«كَانَ النَّبِيُّ ﷺ إِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ، لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ جَالِسًا».

---

[1] Narrated by Al-Bukhāri no. (793) and Muslim no. (398).

[2] Narrated by Al-Bukhāri no. (812) and Muslim no. (490).

"When the Prophet (ﷺ) raised his head from prostration, he would not prostrate (again) until he had sat upright."[1]

The Ninth Pillar: Maintaining composure in all the pillars.

It means stillness even for a short time, as the Prophet (ﷺ) said to the man who did not perform his prayer properly:

«حَتَّى تَطْمَئِنَّ».

"Until you feel at ease."[2]

The Tenth and Eleventh Pillars:

The last tashahhud and sitting while reciting it based on the Hadīth of Ibn Mas'ūd in which he reported that the Prophet (ﷺ) said:

«إِذَا صَلَّى أَحَدُكُمْ فَلْيَقُلْ: التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

"When one of you prays, let him say: At-tahiyyātu lillāhi was-salawātu wat-tayyibāt. As-salāmu 'alayka ayyuha an-nabiyyu wa rahmatullāhi wa barakātuh. As-salāmu 'alayna wa 'ala 'ibādillāhi as-sālihīn. Ash'hadu alla ilāha illallāh, wa ash'hadu anna Muhammadan 'abduhu wa rasūluh (Greetings, prayers, and good things are due to

[1] Narrated by Muslim (498).
[2] Narrated by Al-Bukhāri no. (724) and Muslim no. (398).

Allah. May the peace, mercy, and blessings of Allah be upon you, O Prophet. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and messenger)."[1]

The Twelfth Pillar: Invoking blessing upon the Prophet (ﷺ) in the last tashahhud:

By saying:

«اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ».

"Allahumma salli ‘ala Muhammad (O Allah, exalt the mention of Muhammad)."[2] and anything beyond that is Sunnah.

The Thirteenth Pillar: Maintaining the prescribed order of the pillars.

Because the Prophet (ﷺ) used to maintain their order, as he said:

«صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي».

"Pray as you have seen me pray."[3] He also taught that order to the one who did not perform his prayer properly.

The Fourteenth Pillar: Making Taslīm (the greeting of peace ending the prayer)

As the Prophet (ﷺ) said:

«وَخِتَامُهَا التَّسْلِيمُ».

---

[1] Narrated by Al-Bukhāri (797) and Muslim (402).
[2] Narrated by At-Tirmidhi no. (839).
[3] Narrated by Al-Bukhāri no. (6008).

"And its conclusion is Taslīm." And his other saying:

«وَتَحْلِيلُهَا التَّسْلِيمُ».

"And its closing is Taslīm."[1]

Fifth: Obligatory Acts of Prayer

They are eight:

1. All takbīrs apart from the opening takbīr.

2. Saying: "Subhāna rabbiyal ‘azhīm" (Glory be to my Lord, the Magnificent) once in Rukū‘ (bowing). It is Sunnah to say it three times, which is the minimum level of perfection, up to ten times, which is the highest level.

3. Saying: "Sami‘allāhu liman hamidah" (Allah hears whoever praises Him) by the Imam and the one praying alone.

4. Saying: "Rabbana wa lakal-hamd" (O our Lord, all praise belongs to You) when rising from Rukū‘.

5. Saying: "Subhāna rabbiyal a‘la" (Glory be to my Lord, the Most High) once in Sujūd (prostration), and it is Sunnah to say it three times.

6. Saying: "Rabb ighfirli" (O Lord, forgive me) once between the two prostrations, and it is Sunnah to say it three times.

7. The first tashahhud by saying:

«التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ

[1] Narrated by Al-Bukhāri no. (1110).

وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

"At-Tahiyyātu lillāhi was-salawātu wa at-tayyibātu, as-Salāmu ʻalayka ayyuha an-nabiyyu wa rahmatullāhi wa barakātuh, as-salāmu ʻalayna wa ʻala ʻibādillāhi as-sālihīn. Ash'hadu alla ilāha illallāh, wa ash'hadu anna Muhammadan ʻabduhu wa rasūluh." (Greetings, prayers, and good things are due to Allah. May the peace, blessings, and mercy of Allah be upon you, O Prophet. Peace be upon us and upon the righteous servants of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His servant and Messenger).[1]

8. Sitting for the first tashahhud.

Sixth: Sunnah Acts of Prayer

Prayer is not invalidated by leaving the Sunnah acts, which are two types: those related to words and those related to acts.

First: Sunnah Acts Related to Words

1. The opening supplication, which has a number of forms including:

«سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلا إِلَهَ غَيْرُكَ» .

"Subhānak Allāhumma wa bihamdik, wa tabārak asmuk, wa taʻāla jadduk, wa la ilāha ghayruk" (Glory and praise be to You, O Allah.

[1] Narrated by Al-Bukhāri no. (835).

Blessed is Your Name and Exalted is Your Majesty, and there is none worthy of worship but You).[1]

2. Seeking refuge with Allah from the devil before reciting Surat al-Fātihah, by saying: "A‘ūdhu billāhi minash-shaytānir rajīm" (I seek refuge with Allah from the accursed devil).

3. Saying Bismillah before the recitation, by saying: "Bismillāh ar-Rahmān ar-Rahīm" (In the name of Allah, the Most Compassionate, the Most Merciful).

4. Saying more than once tasbīh (glorification of Allah) in rukū‘ (bowing) and sujūd (prostration).

5. Saying more than once:

«رَبِّ اغْفِرْ لِي».

"Rabb ighfirli" (O my Lord, forgive me). between the two prostrations.

6. Saying:

«مَلْءَ السَّمَاوَاتِ، وَمَلْءَ الْأَرْضِ، وَمَلْءَ مَا بَيْنَهُمَا، وَمَلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ».

"Mal’as-samāwāti wa mal’al-ardi wa mal’a ma baynahuma wa mal’a ma shi’ta min shay’in ba‘d" (filling the heavens, the earth, what is between them, and whatever else You will), after saying:

«رَبَّنَا ولَكَ الحَمْدُ».

"Rabbana wa lakal-hamd" (Our Lord, and praise

[1] Narrated by Al-Bukhāri no. (743) and Muslim no. (399).

be to You).[1]

7. Reciting something of the Qur'an after Al-Fātihah.

8. Saying:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ».

"Allāhumma inni a'ūdhu bika min 'adhābi jahannam wa min 'adhābil-qabr, wa min fitnatil-mahya wal-mamāt, wa min fitnatil-masīh ad-dajjāl" (O Allah, I seek refuge with You from the punishment of Hellfire and from the punishment of the grave, from the trials of life and death and from the trial of the Anti-Christ).[2] and supplicating more than that after the last tashahhud.

Second: Sunnah Acts Related to Acts

1. Raising the hands to the level of the shoulders or ears in four places, which are:

a. At the time of saying the opening takbīr.

b. Just before making rukū'.

c. When rising from rukū'.

d. When rising for the third rak'ah.

2. Placing the right hand over the left one, both on the chest, while standing before and after rukū'.

3. Looking at the place of prostration.

4. Keeping the arms away from the sides during

---

[1] Narrated by At-Tirmidhi no. (266).

[2] Narrated by Muslim no. (588).

Sujūd.

5. Keeping the abdomen away from the thighs during the two prostrations.

6. Taking the position of iftirāsh (sitting on one's left leg, while the right foot is erect and the toes are facing the qiblah) at all times when sitting in prayer, except in the last tashahhud of the three-rak'ah and four-rak'ah prayers.

7. Taking the position of Tawarruk (sitting on the left thigh and putting the left foot under the right leg, while keeping the right foot erect) in the last Tashahhud of the three-Rak'ah and four-Rak'ah prayers.

Seventh: How to Pray

1. When rising to perform prayer, the Prophet (ﷺ) used to face the qiblah, raise his hands, with the palms and the fingers facing the qiblah, and say:

«الله أكبر».

"ALLĀHU AKBAR" (ALLAH IS THE MOST GREAT).

2. Then, he would hold his left hand with his right hand and place them both on his chest.

3. He would then recite the opening supplication, noting that he did not adhere to one supplication all the time, thus, it is permissible to recite any of the opening supplications that are proven to be reported from him including the following:

«سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالى جَدُّكَ، وَلا إِلَهَ غَيْرُكَ».

"Subhānak Allāhumma wa bihamdik, wa tabārak-asmuk, wa ta‘āla jadduk, wa la ilāha ghayruk" (Glory and praise be to You, O Allah. Blessed is Your Name and Exalted is Your Majesty, and there is none worthy of worship but You).

4. Then he would say:

«أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ».

"A‘ūdhu billāhi minash-shaytānir rajīm, bismillāhir rahmānir rahīm" (I seek refuge with Allah from the accursed devil. In the Name of Allah, the Most Compassionate, the Most Merciful).

5. After that, he would recite Surat al-Fātihah and would say: "Āmīn" (amen) after reciting its last verse.

6. Then, he would recite whatever he wished from the Qur’an, an audible recitation in the Fajr prayer and the first two Rak‘ahs of the Maghrib and ‘Ishā’ prayers, and an inaudible one in the rest. His recitation in the first rak‘ah of every prayer would always be longer than the second rak‘ah.

7. He would then raise his hands as he did at the beginning of prayer, and say: "Allāhu Akbar" (Allah is the Most Great), after which he would bow, placing his hands on his knees with his fingers spread out, keeping a tight grip on them, extending his back, with his head in alignment with it, without

raising or lowering it. While in this position, he would say:

«سُبْحَانَ رَبِّيَ الْعَظِيمِ» مرةً.

"Subhāna rabbiyyal-ʻazhīm" (Glory be to my Lord, the Magnificent) once, and the minimum level of perfection is to say it three times as previously mentioned.

8. Then he would raise his head while saying:

«سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ».

"Samiʻallāhu liman hamidah" (Allah hears whoever praises Him), while raising his hands as he raised them when making rukū‘.

9. When standing upright, he would say:

«اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ، حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، مَلْءَ السَّمَاءِ، وَمَلْءَ الْأَرْضِ، وَمَلْءَ مَا بَيْنَهُمَا، وَمَلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلَ الثَّنَاءِ وَالْمَجْدِ، أَحَقُّ مَا قَالَ الْعَبْدُ، وَكُلُّنَا لَكَ عَبْدٌ، لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ» .

"Allāhumma rabbana wa lakal-hamd, hamdan kathīran tayyiban mubārakan fīh, mal’as-samāwāti wa mal’al-ardi wa mal’a ma baynahuma wa mal’a ma shi’ta min shay’in baʻd, ahluth-thanā’i wal-majd, ahaqqu ma qālal-ʻabd, wa kulluna laka ʻabd, la māniʻa lima aʻtayt, wala muʻtiya lima manaʻt, wala yanfaʻu dhal-jaddi minkal-jadd" (O Allah our Lord, praise is due to You, praise that is abundant, good, and blessed, that fills the heavens and the earth,

that fills what exists between them, and that fills anything You desire afterward. O Worthy of praise and glory, which is the most truthful thing to be said by a slave and we are all slaves to You. None can withhold what You give, and none can give what You withhold, and the greatness of the great will be of no avail to them against You).[1] He used to stay in that upright position for a long time.

10. Then, he would make takbīr and fall in prostration, without raising his hands. He used to prostrate on his forehead, nose, hands, knees, and toes; facing the qiblah with his fingers and toes. He would keep a balanced position in his prostration, resting his forehead and nose on the ground, resting on his hands, while raising his elbows, keeping his arms away from his sides, lifting his abdomen off his thighs, and his thighs off his legs, and saying during his prostration:

«سُبْحَانَ رَبِّيَ الأَعْلَى».

"Subhāna rabbiyyal-aʻla" (Exalted is my Lord, The Most High) once, and the minimum level of perfection is to say it thrice, as previously mentioned. He would then recite the supplication, which was reported from him.

11. Then, he would raise his head while saying: "Allāhu Akbar" (Allah is the Most Great). After that,

[1] Narrated by Abu Dāwūd no. (5168).

he would spread his left foot and sit on it, while erecting the right foot, putting his hands on his thighs and saying:

«اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاجْبُرْنِي، وَاهْدِنِي، وَارْزُقْنِي».

"Allāhumma ighfirli warhamni wajburni wahdini warzuqni" (O Allah, forgive me, have mercy upon me, console me, guide me, and provide for me).[1]

12. Then, he would make takbīr and prostrate, doing the same things done in the first prostration.

13. Then, he would raise his head while saying takbīr and would rise on the front parts of his feet while leaning on his knees and thighs.

14. When standing upright, he would start the recitation, performing the second rak'ah just as the first one.

15. Then, he would take the position of iftirāsh, the same position between the two prostrations, for saying the first tashahhud. He would put his right hand on his right thigh and his left hand on his left thigh, making the shape of a ring with his right thumb and his middle finger, while pointing with and looking at the forefinger, and saying:

«التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا

[1] Narrated by At-Tirmidhi no. (284).

شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

"At-tahiyyātu lillāhi was-salawātu wat-tayyibāt, as-salāmu ʻalayka ayyuha an-nabiyyu wa rahmatullāhi wa barakātuh. As-salāmu ʻalayna wa ʻala ʻibādillāhi as-sālihīn. Ash'hadu alla ilāha illallāh, wa ash'hadu anna Muhammadan ʻabduhu wa rasūluh" (Greetings, prayers, and good things are due to Allah. May the peace, mercy, and blessings of Allah be upon you, O Prophet. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger). He used to make that sitting a short one.

16. Then, he would rise while saying takbīr and he would perform the third and fourth rakʻahs, which he used to make shorter than the first two rakʻahs, reciting in them Surat al-Fātihah.

17. Finally, he would take the position of tawarruk during the last tashahhud. "Tawarruk" means spreading the left foot and extending it from the right side while erecting the right foot and resting his rear on the ground.

18. Then, he would say the last tashahhud, which is like the first one, and he would add:

«اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ».

"Allāhumma salli ʻala Muhammadin wa ʻala āli

Muhammadin kama sallayta ‘ala āli Ibrāhīm, innaka Hamīdun Majīd. Wa bārik ‘ala Muhammadin wa ‘ala āli Muhammadin kama bārakta ‘ala āli Ibrāhīm, innaka Hamīdun Majīd" (O Allah, exalt the mention of Muhammad and the family of Muhammad, as You exalted the mention of the family of Abraham; indeed, You are Praiseworthy, Glorious; and bestow Your blessings upon Muhammad and the family of Muhammad, as You bestowed Your blessings upon the family of Abraham; indeed, You are Praiseworthy, Glorious).

19. Then, he would seek refuge with Allah from the torment of Hellfire and the grave, from the trials of life and death, and from the trial of the Anti-Christ, followed by the supplications, which are reported in the Qur’an and Sunnah.

20. At the end, he would make taslīm (the greeting of peace ending the prayer) by turning his head first to the right, saying:

«السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ».

"As-salāmu ‘alaykum wa rahmatullāh" (May Allah's peace and mercy be upon you). then to the left as well. He would start Taslīm while facing the Qiblah and end it when his head is turned to the left.

Eighth: Disliked Acts of Prayer

1. Turning without need.
2. Looking up at the sky.
3. Closing the eyes without need.

4. Placing the arms on the ground during prostration.

5. Covering the mouth and nose without need.

6. Praying while being in urgent need to relieve oneself, whether by urination or defecation, or when food is served.

7. Wiping the forehead or nose from whatever sticks to them during prostration; however, there is nothing wrong with doing that after finishing the prayer.

Leaning against the wall or the like while standing without need.

Ninth: Invalidators of Prayer

1. Eating and drinking.
2. Speaking.
3. Laughing or out loud laughter.
4. Skipping any of its pillars or obligatory acts deliberately.
5. Deliberately adding a pillar or a rak‘ah.
6. Making taslīm before the Imam deliberately.
7. Moving excessively without need.
8. Doing what breaches any of the conditions of prayer like invalidating wudū’, revealing the ‘awrah intentionally, deviating from the qiblah without need, and interrupting the intention.

Tenth: Sujūd as-Sahw (prostration of forgetfulness)

"Sahw" means forgetfulness, and the Prophet

(ﷺ) experienced forgetfulness in his prayer, because it is part of a human's nature. His forgetfulness was an absolute blessing from Allah and a means of perfecting the religion for his nation, as they could follow his example in terms of what must be done in case of forgetfulness.

Cases in which the prostration of forgetfulness is prescribed:

1. The First Case:

Making an addition in prayer, whether in acts or words:

a. Addition in Acts: If the addition is from the acts of prayer, such as standing instead of sitting or vice versa, or making an extra rukū‘ or sujūd. If one does that forgetfully, he should offer a prostration of forgetfulness.

b. Addition in Words: Such as reciting the Qur’an in rukū‘ and sujūd.

In this case, it is recommended for him to offer a prostration of forgetfulness.

2. The Second Case:

Omitting something from the prayer forgetfully, which has two possibilities:

a. Omitting a Pillar: If this omitted pillar is the opening takbīr, the prayer is invalid and the prostration of forgetfulness is not sufficient. If the omitted pillar is something other than the opening takbīr, like rukū‘ or sujūd, and one remembers before starting the recitation of the following

rak‘ah, then it is obligatory upon him to go back and perform it as well as what follows.

However, if one remembers after starting the recitation of the following rak‘ah, then the rak‘ah where that pillar was omitted becomes invalid and the next one replaces it.

b. Omitting an Obligatory Act: Like forgetting the first tashahhud or tasbīh (glorifying Allah) in rukū‘. In such a case, one should offer a prostration of forgetfulness.

3. The Third Case: Doubt:

An example is to have doubts whether one offered three or four rak‘ahs in Zuhr. In this case:

a. If he thinks that one of the probabilities is stronger, then he should act upon it and offer a prostration of forgetfulness.

b. If both probabilities are the same for him, then he should build on what is certain and offer a prostration of forgetfulness.

However, if one has such doubts after offering the prayer, or he usually tends to have doubts, then, he should not pay attention to such doubts.

Note: The prostration of forgetfulness should be offered before taslīm in case of omitting something or having doubts while thinking no probability is stronger than the other. However, it is to be offered after taslīm in case of adding something or having doubts, while thinking one of the probabilities is stronger and acted upon it. There is much leeway in

this regard.

Eleventh: Prohibited Times of Prayer

In principle, prayer is permissible at all times; however, the Sharia prohibited prayer at certain times, which are:

1. After the Fajr prayer until the sun rises the length of a spear from the earth based on a natural look.

2. When the sun is in the middle of the sky until it passes its zenith, and this is the shortest among such prohibited times.

3. From the time of ‘Asr prayer until the sun sets, which is the longest of such prohibited times.

Prayers that could be offered in such prohibited times are:

1. Making up for the missed obligatory prayers.

2. A prayer that has a cause, like the prayer for greeting the mosque, the two rak‘ahs of tawāf, the eclipse prayer, and the funeral prayer.

3. Making up for the Sunnah of Fajr after offering the Fajr prayer.

Twelfth: Congregational Prayer

Performing prayer in congregation at the mosque is a great ritual of Islam. Scholars have agreed that offering the five obligatory prayers at

the mosque is not only among the most crucial and greatest acts of obedience and piety; rather, it is the greatest ritual of Islam.

1. The Ruling of the Congregational Prayer

Offering the five obligatory prayers in congregation at the mosque is obligatory upon men who have the ability, whether residents or travelers, in case of fear or safety, as it is an individual obligation.

Such an obligation has been proven by evidence from the Qur'an and Sunnah and by the practice of Muslims one generation after the other.

In the Qur'an, Allah Almighty said:

﴿وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ ٱلصَّلَوٰةَ فَلْتَقُمْ طَآئِفَةٌ مِّنْهُم مَّعَكَ...﴾

{When you [O Prophet] are with them and lead them in prayer, let a group of them stand [in prayer] with you...} [Surat an-Nisā': 102] The verse here indicates the obligation of the congregational prayer, as the Muslims were not allowed to leave it in case of fear. If it had not been obligatory, then fear would have been the worthiest excuse for leaving it. As a matter of fact, leaving the congregational prayer and feeling lazy about performing it are from the most well-known qualities of the hypocrites.

In the Sunnah, there are many Hadīths indicating its obligation, including the following:

It was reported in Sahīh Muslim

أَنَّ رَجُلًا أَعْمَى قَالَ: يَا رَسُولَ اللَّهِ، لَيْسَ لِي قَائِدٌ يَقُودُنِي إِلَى الْمَسْجِدِ، فَسَأَلَهُ أَنْ يُرَخِّصَ لَهُ أَنْ يُصَلِّيَ فِي بَيْتِهِ، فَرَخَّصَ لَهُ، فَلَمَّا وَلَّى دَعَاهُ فَقَالَ: «هَلْ تَسْمَعُ النِّدَاءَ؟» قَالَ: نَعَمْ، قَالَ: «فَأَجِبْ».

that a blind man said: O Messenger of Allah, I have none to lead me to the mosque, asking him to permit him to pray at his home. He permitted him, then called him back after he had left and asked him: "Can you hear the call (Adhān)?" The man replied in the affirmative, so the Prophet (ﷺ) said: "Then respond (to the call)."[1]

So, the Prophet (ﷺ) commanded him to respond to the adhān and attend the congregational prayer at the mosque despite his blindness and the hardship involved. This indicates the obligation of the congregational prayer.

2. Catching up with the Congregational Prayer

Catching up with the congregational prayer is achieved by catching up with one rak‘ah of the prayer with the Imam, as the Prophet (ﷺ) said:

«مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلَاةِ فَقَدْ أَدْرَكَ الصَّلَاةَ».

"He who catches up with one Rak‘ah of a prayer has indeed caught up with that prayer (he has not missed it)."[2]

3. Catching up with a rak‘ah (unit of prayer)

---

[1] Narrated by Muslim no. (1484).

[2] Narrated by Al-Bukhāri no. (609) and Muslim no. (602).

Catching up with a rakʻah is by catching up with rukūʻ. In other words, if one arrives at the time when the Imam is making rukūʻ, he must say the opening takbīr while standing, then bow while making takbīr again. If he makes the opening takbīr only while standing, without making it when bowing, it will be sufficient for him.

4. Valid Excuses for Abandoning the Congregational Prayer

1. Sickness, in case it makes it difficult for one to attend the Friday and congregational prayers.

2. Being in urgent need to relieve oneself, whether by urination or defecation, since that would negatively affect one's tranquility in prayer in addition to the physical harm it involves.

3. When food is served and one feels hungry and craves it. However, this should not become a habit or a trick to avoid attending the congregational prayer.

4. Having confirmed fear regarding one's life, property, or other conditions, etc.

Thirteenth: The Fear Prayer

The fear prayer is to be performed during every permissible fight, like fighting the disbelievers, aggressors, and combatants, as Allah Almighty says:

﴿...إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ ٱلَّذِينَ كَفَرُوٓاْ...﴾

{...If you fear that the disbelievers may harm

you...} [Surat an-Nisā': 101] This analogy applies to the rest of the cases where fighting is permissible.

The fear prayer is permissible when the following two conditions are met:

1. The enemy is of those whom the Muslims are permitted to fight against.

2. It is feared that such an enemy may attack the Muslims during their prayer.

How to Pray the Fear Prayer

It could be performed in several ways, the most famous of which is reported in the Hadīth of Sahl (may Allah be pleased with him) that reads:

أَنَّ طَائِفَةً صَفَّتْ مَعَ النَّبِي ﷺ، وَطَائِفَةً وِجَاهَ العَدُوِّ، فَصَلَّى بِالَّتِي مَعَهُ رَكْعَةً، ثُمَّ ثَبَتَ قَائِمًا، وَأَتَمُّوا لِأَنْفُسِهِمْ، ثُمَّ انْصَرَفُوا، وَصَفُّوا وِجَاهَ العَدُوِّ، وَجَاءَتِ الطَّائِفَةُ الأُخْرَى، فَصَلَّى بِهِمُ الرَّكْعَةَ الَّتِي بَقِيَتْ مِنْ صَلَاتِهِ، ثُمَّ ثَبَتَ جَالِسًا، وَأَتَمُّوا لِأَنْفُسِهِمْ، ثُمَّ سَلَّمَ بِهِمْ.

A group formed a row with the Prophet (ﷺ), and another group faced the enemy. He led the first group in one Rak'ah, then he remained standing while they finished the prayer by themselves. They, then, departed and formed a row facing the enemy. When the other group came, he led them in the remaining Rak'ah of his prayer, after which he remained seated while they finished the prayer by themselves. Then, he led them in making Taslīm.[1]

[1] Narrated by Al-Bukhāri no. (4130) and Muslim no. (842).

Benefits Derived from the Fear Prayer

1. The importance of the prayer and the congregational prayer in Islam, as it does not cease to be due even during such critical conditions.

2. Alleviating hardship from the Muslim nation and highlighting the tolerance of the Shariah and its suitability for every time and place.

3. Perfection of the Islamic Shariah, which legislates what suits every case.

Fourteenth: The Jumu‘ah (Friday) Prayer

First: Its Ruling

The Jum‘ah prayer is an individual obligation on every male, adult, sane, and resident Muslim who has no valid excuse.

Allah Almighty said:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوۡمِ ٱلۡجُمُعَةِ فَٱسۡعَوۡاْ إِلَىٰ ذِكۡرِ ٱللَّهِ وَذَرُواْ ٱلۡبَيۡعَۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ ٩﴾

{O you who believe, when the call for prayer is made on Friday, then hasten to the remembrance of Allah and leave off trading. That is better for you, if only you knew.} [Surat al-Jum‘ah: 9]

Moreover, the Prophet (ﷺ) said:

«لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ، أَوْ لَيَخْتِمَنَّ اللَّهُ عَلَى قُلُوبِهِمْ، ثُمَّ لَيَكُونُنَّ مِنَ الْغَافِلِينَ».

"Either some people stop abandoning the Friday prayers, or Allah will, indeed, seal their hearts, and

then they will be among the heedless."[1]

Second: Conditions of the validity of Friday prayer:

1. The time, which is like the time of Zuhr prayer; thus, it is invalid to perform it before its time or after it elapses.

2. It must be attended by a group, the least of which consists of three, according to the correct opinion. So, it is invalid if performed by one single person or two.

3. Those attending the Friday prayer must be permanent residents in houses built of materials that are normally used in building, whether they are of reinforced concrete, rocks, clay, or other materials, etc. Therefore, the Friday prayer is invalid for nomads, those who live in tents and houses made of hair, and who are not permanent residents of a certain place; rather, they keep on moving from one place to another seeking grass for their animals.

4. It must be preceded by two khutbahs (sermons) in compliance with what the Prophet (ﷺ) regularly did.

Third: Pillars of the two friday sermons

1. Praising Allah and saying the two testimonies of faith.

2. Invoking Allah's peace and blessings upon the

---

[1] Narrated by Muslim, no. (865).

Prophet.

3. Advising people to fear Allah.

4. Reciting something of the Qur'an.

5. Preaching to people.

Fourth: Recommended Acts of the Two Friday Sermons

1. Delivering the Khutbah (sermon) from above the pulpit.

2. Separating the two sermons with a brief sitting. 3. Supplicating for the Muslims and their rulers.

4. Making them brief.

5. The Khatīb (one delivering the Khutbah) greets people after ascending the pulpit.

Fifth: Recommended Acts on Friday

1. Using Siwāk (tooth-cleaning twig).

2. Wearing perfume, if available.

3. Going to the Friday prayer early.

4. Walking to the mosque instead of riding in a vehicle.

5. Being close to the Imam.

6. Making supplication.

7. Reciting Surat al-Kahf.

8. Invoking blessings upon the Prophet (ﷺ).

Sixth: What is Forbidden for the Attendees of the Friday Prayer

1. It is forbidden to speak while the Imam is delivering the sermon on Friday, based on the

Prophet's statement:

«إِذَا قُلْتَ لِصَاحِبِكَ يَوْمَ الْجُمُعَةِ: أَنصِتْ، وَالْإِمَامُ يَخْطُبُ، فَقَدْ لَغَوتَ».

"When you say to your companion on Friday: 'Listen,' while the Imam is delivering the sermon, you have indeed engaged in idle talk."[1] i.e., "idle talk": sin.

2. It is disliked passing over people's shoulders, except for the Imam, or to do that to reach a gap.

Catching Up with the Friday Prayer

Whoever catches up with the Imam while performing the second Rakʻah has caught up with the Friday prayer, and he should then complete the second Rakʻah. However, if one does not make it at the time of performing Rukūʻ of the second Rakʻah, then he has missed the Friday prayer and should complete it as Zhuhr, i.e., four Rakʻahs. Moreover, one who misses the Friday prayer because of sleep or any other reason must perform it as Zhuhr prayer.

Fifteenth: Prayer of People with Valid Excuses

First: Prayer of the Sick

First, the sick person must perform the prayer according to his ability, and he it not allowed to delay it beyond its due time as long as he is conscious.

---

[1] Narrated by Al-Bukhāri no. (934) and Muslim no. (851).

Second, the sick person should pray in the following manner:

1. He should pray standing, if that does not involve hardship or harm for him, and perform rukū‘ and sujūd.

2. If there is harm for him in rukū‘ or sujūd, but he has the ability to stand, then he should nod for rukū‘ while standing and for sujūd while sitting.

3. If he is unable to pray standing, then he may pray sitting. It is Sunnah to sit cross-legged in place of standing, and to nod for Rukū‘, and prostrate on the ground if possible. Otherwise, he may nod for Sujūd, making the nod lower than that of Rukū‘.

4. If he is unable to pray sitting, then he may pray on his side while facing the Qiblah. It is better to be on the right side, if possible, and he should nod for Rukū‘ and Sujūd.

5. If he is not able to pray on his side, then he may pray lying on his back with his feet facing the qiblah, and nod for rukū‘ and sujūd.

6. If he is unable to bend his body in rukū‘ and sujūd, he may nod his head. If that is difficult for him, then nodding ceases to be due to him. In this case, he may pray with his heart and make the intention for the acts of prayer, i.e., rukū‘, sujūd, and sitting, while in his position reciting whatever should be recited in prayer.

7. The sick person must observe whatever he is capable of observing from the conditions of prayer,

like facing the qiblah, performing ablution with water or making tayammum instead in case of inability, and purification from material impurities. Whatever he is unable to do ceases to be due to him, and he may pray according to his condition without delaying the prayer beyond its due time.

8. It is Sunnah that he sits cross-legged in place of standing and rukū‘, and in the position of iftirāsh (sitting on one’s left leg, while the right foot is erect and the toes are facing the qiblah) in the rest of prayer.

Second: Prayer of the Traveler

1. The traveler is among those with valid excuses. Thus, it is permissible for him to shorten the four-Rak‘ah prayer to two Rak‘ahs, as Allah Almighty said:

﴿وَإِذَا ضَرَبْتُمْ فِي ٱلْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُواْ مِنَ ٱلصَّلَوٰةِ...﴾

{When you are traveling through the land, there is no blame on you to shorten the prayer...} [Surat an-Nisā’: 101]

Anas ibn Mālik (may Allah be pleased with him) reported:

«خَرَجْنَا مَعَ النَّبِيِّ ﷺ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ، فَكَانَ يُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ، حَتَّى رَجَعْنَا إِلَى الْمَدِينَةِ».

"We traveled with the Prophet (ﷺ) from Madīnah to Makkah and he would pray two Rak‘ahs, two Rak‘ahs (i.e., shortened prayer) until

we returned to Madīnah."[1]

Shortening the prayers starts when the traveler leaves the outskirts of his town (or village), since Allah has made it permissible for those who travel through the land, and before leaving his country [city], he is not considered a traveler. Moreover, the Prophet (ﷺ) used to shorten the prayers only when departing.

2. The distance that makes it permissible for the traveler to shorten the prayers is almost 80 kilometers.

3. It is permissible for the traveler to shorten the prayers on his way back until he enters his country [city].

4. If a traveler reaches a city and wants to stay in it, there are three cases in this regard:

a. If he intends to stay more than four days, he must complete the prayers from the first day he settles in without adopting any of the travel dispensations.

b. If he intends to stay four days or less, it is permissible for him to shorten the prayers and adopt the travel dispensations.

c. The third case is when he does not intend to stay for a specific period of time, i.e., he may stay for a day or ten depending on how suitable the place is for him or depending on his purpose of travel, such

[1] Narrated by Al-Bukhāri no. (1081) and Muslim no. (693).

as treatment or anything else, and once his purpose is fulfilled he returns to his country. In this case, it is permissible for him to shorten the prayers and adopt the travel dispensations until he returns to his country, even if his stay exceeds four days.

5. If a traveler prays behind a resident Imam, he must complete the prayer, even if he catches up with him only while making the last tashahhud.

6. If a resident prays behind a traveler who is shortening the prayer, the former must complete his prayer after the Imam makes taslīm.

Sixteenth: The Two Eid Prayers

The Muslims' festivals are divine festivals, i.e., they are legislated by Allah Almighty and not by themselves. They have two festivals only, which are: Eid al-Fitr and Eid al-Ad-ha. On the contrary, the disbelievers' festivals, or the innovated ones, have not been legislated or commanded by Allah Almighty; rather, they were the ones who invented them.

Ruling of the Two Eid Prayers:

Eid prayer is a communal obligation. The Prophet (ﷺ) and the Rightly Guided Caliphs (may Allah be pleased with them) observed it persistently. It is one of the symbols and apparent rituals of Islam.

The time of the two Eid prayers starts when the sun rises the length of a spear, i.e., about fifteen

minutes after sunrise, until the sun passes its zenith.

How to Pray the Two Eid Prayers:

1. In the first rakʿah, one makes the opening takbīr, recites the opening supplication, then makes six takbīrs, while raising his hands with each one. After that, he praises Allah and exalts His mention, invokes Allah's peace and blessings upon the Prophet (ﷺ) between the takbīrs, then he seeks refuge with Allah, says basmalah (in the Name of Allah), and starts the recitation.

2. In the second rakʿah, he makes five takbīrs after the one that he normally makes when rising for the second rakʿah. Then, he seeks refuge with Allah and says basmalah, after which he starts the Qur'anic recitation. It is recommended that one recites Surat al-Aʿla after Al-Fātihah in the first rakʿah, and Surat al-Ghāshiyah in the second rakʿah.

3. After the Imam makes taslīm, he ascends the pulpit and delivers two khutbahs, separating them with a brief sitting as in the Friday khutbah.

Sunnah Acts of Eid:

1. Making ghusl (a ritual bath).

2. Cleaning oneself and wearing perfume.

3. Eating before going out to Eid al-Fitr prayer and eating from one's ud-hiyah (sacrificial animal) if he has any, after returning from Eid al-Ad-ha

prayer.

4. Walking to the place of prayer.

5. Going from one way and returning from another.

6. Going early to the place of prayer for all except the Imam.

Takbīr (proclaiming Allah's greatness)

It is Sunnah to make takbīr on the night before the two Eids, the ten days of Dhul-Hijjah, and the Days of Tashrīq (the 11th, 12th, and 13th of Dhul-Hijjah). There are two types of takbīr, which are:

The First Type: General Takbīr: It is not restricted to a certain time.

1. On Eid al-Fitr: From the sunset of the night before Eid until the beginning of Eid prayer.

2. On Eid al-Ad-ha: From the sunset of the night before the first day of Dhul-Hijjah until the sunset of the last day of the Days of Tashrīq.

The Second Type: Restricted Takbīr: It is specifically made after the obligatory prayers.

1. A non-Muhrim (non-pilgrim): From the dawn of the Day of ‘Arafah until the ‘Asr of the last day of the Days of Tashrīq.

2. A Muhrim (pilgrim): from the Zuhr of Eid day until the ‘Asr of the last day of the Days of Tashrīq.

Seventeenth: The Eclipse Prayer

Meaning of "Khusūf" and "Kusūf"

"Khusūf": It is when the light of the moon, or part

of it, becomes invisible at night.

"Kusūf": It is when the light of the sun, or part of it, becomes invisible during the day.

Ruling of the Eclipse Prayer

It is a confirmed act of Sunnah, since the Prophet (ﷺ) performed it when a solar eclipse occurred during his lifetime. Moreover, he commanded that it should be performed, and scholars have unanimously agreed on its validity under Sharia.

Its Time:

It starts from the beginning of the solar or lunar eclipse until its end, i.e., when the sun or moon appears again.

How to Pray it

It is a two-rak'ah prayer, with an audible recitation, which should be performed in the following manner:

a. Making the opening takbīr, reciting the opening supplication, seeking refuge with Allah, saying Bismillah, reciting Al-Fātihah, then reciting at length.

b. Making a long rukū'.

c. Rising from Rukū' while saying: "Sami'allāhu liman hamidah" (Allah hears whoever praises Him), then reciting Al-Fātihah followed by a long recitation that is shorter than that of the first Rak'ah.

d. Making a long rukū' shorter than the first one.

e. Rising from Rukū' while saying: "Sami'allāhu

liman hamidah" (Allah hears whoever praises Him).

f. Making two long prostrations.

g. Rising for the second rakʻah, which is like the first one but shorter in length.

Its Sunnah Acts

a. Calling to prayer by saying: "As-salātu jāmiʻah" (Come to congregational prayer).

b. Being performed in congregation.

c. Prolonging the prayer with its standing, rukūʻ, and its prostration.

d. The second rakʻah is shorter than the first one.

e. Admonition after the prayer and encouraging people to perform acts of obedience and avoid evil acts.

f. Supplicating Allah, imploring Him with humility, asking for His forgiveness persistently, and giving charity.

Eighteenth: Istisqā' Prayer (rain-seeking prayer)

"Istisqā'": it is asking Allah Almighty for rain at times of drought.

The Time When Istisqā' Prayer is Valid

Istisqā' prayer is valid under Shariah at times when the land becomes arid and the rain is withheld resulting in harm. In such a case, there is no way out except through imploring Allah with humility, asking Him to send rain, and seeking relief from Him through various ways:

a. Through prayer in congregation or individually.

b. Through supplication during the Friday khutbah, with the Imam making the supplication and the Muslims saying: "Āmīn" (Amen).

c. Through making supplication at any time, apart from prayer or a khutbah.

Ruling of Istisqā' Prayer

It is a confirmed act of Sunnah when there is a need for it, since it was performed by the Prophet (ﷺ), as mentioned in the Hadīth of 'Abdullah ibn Zayd (may Allah be pleased with him) who said:

«خَرَجَ النَّبِيُّ ﷺ إِلَى الْمُصَلَّى، فَاسْتَسْقَى، وَاسْتَقْبَلَ الْقِبْلَةَ، وَقَلَبَ رِدَاءَهُ، وَصَلَّى رَكْعَتَيْنِ».

"The Prophet (ﷺ) went out to the prayer area, made Istisqā' (sought rain), faced the Qiblah, turned his cloak inside out, and prayed two Rak'ahs."[1]

How to Perform Istisqā' Prayer

The manner of Istisqā' prayer is like that of Eid prayer. Thus, it is recommended to perform it in open grounds like Eid prayer. Its rulings are like those of Eid prayer in terms of the number of rak'ahs, the audible recitation, being performed before the khutbah, and the extra takbīrs in the first and second rak'ahs before the recitation, as previously explained in the two Eid prayers, and

[1] Narrated by Al-Bukhāri no. (1012) and Muslim no. (894).

only one khutbah should be delivered.

Nineteenth: Rulings of Funerals

First: For those Present with the Dying Person

1. It is Sunnah for someone present with the dying person to try to make him say: “La ilāha illallāh” (There is no god but Allah).

2. It is Sunnah to make him face the Qiblah.

3. It is recommended to close his eyes.

4. It is Sunnah to cover the dead person with a garment.

5. They should hasten to prepare him for the funeral.

6. They should hasten to repay his debts.

7. They should wash and shroud the dead person, which is a communal obligation.

Second: Rulings of Prayer over the Dead

Its Ruling: It is a communal obligation.

Its Conditions:

1. Facing the qiblah.

2. Covering the ‘Awrah (The body parts that must be covered).

3. Avoiding najāsah (material impurity).

4. Ritual purification for those who perform the prayer and for the dead person.

5. Those who perform the prayer must be Muslims and the dead person must be Muslim as well.

6. Attending the funeral if one is available in the

same country.

7. Being competent of religious duties.

Its Pillars:

1. Standing in the prayer.
2. Making four takbīrs.
3. Reciting Surat al-Fātihah.
4. Invoking Allah's peace and blessings upon the Prophet.
5. Supplicating for the dead person.
6. Observing the prescribed order.
7. Making Taslīm.

Its Sunnah Acts:

1. Raising the hands with each takbīr.
2. Seeking refuge with Allah.
3. Supplicating for oneself and for Muslims.
4. Inaudible recitation.
5. Pausing briefly after the fourth takbīr and before making taslīm.
6. Putting the right hand over the left one and both on the chest.
7. Turning to the right while making taslīm.

How to Pray it:

The Imam, as well as the one praying alone, should stand in line with the chest of the dead man, and in line with the middle of the dead woman. He should then say the opening takbīr, seek refuge with Allah, recite no opening supplication, say Bismillah, and recite Surat al-Fātihah.

Then, he should make takbīr, after which he

should invoke Allah's peace and blessings upon the Prophet, then make takbīr again, then supplicate for the dead person with the reported supplications, like the Prophet's supplication that reads:

«اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا، وَصَغِيرِنَا وَكَبِيرِنَا، وَذَكَرِنَا وَأُنْثَانَا، وَشَاهِدِنَا وَغَائِبِنَا، اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الإِيمَانِ، وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الإِسْلَامِ، اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ، وَلَا تُضِلَّنَا بَعْدَهُ».

"Allāhumma ighfir lihayyina wa mayyitina wa saghīrina wa kabīrina wa dhakarina wa unthāna wa shāhidina wa ghā'ibina. Allāhumma man ahyaytahu minna fa'ahyhi 'alal-īmān wa man tawaffaytahu minna fatawaffahu 'alal-islām. Allāhumma la tahrimna ajrahu wa la tudillana ba'dah (O Allah, forgive the living among us and the dead, those who are young and those who are old, the male and female, and the present and the absent. O Allah, whoever of us You keep alive, keep him alive upon faith; and whoever of us You cause to die, let him die upon Islam. O Allah, do not deprive us of his reward and do not lead us astray after him.)"[1]

Another supplication that was reported from the Prophet (ﷺ) reads:

«اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ، وَعَافِهِ وَاعْفُ عَنْهُ، وَأَكْرِمْ نُزُلَهُ، وَوَسِّعْ مَدْخَلَهُ، وَاغْسِلْهُ

[1] Narrated by Abu Dāwūd (3201) and at-Tirmidhi no. (1024), and he said: Hasan Sahīh (sound authentic) Hadīth.

بِالْمَاءِ وَالثلْجِ وَالْبَرَدِ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ، وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ، وَأَدْخِلْهُ الْجَنَّةَ، وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ النَّارِ».

"Allāhumma ighfir lahu warhamh, wa ʻāfihi waʻfu ʻanh, wa akrim nuzulah, wa wassiʻ mudkhalah, waghsilhu bilmā'i wath-thalji wal-barad, wa naqqihi minal-khtāya kama naqqayta ath-thawb al-abyada minad-danas, wa abdilhu dāran khayran min dārih, wa ahlan khayran min ahlih, wa zawjan khayran min zawjih, wa adkhilhu al-jannah, wa aʻidh'hu min ʻadhābil-qabr wa min ʻadhābin-nār (O Allah, forgive him and have mercy on him. Grant him ease and wellness. Make his resting place a noble one, and facilitate his entry. Wash him with water, snow, and hail. Purify him from sins as a white garment is cleansed of dirt. Give him in exchange a home better than his home, a family better than his family, and a spouse better than his spouse. Grant him entrance to Paradise and protect him from the trials of the grave and the torment of Hellfire.)"[1] Then, he should make takbīr, pause for a short while, and then make one taslīm to his right.

TheThird Topic: Zakah (obligatory alms)

1. Definition and Status of Zakah

[1] Narrated by Muslim no. (962).

Linguistically, "zakah" means growth and increase.

In Sharia, it means a due right on specific types of properties to be given to a specific group of people.

It is the third pillar of Islam. It is mentioned along with prayer in the Qur'an in 82 places, which indicates its great status.

Allah Almighty said:

﴿وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ...﴾

{And establish prayer, give zakah...} [Surat al-Baqarah: 43]

The Prophet (ﷺ) said:

«بُنِيَ الإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّـهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّـهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ».

"Islam was built on five pillars: testifying that there is no god but Allah and that Muhammad is the Messenger of Allah; establishing prayer; giving Zakah; performing Hajj to the House; and fasting Ramadan."[1]

Muslims have unanimously agreed that zakah is obligatory, and that whoever denies its obligation commits an act of disbelief, and whoever withholds it must be fought.

2. Conditions of the Obligation of Zakah

[1] Narrated by Al-Bukhāri no. (8) and Muslim no. (111).

a. Freedom: As Zakah is not obligatory upon a slave, since he has no property, and whatever he has belongs to his master. Thus, his Zakah is due on his master.

b. Islam: zakah is not due to the disbeliever, since it is an act of piety and obedience, and the disbeliever does not enjoy such a privilege.

c. Possessing nisāb (the minimum amount liable for zakah): Zakah is not due on whatever is less than the nisāb, which is a specific amount of money.

d. Full possession: It means that one must fully and totally possess the property, since no zakah is due on properties that are not in one's full possession, like the written debt.

e. The elapse of one full lunar year, as ‘Ā’ishah (may Allah be pleased with her) reported that the Prophet (ﷺ) said:

«لَا زَكَاةَ فِي مَالٍ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ».

"No Zakah is due on a property until one (Hijri) year elapses (while it is still in one's possession)."[1]

3. Types of Properties that are Subject to Zakah

First: Livestock:

It includes camels, cows, and sheep. These types of livestock are subject to zakah in two conditions:

1. They are kept for their milk or offspring, not

[1] Narrated by Ibn Mājah no. (1792) and At-Tirmidhi no. (63) and (631).

for work.

2. They must be grazing livestock, since Zakah is not due on livestock feeding on purchased fodder or food collected from pastures and the like. Moreover, zakah is not due on livestock that grazes part of the year, not the whole year or most of it.

Nisāb of Livestock:

1. Zakah on Camels:

In case the conditions are met, then on every five camels one sheep is due, on every ten camels two sheep are due, on every fifteen camels three sheep are due, and on every twenty camels four sheep are due, according to the Sunnah and the consensus. However, if they are twenty-five camels, then Bint Makhād is due, which is one year old and has started its second year. If he does not have it, then Ibn Labūn (which is two years old) will be sufficient.

If the camels are thirty-six, then Bint Labūn becomes due, which is two years old.

In case the number of camels is forty-six, then a Hiqqah is due, which is a three-year-old camel.

If they are sixty-one, then a Jazʿah is due, which is four years old.

If they are seventy-six, then two Bint Labūn become due.

If they are ninety-one, then two Hiqqah become due.

If the number of camels exceeds one hundred

and twenty by one, three Bint Labūn become due, then for every forty-one Bint Labūn is due, and for every fifty one Hiqqah is due.

2. Zakah on Cows:

If the conditions are met, Zakah becomes due in case they are thirty, one Tabī‘ or Tabī‘ah, i.e., male or female camel that has completed one year and entered its second.

and nothing is due if they are less than thirty.

If they are forty, then one musinnah cow, which is two years old, becomes due.

If the number of cows exceeds forty, then for every thirty, a tabī‘ or tabī‘ah (male or female one-year-old cow) is due, and for every forty, a musinnah is due.

3. Zakah on Sheep:

If the number of sheep is forty, whether they are sheep or goats, then one young sheep is due, whether it is male or female.

No zakah is due on sheep that are less than forty. If the number of sheep is one hundred and twenty-one, then two sheep become due, and if they are two hundred and one, then three sheep become due.

Then, the due amount becomes fixed after this number, i.e., for every one hundred, a sheep is due, and for four hundred, four sheep are due, and so on.

Second: Zakah on Produce of the Earth

Produce of the earth are of two types:

1. Grains and fruits.
2. Minerals.

The First Type: Grains and Fruits

Zakah is due on grains like wheat, barley, and rice. It is also due on fruits like dried dates and raisins. It is not due on other plants like legumes and vegetables.

Conditions for the Obligation of Zakah on Grains and Fruits:

1. It must be storable, as no zakah is due on what cannot be saved like fruits and vegetables.

2. It must be measurable, as no Zakah is due on what is sold by number or weight, like watermelons, onions, pomegranates, etc.

3. It must reach the Nisāb, which is five Wasqs (= 300 Sā‘s), as no Zakah is due on what is less than that.

4. The nisāb must be in one's full possession at the time when zakah becomes due.

So, whoever possesses the nisāb after that time, zakah is no longer due to him like when one buys it or receives it as a gift after being harvested.

The Time when Zakah on Grains and Fruits Is Due:

Zakah becomes due on grains and fruits when they start to ripen. The signs of ripening are:

a. In grains, when they harden and become solid.

b. In the fruits of palm trees, when they turn red or yellow.

c. In grapes, when they become soft and sweet.

Their Nisāb:

The nisāb of grains and fruits is five wasqs, and the wasq equals 60 sāʻs. The nisāb of grains and fruits is five wasqs, and the wasq equals 60 sāʻs. Thus, the nisāb is 300 Prophetic sāʻs; and in kilograms, the nisāb equals almost 900 kilograms.

Due Amount of Zakah on it:

One-tenth is due on whatever is irrigated without any expenses, i.e., by rainwater and springs.

Half of one-tenth is due on whatever is irrigated with expenses or labor, i.e., by water pumped from wells and rivers using animals or modern machinery.

Second Type: Minerals

Minerals are counted among the produce of the earth. They refer to whatever is extracted from earth, which is different from earth itself, like gold, silver, iron, and jewels.

Due Time of their Zakah:

When one obtains it and it becomes in his possession, he must pay its zakah immediately, as the elapse of a full lunar year is not a condition here. Its nisāb is the same as of gold and silver, which is 2.5% of its value.

Third: Zakah on Athmān (money)

"Athmān" refers to gold, silver, and banknotes, and its zakah is obligatory, as Allah Almighty said:

﴿وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾﴾

{Those who hoard gold and silver and do not spend it in the way of Allah, give them tidings of a painful punishment.} [Surat at-Tawbah: 34]

The Hadīth states:

«مَا مِنْ صَاحِبِ ذَهَبٍ وَلَا فِضَّةٍ لَا يُؤَدِّي فِيهَا حَقَّهَا؛ إِلَّا إِذَا كَانَ يَوْمَ الْقِيَامَةِ صُفِّحَتْ لَهُ صَفَائِحُ مِنْ نَارٍ».

"Any owner of gold or silver who does not pay what is due on them (i.e., Zakah), bars of fire will be heated for him on the Day of Judgment."[1]

Scholars have unanimously agreed that Zakah on gold and silver is obligatory, and banknotes take the same ruling because they have replaced them in cash transactions.

Nisāb of Zakah on athmān (money) and its Due Amount

It is the same Nisāb as that of gold or silver, because it has taken their place in cash dealings. So, if it reaches the Nisāb of either one, Zakah becomes obligatory on it. Typically, the Nisāb of banknotes today is calculated based on silver, because silver is less expensive than gold, and thus its Nisāb is reached more quickly. Therefore, if a Muslim possesses what is equal to the value of (595) grams

[1] Narrated by Al-Bukhāri no. (1402) and Muslim no. (2287).

of silver and one full lunar year elapses while having it in his possession, it becomes subject to Zakah. The value of a gram of silver varies from time to time. So, whoever has a small amount of money and does not know whether it has reached the Nisāb or not should ask silver traders about the current price of a gram of silver, then multiply it by (595). The result is the Nisāb.

Note: If one wants to pay the Zakah of his money, he should divide the Nisāb over forty, and the outcome is the due amount.

Fourth: Zakah on Commercial Goods

Commercial goods refer to whatever is bought and sold for the sake of making a profit. Commercial goods include all types of property, except money, like cars, clothes, fabrics, iron, wood, and other things that are meant for trade.

Conditions for the Obligation of Zakah on Commercial Goods:

1. To be possessed by actions, like selling, renting, and other ways of earning profit.

2. To be possessed with the intention of using it in trade and making profit, because intentions are what count in deeds, and since trade is a deed, therefore, it should be accompanied with an intention like the rest of deeds.

3. Its value should reach the nisāb of gold or silver.

4. The elapse of one full hijri year.

How to Pay Zakah of Commercial Goods:

By the elapse of a full Hijri year, the commercial goods should be estimated in gold or silver. If, after being estimated, it reaches the Nisāb of one of the two, then 2.5% of its value must be paid.

Fifth: Zakat al-Fitr (fast-breaking charity)

It is the obligatory charity that becomes due at the end of Ramadān. It was prescribed during the second Hijri year.

Its Ruling

It is obligatory upon every Muslim who possesses more food than is sufficient for him and his dependents for the day and night of Eid. It is obligatory upon every Muslim male or female, young or old, free or slave, based on the Hadīth that reads:

«فَرَضَ رَسُولُ اللَّهِ ﷺ زَكَاةَ الْفِطْرِ عَلَى الْعَبْدِ وَالْحُرِّ، وَالذَّكَرِ وَالْأُنْثَى، وَالصَّغِيرِ وَالْكَبِيرِ، مِنَ الْمُسْلِمِينَ».

"The Messenger of Allah (ﷺ) made Zakat al-Fitr obligatory upon every Muslim, slave and free, male and female, young and old."[1] "Made obligatory" means made it an obligation and a duty.

Wisdom behind its Legislation

[1] Narrated by Al-Bukhāri no. (1432) and Muslim no. (984).

Ibn ‘Abbās (may Allah be pleased with him and his father) said:

«فَرَضَ رَسُولُ اللَّهِ ﷺ زَكَاةَ الْفِطْرِ؛ طُهْرَةً لِلصَّائِمِ مِنَ اللَّغْوِ وَالرَّفَثِ، وَطُعْمَةً لِلْمَسَاكِينِ».

"The Messenger of Allah (ﷺ) enjoined Zakat al-Fitr to purify the fasting person (who fasted during Ramadān) from any indecent act or speech and to provide food for the needy."[1]

Time of its Obligation and its Payment:

Zakat al-Fitr becomes due by the sunset of the night just before Eid. It is recommended to pay it on the day of Eid before going to the Eid prayer. It is impermissible to delay it after the Eid prayer. If it is delayed from Eid prayer, one must pay it to make up for the missed obligation, and he is considered sinful for delaying it beyond the specified time.

It is permissible to pay it one or two days before Eid.

Its Amount and What It is Taken from:

It is one Sā‘ of the country's staple foods, like rice, dried dates, wheat, etc. One sā‘ is equal to 3 kilograms approximately. It is impermissible to estimate the value and pay it in cash because this contradicts the command of the Prophet (ﷺ).

Payment of Zakah and Its Legitimate Channels:

---

[1] Narrated by Abu Dāwūd no. (1609) and Ibn Mājah no. (1827); and it was classified by Al-Albāni as Sahīh (authentic) in "Sahīh Abi Dāwūd" no. (1609).

Time of its Payment:

Zakah must be immediately paid once it becomes due, And it is impermissible to delay it except for a necessity, such as the money being in a far country and there being no one to delegate.

Where it Should be Paid:

It is preferable to pay zakah in the same country where the property is. However, it is permissible to transfer it from one country to another country in a number of cases, which are:

a. If there is no one in need for zakah in this country.

b. If there is a relative who is in need for zakah in another country.

c. If there is a Sharia-approved benefit in transferring zakah, like transferring it to afflicted areas where Muslims suffer from famines and floods.

Zakah is due on the property of the child and the madman, due to the general indication of the evidence, and their guardians are responsible for paying it on their behalf. It is impermissible to pay Zakah without making an intention, as the Prophet (ﷺ) said:

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ».

"Deeds are judged based on the intentions."[1]

---

[1] Narrated by Al-Bukhāri no. (1) and Muslim no. (1907).

Zakah Recipients:

Types of people to be given zakah are eight:

The First Type: The Poor:

They are those who cannot fulfill their basic needs for a dwelling, food, and clothing. The amount they should be given from zakah is that which would be sufficient for them and their dependents for a whole year.

Second Type: The Needy:

They are those who can fulfill most of their basic needs but not all of them, like one who has a salary but it is not sufficient for him for a year.

The amount they should be given from zakah is that which would complete their insufficiency and that of their dependents for a whole year.

The Third Type: Those Who Handle Zakah:

They are those whom the ruler entrusts with collecting Zakah, keeping it, or conveying it to those in need.

The amount they should be given from zakah is that which would be equal to the wages they should receive in return for doing such a job, that is in case they do not get paid by the authority.

The Fourth Type: Those Whose Hearts may be Attracted to Islam:

They are those who are hoped to embrace Islam, or become stronger in faith, or refrain from harming Muslims by giving them part of zakah.

The amount they should be given from zakah is

that which is sufficient to achieve that purpose of attracting their hearts to Islam.

The Fifth Type: Those in Bondage:

It means freeing slaves and mukātabs.

"Mukātab" is the slave who buys himself from his owner. It also includes ransoming Muslims who were taken captives in war.

The Sixth Type: Those in Debt, they are two types:

First, one who is in debt to fulfill his own need and cannot pay off his debt. He is to be given what should pay off his debt.

Second, one who is in debt because of reconciling between two parties. He is to be given what should pay off his debt, even if he is rich.

The Seventh Type: In the Cause of Allah:

They are those who make Jihād in the cause of Allah.

The amount they should be given from zakah is that which is sufficient for them to make Jihād in the cause of Allah, covering the expenses of their mounts, weapons, provisions, etc.

The Eighth Type: The Wayfarer:

This is the traveler who ran out of resources, or whose money was stolen, and he does not have enough money to return to his country.

The amount he should be given from zakah is that which may guarantee his return to his country, even if he is rich there.

The Fourth Topic: Sawm (fasting)

Fasting:

It is worshiping Allah Almighty by abstaining from the nullifiers of fasting from the break of dawn to sunset.

It is one of the pillars of Islam, and one of the obligations that llah Almighty has prescribed, and this is an indisputably established fact of religion. Its obligation is proven by the Qur'an, Sunnah, and the Muslims' consensus.

Allah Almighty said:

﴿شَهۡرُ رَمَضَانَ ٱلَّذِيٓ أُنزِلَ فِيهِ ٱلۡقُرۡءَانُ هُدٗى لِّلنَّاسِ وَبَيِّنَٰتٖ مِّنَ ٱلۡهُدَىٰ وَٱلۡفُرۡقَانِۚ فَمَن شَهِدَ مِنكُمُ ٱلشَّهۡرَ فَلۡيَصُمۡهُ...﴾

{Ramadān is a month in which the Qur'an was sent down as a guidance for mankind and as clear signs that show the right way and distinguish between right and wrong. So whoever of you witnesses this month, should fast...} [Surat al-Baqarah: 185]

Conditions of the Obligation of Fasting Ramadān

1. Being Muslim, as the fast of a disbeliever is invalid.

2. Reaching puberty, as it is not obligatory upon the minor. Fasting of the discerning minor,

however, is valid and counted for him as a voluntary act.

3. Being sane, as it is not obligatory upon the insane person and his fast is invalid, due to the absence of intention.

4. Having the ability to fast, as it is neither obligatory upon the sick who cannot fast nor upon the traveler. Rather, they should make up for it after their excuses, i.e., sickness or travel, come to an end. A woman's fasting is valid on the condition that she has attained purity from menstruation or post-natal bleeding.

The beginning of the month of Ramadān is marked by one of two things:

a. Sighting the crescent of Ramadān, as the Prophet (ﷺ) said:

«صُومُوا لِرُؤْيَتِهِ، وَأَفْطِرُوا لِرُؤْيَتِهِ».

"Observe the fast on sighting it (the new moon of Ramadān) and end the fast on sighting it (the new moon of Shawwāl)."[1]

b. When the month of Shaʻbān completes thirty days, and that is in case the crescent of Ramadān is not sighted or cannot be sighted due to the clouds, dust, or the like, as the Prophet (ﷺ) said:

«فَإِنْ غُمَّ عَلَيْكُمْ؛ فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلاثِينَ يَوْمًا».

"If you cannot see it, then complete Shaʻbān as

[1] Narrated by Al-Bukhāri no. (1810) and Muslim no. (1086).

thirty days."[1]

Intention in Fasting

Fasting, like any other act of worship, is not valid except with intention. The time for making the intention for fasting is different in the obligatory fast from the voluntary fast in the following way:

First: In the obligatory fast, like that of Ramadān, making up for the missed fast, or in case of fulfilling a vow, the intention must be made at night before dawn, as the Prophet (ﷺ) said:

«مَن لَمْ يُبَيِّتْ الصِّيَامَ مِنَ اللَّيْلِ فَلَا صِيَامَ لَهُ».

"Whoever does not have the intention of fasting from the night before, his fast is invalid."[2]

Second: In the voluntary fast, it is permissible to make the intention during the day, provided that one avoids the nullifiers of fasting after the rise of dawn.

Nullifiers of Fasting:

First: Sexual intercourse: If the fasting person has sexual intercourse, his fasting becomes invalid and he is required to make up for that day, along with an expiation which is freeing a slave, and if he is unable, then he must fast two consecutive months, and if he is unable for a valid excuse under Sharia, then he must feed sixty of the needy, giving

---

[1] Narrated by Al-Bukhāri (1909).

[2] Narrated by Ahmad no. (26457), Abu Dāwūd no. (2454), and An-Nasā'i no. (2331) and this is his wording.

each half a sā‘ of the country's staple food.

Second: Discharge of semen, whether this is because of kissing, touching, masturbation, or gazing. In this case, one has to make up for that day without being subject to expiation, which is peculiar to the case of intercourse. As for the sleeping person who has a wet dream, nothing is due to him because he has no control over it. Thus, he should only make ghusl (the ritual bath) from janābah (sexual impurity).

Third: Eating and drinking deliberately, as Allah Almighty said:

﴿وَكُلُواْ وَٱشۡرَبُواْ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلۡخَيۡطُ ٱلۡأَبۡيَضُ مِنَ ٱلۡخَيۡطِ ٱلۡأَسۡوَدِ مِنَ ٱلۡفَجۡرِۖ ثُمَّ أَتِمُّواْ ٱلصِّيَامَ إِلَى ٱلَّيۡلِ...﴾

{And eat and drink until you see the light of dawn distinct from the darkness of night, then complete the fast until nightfall...} [Surat al-Baqarah: 187]

As for the one who eats or drinks forgetfully, nothing is due to him, based on the Hadīth that reads:

«مَن نَسِيَ وَهُوَ صَائِمٌ، فَأَكَلَ أَوْ شَرِبَ، فَلْيُتِمَّ صَوْمَهُ، فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ».

"Whoever forgets that he is fasting and eats or drinks, let him complete his fast, for it is Allah Who fed him and gave him to drink."[1]

[1] Narrated by Al-Bukhāri no. (6669) and Muslim no. (2709).

Fourth: Deliberate vomit, as for the one who is overcome by vomiting, it does not affect his fast, as the Prophet (ﷺ) said:

«مَنْ ذَرَعَهُ الْقَيءُ فَلَيْسَ عَلَيْهِ قَضَاءٌ، وَمَن اسْتَقَاءَ عَمْدًا فَلْيَقْضِ».

"Whoever is overcome by vomiting does not have to make up for that day, but whoever deliberately vomits must make up for that day."[1]

Fifth: The discharge of blood, whether by Hijāmah (cupping), bloodletting, or donating blood to save a sick person, all of which nullify one's fast. As for the discharge of a little blood, such as taking out blood for analysis, does not affect one's fast. Similarly, the blood that is discharged without one's choice, like the nosebleed, wounds, or pulling out a tooth, it does not affect the fast.

Those Exempted from Fasting in Ramadān:

The First Category: Those who are exempted from fasting and must make up for the missed fasting are:

First: The one who is suffering from a temporary illness, and fasting affects him negatively or he finds it difficult to fast.

Second: The traveler, whether he finds difficulty in travel or not.

The proof lies in the verse where Allah Almighty said:

---

[1] Narrated by Abu Dāwūd no. (2380), At-Tirmidhi no. (719), and Ibn Mājah no. (676).

﴿...وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ...﴾

{...But if anyone is ill or on a journey, he should make up for those days...} [Surat al-Baqarah: 185]

Third: The pregnant and breastfeeding women, in case fasting is too difficult for them or entails any harm for them or for their babies; they take the same ruling of the sick person; thus, it is permissible for them not to fast. However, it is obligatory upon them to make up for that fast later.

Fourth: Menstruating women and those with postpartum bleeding: it is obligatory upon both to break their fast, which is not valid, and they must make up for those days later.

The Second Category: Those who are exempted from fasting in Ramadān and must fulfill the expiation without having to make up for the missed days of fasting. They are:

First: The one who is suffering from an incurable illness.

Second: The old person who is unable to fast.

Both are exempted from fasting and must feed one needy person for every day of Ramadān. However, if the old person reaches senility, then he is no longer required under Sharia to fast and nothing is due to him.

The Time of Making up for the Missed Fast and the Ruling on Delaying it

It is obligatory to make up for the missed fasting

of Ramadān before the coming of the next Ramadān. It is preferable to hasten to make up for the missed fast, and it is impermissible to delay it until after the next Ramadān. ‘Ā’ishah (may Allah be pleased with her) said:

«كَانَ يَكُونُ عَلَيَّ الصَّوْمُ مِنْ رَمَضَانَ، فَمَا أَسْتَطِيعُ أَنْ أَقْضِيَ إِلَّا فِي شَعْبَانَ لِمَكَانِ رَسُولِ اللهِ ﷺ».

"I used to have days of fast from Ramadān to make up for, and I would not be able to do that except in Sha‘bān owing to my duties towards the Messenger of Allah (ﷺ)."[1]

One who delays making up for the fast until after the following Ramadān has two cases:

1. To delay it for a valid excuse according to the Sharia, like continuing to be sick until the following Ramadān. In this case, one is required only to make up for it.

2. To delay it for an excuse that is not valid under Sharia. In this case, one is considered sinful and must repent, make up for the fast, along with feeding a needy person for each missed day of fasting.

Voluntary Fast for Those Who Have Missed Days of Fasting Ramadān

It is preferable for whoever missed days of fasting from Ramadān to hasten to make up for

[1] Narrated by Al-Bukhāri no. (1849) and Muslim no. (1846).

them before voluntary fasting. However, if such a voluntary fast has a specific time that could be missed, like the fasting of ‘Arafah and ‘Ashūrā’, then one may fast them before making up for the missed days of fasting, since there is much leeway in this regard unlike the time of ‘Ashūrā’ and ‘Arafah. Nonetheless, one must not fast the six days of Shawwāl, except after making up for the missed days of fasting.

Days when Fasting is Prohibited:

1. The Day of Eid al-Fitr and the Day of Eid al-Adha, since fasting these two days is prohibited.

2. The Days of Tashrīq in Dhul-Hijjah; however, fasting those days is permissible for the performers of tamattu‘ and qirān Hajj in case they cannot find a hady (a sacrificial animal). The Days of Tashrīq are the eleventh, twelfth, and thirteenth of Dhul-Hijjah.

3. The Day of Doubt, which is the 30th of Sha‘bān, in case the night that precedes it is cloudy or dusty preventing the sighting of the crescent (of Ramadān).

Days when Fasting is Disliked:

a. Singling out the month of Rajab for fasting. b. Singling out Friday for fasting, since it is prohibited; however, it is no longer disliked if one fasts a day before or after it.

Days when Fasting is Sunnah:

a. Fasting six days of Shawwāl. b. Fasting the first nine days of Dhul-Hijjah, the most confirmed of

which is the Day of ‘Arafah, which expiates the sins of two years. However, the pilgrim is not allowed to fast these days. c. Fasting three days of every lunar month, and it is preferable to fast the White Days, which are the 13th, 14th, and 15th of every Hijri month. d. Fasting every Monday and Thursday, as the Prophet (ﷺ) used to fast on these days because people's deeds are presented to Allah on these two days.

Voluntary Fast

a. The fasting of Dāwūd (David) (peace be upon him), as he used to fast on alternate days.

Fasting the month of Allah, Muharram, which is the best month for voluntary fasting. The most emphasized day to fast in it is the Day of ‘Ashūrā’, which is the 10th of Muharram. One should also fast on the 9th along with it, due to the saying of the Prophet (ﷺ):

«لَئِنْ بَقِيتُ إِلَى قَابِلٍ لَأَصُومَنَّ التَّاسِعَ».

"If I were to live till next year, I would surely fast on the ninth day."[1] It expiates the sins of the previous year.

The Fifth Topic: The Hajj and ‘Umrah

Hajj, linguistically, means heading towards. In Shariah: It is heading for the Sacred House of Allah and the sacred sites at a specific time of the year to

[1] Narrated by Muslim no. (1134).

perform specific rituals.

"'Umrah" linguistically means: visit,

and in Sharia: It is visiting the Sacred House at any time to perform specific rituals.

Hajj is one of the pillars and crucial foundations of Islam. It was ordained in the ninth Hijri year. The Prophet (ﷺ) performed Hajj only once, that was the Farewell Hajj.

Hajj is obligatory once in a lifetime upon whoever has the ability, and what exceeds it is counted as a voluntary act. As for 'Umrah, it is obligatory, according to the opinion of many scholars, as proven by the words of the Prophet (ﷺ) when he was asked: Is Jihād obligatory upon women? He said:

«نَعَمْ، عَلَيْهِنَّ جِهَادٌ لَا قِتَالَ فِيهِ: الْحَجُّ وَالْعُمْرَةُ».

"Yes, they are required to make Jihad that does not involve fighting: Hajj and 'Umrah."[1]

Conditions of the Obligation of the Hajj and 'Umrah:

1. Islam
2. Sanity
3. Puberty
4. Freedom
5. Ability

[1] Narrated by Ahmad no. (25198), An-Nasā'i no. (2627), and Ibn Mājah no. (2901).

In addition to a sixth condition which is peculiar to women, that there must be a Mahram (spouse or non-marriageable male relative) to travel with her, since it is impermissible for a woman to travel for Hajj or for any other purpose without a mahram, as the Prophet (ﷺ) said:

«لَا تُسَافِرُ الْمَرْأَةُ إِلَّا مَعَ ذِي مَحْرَمٍ، وَلَا يَدْخُلُ عَلَيْهَا رَجُلٌ إِلَّا وَمَعَهَا مَحْرَمٌ».

"No woman should travel except with a Mahram, and no man should enter upon her except in the presence of a Mahram."[1]

The woman's mahram could be her husband, or someone who is permanently forbidden to marry her, by virtue of a blood relation, like her brother, father, paternal and maternal uncles, or her nephew; or by virtue of a permissible cause, like her foster brother; or by virtue of marriage, like her step-father and her step-son.

Ability here means to be financially and physically able, i.e., one can ride and endure the journey and possess enough money to cover his expenses on his round trip, and can also cover his dependents' expenses until he returns back.

The way to Hajj must also be safe for him in terms of his life and wealth.

Whoever has the financial ability but lacks the physical one, being too old or suffering from an

[1] Narrated by Al-Bukhāri no. (1862) and Muslim no. (1341).

incurable illness, he is required to delegate someone to perform Hajj and ‘Umrah on his behalf.

There are two conditions that must be met in the valid delegation for Hajj and ‘Umrah, which are:

1. The delegated person must be an adult and a sane Muslim.

2. The delegated person must have performed the obligatory Hajj himself.

Miqāts of Ihrām:

"Miqāt" linguistically means: the limit, and in Sharia: It is the time or place of worship.

Hajj has temporal and spatial miqāts:

a. Temporal Miqāts: Allah Almighty mentions them saying:

﴿ٱلۡحَجُّ أَشۡهُرٞ مَّعۡلُومَٰتٞۚ فَمَن فَرَضَ فِيهِنَّ ٱلۡحَجَّ...﴾

{The pilgrimage is in known months. Whoever commits himself to perform the pilgrimage...} [Surat al-Baqarah: 197]

These months are: Shawwāl, Dhul-Qi‘dah, and the first ten days of Dhul-Hijjah.

b. Spatial Miqāts: These are the limits that the pilgrim is not permitted to pass on his way to Mecca without assuming ihrām (ritual state of consecration). They are:

1. Dhul-Hulayfah: It is the miqāt of the people of Medina.

2. Al-Juhfah: It is the miqāt of the people of the Levant, Egypt, and Morocco.

3. Qarn al-Manāzil: It is now known as As-Sayl, which is the miqāt of the people of Najd.

4. Dhāt ‘Irq: It is the miqāt of the people of Iraq.

5. Yalamlam: It is the miqāt of the people of Yemen.

Those whose residence is within the limits of these Miqāts must assume Ihrām for Hajj and ‘Umrah from their residence. As for the residents of Makkah, they can make Ihrām from Makkah without having to head to the Miqāt to make Ihrām therefrom. However, in case of ‘Umrah, they have to go to the nearest spot outside the sacred precincts to assume ihrām therefrom. Pilgrims who intend to perform Hajj or ‘Umrah must assume Ihrām from the places specified by the Prophet (ﷺ), which are the spatial Miqāts that have been previously clarified. Thus, it is impermissible for the pilgrim to cross them without assuming ihrām.

- Whoever passes by any of the previously mentioned Miqāts must assume Ihrām therefrom, even if he is not of the people of such a Miqāt.

- Whoever does not pass by any of these Miqāts on his way to Makkah, by land, sea, or air, must assume Ihrām when passing in alignment with the nearest Miqāt, based on the statement of ‘Umar ibn al-Khattāb (may Allah be pleased with him): "Consider the spot that is in alignment with it (the

Miqāt), which you pass by on your way, a Miqāt."[1]

- Whoever travels for Hajj or ‘Umrah by air must assume Ihrām when the plane passes in alignment with the Miqāt on its way. It is not permissible for him to delay his ihrām until the plane lands at the airport.

Ihrām (ritual state of consecration)

It is the intention to start the rituals. In case of Hajj: It is the intention to start performing Hajj. In case of ‘Umrah: It is the intention to start performing ‘Umrah. One does not become a Muhrim (one in the ritual state of consecration) unless he makes the intention to start the rituals. Being merely getting dressed in ihrām clothes without making the intention is not considered ihrām.

Recommended Acts of Ihrām:

1. Taking a full bath before assuming ihrām.

2. Using perfume on one's body, not on the clothes of the ihrām, for male pilgrims.

3. Assuming ihrām by wearing two white sheets, upper and lower, and sandals.

4. Assuming ihrām while facing the qiblah in case one is riding.

Types of Rituals:

The Muhrim can choose one of three options, which are:

---

[1] Narrated by Al-Bukhāri no. (1531).

1. Tamattu‘: It means assuming ihrām for ‘Umrah and completing it during the months of Hajj, then making ihrām for Hajj in the same year.

2. Ifrād: It means assuming ihrām from the miqāt for Hajj only, and maintaining ihrām until finishing the rituals of Hajj.

3. Qirān: It is assuming ihrām for Hajj and ‘Umrah together, or for ‘Umrah first, then for Hajj before starting the tawāf of ‘Umrah, i.e., one makes the intention for performing ‘Umrah and Hajj from the miqāt, or before starting the tawāf of ‘Umrah, then he makes the tawāf and sa‘y.

Both the performer of tamattu‘ Hajj and qirān Hajj are required to make fidyah (compensation) if they are not among the residents of the Sacred Mosque.

The best of these three types is Tamattu‘, because the Prophet (ﷺ) commanded his Companions to perform it[1], followed by Qirān, as it is Hajj and ‘Umrah, then comes Ifrād.

C) After assuming ihrām for one of these rituals, one should make talbiyah (the invocation said by pilgrims during Hajj and ‘Umrah) saying:

«لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ».

"Labbayka allāhumma labbayk, labbayka la

[1] Narrated by Muslim no. (1211).

sharīka laka labbayk, innal-hamda wan-niʻmata laka wal-mulk, la sharīka lak (I respond to Your call, O Allah, I do respond. I respond to Your call, O Allah, You have no partner. Indeed, the praise, the favor, and the dominion belong to You. You have no partner)."[1]

It is Sunnah and it is recommended to say it repeatedly. Men should make Talbiyah audibly, whereas women should make it inaudibly.

Its time starts after assuming Ihrām and ends as follows:

First: In ʻUmrah, the pilgrim should stop the talbiyah before starting to make the tawāf.

Second: In Hajj, the pilgrim should stop the talbiyah when starting to stone Jamrat al-ʻAqabah on the day of Eid.

Forbidden Acts during Ihrām

1. Shaving, cutting, or plucking out hair from any part of the body.

2. Clipping or cutting nails, whether of the hands or feet, without a valid excuse; however, in case it breaks and one cuts it, there is no compensation due on him.

3. Men must not cover their heads with a cap, ghutrah (type of head cloth), or the like.

4. Men must not wear makhīt (stitched) clothes like shirts, turbans, or pants. "Makhīt" refers to

[1] Narrated by Al-Bukhāri no. (1549).

what has been tailored to fit what it covers, like leather socks, gloves, and socks. Women, on the other hand, may wear whatever they wish on assuming ihrām. Women need to be covered. However, they must not wear the burquʿ (a face cover); rather, they may cover their face with their head cover or their outer garment when foreign men pass by. They must not wear gloves.

5. Wearing perfume, since the Muhrim is required to avoid luxury and worldly pleasures and focus on the Hereafter.

6. Killing or hunting game (wild animals), since the muhrim is forbidden from hunting game, helping therewith, or slaughtering it.

He is forbidden from eating from whatever he hunts, whatever is hunted for him, and whatever he helps with hunting, because it is like a dead animal for him.

It is not forbidden for the muhrim, however, to hunt seafood or slaughter domestic animals, like chicken and livestock because they are not game.

7. Concluding a marriage contract for oneself or for someone else, or being a witness to marriage.

8. Having sexual intercourse, and whoever does that before the first tahallul (the partial end of ihrām), his rituals become invalid and he is required to complete them and make up for that Hajj in the following year, besides being required to offer a camel as a sacrifice. However, if it is after the

first tahallul, his rituals remain valid but he must offer a sacrifice.

The same applies to the woman in case she has sexual intercourse willingly.

9. Having a lustful contact with women outside the vagina, since this is forbidden for the Muhrim, as it is a means that leads to forbidden sexual intercourse.

‘Umrah (minor pilgrimage)

A. Pillars of ‘Umrah:

1. Assuming ihrām.
2. Tawāf.
3. Sa‘y (walking at a brisk pace between Safa and Marwah).

B. Obligatory acts of ‘Umrah:

1. Assuming ihrām from the designated miqāt.
2. Shaving or shortening the hair.

C. Manner of performing ‘Umrah:

The performer of ‘Umrah should start by making tawāf (around the Ka‘bah) seven times, starting from and ending at the Black Stone. During his tawāf, he must be ritually pure and covering his ‘Awrah from his navel to his knees. It is Sunnah for him to make idtibā‘ throughout tawāf, i.e., uncovering the right shoulder while tucking his garment under it and putting its two ends above his left shoulder. After completing the seventh round, however, he should leave Idtibā‘ and cover both

shoulders.

He should face the Black Stone and kiss it if possible; otherwise, he should touch it with his right hand, if possible, then kiss his hand. If he is unable to touch the Black Stone, he may point at it while raising his right hand and saying: "Allāhu Akbar" (Allah is the Greatest) once, and he should neither kiss his hand nor stop there. He should proceed with his tawāf making the Kaʻbah on his left, and it is Sunnah to perform ramal during the first three rounds. "Ramal" means walking at a brisk pace with short steps.

On passing by the Yamāni Corner, which is the Kaʻbah's fourth corner, he should touch it with his right hand, if possible, without making takbīr or kissing it; otherwise, he should proceed without pointing at it or making takbīr. In between the two corners, the Yamāni and the Black Stone, he should say:

﴿...رَبَّنَآ ءَاتِنَا فِي ٱلدُّنۡيَا حَسَنَةٗ وَفِي ٱلۡأٓخِرَةِ حَسَنَةٗ وَقِنَا عَذَابَ ٱلنَّارِ﴾

{...Our Lord, give us good in this world and good in the Hereafter, and protect us from the punishment of the Fire.} [Surat al-Baqarah: 201]

After completing Tawāf, he should offer two Rakʻahs behind the Maqām of Ibrahīm (the Station of Abraham), if possible; otherwise, he may offer them anywhere in the Sacred Mosque. It is Sunnah to recite Surat al-Kāfirūn in the first rakʻah after

Surat al-Fātihah, and Surat al-Ikhlās in the second rakʻah after Surat al-Fātihah. Then, he should head to the place of doing saʻy where he should perform saʻy (walking at a brisk pace) between Safa and Marwah seven times, counting the onward going as one round and the return therefrom as another.

Saʻy should start from Safa, as he should ascend it or stand by it, although ascending it is preferable, if possible. He should recite there the verse that reads:

﴿إِنَّ ٱلصَّفَا وَٱلۡمَرۡوَةَ مِن شَعَآئِرِ ٱللَّهِ...﴾

{Indeed, Safa and Marwah [mounts] are among the symbols of Allah...} [Surat al-Baqarah: 158]

It is recommended that he faces the qiblah, praises Allah, makes takbīr, and says:

«لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، أَنْجَزَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ».

"La ilāha illallāh wallāhu akbar, la ilāha illallāh wahdahu la sharīka lah, lahul mulku walahul hamd, yuhyi wayumīt wahuwa ʻala kulli shayʼin qadīr, la ilāha illallāh wahdah, anjaza waʻdah, wa nasara ʻabdah, wa hazama al-ahzāba wahdah" (There is no god but Allah and Allah is the Greatest. There is no god but Allah, Who has no partner. To Him belongs the dominion and praise. He gives life and causes

death, and He is competent over all things. There is no god but Allah alone. He fulfilled His Promise, granted His slave victory, and He Alone defeated the Confederates.)[1] After repeating this Dhikr, he should supplicate while raising his hands, then repeat this Dhikr and supplication three times. He should then descend and proceed to Marwah. On the way, upon reaching the first sign, men should walk briskly until reaching the second sign. As for women, they are not permitted to walk briskly between the two signs because they are ‘Awrah. Rather, it is prescribed for them to walk throughout Sa‘i. Then, he should walk and ascend Marwah or stand by it, although ascending it is preferable if possible. While on Mount Marwah, he should say and do the same as what he said and did on Safa, except for reciting the verse in which Allah Almighty said:

﴿إِنَّ ٱلصَّفَا وَٱلۡمَرۡوَةَ مِن شَعَآئِرِ ٱللَّهِ...﴾

{Indeed, Safa and Marwah [mounts] are among the symbols of Allah...} This is prescribed only on ascending Safa in the first round. Then, he should descend, walk where he should walk, and move at a brisk pace in the designated area until he reaches Safa again. He should do that seven times, counting his onward going as one round and his return as

[1] Narrated by Muslim no. (1218).

another. It is recommended to make dhikr and supplications frequently during sa‘y, and to be ritually pure from major and minor hadath (ritual impurity); however, his sa‘y would still be valid if he is not ritually pure. Moreover, if the woman started her menses or post-natal bleeding after performing tawāf, she can make sa‘y and it will be valid since ritual purification is not a condition for the validity of sa‘y, but it is recommended.

After completing sa‘y, he should shave or shorten his hair, bearing in mind that shaving is preferable for men,

and by doing that, one completes the rituals of ‘Umrah.

Hajj (pilgrimage)

A. Pillars of Hajj:

1. Assuming ihrām.
2. Standing at ‘Arafah.
3. Tawāf of ifādah (pouring forth).
4. Sa‘y (walking at a brisk pace between Safa and Marwah).

B. Obligatory acts of Hajj:

1. Assuming ihrām from the miqāt.
2. Standing in ‘Arafah on the ninth day of Dhul-Hijjah until sunset, for those who stood there during the daytime.

3. Spending the tenth night of Dhul-Hijjah in Muzdalifah until midnight.

4. Staying overnight at Mina during the days of Tashrīq.

5. Stoning the Jamrahs (stoning pillars).

6. Shaving or shortening the hair.

7. Making the Farewell tawāf.

C. Manner of performing Hajj:

A Muslim must make Talbiyah for Hajj once he reaches the Miqāt, making the intention to perform Ifrād Hajj if he is pressed for time. On his arrival in Makkah, he should make Tawāf and Sa'i and maintain his Ihrām until he heads to 'Arafāt on the Day of 'Arafah, the 9th of Dhul-Hijjah, and he should stay there until sunset.

Then he departs from it ('Arafah) while reciting Talbiyah, heading to Muzdalifah, where he stays until he prays Fajr. He then remains there, remembering Allah, reciting Talbiyah, and supplicating until the morning light becomes clear.

When the morning light becomes clear, he proceeds to Mina before the sun rises. There, he throws seven pebbles at Jamrat al-'Aqabah, then shaves his head or shortens his hair—and shaving is better.

Then he performs Tawāf of Ifādah, and the first Sa'i is sufficient for him. With that, his Hajj is complete, and he attains full release from the state of ihrām.

What remains for him is to stone the Jamrahs on the 11th and 12th days (of Dhul-Hijjah) if he chooses to hasten. He stones the three Jamrahs, each with seven pebbles, saying "Allāhu Akbar" (Allah is the Greatest) with each throw. He begins with the smallest, which is adjacent to Al-Khayf Mosque, then the middle one, and finally Jamrat al-ʻAqabah, which is the last. Each Jamrah is stoned with seven pebbles. If he wants to delay his departure until after the 12th of Dhul-Hijjah, he should stone the Jamrahs on the 13th of Dhul-Hijjah in the same manner as on the 11th and 12th.

The time of stoning the Jamrahs: It is after the sun passes its zenith on the three days.

If he departs on the 12th day before sunset, there is no harm. But if he stays and stones (the Jamrahs) on the 13th day after the sun has passed its zenith, that is better, due to the saying of Allah Almighty:

﴿...فَمَن تَعَجَّلَ فِي يَوۡمَيۡنِ فَلَآ إِثۡمَ عَلَيۡهِ وَمَن تَأَخَّرَ فَلَآ إِثۡمَ عَلَيۡهِۖ لِمَنِ ٱتَّقَىٰ...﴾

{...But whoever hastens to depart [Mina] on the second day, there is no sin upon him; and whoever delays [until the third], there is no sin upon him for those who fear Allah...} [Surat al-Baqarah: 203]

And if he intends to travel, he performs the Farewell Tawāf consisting of seven rounds, without performing Saʻi.

And it is better—if he has not accompanied a sacrificial animal with him—to assume Ihrām for

‘Umrah, performing it as Tamattu‘ (combining ‘Umrah and Hajj with a break in between). Then he makes Talbiyah for Hajj on the eighth day and performs the previously mentioned rites of Hajj. But if he enters into Ihrām for both Hajj and ‘Umrah together, there is no harm; this is called Qirān, which is to enter into Ihrām for both with one Tawāf and one Sa‘i.

Chapter Three: Transactions

Scholars (may Allah have mercy upon them) have clarified the knowledge that every Muslim must seek. They explained the amount of knowledge that represents an individual obligation, i.e. the amount of knowledge that every Muslim must learn. They mentioned the rulings of sales that traders must be aware of, to avoid committing what is unlawful or consuming riba (usury) unknowingly. This is supported by reports from some of the Companions (may Allah be pleased with them).

‘Umar ibn al-Khattāb (may Allah be pleased with him) said: "None should sell in our markets except one who has understanding in religion."[1]

‘Ali ibn Abi Tālib (may Allah be pleased with him) said: "Whoever engages in trade before having

[1] Narrated by At-Tirmidhi no. (487) and he said: It is Hasan Gharīb (sound strange). It was classified as Hasan (sound) by Al-Albāni.

an understanding in religion will hit Riba (usury), then hit it, then hit it, i.e., he will commit the sin of consuming Riba."[1]

Ibn ‘Ābidīn reported Al-‘Alāmi as saying: "It is obligatory upon every Muslim competent for religious duties, male and female, to learn, after learning about the religion and guidance, about Wudū’ (ablution), Ghusl (ritual bath), Salah (prayer), Sawm (fasting), Zakah (obligatory charity) in case he possesses the Nisāb, and Hajj (pilgrimage) in case he is required to perform it. Moreover, traders must learn about sales to avoid doubtful and disliked issues in all transactions, and the same applies to other professions. In other words, everyone must seek the knowledge and rulings related to his profession to avoid committing what is unlawful."[2]

An-Nawawi (may Allah have mercy upon him) said: "As for sales, marriage, and the like, which are not obligatory in principle, it is unlawful to proceed thereto without knowing their conditions."[3]

The following are some of the rules related to financial transactions as prescribed by the Islamic Sharia:

1. Permissibility of whatever entails clear or preponderant benefit, like selling and buying what

---

[1] See: "Mughni Al-Muhtāj" (2/22).
[2] See: "Hāshiyat Ibn ‘Ābidīn" (1/42).
[3] See: "Al-Majmū‘" (1/50).

is permissible, its Ijārah (lease), and its Shufʻah (preemption).[1]

2. Permissibility of whatever guarantees and protects people's rights, like rahn (mortgage) and ish-hād (taking witnesses).

3. Permissibility of whatever involves benefit for the transactors, like iqālah (cancellation of a sale), khiyār (the option of the buyer and seller to rescind a contract of sale), and shurūt (contract stipulations).

4. Forbidding whatever involves the oppression of people, or consuming their properties wrongfully by means of riba, usurpation, and monopoly.

5. Permissibility of whatever entails cooperation in goodness like the qard (loan), ʻariyah (contract in which one party loans another the use of some item for an indefinite period of time), and wadīʻah (safekeeping).

6. Forbidding whatever involves gaining money without work, putting effort, or fulfilling a benefit, such as gambling and riba (usury).

7. Forbidding every transaction that involves jahālah (ambiguity) and gharar (uncertainty), like selling what one does not possess or what is unknown.

---

[1] Shufʻah: It is the right of a partner to claim the portion of his partner that has been transferred to another party in exchange for financial compensation.

8. Forbidding whatever involves taking backdoors to what is unlawful, like the ‘Inah sale (a loan in the form of a sale).[1]

9. Forbidding whatever distracts people from obeying Allah, like trading after the second call to the Friday prayer.

10. Forbidding whatever involves harm or causes enmity between Muslims, like selling what is unlawful, and selling over the sale of a fellow Muslim.

On finding a confusing issue regarding a certain ruling, a Muslim must refer to scholars and must not proceed with such an issue except after learning about its Sharia ruling, as Allah Almighty said:

﴿...فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾

{...Ask the people of knowledge, if you do not know.} [Surat an-Nahl: 43]

In conclusion, this is what I was able to write on that topic. It is Allah Whom we ask to provide us with beneficial knowledge and guide us to the righteous deeds. Indeed, He is Most Generous and Most Bountiful. May Allah's peace and blessings be upon our Prophet Muhammad, his family, and his Companions.

---

[1] ‘Inah sale: It is when a person sells something to another for a deferred price and delivers it to him, then buys it back from him—before receiving the payment—for a lesser amount in cash.

Index

Introduction.....3
Chapter One.....4
The Creed.....4
The First Topic: The Meaning of Islam and its pillars.....4
Importance of Tawhīd (monotheism).....4
The Meaning of the First Part of the Testimony of Faith: .6
As for the requirements of the first part of the testimony of faith, they are:.....6
The Meaning of the Second Part of the Testimony of Faith 8
The Second Topic: Meaning of Imān (faith) and its pillars 9
1) Belief in Allah Almighty, which includes three points: 11
1. Belief in His Rubūbiyyah (Lordship).....11
2. Belief in His Ulūhiyyah (Divinity).....13
3. Belief in His Names and Attributes.....15
2) Belief in the Angels.....22
3) Belief in the Holy Books.....24
4) Belief in the Messengers (peace be upon them).....25
5) Belief in the Last Day.....26
1. Belief in the Resurrection.....26
2. Belief in Reckoning and Recompense.....26
3. Belief in Paradise and Hellfire.....27
6) Belief in Destiny, the pleasant and unpleasant aspects thereof.....27
The Third Topic: Ihsān (excellence in worship).....29
The Fourth Topic: A glimpse into the principles of Ahl-us-

Sunnah wa al-Jamā'ah 30
Chapter Two: Matters Related to Acts of Worship 31
The First Topic: Tahārah (purification) 31
First: Types of Water 32
Second: Najāsah (material impurity) 32
Third: Things forbidden for Muhdith (one in the state of ritual impurity) 35
Fourth: Etiquette of Answering the Call of Nature 37
Fifth: Rulings of istinjā' and istijmār 38
Sixth: Rulings of wudū' (ablution) 39
Seventh: Rulings of Wiping over the Khuff and Jawrab 41
Eighth: Rulings of Tayammum (dry ablution) 43
Ninth: Rulings of Menstruation and Post-Natal Bleeding 46
The Second Topic: Salāh (prayer) 48
First: Rulings of Adhān and Iqāmah (the second call to prayer) 48
Second: The Status and Merit of Prayer 52
Third: The Conditions of Prayer 54
Fourth: The Pillars of Prayer 56
Fifth: The Obligatory Acts of Prayer 61
Sixth: The Sunnah Acts of Prayer 62
Seventh: How to Pray 65
Eighth: The Disliked Acts of Prayer 71
Ninth: The Invalidators of Prayer 72
Tenth: Sujūd as-Sahw (prostration of forgetfulness) 72
Eleventh: The Prohibited Times of Prayer 75
Twelfth: The Congregational Prayer 75
Thirteenth: The Fear Prayer 78
How to Pray the Fear Prayer 79

Fourteenth: The Jumu‘ah (Friday) Prayer 80
Fifth: The Recommended Acts on Friday 82
Catching Up with the Friday Prayer..... 83
Fifteenth: Prayer of People with Valid Excuses..... 83
Sixteenth: The Two Eid Prayers 87
Seventeenth: The Eclipse Prayer..... 89
Eighteenth: The Istisqā’ Prayer (rain-seeking prayer).... 91
Nineteenth: Rulings of Funerals 93
TheThird Topic: Zakah (obligatory alms) 96
1. Definition and Status of Zakah 96
2. The Conditions of the Obligation of Zakah..... 97
3. Types of Properties that are Subject to Zakah 98
The Fourth Topic: Sawm (fasting)..... 110
Conditions of the Obligation of Fasting Ramadān 110
The Fifth Topic: The Hajj and ‘Umrah 118
Conditions of the Obligation of Hajj and ‘Umrah..... 119
Miqāts of Ihrām..... 121
Ihrām (ritual state of consecration)..... 123
The ‘Umrah (minor pilgrimage) 127
The Hajj (pilgrimage) 131
Chapter Three:..... 134
Transactions..... 134

❋❋❋

حرمين

رئاسة الشؤون الدينية
بالمسجد الحرام والمسجد النبوي

رسالة الحرمين

Message of The Two Holy Mosques

Guidance content for the visitors of the Holy Mosque and the Prophet's Mosque in languages.

978-603-8402-34-4