INSTRUCTING CHILDREN

IN WHAT IS REQUIRED OF MAN

تلقين الصبيان

ما يلزم الإنسان

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Foreword

All praise be to Allah Who has placed in the heaven constellations and has placed in it a lamp and a luminous moon. And it is He who has made the night and the day in succession for whoever desires to remember or desires to show gratitude. May the most beautiful and complete blessings and peace be upon His beloved Servant and Messenger, Prophet Muhammad, the last Prophet and Chief of the Messengers! May the Mercy of Allah be upon him, the virtuous Companions and all those who will follow them in righteousness till the Day of Judgment! And thereafter:

What an honour and a pleasure it is for me to present this English translation of Imam Noor Al-Deen Abdullah Al-Salimi's *Talqin Al-Subyan Ma Yalzam Al-Insan* (Instructing Children in What is Required of Man) to the numerous people it may help.

The author, Imam Al-Salimi, May Allah grant him His Pleasure and Mercy, has left his fingerprint in Islamic literature and history. And it is unfair, in my opinion, to briefly mention his great influence upon humanity.

For this reason a separate, yet humble, biography was included in this book.

The book of *Talqin Al-Subyan* is well known in Omani society; as it is an important book not only for children, but for all people of all ages.

The book contains an introduction, two major chapters, and a conclusion. These were entitled as follows:

- **Introduction:** Guardians' obligations towards children
- **Chapter 1:** The essential beliefs to be held in the heart
- **Chapter 2:** Primary obligatory acts of worship
- **Conclusion:** Major physical acts and psychological attitudes which a person should avoid and denounce

What distinguishes this translation from previous one(s) is that it is provided with commentaries of Sheikh Abu Is'haq Ibrahim Atafayyish, which are placed as footnotes at the bottom of pages. Sheikh Abu Is'haq Ibrahim Attafayyish (1305 A.H.-1385 A.H.),

was a great Algerian Ibadhi scholar. He has authored, examined and corrected several books. He published "*Al-Minhaj* Magazine" as an example of his reformatory endeavours.

One of my ambitions is to publish Ibadhi thoughts and literature in different languages. The book of *Talqin Al-Subyan*, in my opinion, is one of the essential Ibadhi books that should be published on a wide scale; for its importance to all Muslims in general. And we should not also forget how valuable it is to new Muslims.

Therefore, I had a wish to translate the book, either by myself or anyone else. But after many times of skimming through the book, I became convinced that I am not qualified enough to tackle this huge task. Although, at that time, I was told that there was already a translation of the book but I could not find it. So after a long course of thinking and counseling, I decided to give the task to a translation office. They did their job very well. However, due to some unclear reasons, the translation of two small parts was purposely excluded. So, I found no other option than to translate the missing parts by myself. The missing parts, which were translated by me, are entitled

'Death and what comes after it' and 'Resurrection', respectively.

At this point, I greatly acknowledge the efforts of The Ministry of Endowments and Religious Affairs, through the Ifta' Office, in the publication of this book during this relatively short period of time. I fully appreciate their encouragement, constructive and helpful comments, which contributed greatly to the successful production of this work.

I will never forget to acknowledge my indebtedness to my teachers, Dr. Sheikh Abdullah ibn Said Al-Maamari and Sheikh Hamad bin Rashid Al-Ruzaiqi for their advices, support, and invaluable guidance, which helped me to get this work off the ground. Thank you also to all whose efforts resulted in this blessed work, including those who prayed for me to have success in my endeavour.

In the end, I supplicate to the Almighty from the inner depth of my heart, to accept the efforts of all those who contributed to the production of this book. May Allah increase the usefulness and acceptance of this book and grant it all the success and render it useful

for Muslims everywhere, and especially give our children the ability to benefit from it.

May Allah, the Exalted, accept this endeavour, and make it solely for His sake, and make it instrumental in earning His rewards in the Hereafter. Amen.

Basma Said Al-Ghammari

24th Dhul Hijjah 1435 A.H

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A Glimpse into Imam Al-Salimi's Biography

(1286 AH/1869 AD-1332 AH/1914 AD)

Background

Imam Abu Muhammad Abdullah Al-Salimi is one of the most important, productive and influential scholars in contemporary Omani history. His works delve deeply into many topics and disciplines. He was also a social reformer of his time not only at the level of Oman but also at the Islamic world level. He called on all Muslims to unite and cease sectarian exclusivism. He dedicated his life to proclaim the ideals of the Ibadhi State and Imamate. As a disciple, he gained the admiration of his teachers for his eagerness for knowledge and for his sharp intelligence and exceptionally remarkable memory. And as a teacher, his influence was unsurpassed. The Algerian scholar, Abu Is'haq Ibrahim Atfayyish, said of him in the 1920's, "It is no exaggeration to say that all the men of learning in Oman today are his students."

Birth, Descent and Upbringing

His name is Abdullah bin Humaid bin Sloom bin Ubeid bin Khalfan ibn Khamis Al-Salimi, may Allah have mercy on him.

He is from Bani Dhabba and belongs to Al-Sawalim Tribe; since "Al-Salimi" is ascribed to Salim ibn Dhabba ibn Ad bin Tabikha (Umr) ibn Ilyas ibn Mudhar bin Nizar bin Ma'ad bin Adnan.

Sheikh Humaid bin Sloom, the father of Imam Al-Salimi, was a pious and righteous man. He was the first of the teachers from whom Imam Noor Al-Deen took knowledge, whereas he studied the Holy Quran at his hand. He died in 1316 A.H., on his way to Makkah to perform Hajj (pilgrimage).

The mother of Imam Al-Salimi was a woman from Bani Kasib. Her name was Moazah. She died when the Imam was about five years old. She left him and his eldest sister, Zuwainah.

Imam Al-Salimi became known by the epithet "Noor Al-Deen", as it is found in his books. The first person

who called him by this epithet was "Qutb Al-A'immah", i.e. Sheikh Muhammad bin Yusuf Atfayyish.

He was nicknamed "Abu Muhammad" (father of Muhammad) on account of his eldest son. He was also nicknamed "Abu Shaybah", because Shaybat Al-Hamd was an epithet for his son, Muhammad.

According to many narrations, Imam Al-Salimi was born in 1286 A.H (1869 A.D) in Al-Huqain Village, in Al-Rustaq Province. He grew up and flourished therein under his father's care, may Allah have mercy on him. And when he attained twelve years of age, he lost his sight due to trachoma. But Allah compensated him with sharp intelligence and an extraordinary memory, and this is evident in his narrations and writings that have wide references.

Special Attributes

Imam Al-Salimi, may Allah be pleased with him, was a man of strong protective jealousy concerning Allah's Essence. He did not let the fear of blame stop him from carrying out the command of Allah Almighty. He

would always say what was right and speak the truth, and refute the opponents of Islam. His was greatly concerned about his nation; he was happy with what could benefit it, and sad with what could harm it.

He was an eloquent speaker, who improvised long speeches in congregations and assemblies. He was also a bountiful, generous man who rarely ate his food alone, and was often inspecting and seeking out the needs of his brothers and disciples to help and console them. And he was a man of great dignity; no one would dare to speak in his session unless he was a questioner, or a learner, or one in an urgent need.

Devotion to Seeking Knowledge

Imam Noor Al-Deen grew up in an honorable family, and his father was excessively rich. At the beginning, he studied the Holy Quran from his father, but did not finish memorizing it. When he was 12 years old, he moved from Al-Hoqain to seek knowledge in Al-Rustaq, which was packed with scholars at that time, and so he studied under Sheikh Majid bin Khamis Al-

Abri, Sheikh Rashid bin Saif Al-Lamki, and Sheikh Abdullah bin Muhammad Al-Hashmi.

During his study in Al-Rustaq, he dictated his first book, "*Buloogh Al-Amal*", in 1301 A.H., and his age was 17 years.

In 1306 A.H., he left Al-Rustaq heading for Nizwa in the journey of knowledge. There, he studied at the hand of Sheikh Muhammad bin khamis Al-Saifi. He then left Nizwa and headed for Al-Faiqain village (near Manah), where he studied at the hand of Sheikh Muhammad bin Masoud Al-Busaidi.

He then settled for a period of time in Al-Mudaybi Village to teach its children in compliance with the request of Sheikh Sultan bin Muhammad Al-Habsi. He went in the company of Sheikh Sultan to Al-Qabil to visit the notable scholar Sheikh Saleh bin Ali Al-Harthi, but this visit turned into a long stay in the following years.

It was in 1308 A.H. when Imam Al-Salimi moved to settle in al-Qabil Village in order to study under the supervision of Sheikh Saleh bin Ali Al-Harthi. So he

devoted his time to taking knowledge. He also spent his time in teaching and authoring, and was a support for his teacher in establishing a scientific school for teaching different branches of science. He taught Arabic language sciences, *Tafsir* (exegesis), *Hadith* (Prophetic traditions), *Fiqh* (jurisprudence) and its principles, *Aqeedah* (creed), and *Kalam* (theology).

Imam Al-Salimi was greatly influenced by the martyrdom of his teacher, Sheikh Saleh bin Ali Al-Harthi in 1314 A.H. The weight increased upon his shoulder but he continued his mission of spreading knowledge. So he was learning, teaching, authoring, providing guidance, and issuing *fatwas* (legal opinions). At the same time, the reputation of his school was increasing day by day. The important event during that period of his life was his famous journey to pilgrimage in 1323 A.H. He brought with him an abundant number of books that belonged to other Islamic sects for the purpose of learning about them and benefiting from them in composing his own books and treatises.

Teachers

Imam Noor Al-Deen Al-Salimi received knowledge from great scholars, who were known by their virtues and wide knowledge, and among them were:

1- Sheikh Saleh bin Ali Al-Harthi, Imam Al-Salimi's greatest teacher. He was one of the people who attended the pledge of allegiance to Imam Azzan ibn Qais. He received knowledge from the great scholar, Said ibn Khalfan Al-Khalili. He was among the most knowledgeable people of his time in regard to *Halal* (lawful) and *Haram* (unlawful). He went out as a warrior and was shot with a bullet in his left leg. He was martyred in 1314 A.H.
2- Sheikh Majid bin Khamis Al-Abri, who was among the great scholars and jurists. He took knowledge from Sheikh Abdullah bin Muhammad Al-Hashmi and other scholars of Al-Rustaq Province. He was governor of Bahla for Imam Azzan bin Qais. He died at the age of 94, in Al-Hamraa in 1346 A.H.
3- Sheikh Rashid bin Saif Al-Lamki, who was one of the well-known scholars in his time and people

would refer to him for legal opinions (*fatwas*). He was accompanied by Sheikh Faisal bin Hamood bin Azzan and Sheikh Majid bin Khamis Al-Abri, and he received from the latter much Islamic knowledge. He was a caller to Islam and the chief of judges. He died in Al-Rustaq in 1333 A.H.

4- Sheikh Abdullah bin Muhammad Al-Hashmi, who was one of the Imam's teachers. He was a contemporary of Sheikh Rashid bin Saif Al-Lamki. He was one of the great scholars and judges of Al-Rustaq.
5- Sheikh Muhammad bin khamis Al-Saifi, who was one of the unique scholars. Judiciary in Nizwa was centered around him.
6- Sheikh Muhammad bin Masoud Al-Busaidi, who was one of the great scholars who lived in Al-Faiqain village near Manah.

Students

Sheikh Abu Is'haq Ibrahim Atfayyish said: "His students are numerous, and we would not exaggerate if we said that Today's scholars are all his students..."

Graduates and students of Imam Al-Salimi's School were imams, judges, governors, teachers, and scholars. Examples of some of those who graduated at his hand are:

1- Imam Salim bin Rashid Al-Kharusi, the first Imam after the Imamate revival in Oman in 1331 A.H. He was given the pledge of allegiance by Imam Al-Salimi and other scholars, after being forced by Imam Al-Salimi to accept the role of Imam on pain of death.
2- Imam Muhammad bin Abdullah Al-Khalili, who was elected to the Imamate after the martyrdom of Imam Salim Al-Kharusi in 1338 A.H. He ruled according to the conduct of the righteous caliphs till his death in 1373 A.H.
3- Sheikh Abu Zaid Abdullah bin Muhammad bin Ruzaiq Al-Riyami, who was appointed as a judge and a governor for the two previously mentioned imams.
4- Sheikh Abu Malik Aamer bin Khamis Al-Lamki, who assumed judiciary and Muslims matters.
5- Sheikh Nasser bin Rashid Al-Kharusi

6- Sheikh Issa bin Salih bin Ali Al-Harthi, the son of Sheikh Salih Al-Harthi, the teacher of Noor Al-Deen Al-Salimi.
7- Sheikh Abu Obeid Hamad bin Obeid Al-Sulimi, who worked for the two Imams, Al-Kharusi and Al-Khalili, and was appointed as a judge for Sama'il, Bidbid, and Funja.
8- Sheikh Saif ibn Hamad Al-Aghbari, who worked for the two Imams upon Manah, Izki, and Dima and Al-Tayeen.
9- Sheikh Qusor ibn Humood Al-Rashdi
10- Sheikh Abu Al-Waleed Saoud ibn Humaid bin Khalifin.
11- Sheikh Muhammad bin Sheikhan Al-Salimi, the eloquent poet, and the cousin of Imam Al-Salimi.
12- His son, Sheikh Abu Bashir Muhammad bin Abdullah Al-Salimi.

Writings

Imam Al-Salimi was an erudite and prolific writer. He dictated his first book "*Buloogh Al-Amal*", when he

was only 17 years old. He dictated a large number of books on different subjects. Some of the books are widely published, others remain in manuscript form. Every work of the Imam is a masterwork and a treasure of knowledge. Hundreds and thousands of people benefit from these works. Amongst the most popular books of Imam Al-Salimi are the following:

1- *Buloogh Al-Amal* (The Reaching of Hope), which is a poem about Arabic grammar. He dictated it in 1301 A.H., and revised it in 1315 A.H. He also explained it in "*Sharh Buloogh Al-Amal*" at the request of his teacher, Sheikh Rashid ibn Saif Al-Lamki.
2- *Ghayat Al-Murad* (The Utmost Purpose), which is a poem that contains about 76 verses on the science of *Aqeedah* (creed). He dictated it before the poem "*Anwar Al-Uqool*".
3- *Anwar Al-Uqool* (The Lights of Minds), which is a poem on *Aqeedah* that contains about 300 verses.
4- *Bahjat Al-Anwar* (The Delights of the Lights), which is a brief explanation of the poem "*Anwar Al-Uqool*".

5- *Mashariq Anwar Al-Uqool* (The Risings of the Lights of Minds), which is an elaborated explanation of the poem "*Anwar Al-Uqool*".
6- *Shams Al-Usul* (The Sun of the Principles), which is a poem on *Usul Al-Fiqh* (principles of jurisprudence) that contains about 1000 verses.
7- *Tal'at Al-Shams* (The Rising of the Sun), which is a moderate explanation of the poem of "*Shams Al-Usul*".
8- *Madarij Al-Kamaal* (The Paths of Perfection), which is a prolonged poem on jurisprudence and contains about 2000 verses.
9- *Ma'arij Al-Aamaal* (The ascensions of Hopes), which is an elaborated explanation of the poem "*Madarij Al-Kamaal*". He started it in 1319 A.H., and dictated eight volumes, but died before finishing the book.
10- *Talqin Al-Subyan* (Instructing Children), which is a Juristic treatise directed mainly to children. He completed it in 1318 A.H.
11- *Jawhar Al-Nizam* (The Jewel of Verse), which is a wide poem on creed, jurisprudence, and morals. It contains about 14 thousands verses. He started composing it during his

journey to pilgrimage in 1323 A.H. and completed it in 1329 A.H.

12- *Fatih Al-Arudh wa Al-Qawafi* (The Opener of Prosody and Rhymes), which is a moderate poem on the science of *Arudh* (prosody) and *Qawafi* (rhymes) and contains about 300 verses.

13- *Al-Manhal Al-Safi* (The Clear Source), which is an explanation of the poem "*Fatih Al-Arudh wa Al-Qawafi*".

14- *Kashf Al-Haqiqa* (Revealing the Truth), which is a poem about the principles of the Ibadhi sect. It contains 300 verses.

15- *Tuhfat Al-A'ayaan* (The Masterpiece of the Notables), which is a book in two volumes about Omani history.

16- *Al-Lam'ah Al-Murdhiyah* (The Pleasant Shine), which is a small treatise comprising an Introduction to Ibadhism.

17- *Sharh Musnad Al-Rabee'*, which is a commentary on the book of Hadiths, known as "*Al-Jami' Al-Sahih*" or "*Musnad Al-Rabee'*", and was compiled by Imam Al-Rabee' ibn Habib Al-Farahidi. Imam Al-Salimi dictated his commentary in three volumes.

Besides these works, Imam Al-Salimi also dictated many treatises, poems, and *fatwas* (legal opinions).

Death

The death of Imam Al-Salimi was for the sake of knowledge and its employment. The reason was that a disagreement occurred between him and his teacher Sheikh Majid ibn Khamis Al-Abri about the issue of graves endowments. So the Imam decided to travel to Hamraa Al-Abriyeen for the purpose of convincing his teacher with his point of view. On 18th of the month of Safar in the year 1332, he headed for the homeland of his teacher. On his way, he entered the Village of Bani Subh, where he got hit by a tree branch, which caused him to fall down from his she-camel. He was then carried to his teacher, where he succeeded to convince him of his point of view. After that, he was carried on shoulders to Tanuf Village. He stayed for a short period and then passed to the Mercy of Allah Almighty on the fifth night of the month of Rabee' Al-Awal in 1332 A.H. (21st of January 1914 A.D.). He was

buried in Tanuf and his tomb is well-known to its people. May Allah shower him with His great Mercy.

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In the Name of Allah, Most Gracious, Most Merciful

Why this book is written

All praise is due to Allah Who created man; taught him speech; and created for him the hearing, the sight, and the heart. Peace and blessings be upon our Prophet Muhammad, the master of mankind and descendant of `Adnan, and upon his family, Companions, and those who uprightly follow their guidance.

A fellow of mine, may Allah set right our affairs, asked me to write a simple treatise on the primary obligations a person has to perform upon reaching the age of legal capacity, and the commands one is obliged to observe. He suggested that I should write such treatise in an explicit way so that it can be understood by both the smart and the dull. I thus answered his request and began to fulfill this objective. Allah, Exalted and Glorified be He, grants success to those among His servants who resort to Him. Therefore, the treatise shall be divided into two

chapters and a conclusion, in addition to an introduction that may be useful for the common people.

As for the first chapter, it is concerned with expounding the essential beliefs that one should hold in the heart. The second chapter is about the main obligatory acts of worship. Then, the conclusion points out the first physical acts and psychological attitudes which a person should avoid and keep away from. The introduction is concerned with the obligations of the guardian of children, be he a father or another person, relating to caring for the children and disciplining[1] them.

[1] Discipline here refers to schooling the children and implanting noble manners in them. The basis of happiness is bringing up a child to love knowledge and work. If children are disciplined and brought up to respect and follow the virtues and principles of religion, this will result in disciplining the whole community and will yield many benefits to all. Educating and disciplining people at the time when human nature is still intact will result in constant [human] perfection. Abu Is'haq

Introduction

Guardians' Obligations towards Children

You should know that the guardian is commanded to discipline the children; and to protect them from the conditions that may breed harm for them in terms of their behavior or their property, and whether the harm feared for him be to their bodies or manners. He should take into consideration what he sees most fitting for the child’s interest and for looking after all their affairs; he should prevent them from committing inappropriate or objectionable acts according to their conditions. He is permitted to discipline them by beating if they are not deterred by any other way. When beating the child, a guardian should take into account what a child can tolerate and what suffices for disciplining him. What counts is not the number of beatings; rather, beating should be as much as the child's condition necessitates. For, beating is prescribed for the interest of the child; so if they submit without beating, they should not be beaten at all. But if they do not obey orders except when beaten, a sufficient number of strikes should be taken into consideration; for example, if they submit by one

strike, they should not be hit twice. If they do not submit except by ten strikes, the guardian is commanded not to exceed that number, and so on. There is no definite number of strikes for disciplining the child, and what is reported in this respect does not indicate exclusiveness, but is interpreted according to what is more likely and more common among people. Also, the guardian should order the boy to perform the practices of Islam that they can perform, such as avoiding impurities and cleaning oneself from all filths, according to their conditions.

Teaching the child practices of Islam before he attains puberty

The guardian is commanded to teach the child how to perform prayer and its conditions and duties when he reaches seven years of age, but he should not beat him if he abandons it until he becomes ten years old.[1] Similarly, the guardian should instruct the child to fast Ramadan when he attains an age at which he is able to fast and should beat him when he abandons it, if he

[1] It is impermissible to intimidate the children, threatening them that Jinn might haunt them or cut open their bellies when as they go to bed at night, for this brings the children up to be coward, not to mention that this is a lie.

reached this age for fear that the child should get used to abandon the rites of Islam and to neglect the obligations.[1] The guardian is also commanded to teach the child the Qur'an and the literature[2] of the poems and traditions of the Arabs and all the worldly and religious morals that his position accepts and his mind comprehends.

The guardian is allowed to beat him when he neglects what he can afford of this, taking into consideration what is most fitting for him. He is also commanded to preserve the property of the child and look after his interests, exerting his utmost efforts for the sake of Allah Who ordered him to do so until the child reaches the age of discrimination. The Ever-Glorious Qur'an

[1] It is reported that the Prophet (peace be upon him) said, "Instruct the children to perform prayer when they attain the age of seven, and punish them (if they do not offer it) at ten. This is meant to train them to perform the acts of worship before they become obligatory on them, so that when they attain the age of puberty, they will be accustomed to perform the obligatory acts and submit to the legislations of Islam. Abu Is'haq

[2]Literature as a discipline implants the virtues of morality, courage, generosity, and flexible thinking, and this undoubtedly leads to human perfection. In addition, Arabic literature helps in understanding Arabic language which is the means to comprehend the Words of Allah and the words of His Messenger. The Commander of the Believers, `Umar ibn Al-Khattab (may Allah be pleased to him) said, "If there is something unclear to you in the Book of Allah, search for it in the literature of the Arabs." Abu Is'haq

and the Prophetic Sunnah are replete with references to what I have mentioned, but I have no room to mention them here. Allah, Exalted and Glorified be He, knows best.

Chapter I

The essential beliefs to be held in the heart

A child does not have legal capacity

Know that there are no beliefs or actions obligatory upon a child, as long as it is still a child. However, it is permissible to beat them, when they abandon some of what the guardian is commanded to instruct them to do, as a kind of discipline and not as a punishment for abandoning an obligation.

Signs of puberty: If a boy attains puberty through ejaculation of seminal fluid[1], having hair grown on certain body parts[2], or reaching the age of fifteen, according to the most correct scholarly opinion, or reaching the age of seventeen according to another scholarly opinion; and if a girl starts to menstruate or gets pregnant, or if her breasts develop, they should all adhere to the rules obligatory for the adults and should perform the acts of worship and avoid prohibitions.

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[1] Discharging semen out of sexual desire during wakefulness or sleep. Abu Is'haq

[2] Armpit or pubes. Abu Is'haq

As for what a person should do first after they attain puberty, they should know that they have a Maker and a Creator Who created them, and that the Maker and Creator Who brought them into being after non-existence has brought into being and created everything else. All beings are in need of Him (Glorified and Exalted be He) while He is free from need of them. As such, He is characterized by perfection and is different from all other things in terms of entity, attributes, and actions. They should also know that the name of their Creator, Who created them as well as created all other things, is Allah.

What is impossible to attribute to Allah

It is not permissible at all to describe Allah, Exalted and Glorified be He, with any of the attributes of imperfection. It is impossible to attribute ignorance, disability, blindness, deafness, indwelling in locations, or taking place in time, to Allah. It is also impossible that things subsist in Him, as it is impossible for Him to be subsisting in things. It is impossible for Allah to be seen, as it is impossible to perceive His Entity by the eye, heart, or any other sense. For all this is

imperfection and Allah is far exalted and transcendent above all attributes of imperfection.

What is necessary to attribute to Allah

Every attribute of perfection should be attributed to Allah, Exalted be He,. He, the Exalted, is Eternal, Ever-Living, Omniscient, Omnipotent, All-Seeing, All-Hearing, and Everlasting. It is impossible for Him to have an end. He, Exalted be He, is Omniscient, Omnipotent, and Ever-Living by Himself. This means that, in essence, Allah is characterized by these perfections and is not in need of any additional attributes to bring creatures into being, know things, see things that are to be seen, and hear the things that are to be heard. So, He is not in need of other than Himself, for He is self-Sufficient and Perfect in Himself.

What is possible to attribute to Allah

Allah, Exalted and Glorified is He, can send messengers; send down scriptures; and can create, cause [living things] to die, resurrect, call [creatures] to account, and reward and punish creatures. Allah,

Exalted and Glorified is He, has conferred favor upon us and sent down messengers and books and charged us with legal obligations after establishing proofs of His Existence and revealing His law, out of His Bounty.

Prophets, Messengers, and Books

Allah, Exalted and Glorified be He, sent three hundred and thirteen messengers, in total; the first of whom is Adam (peace be upon him) who was a Messenger to his sons, and the last of whom is Muhammad (peace be upon him), who is a messenger to all[1]: Arabs and non-Arabs, mankind and Jinn. The total number of prophets is a hundred and twenty-four thousand; among whom three hundred and thirteen are messengers. The books that Allah sent down to His prophets and messengers are one hundred and four in total; fifty of which were sent down to Seth, thirty to Idris (the Biblical Enoch), ten to Ibrahim - which were his scriptures -, ten - which were scriptures before the Torah - and then the Torah to Musa [Moses], the

[1] To all mankind. With regard to Allah's saying, Exalted and Glorified be He, "*And We have not sent you except (as Kaffatan[Arabic term]) universally to mankind*" (Saba': 28), some exegetes say that *Kaffatan* means that he was sent to keep them away from all sins. Abu Is'haq.

Gospel to `Isa [Jesus], the Psalms to Dawud [David], and the Qur'an to Muhammad (peace be upon them all).

Belief in prophets and books: It is obligatory to believe in all the messengers and all the books sent to them, and it suffices to believe in them in total, except for Muhammad, peace be upon him, and the Ever-Glorious Qur'an; for it is obligatory on every *Mukallaf* (legally accountable person) to single out Prophet Muhammad, from all the other prophets, and to specifically believe in him and in what was sent down to him. It is obligatory also to single out, with special belief, those messengers and books for whose authenticity there is a conclusive proof.

Characteristics of the prophets: After being provided with evidence, the *Mukallaf* should know what is necessary to attribute to them, what is impossible to be among their attributes, and what is possible to be among their attributes, like other humans.

The necessary attributes of prophets and messengers

The characteristics that should be attributed to the prophets and messengers are truthfulness, trustworthiness, conveying to mankind everything

they were ordered to deliver from Allah, preciseness and intelligence.

The impossible regarding prophets and messengers

The attributes that are necessarily impossible for them are telling lies, treachery, disregard of the orders of their Lord the Almighty, inarticulateness and feeblemindedness. All these must be negated for every prophet.

The possible regarding prophets and messengers

It is possible for the prophets and messengers to eat, drink, marry women and have lawful copulation, interact with people, walk about in the marketplace, have friends, father children, etc.

Angels

The *Mukallaf* is also obligated to know that Allah has created angels, who are creatures other than humankind and Jinn. They do not disobey Allah in what He commands them, but they do what they are commanded. They do not eat, drink, urinate, or defecate. They are neither male nor female (i.e.

gender does not pertain to them). They are creations whom Allah created so that they worship Him and manage His commands.

Death and What follows

The *Mukallaf* should know that Death is truth; and it is the departing of the soul from the body. He should also know that everything will perish except Allah Almighty.

Resurrection

He should also know that every human will be resurrected on the Day of Judgment, and this Resurrection is what is referred to as the Coming of the Hour.

He should also know that people will be assembled, i.e. gathered by the orders of their Lord so that their accounts will be reckoned as our Almighty Lord wills.

He should also know that Allah has a reward; and the name of His reward is Paradise, and He has prepared it for those who obey Him. This reward is not matched by any other reward, and whoever enters it will never

depart from it, or die, or hear therein any vain talk, or become sick, or afflicted with any harm.

He should also know that Allah has a punishment; and the name of His punishment is Fire, and He has prepared it for committers of major sins, namely polytheists and rebellious transgressors. His punishment is not matched by any other punishment, and whoever enters it will never be brought out of it. May Allah refuge us from Fire and from what brings one closer to it.

Fear and hope

The *Mukallafs* (legally accountable persons) should hope for Allah's reward and live in fear of His punishment. It is said that they should have equal measures of hope and fear, for excessive fear may make them desperate, while excessive hope may make them feel too safe to fear Allah; and both are forbidden. Apparently however, fear and hope should not necessarily be equal, so long as this would not lead to prohibited desperation or undesirable overconfidence. And Allah knows best.

Predestination: The *Mukallafs* should also know that nothing of the movable objects moves and nothing of the static objects reposes except by Allah's Will and Decree.

Allah's Favors and proofs of His existence

The *Mukallafs* should also acknowledge the favors that Allah has bestowed upon them, including their existence after non-existence and their recovering health after illness. The greatest favor is that of Islam, in addition to many other favors. All this is considered after the proofs have been provided whether by hearing divine revelation – on issues contingent on such proof - or by reason – in issues based on reasoning.

All these matters are established under the umbrella of one statement (*Al-Jumlah*), which is to say, " *La ilaha illa 'Llah, Muhammadun rasoolu 'Llah wa anna ma jaa' bihi Muhammadun howal haq*" [There is no god but Allah and Muhammad is the Messenger of Allah, and what Muhammad came with is the truth].

If the *Mukallafs* proclaim this statement, they will become believing Muslims in the sight of Allah and in the sight of His creatures, unless they nullify it by

denying or ignoring part of it, or by denying, ignoring or doubting something necessary in its interpretation. If they nullify it in any of such ways they must proclaim it anew and hold the necessary beliefs asserted by it or indicated by its interpretation.

Walayah **[Befriendment/Association/Alliance],** ***Bara'ah*** **[Disavowment], and suspending judgment**: A legally accountable person should also ally themselves with all the allies of Allah, among the former and later generations till the Day of Judgment and disavow all the enemies of Allah among the former and later generations till the Day of Judgment. This *Walayah* to all committed Muslims and *Bara'ah* (disavowment) of all infidels in general is an obligation on every legally accountable person who finds supporting proofs. After that, he should particularly take as allies those known to deserve *Walayah* among the Muslim Imams and the honorable prominent Muslims and disavow all those known for their hostility, among the unjust rulers and the common people. One should suspend judgment concerning those whom one does not know whether they deserve *Walayah* or *Bara'ah*, until one gets sure about their condition. And Allah knows best.

Chapter 2

Primary obligatory acts of worship

Acts of worship are of two kinds: It is either a physical act of worship or a financial one. The latter is like *Zakah* (Obligatory Charity) and rendering rights (back to their due owners), including debts, right of guests [entertainment], neighborhood right, etc. The physical act of worship is of two types as well, for it is either purely physical, such as prayer and its concomitant due rituals, fasting, maintaining ties of kinship with relatives, keeping good relations with neighbors, etc., or physical and financial, meaning that it involves spending money, such as the cases of Hajj (Pilgrimage) and Jihad. Here we will mention some of these acts of worship in detail.

Prayer

Prayer is a pure physical act of worship that is due on the *Mukallaf* five times within the space of a day and a night. It is the first essential pillar after embracement of belief.

Obligations and some supererogatory acts

The *Zhuhr* (Noon) Prayer: At the noon time, the *Mukallaf* should perform four *Rak`ahs* (units of prayer), reciting *Al-Fatihah* (Opening Chapter of the Qur'an) inaudibly in each *Rak`ah* and no more of the Qur'an. This is a *Faridah* (obligatory act). Then, one is required[1] to perform after these four *Rak`ahs* another two, reciting in each *Al-Fatihah* and one other chapter of the Qur'an. Then it is desirable for a person to offer two extra voluntary units of prayer, reciting in each *Al-Fatihah* and one other chapter of the Qur'an. The recitation should be inaudible in all these *Rak`ahs*.

**The *`Asr* (Afternoon) Prayer:** In the afternoon, a person should offer the *Faridah* of the *`Asr* Prayer, four *Rak`ahs*, inaudibly reciting in each *Al-Fatihah* alone.

The *Maghrib* (Sunset) Prayer: At sunset, one should offer three *Rak`ahs*, the *Fridah*, reciting *Al-Fatihah* and

[1] The command here is for commendation rather than for obligation. This and similar prayers are called *Al-Sunan Al-Rawatib* (supererogatory acts that were stressed) and were regularly performed by the Prophet before or after the obligatory prayer. These supererogatory acts of worship are reported to have great merits and considerable reward. Abu Is'haq

another chapter of the Qur'an in the first two *Rak`ahs*, and *Al-Fatihah* alone in the third. If the praying person is an Imam (the one who leads congregational Prayer), he should recite out loud in the first two units of prayer and recite inaudibly in the third one. But the *Ma'mum* (person being led by an Imam in Prayer) should recite inaudibly in all the three units. *The Ma'mum* is allowed to recite after the Imam only *Al-Fatihah* inaudibly. It is a stressed *Sunnah* (supererogatory act of worship) to offer two units of prayer after the *Maghrib* Prayer, and to recite *Al-Fatihah* and another chapter of the Qur'an in each. It is desirable also to offer extra two supererogatory units of prayer and to recite *Al-Fatihah* and another chapter of the Qur'an in each.

**The *`Isha'* (Night) Prayer:** At night, one should offer four obligatory *Rak`ahs*, the *Faridah*, reciting in the first two *Al-Fatihah* and another chapter of the Qur'an out loud, if he is an Imam, and inaudibly if he prays individually. The *Ma'mum* should not recite after the Imam except *Al-Fatihah* inaudibly. In the last two *Rak`ahs*, one should recite *Al-Fatihah* alone inaudibly, be he an Imam, *Ma'mum*, or individual praying

person. After this *Faridah,* one is commanded to offer another two-unit prayer, reciting *Al-Fatihah* and one other chapter of the Qur'an in each.

***Witr*:** The *Mukallaf* should[1] offer three-*Rak`ahs Witr* Prayer between the *`Isha'* Prayer and the *Fajr* (Dawn) Prayer, reciting *Al-Fatihah* and another chapter of the Qur'an in each.

The *Fajr* Prayer: When dawn breaks, it is recommended to offer two supererogatory *Rak`ahs*, which is the *Fajr Sunnah*, and to recite *Al-Fatihah* and another chapter of the Qur'an in each unit. After that, one should offer the two obligatory *Rak`ahs*, i.e. *Faridah* of the Fajr Prayer, reciting in each one of them *Al-Fatihah* and another chapter of the Qur'an out loud, if one is Imam, or inaudibly if one is praying individually. The Ma'mum should recite only *Al-Fatihah* inaudibly after the Imam.

[1] This is according to those who consider the *Witr* a Faridah, acting upon the literal meaning of the statement of the Prophet, peace be upon him, "Indeed, Allah has added a prayer for you." But the correct opinion is that the *Witr* is a stressed Sunnah, just like the Sunnah of the *Maghrib* and the *Fajr* Prayers. Abu Is'haq

Prayer Times

The appointed time for the *Zhuhr* (Noon) Prayer falls from the time the sun begins to decline from its zenith until the shadow of an object is equal to the length of that object.

The appointed time for the *`Asr* (Afternoon) Prayer starts when the length of an object's shadow increases a little than it was at the end of the time for *Zhuhr* Prayer, and ends when the sun begins to set or turns yellow.

The appointed time for *Maghrib* (Sunset) Prayer begins with the setting of the sun and lasts until the red or white twilight disappears from the sky.

The appointed time for the *`Isha'* (Night) Prayer starts by the time the red or the white twilight disappears and ends when one third of the night passes or until mid-night.

The appointed time for *Fajr* (Dawn) Prayer starts with the break of the second (true) dawn (i.e. the white line which penetrates the darkness of the horizon in the east) and continues until the first rays of sun emerge.

The times when it is not permissible to offer prayer

It is prohibited to offer prayer or make up for missed prayers at three times: The first is when the sun begins to rise, and hence prayer should be delayed until the sun has fully risen; the second is when the sun declines, and hence it is not permissible to pray until the sun sets; and the third is when the sun is at its height; at midday, during the hot season, so one should not pray until the sun has passed the meridian. If anyone offers any obligatory or supererogatory prayer during these times, their prayer is not valid.

It is also prohibited to offer supererogatory prayer after the *Fajr* Prayer until the sun has risen, and after the *`Asr* Prayer until the sun has set.

Moreover, it is reprehensible to offer optional supererogatory prayer after the break of dawn, except for the two units of the *Fajr* Sunnah Prayer. And Allah knows best.

Manner of prayer

Before praying, a person should be ritually pure and should be wearing pure clothes, having cleansed himself of all ritual impurities. Then one should stand in a clean place fit for prayer, looking straight ahead in

the direction of the Ka`bah, in Mecca, having the intention in his heart to perform this specific Faridah with its duties and practices, taking notice of all its *Rak`ahs*, and being sincere to the Lord in worship, seeking thereby nothing but Allah's Face (Satisfaction). The same should be done with regard to the *Nawafil* (regular specific supererogatory prayers) and other Sunnah prayers, along with determining the intention for the Sunnah, and for a *Nafilah* (sing. of *Nawafil*) prayer.

The formula of the intention: A person ought to stress this intention with the tongue[1], for example, in the *Zhuhr* Prayer, after making the *Adhan* (call to prayer) if one is praying individually or after the muezzin makes the *Adhan,* if one prays in congregation. One should then say, "I pray to Allah, Exalted and Blessed be He, the *Faridah* of the *Zhuhr* Prayer in four *Rak`ahs*, facing the direction of the Sacred Ka`bah, fulfilling the obligation in obedience to Allah and His Messenger Muhammad, peace be upon him".

[1] Uttering the intention is not compulsory; it is only recommended for those who do not know how to make intention in the heart; otherwise the intention made in the heart is sufficient as the author himself has occasionally pointed out. Dr. Kahlan Al-Kharoosy

Adhan and What follows

Iqamah (call to start the Prayer) is only required for men, rather than women, and so is the *Adhan*. Then the person who is going to pray should follow the guidance of our Prophet Muhammad, peace be upon him, and supplicate, “Praise and glory be to You, O Allah. Blessed is Your Name, Exalted be Your Majesty, and Esteemed is Your Glory. There is no deity but You.” One may add the supplication of Ibrahim, Khalil al-Rahman (Close Friend of Allah), peace be upon him, “I have turned my face toward He Who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah.” Then, one should stress the first intention[1] with a formula similar to the first wording, saying in correspondence to their intention, “I pray to Allah, Exalted be He, the *Faridah* of the *Zhuhr* Prayer in four *Rak`ahs* with the Ka`bah as my *Qiblah*.” Then, one

[1] The first intention is the one concluded by the heart with one having the intended act in mind. As the prayer is an obligation and an act of obedience on the person’s part to get close to Allah, the Exalted, it is required that one emphasizes the first intention by words, so as not to miss the intended objective. Abu Is'haq

should make *Takbirat-ul-Ihram* (saying: "*Allahu Akbar* [Allah is the Greatest]" upon starting Prayer)

The first unit of prayer: After the praying person says, “Allahu Akbar”, they should keep silent for a short while, and then inaudibly seek refuge with Allah, attentively, saying, “*A`udhu-Billahi mina Al-Shaytan – ir-Rajim* [I seek refuge with Allah from the accursed Satan]”. Then one should keep silent for a short while, and then say, "*Bismillah Al-Rahman, Al-Rahim* [In the Name of Allah, the Most Gracious, the Most Merciful]", and recite the entire chapter of Al-Fatihah. After a little pause, one bows down while saying “Allahu Akbar”, placing the hands on the knees, erecting the forearm and brachium so that one’s back is kept straight, without arching it; neither lifting the head up nor drooping it. One says in this position of *Ruku`* (bowing down), “*Subhana Rabbiya-l-`adhim* [Glory be to my lord, the Great]” three times. Then, one raises their head intending to rise from bowing down, saying, “*Sami`a-Llahu liman hamidah* [Allah hears those who praise Him].” When standing erect serenely and quietly, one should say, “*Rabbana walaka-l-hamd* [Our Lord, to You belongs all praise].” After that, one should prostrate saying “*Allahu Akbar*” ending it before putting the forehead on the ground.

When prostrating, one should go down on the knees first and then put the hands down, and then places the forehead and nose on the ground, separating the upper arms from both sides, in a way that does not harm other people praying next to them. One's feet should be perpendicular to the ground during the prostration, with the tips of their toes touching the ground. Hence, one should prostrate on seven parts, namely the forehead (along with the tip of nose), both hands with fingers stretched on the ground, both knees, and both feet. In the *Sujud* (prostration), one should say, "*Subhana Rabbiya-l-a`laa* [Glory be to my lord, the Most High]" three times. Then one should raise their head, saying, *"Allahu Akbar"* ending it before properly sitting, and should then sit down until every joint returns to its natural position. After that, one makes another prostration similar to the first one, doing just like that which is done in the first.

The second unit of prayer and the first *Tashahhud*: Then one rises to perform the second *Rak`ah*, saying, "*Allahu Akbar*", ending it before standing erect; first raising the forehead, then the hands, and then the knees. After that, one should utter "*Bismillah Al-*

Rahman, Al-Rahim ", followed by recitation of *Al-Fatihah*. One should keep silent for a short while, after which they should bow down and then prostrate as is done in the first *Rak`ah*. Next, one should raise their head from the second prostration to sit down. When one sits down, he should recite the first *Tashahhud* (testification recited in the sitting position in the second/ last unit of Prayer) as follows: *"Attahiyyaatu almubaarakaatu li-Llahi, wa'salawaatu wa'tayyibaatu, a'salaamu `ala 'Nabiyyi*[1] *warahmatu 'Llahi wabarakaatuh, a'salaamu `alayna wa `ala `ibaadi'Llahi 'saalihin, ash-hadu an la ilaha illa 'Llah,*

[1] The expression originally taught by the Prophet pbuh here was "*a'salaamu `alayka ayyuha 'Nabiyyu"* [Peace be upon you O Prophet]; then after his death, some of his companions reportedly opted to say, *"a'salaamu `ala 'Nabiyyi"* [Peace be upon the Prophet]. However, Imam Jabir bin Zaid and Al Rabi`, like the majority of the imams of jurisprudential schools, as well as our contemporary scholars prefer sticking to the very expression taught by the Prophet pbuh. There are several narrations relating to the *tashahhud* taught by the Prophet pbuh, with little variations in the wording. According to *Hadith* scholars, the most authentic one is Ibn Mas`oud's, in which the wording is: "*Attahiyyaatu li-Llahi, wa'salawaatu wa'tayyibaatu, a'salaamu `alayka ayyuha 'Nabiyyu warahmatu 'Llahi wabarakaatuh, a'salaamu `alayna wa `ala `ibaadi'Llahi 'saalihin, ash-hadu an la ilaha illa 'Llah, wa ash-hadu anna Muhammadan `abduhu wa rasooluh*" [Unto Allah be all salutations, all benedictions and all things good and pleasing. Peace be upon you O Prophet, with the mercy of Allah and His blessings! Peace be upon us, and all righteous servants of Allah. I witness that there is no god but Allah; and I witness that Muhammad is His servant and Messenger]. Dr. Kahlan Al-Kharoosy

wahdahu la shareeka lahu, wa ash-hadu anna Muhammadan `abduhu wa rasooluh" [Unto Allah be all blessed salutations, all benedictions and all things good and pleasing. Peace be upon the Prophet, with the mercy of Allah and His blessings! Peace be upon us, and all righteous servants of Allah. I witness that there is no god but Allah, alone without partner; and I witness that Muhammad is His servant and Messenger].

**The third *Rak`ah*:** Then, one rises up to perform the third *Rak`ah*. While rising, one says, "*Allahu Akbar*", and finishes it before standing upright. Then, one should recite *Al-Fatihah* alone in the standing position. Next, one is to bow, saying in the *Ruku`* that which is said before. Then, one raises their head saying, "*Sami`a-Llahu liman hamidah* [Allah hears those who praise Him]." After one stands erect serenely and quietly, they should say, "*Rabbana walaka-l-hamd* [Our Lord, to You belongs all praise]." After that, one should prostrate as has been described before.

**The fourth *Rak`ah* and the last *Tashahhud*:** Then, one should rise to perform the fourth *Rak`ah*, saying, "*Allahu Akbar*" and should then recite *Al-Fatihah* alone. Next, one bows down and then prostrates as is described above. Following that, one sits to recite the

last *Tashahhud,* just as is done before. When one comes to say, "*Wa ash-hadu anna Muhammadan `abduhu wa rasooluh"* [I witness that Muhammad is His servant and Messenger][1], they may utter the final salutation (*Taslim*[2]), if they so like, and then the prayer is fulfilled. However, if one wishes, they may add, after saying "*Wa ash-hadu anna Muhammadan `abduhu wa*

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[1] According to the preponderant opinion, the praying person should add the formula reported on invoking peace and blessings for the Messenger of Allah (peace be upon him). In Al-Musnad Al-Sahih (Authentic Hadith Compilation), `Abu `Ubaydah from Jabir ibn Zayd, who reported on the authority of Abu Mas`ud Al-Ansari, may Allah be pleased with them, that he said, "One day, the Messenger of Allah (peace be upon him) approached us while we were sitting at the house of Sa`d ibn `Ubadah. Bashir ibn Sa`d said to him, "Allah has asked us to send prayers upon you. How shall we do that?" He (the narrator) said, "The Messenger of Allah (peace be upon him) remained silent until we forgot that he (Bashir) had asked him, and then he (the Messenger) said, 'Say: *"Allahumma ssalli `ala Muhammad wa `ala aali Muhammad kama salayta `ala Ibrahim wa `ala aali Ibrahim, wa baarik `ala Muhammad wa `ala aali Muhammad kama baarakta `ala Ibrahim wa `ala aali Ibrahim fil `alameena innaka Hameedun Majeed.* [O, Allah! Send Your prayers upon Muhammad and the family of Muhammad, just like You sent Your prayers upon Ibrahim. Send Your blessings upon Muhammad and the family of Muhammad, just like You sent Your blessings upon Ibrahim and the family of Ibrahim in the Worlds. You are indeed the Praiseworthy, the Glorious.]' As for sending peace, it is the way you have learnt." Another reported narration reads, "What should we say when sending peace and blessings upon you in prayer?" However, it is sufficient for the praying person to say, "I witness that Muhammad is His servant and Messenger (peace and blessings of Allah be upon him)", as is maintained by eminent scholars such as Qutb Al-aimmah, may Allah have mercy upon him. Abu Is'haq

[2] By saying "*Assalaam Alaikum wa Rahmatul llah*" while turning the face to the right and then to the left.

rasooluh" [I witness that Muhammad is His servant and Messenger]: *"Salla-llahu `alyhi wasallam, arsalahu bil huda wa deen al haq le yudh'hirahu `ala deeni kullihi wa law karihal mushrikoon, Rabbana aatina feddunia hasanatan wa fel aakhirati hasanatan wa qina `adhab an-naar*" [peace and blessings of Allah be upon him. Allah sent him with guidance and the religion of truth to manifest it over all religion, although they who associate others with Allah dislike it. Our Lord, give us in this world that which is good and in the Hereafter that which is good, and protect us from torture in Hell-Fire]. And then should utter the salutation.

The *Maghrib* Prayer: For the *Maghrib* Prayer, a person should recite *Al-Fatihah* in the first two *Rak`ahs,* as well as one other chapter of the Qur'an in each. When one sits from the prostration, they should recite the *Tashahhud* until "I witness that Muhammad is His servant and Messenger." After that, one rises to perform the third *Rak`ah* in which they recite *Al-Fatihah* only. Next, one bows down, then prostrates, and then (upon sitting after prostration) recites the last *Tashahhud* and makes salutation. In this way, one's prayer is completed.

Praying behind the Imam

The person who prays behind an *Imam* has to recite *Al-Fatihah* only in all the *Rak`ahs* and in all the prayers. Also, a follower does not say "*Sami`a-Llahu liman hamidah*" [Allah hears those who praise Him], when raising the head from bowing down, but says, "*Rabbana walaka-l-hamd*" [Our Lord, to You belongs all praise], after the Imam says, "Allah hears those who praise Him". However, if he says "Allah hears those who praise Him" after his imam there is nothing wrong with that.

A person praying behind the Imam should follow the Imam, not precede him in any act in the prayer, whether in saying "Allahu Akbar", in recitation, in bowing down, or in rising from bowing or prostration. Rather, one should say, "*Allahu Akbar*" when the Imam says so, and should also make recitation, bow, and rise after the Imam does so. For, the Imam is appointed to be followed. If the *Ma'mum* performs any of the pillars of prayers before the Imam does, the prayer of the *Ma'mum* is null and void. Similarly, if the *Ma'mum* lags behind, in following the Imam, until he is separated from the Imam by a whole component of the prayer, the *former's* prayer turns invalid. Also, if

the *Ma'mum* rises or sits at the same time as the Imam, their prayer is invalidated, according to the opinion of some Muslim scholars, for they should wait a little until the Imam does so.

Catching up with the congregational prayer

If the *Ma'mum* comes after the Imam has started prayer, they are to join the Imam and pray what they catch up with him, and then they are to rise after the Imam makes salutation and make up for what they have missed. If one misses, for example, *Al-Fatihah*, they should rise and recite it and then sit and make salutation without *Takbir* (saying, "*Allahu Akbar*") when rising or sitting, for they have not missed *Takbir*, but they have missed *Al-Fatihah* only. If one misses a whole *Rak`ah*, they are to rise after the Imam makes salutation, without making *Takbir*, and after they stand erect, they should say, "*A`udhu-Billahi mina Al-Shaytan –ir-Rajim* [I seek refuge with Allah from the accursed Satan]", for they have missed it, and then they are to recite *Al-Fatihah* as well as one other chapter, if they have missed it along with *Al-Fatihah*; otherwise, they are to recite *Al-Fatihah* alone, and then they should bow down, prostrate, and then they

should rise - saying *Takbir* - until they stand erect. For, they have joined the Imam after the latter stood up for the second *Rak`ah*, and that rising is meant to make up for the one they have missed. Afterwards, one is to sit down and make salutation. The same applies to all what you miss with the Imam, for one should make up for what they miss without either addition or omission. If one joins the Imam in the fourth *Rak`ah*, for example, they are to pray it with him and then make up for the three *Rak`ahs* observing order; that is to say, one is to rise after the Imam makes salutation, without saying *Takbir*, and should then make the recitation, bow down, and prostrate. Thereafter, one is to rise again, recite, bow, prostrate, and then recite the first *Tashahhud*. Next, one is to rise, recite, bow, prostrate and then rise; for, at this point one reaches the position where they have caught up with the Imam, and then they are to sit and make salutation. At this point, one's prayer will be complete.

Prayer of a traveler and combining prayers

If one is a traveler, they should[1] shorten the *Zhuhr*, *`Asr*, and *`Isha'* Prayers in sets of two *Rak`ahs;* they pray only two *Rak`ahs* for the *Zuhur* Prayer, two *Rak`ahs* for the *`Asr* Prayer, and two *Rak`ahs* for the *`Isha'* Prayer. If one wishes, they may offer each one of these prayers at its due time. Or they may combine the *Zhuhr* and *`Asr* Prayers together at one time, and the *Maghrib* and *`Isha'* Prayers together at one time. In this case, they have the choice either to delay the earlier prayer to the time of the latter, or to pray the latter during the time of the earlier one.

Intention in the prayer of the traveler: If one is to pray each Prayer at its due time, one should say, "I am praying to Allah the *Faridah* of the *Zhuhr*, *`Asr*, or

[1] Shortening prayer is obligatory and is supported in the Sunnah by the statement and the action of the Messenger of Allah, peace be upon him. With regard to his statement, `Umar ibn Al-Khattab, may Allah be pleased with him, reported that the Prophet, peace be upon him, said, "The prayer of the traveler is two *Rak`ahs*, until he returns to his hometown, or dies." He, peace be upon him, also said, "This is a charity that Allah, the Exalted, has bestowed upon you, so accept His charity." With regard to the Prophet's action, it was reported that he, peace be upon him, would pray only two *Rak`ahs* for Four-Rak`ahs prayers, in all his travels, be they long or short, and regardless of whether his travel was for the purpose of war or Hajj. Abu Is'haq

`Isha'* Prayer the shortened way in two *Rak`ahs for travel." Upon performing the Prayer, it is recommended for one to pray the supererogatory prayers they are used to offer in residence. Yet, there is nothing wrong if one does not offer them while travelling, except for the *Sunnah* prayer after the *Maghrib* Prayer, for this *Sunnah* should not be left except in the case of combining two prayers.[1]

Combining two prayers: If you are to combine two prayers, you should say, "I am praying to Allah, the Exalted, the *Faridah* of *Zhuhr* Prayer in two *Rak`ahs* combined with the *Faridah* of *`Asr* Prayer in two *Rak`ahs,* being a traveler." After you offer the two *Rak`ahs* of *Zhuhr* Prayer, you should make *Taslim* (salutation of peace ending the Prayer) and then stand up to offer the *`Asr* Prayer, after making *Iqamah*, orientation supplications, and *Takbirat-ul-Ihram*. You

[1] Nur Al-Din, may Allah be merciful to him, opined that the Sunnah Prayer of the *Maghrib* Prayer is to be left out in case of combining the *Maghrib* and *`Isha'* Prayers, based on the preponderant opinion of the scholars of Oman that the missed Sunnah prayers are not to be made up, except for the Sunnah prayer of the *Fajr* Prayer. Our companions - scholars of the Maghreb, are of the opinion that the stressed *Sunnah* that was missed should be made up, like the *Sunnahs* of the *Maghrib* Prayer and of the *Fajr* Prayer. The same applies to the *Witr* prayer, for it is stressed. Abu Is'haq

can combine the *Maghrib* and *`Isha'* Prayers, along with the *Witr* Prayer, offering it with both *Magrib* and *`Isha'* at the time of the first. You can offer the Witr in one *Rak`ah* or you may pray it in three *Rak`ahs*, if you so wish. You may also delay it to the time of *`Isha'* Prayer or a time later, provided that the dawn has not broken.

If you are to combine the *Maghrib*, *`Isha'*, and *Witr* Prayers, you should utter this intention: "I am praying to Allah, the Exalted, the *Faridah* of *Maghrib* three *Rak`ahs* and the *Faridah* of *`Isha'* two *Rak`ahs*, as well as the obligatory *Witr* one *Rak`ah*, or three, in combination due to travelling. After you make *Taslim* in the *Maghrib* Prayer, you are to stand up to offer the *`Isha'* Prayer, after making *Iqamah*, orientation supplications, and *Takbirat-ul-Ihram*. After you finish the *`Isha'* and make *Taslim*, you are to stand up to offer the *Witr*, without making *Iqamah*, but you only recite the orientation supplications, and say *Takbirat-ul-Ihram*. Similarly, no *Iqamah* is required for any of the supererogatory and optional prayers.

The prayers that can be shortened and those that cannot be shortened: It is not permissible to shorten

the *Maghrib* Prayer or the *Fajr* Prayer, except for reasons of fear or illness that makes you unable to complete it. With regard to the Prayer offered during the time of fear, it is of different types:

Prayer of the fighter confronting the enemy

The first type is the prayer of the fighter who confronts the enemy. The manner of this prayer is that the Imam stands to pray while the army is divided into two groups; one group would pray one *Rak`ah* behind the Imam, and then would leave to face the enemy, while the other group would come and pray with the Imam his second *Rak`ah*. After that, the Imam would make the *Taslim* and both groups would make the *Taslim* together behind the Imam. In this way, each group prays only one *Rak`ah* with the Imam and the Imam prays a total of two *Rak`ahs*, whereas each group prays one. The group facing the enemy does not recite *Tashahhud*, but when the Imam makes *Taslim*, both groups would make *Taslim* with him. This prayer can be performed in the same manner for the *Maghrib* Prayer as for other prayers, whether on travel or in residence.

Prayer during engagement in fighting

The second type is the prayer of those who are engaged in a fight, where the two forces are fighting by swords or any such weapons, and they cannot find a way to escape from their enemy to pray. In this case, if they could pray neither by actions nor by gestures, they are to make five *Takbirs* for each *Faridah*, and this suffices for everything.

Prayer in case of extreme fear

The third type is the prayer offered in case of extreme fear, when fear of the enemy is excessive or when the fight is taking place, and the fighters could not offer prayer with the Imam. In this case, each one is to pray to the best of his ability, making whatever he can do and in whatever direction that his horse is facing. This is in accordance with the statement of Allah, Exalted and Glorified be He, "*And if you fear [an enemy, then pray] on foot or riding.*" [1] The same is the case for a person who fears for himself or for his wealth from an enemy or a thief; in such case, one may shorten his prayer to the best of his ability – that is standing or

[1] Al-Baqarah: 239.

riding, facing any direction, making gestures for the *Ruku`* and *Sujud* while standing or sitting. One is then exempted from offering any acts of the prayer, which he is unable to perform.

Prayer of a sick person

The sick person is allowed to shorten the prayer and is excused from any acts of the prayer which one is unable to perform. If you are unable to use water for the purpose of *Taharah* (ritual purification), you are to perform *Tayammum* (dry ablution with clean earth) and pray standing up. But if you are unable to stand up at all, you are to pray while sitting down. If you cannot even sit down, you are to pray while lying down on your right side, facing the direction of *Qiblah*, making gestures with your head for the *Ruku`* and *Sujud* you are unable to perform, and reciting with your tongue. If, however, you could not recite or make gestures, you are to perform five *Takbirs* for each *Faridah*, after which you should make *Taslim*. If you are unable to perform *Takbir*, you are excused and

there is no sin on you[1], for Allah, Exalted and Glorified be He, does not charge a soul except with that within its capacity.

Jumu`ah Prayer and its manner

The *Zhuhr* Prayer should be shortened on Fridays, and is to be performed two *Rak`ahs* with the Imam in a large town. This Jumu`ah (Friday) Prayer[2] cannot be held except in congregation with an *Adhan*, a sermon, and an *Iqamah*. Its way is that the muezzin makes the *Adhan* after midday, and then the Imam addresses the congregation on a pulpit, facing them. In the sermon,

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[1] This shift from a state to another subject to one's ability is ordered by Allah, Exalted and Glorified be He, out of His Bounty and Mercy for His servants, in His saying, " *fear Allah as much as you are able*", Al-Tagahbun: 16. The Messenger of Allah, peace be upon him, said, "When I order you to do something, do it as far as you can." Abu Is'haq

[2] The *Jumu`ah* Prayer is obligatory during the time of full independence in a country where Muslims have supremacy and power and non-Muslims have no authority over them, as when the Muslims were at the time of the Prophet, peace be upon him, the rightly-guided caliphs and just rulers.
According to Muslim scholars, the *Jumu`ah* Prayer should be performed behind the Imam or his appointed deputy, be he just or unjust, in the seven large towns that were the capitals instituted by `Umar ibn Al-Khattab, may Allah be pleased with him, and in which there were congregational mosques: Makkah, Madinah, Basraa and Kufa, Yemen, Egypt and the Levant, Bahrain, and Oman. In any place other than these areas, the Jumu`ah Prayer is obligatory behind the just Imam, according to the most preponderant opinion. Abu Is'haq

he should thank and praise Allah, invoke Allah's peace and blessings upon Prophet Muhammad, his family, and his Companions, ask Allah's forgiveness for himself and the believers, and preach to the congregation to be conscious of Allah and give them proper instruction. He should not prolong the sermon; rather, he should be concise, without being cursory. Then the muezzin should make the *Iqamah*, after which the Imam descends to lead the congregation and pray two *Rak`ahs*, reciting out loud *Al-Fatihah* as well as what is possible of the Qur'an in each of the two *Rak`ahs*. Next, he sits and recites the *Tashahhud*, and then the prayer is concluded. No one among the congregation is permitted to talk while the Imam is giving the sermon, as they are requested to listen attentively and keep quiet during the sermon. If anyone talks during the sermon, he should go out of the mosque and then come in again with the newcomers, and listen to the rest of the sermon, losing the advantage of going early to prayer.

Recommended acts related to *Jumu`ah* Prayer

It is recommended for those who attend the *Jumu`ah* Prayer to have a ritual bath on Friday, in the same way as the bath for *Janabah* (a state of major ritual impurity caused by discharge of seminal fluid). It is also recommended for men to wear their best and cleanest clothes and wear perfume. One is prohibited to step over the necks of the people in the mosque, and he should sit down in the nearest location he finds empty.

The Two `Eid (Feast) Prayers

It is a collective obligation to perform the prayers of the Two Feast Days, namely *`Eid-ul-Fitr* (Fast-breaking) and *`Eid-ul-Adha* (Sacrifice). It should be performed in congregation in two *Rak`ahs*, and in each one of them the Imam recites loudly Al-Fatihah and one other chapter of the Qur'an. It is recommended to make *Takbir* and give a sermon on such occasion. The manner of that is that the praying person says, "I am praying for Allah the supererogatory Prayer of *`Eid-ul-Fitr* (or *`Eid-ul-Adha*) in two *Rak`ahs* with thirteen *Takbirs*, facing the direction of the Holy Ka`bah. Then,

he recites the orientation supplications and says *Takbir* after the Imam. Following *Takbirat-ul-Ihram*, he is to say five *Takbirs* after the Imam. Next, the Imam recites *Al-Fatihah* and another chapter, while the *Ma'mum* recites only *Al-Fatihah* after him; then makes *Ruku`* and *Sujud* and then rises to offer the second *Rak`ah*, in which the Imam recites *Al-Fatihah* and one other section of the Qur'an, and the *Ma'mum* recites *Al-Fatihah* only and listen to the Imam's recitation of the second chapter. Thereafter, he makes five *Takbirs*, following the Imam, and then makes *Ruku`*, raises his head from the *Ruku`* position, and recites three *Takbirs* in the standing position, completing thirteen *Takbirs* in addition to *Takbirat-ul-Ihram*. After that, he prostrates, recites *Tashahhud*, and makes *Taslim*. In this way, the prayer is completed.

The Feast sermon

Then the Imam delivers a sermon to people, initiating it with *Takbir*, while people listen. Then, he advises them to fear Allah, commands them to be committed to their obligations on that day, and preaches sound instructions to them. After he finishes the sermon, the followers leave, having fulfilled what they are ordered

to do. The people should perform the prayers of the Two Feast Days in an open space, outside town if possible, while the *Jumu`ah* Prayer should be performed in a large mosque.

The Funeral Prayer

Of the prayers is that in which there is no *Ruku`* or *Sujud*, and which is a collective obligation[1], i.e. the Funeral Prayer. Its manner is to put the dead person's body, after it is washed, shrouded, and perfumed, in the face of the *Qiblah*, and then the person who is going to offer the funeral prayer should stand behind it and utter this intention, "I am praying to Allah, Exalted be He, for this dead person, in accordance with the Suunah, which the Messenger of Allah, peace be upon him, commanded us to observe; reciting four *Takbirs*, in obedience to Allah and His Messenger Muhammad, peace be upon him." After that, he

[1] The aforementioned prayers are an individual obligation, which is imposed on every *Mukallaf* of the children of Adam, and the obligation is not lifted until one performs it in the ordained manner. The other type, namely the collective obligation, is that which the whole Ummah (Muslim community) or part of it is collectively commanded to perform. So, if sufficient people undertake to fulfill this responsibility, then the rest of the community is discharged from the obligation. All obligations fall into only one of these two types, knowing that the obligation which is considered individual from one perspective and collective from another perspective such as Hajj and Jihad is not a third type, as is clear. Abu Is'haq

should recite the orientation supplications, and then the first *Takbir*, after which he should say, "*A`udhu-Billahi mina Ash-Shaytan –ir-Rajim*" and recite *Al-Fatihah*. Then, he makes the second *Takbir*, recites *Al-Fatihah*[1], and then makes the third *Takbir*, praises Allah, invokes Allah's peace and blessings upon His Messenger, peace be upon him, asks Allah to forgive his sins and the sins of all believing men and women, and then Recites as much supplications as he can. If the dead person is one who is entitled to *Walayah*, the praying person should say in his supplications: "O Allah, so-and-so (dead) person is Your servant, and the child of Your servant, the child of Your maid. You caused him/her to die and left us to live after him/her. Give him/her in exchange a home better than his/her home (on earth), a family better than his/her family, and a spouse better than his/her spouse. Raise his/her soul amongst the souls of the pious, and grant us his/her company (after our death) in an abode where companionship lasts forever and there is no fatigue or weariness." Then, he supplicates for himself as he likes. After that, he makes the fourth *Takbir* and then

[1] This is in accordance with the opinion of some jurists. However, in Imam Jabir's opinion, which is also the opinion of the majority of jurists, *Al-Fatiha* is recited after only the first *Takbir*; whereas after the second *Takbir*, one should praise Allah and invoke Allah's peace and blessings upon His Messenger, peace be upon him; and then after the third *Takbir* comes supplication for the deceased and the Faithful. Dr. Kahlan Al-Kharoosy

says *Salam* to the Messenger of Allah and those whom Allah saluted among the messengers, and then salutes those behind him in a low voice that only those near him can hear, turning his face to the right and to the left. If the deceased is not one of those to whom *Walayah* should be given, the prayer offered for them is the same, but the supplications are different; for after you ask forgiveness for your sins and for the sins of believing men and women, you supplicate Allah for yourself, and then make *Takbir* and *Taslim*. In this way, the prayer is finished.

If a person cannot distinguish between those who deserve *Walayah* and those who do not, they should say in their supplications: “All praise is due to Allah Who is the First and the Last, the Outermost and the Innermost, and He is, of all things, Omniscient. Praise be to Allah Who causes the living creatures to die, gives life to the dead, and resurrects those in the graves. Praise be to Allah from Whom is the beginning and to Whom is the return. To Him is due all praise in worldly life and the Hereafter. Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of

Hellfire. Our Lord, admit them to gardens of perpetual residence which You have promised them and whoever was righteous among their parents, their spouses, and their offspring. Indeed, it is You who is the Exalted in Might, the Wise." Then, they should invoke Allah's peace and blessings upon the Prophet, peace be upon him, upon his family, and Companions, and then make *Takbir* and *Taslim*.[1]

Manner of washing the dead and performing ablution for them

The manner of washing the dead person after their death is determined is as follows: The person in charge of washing must wash their own right hand first, then that of the deceased, and then the left. Then, the washer should wrap a piece of cloth around the hand they will use while washing the deceased. If

[1] The aforementioned supplications are recommended, but a person may make other supplications as they like. What matters is the difference in the supplications offered for those who deserve *Walayah* and those who do not. Also, there is no difference between supplications common to our Maghreb companions and what the author has mentioned of our Mashrek companions. What is meant is supplicating to Allah in a situation that deserves all consideration and admonishment, namely the situation of death and supplicating for the dead. Some supplications mentioned by the scholars are based on transmitted reports and other are not, but are still recommended. Abu Is'haq

the deceased was seriously ill, the person in charge of washing should start washing from the navel to the lower part of the deceased till one reaches the private parts, which one should wash the way they wash their own private parts, and should cleanse them as much as possible without passing their hands into the front or back passage of the private parts or looking at them. But if the deceased was not seriously ill, the person performing washing should wash the organs of the private parts and clean out any impurity of the private parts thoroughly, and then wash from the navel to the knee. The person in charge of washing should do all this with hands covered. After they remove all internal and external impurities from the private parts of the deceased, they should put the piece of cloth wrapped around their hand on the deceased person's private parts, if it belongs to the person who performs washing. And if it belongs to the deceased, it should be given to the heirs. The washer should not remove the hand cover until they finish washing between the navel and knees of the deceased. Then ablution, like that performed prior to offering prayer, should be made to the deceased. This ablution made while washing the deceased is *Sunnah*;

though some scholars opine that no ablution should be performed for the deceased while washing them. However, the first opinion is more correct. After ablution is performed for the deceased, the body should be washed with water and lote-tree leaves or the like, if possible. If this is not available, then one should do without.The person in charge of the washing should commence with washing the head, starting with the right side and then the left side of the head and neck, next the right hand and then the left hand, then the right side of body and then the left side. Following that, one should wash the belly and back of the deceased just as one washes themselves in the bath for *Janabah*. Then, one should wash the part from the right knee to the feet and then the left side. Thereafter, water should be poured over the entire body of the deceased.[1] This should be done gently, not roughly.

***Tayammum* for the deceased:** If water is not available, or the body cannot be washed due to its

[1] The duties for a deceased over living Muslims are: washing their body after death, shrouding it, offering prayer on their behalf, and burial of the body. Anything other than these four duties is a Sunnah. Abu Is'haq

decay, or impurities come out continuously in a way that prevents cleansing it, then *Tayammum* should be performed on the body of the deceased instead of washing, using pure soil, with which *Tayammum* of a living person is valid.

The way of performing *Tayammum* on the part of the deceased: One should place both hands on the soil, strike gently and then shake them and wipe the face of the deceased, placing one's right hand over the right-hand cheek of the deceased, and the left hand over the left check of the deceased, just as is done when one performs *Tayammum* for themselves. Then, one should place the hands over the earth once again, shake them and then place the right hand of the deceased over the back of one's own left hand and wipe it with the palm of one's right hand; and then put the left hand over the back of one's own right hand and wipe it with one's left hand. If one does not do this and only does what they can, this is sufficient. What does not suffice in the case of the living person does not suffice when done for the dead. In all this, one should have the intention to fulfill one's duty whether in washing the deceased or performing

Tayammum for them, and it is not a condition to utter it with the tongue. Rather, it is sufficient to have the intention in one's heart and to say "*Bismillah Ar-Rahman, Ar-Rahim*" before washing. If one wants to stress their intention with a statement, this is good.

The intention for washing the dead person: When you are to wash the deceased, you say, "O Allah, I intend to wash this deceased to remove any dirt or impurities, in fulfillment of my duty to wash him/her, and in obedience to Allah and His Messenger, Muhammad, peace be upon him".

The intention for performing *Tayammum*: When performing *Tayammun* for the deceased, you say, "I intend to perform *Tayammum* on this dead body with clean earth, in order to remove its ritual impurities, in obedience to Allah and His Messenger, Muhammad, peace be upon him."

The *Sunnah* in regard to washing the deceased: The entire body of the deceased should be covered with a cloth all the time while washing it. A person other than the washer may hold this cloth, for it is not

permissible to look at any of the private parts of the deceased. And Allah knows best.

Shrouding and embalming

Then you should shroud the deceased in one or more pieces of cloth, which is permissible to wear – by a living person - for prayer. Once the washing process is finished, the body should be dried with a clean cloth, and then the shroud should be wrapped around it. The deceased should be shrouded in an *Izar* (loincloth) and a *Lifafah* (wrapper or a sheet from above the head to below the feet). The body of the deceased should be perfumed with *Hanut* (embalming substance for perfuming the body)[1], starting with the mouth, the right nostril and then the left nostril, the right eye and then the left eye, and the right ear and then the left ear. Then, the face of the deceased should be fully covered with a cotton wool pad. The perfume should be applied to the skin of the deceased. You may take some cotton wool, apply some perfume to it, and place it on the front and back private parts of the

[1] Embalming is to apply some perfumes to the body of the deceased, such as camphor and saffron, if they die while they are not in a state of *Ihram* (ritual state for Hajj and `Umrah) or if they are not martyrs. Abu Is'haq

deceased. If you apply perfume to the armpits, palms, and feet, this is permissible, though there is nothing wrong if you do not do that. Then, you should wrap the *Lifafah* with straps gently, without tightening them on the body of the deceased. Next, you put the body in a bed and cover it with cloth and sprinkle perfumes on it. Incense should be burnt three times around and under the bed.

Way of enshrouding the deceased: If the shrouds include a *Qamis* (long shirt) and *Sirwals* (undergarments), dress the body in the *Qamis* and then the *Sirwals* over the *Qamis* on the chest. The *Sirwals* should be torn open so that both legs of the deceased are placed in one hole. The *Sirwals* should not be fastened with waistband. Besides, the hands of the deceased should be stretched along the thighs, and then the body should be wrapped in the third sheet, starting from the right side, knowing that the sheet should be pulled over the chest and then over the left side. This should be repeated as much as the sheet is wide enough, and the end of the sheet should be on the left side. Next, you should tear a strip of the cloth to tie the ends of the sheet over the head and

the feet. The knots should be on the left side, for the knots will be untied when the corpse is put in the grave.

Carrying the deceased: When the body of the deceased is put on the bier, people should walk while carrying it gently, having the head towards the front while walking to the place of prayer or to the grave.

Manner of burying the deceased: When you are to place the body of the deceased into the grave, you should hold it from the head side. When the corpse is then put in the *Lahd*[1] (a crevice on the side of a grave facing the direction faced for Prayer), it should be placed on its right side, facing the *Qiblah*. Then bricks are to be put over it, and then it should be buried in earth.

[1] If a *Lahd* is made for the deceased, the recess of the *Lahd* should be closed by bricks; otherwise it is *Sunnah* to bury the corpse with the soil that is dug out from the same grave. It is also *Sunnah* to plant a palm stalk or a piece of it on the grave, for it is authentically reported that the Prophet, peace be upon him, passed by two men being tormented in their graves, and then he called for a palm stalk which he broke in two halves and placed one half of it on each grave. It was said to him: "O Messenger of Allah, why did you do that?" He said: "Perhaps the torment would be reduced for them so long as this does not dry out." Abu Is'haq

One is commanded to follow a funeral procession to the graveyard, to get a great reward, and is commended also to mention the Name of Allah frequently while walking behind the procession. It is recommended for those who follow it to say, “There is no god but Allah, the Ever-Living Who never dies.” And Allah knows best.

Conditions of Prayer

Know that there are conditions for the validity of prayer, without which prayer cannot be acceptable.

The first condition

Etiquette of answering the call of nature

It is not permissible to perform prayer while holding urine or faeces. It is said that prayer in such a state is invalid, being similar to a state of praying with urine or stool wrapped up in one's clothes. You should relieve yourself first, following the etiquettes reported from the Messenger of Allah, peace be upon him, in this regard. This includes relieving oneself, in a remote place if one is out in the open, and screening oneself from people. It is meant to avoid anyone's seeing your private parts or hearing any annoying sound that may come out while answering the call of nature, and also to avoid hurting anyone. If these circumstances are available nearby, it is permissible to answer the call of nature in this place; otherwise, you should go to a distant place and hide yourself. You should avoid urinating on hard earth, and you should neither face

the *Qiblah* nor turn your back to it while urinating or defecating out in the open. You should not turn your face toward the sun, the moon, or the wind, as impurity can easily blow back onto your clothes and body. A person should not also relieve oneself in people's walkways or shades, or under the shade of the fruit-yielding tree, or in flowing or stagnant water. However, what is impermissible when one has choices becomes permissible in case of necessity. When entering the toilet, you should enter with your left foot first and say, prior to entering, "I seek refuge with Allah from the evil, the evildoer, and the impure accursed Satan." If you relieve yourself out in the open, you should say the same while lowering your pants. If you forget to say that until you have already sat down, you should utter it in your heart. You should not lower your pants until you are close to the earth, for fear that your private parts may be uncovered to people. You should prepare three small stones or a similar solid substance that can be used to remove impurities. You should not use bones, dung,[1] grass,

[1] It is reported that these are the foodstuffs of our fellows among the Jinn and fodder for their beast. The bones are the provision for the Jinn and the dung is the fodder of their cattle. It is also impermissible to use any

plants, or fruits for cleansing. It is not sufficient to use less than three stones for this purpose, or you may use five or seven, if you so wish, but it should be an odd number.[1] You should cleanse yourself of filth using the left hand. Then, you should perform *Istibra'* (pressing out the remaining drops of urine to make sure that no urine is left in the urinary passage) and then wash the private parts and your hands.

When leaving the toilet, you should step out with your right foot first, and then recite the following supplication, "O Allah. I seek Your forgiveness. All praises are due to Allah Who has taken away from me the discomfort and granted me comfort." With regard to the manner of entering and coming out of the bathroom, it is opposite to that of entering and leaving the mosque, knowing that you should enter the mosque with your right foot forward, and come out with your left foot first. As for entering home, you should enter and come out of it with your right foot forward. And Allah knows best.

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sanctified thing that can serve as provisions whether for humankind or their cattle. Abu Is'haq

[1] It is reported that the Prophet, peace be upon him, said, "When you clean yourselves (with stones, after defecating), use an odd number." Abu Is'haq

The second condition

Istinja' and washing off impurities

You should remove all impurities and filth from your body, wherever they are, including by performing *Istinja'* (cleansing the private parts after urination or defecation) with water, if available. If you do not perform *Istinja'* with water, in spite of being able to do so, neither your ablution nor your prayer will be valid. There is no limit for *Istinja'*, for the reason of prescribing it is to remove impurity. Therefore, if it is removed by rubbing and by water, this is sufficient. The least number of rubbing is three times, and if the impurity is removed by less than three, the three times should also be done. But if the impurity is not removed by three rubs, it should be removed by any number of rubs, for what counts is cleanliness rather than the number of rubs. So, there is no meaning for limiting it to ten rubs or any other number.

Types of impurities

The impurities that should be removed from the body and clothes before performing prayer and the similar acts of worship are: urine, feces, semen, *Madhy* (a thin white viscid fluid secreted due to sexual thoughts or desire), *Wady* (a thick white secretion discharged after urination), blood spilled out, nosebleed, menstrual blood, *Istihadah* (abnormal uterine bleeding outside the menstrual or post-partum period), dung and urine of beasts, urine of all riding animals, vomitus, *Qalas* (reflux)[1], and wet fluids coming from dead animals, for dead animals, pigs and dogs are impure, and a polytheist[2] is also impure. So, all such things should be avoided and their wet fluids should be washed off. And Allah knows best.

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[1] *Qalas* is the foodstuff that comes out of the throat and is not vomit. But if it comes out to the mouth, it should be washed. Abu Is'haq

[2] The polytheist who is impure is the idolater who denies the existence of Allah, Exalted be He. With regard to the People of the Book, it is clear that they are regarded pure, according to the preponderant opinion of scholars, like Imam Al-Qutb in his book titled *A'dhahab*. Abu Is'haq

The third condition

Ablution and its manner

You should perform ablution using pure water. The manner of ablution is to rinse your mouth three times, putting the finger of the right hand into your mouth, and letting water enter your mouth just to before the throat. But if you are fasting, you should not exaggerate in doing so in such a manner that may cause you to swallow water. Then, you should sniff up, putting water into the nostril with your right hand and then blowing it out. Next, you should wash your face with water three times, and then wash your right hand up to and including the elbow three times and then the left. Following that, you should wipe your head with water, and then wipe your ears; its inside and outside. After that, you should wash your right foot up to and including the ankle three times, and then the left. At the beginning of performing ablution, you should say, "*Bismillah* [In the Name of Allah]", otherwise, there is no ablution for you.[1]

[1] "There is no ablution for you" means that your ablution is incomplete, for it is reported that the Prophet, peace be upon him, said, "There is no

Supererogatory acts of ablution

It is recommended to use the *Miswak* (tooth-cleansing stick) before performing ablution. When you wake up, you should wash your hands thrice before putting your hands into the pot of water for performing ablution.

Supplications related to ablution[1]

It is recommended, while washing your mouth and the other organs, to say relevant supplications. For example, if, when rinsing the mouth, you say "O Allah, give me to drink from the pure drink which is sealed, on the Day of Judgment", this is good. While snuffing water into the nose, you may say, "O Allah, do not deprive me of the fragrance of Paradise, and have mercy upon me, for You are the Most Merciful of all the merciful." While washing the face, you should say,

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ablution for the one who does not mention the Name of Allah (in the beginning)". (Related by Al-Rabi`, may Allah be merciful to him, in Al-Musnad Al-Sahih). The Prophet, peace be upon him, urged the people to mention the Name of Allah in order to get the great reward, as maintained by Imam Abu `Ubaydah. Abu Is'haq

[1] There is no authentic *hadith* in this regard; however, supplication is generally permissible at any time; so if you wish you may say these supplications but without claiming that this is a Prophetic tradition, and if you wish you may not say them. Dr. Kahlan Al-Kharoosy

“O Allah, make my face bright, by Your Light, on the day when the faces of Your pious servants are turned bright. You are the Most Merciful of all the merciful.” And when washing the right hand, you may say, “O Allah, give me my book [of deeds] in my right hand, and make my reckoning an easy one.” While washing the left hand, you may say, “O Lord, do not give me my book [of deeds] in my left hand, or from behind my back”. While wiping the head, you may say, “O Allah, shade me under Your Throne on the day when there would be no shade other than Your Throne’s shade.” When wiping the ears, you may say, “O Allah, make me one of those who listen to speech [preaching] and follow the best of it.” When washing the feet, you may supplicate, “O Allah, keep my feet firm on the truth and religion by Your Mercy, You are the Most Merciful of all the merciful.” Some scholars hold the opinion that it is recommended to wipe the neck after wiping the ears.

Tayammum

If you cannot find water or if you find it but you cannot perform ablution with it [due to an illness or the like], you should perform *Tayammum* (dry ablution) with pure and clean earth: you strike the earth with your palms and then shake them and wipe over your face and then you strike the earth once again, and then wipe over the back and palm of your hands up to the wrist. Before performing *Tayammum*, you should say, "*Bismillah* [In the Name of Allah.]" You should have the intention of removing impurity and being allowed to perform prayer.

Things with which *Tayammum* may or may not be performed

It is not allowed to perform *Tayammum* with ash, plaster, lime, salty soil, sand, or wet mud. You should perform *Tayammum* with earth that has dust. If this is not available, you should perform *Tayammum* with what is most similar to the earth among these things. And Allah knows best.

The fourth condition

Bath after *Janabah*

You should have a [ritual] bath if you are in a state of *Janabah* (major ritual impurity related to sexual discharge), which occurs when semen is emitted either when you are awake or when you are asleep, or when the penis has penetrated the genital orifice of any creature, even if there be no ejaculation. Bath for *Janabah* is obligatory for both men and women.

Manner of the bath

If you want to perform a bath for *Janabah*, you should first wash your hands and then wash off any impurity anywhere on your body, and then rinse your mouse, snuff water into the nose, and wash your face as well as all your other body organs that you wash while you perform ablution for prayer. If you do not perform ablution, there is no sin on you. However, rinsing the mouth and sniffing water up the nose is obligatory in any case. Then, you should pour water over the head thrice, and wash the right side of the head and then the left side. Next, you should wash the right side of

the neck and then the left side. This is to be followed by washing the right side of the body and then the left side. Afterwards, you should wash the right foot and then the left one. In all that, you should pour water over your entire body and rubbing it as far as reachable. If you pour water over the entire body without observing order, this will suffice. But all parts of the body should be rubbed with the hand so as to ensure that water has reached all parts of the body, and that no portion is left dry.

The same bath should be performed by the menstruating woman after her menses ends, for prayer cannot be performed except after having this bath, if water is available. If not, the person in a state of *Janabah* and the menstruating woman should perform *Tayammum* with clean earth just as that made for prayer. And Allah knows best.

The fifth condition

Some of the recommended acts of Prophet Ibrahim

You should not perform prayer while your pubic hair is over-grown, for you should shave your pubic hair when it grows. It is said that it should be shaved every month, or every forty days. As for women, they should shave their pubic hair every twenty days. A person is also commanded to remove the hair in the armpits, clip the moustache, clip their finger nails, and part the hair when it grows long. These are some of the acts that Prophet Ibrahim, peace be upon him, was commanded to do.

The sixth condition

The places in which prayer is or is not allowed

You should choose a clean place where to offer prayer, but this place should not be a road way or a camel-pen, for it is disliked to perform prayer in the walk way of people or in the place where camels kneel to drink. It is not permissible to perform prayer in a usurped land or a spot that is burnt and turned into ashes, or on plaster, lime, or ashes. It is not

permissible to perform prayer on the top of the *Ka`bah*, for the person performing prayer on the top of the *Ka`bah* does not face the *Qiblah* while praying.

The seventh condition

Clothes fit for prayer

The clothes in which you are to perform prayer should be clean and covering (body parts that should be covered). So, the prayer of the naked person is not valid, unless one cannot find anything with which to cover one's private parts. And in this case, one should pray while making gestures in a sitting position, covering the private parts with earth, if possible. Otherwise, one should pray in any possible way. If clean clothes are available, it is not permissible to perform prayer in impure clothes. If you cannot find but impure clothes, which you cannot wash, you should cover your private parts with it and then offer prayer. You are not allowed to perform prayer in silk clothes, unless no other pieces of cloth are available; in this case, you are permitted to cover your private parts with it and then offer prayer.

The eighth condition

Facing the *Qiblah* in prayer

You should face the *Qiblah*, which is the Holy *Ka`bah*, in prayer; for, a prayer is not valid except if one is facing the *Qiblah*. The person who is to perform prayer should be aware of the means that help in identifying the *Qiblah* direction, such as the direction of the sunrise, sunset, and the rising and setting of the moon,[1] and should also be aware of the cardinal points, and such matters without which one cannot determine the *Qiblah*. If you are able to determine the *Qiblah* direction through a rightful means, this is sufficient. You can accept the guidance of those you trust to be truthful, with regard to the direction of the

[1] This is in directions where the rising and setting determine the direction of the *Qiblah*. The cardinal points are the East, West, North, and South. The best way to determine the direction of the *Qiblah* is to keep the North Pole star behind the right ear if you are in Iraq, or behind the left ear if you are in Egypt, but the one who is in Yemen keeps it in front of him somewhat to his left. Moreover, one who is in Syria makes it behind him. The rule of every region can be applied to the other regions that are located alongside. Hence, one should realize the importance of learning geography and astronomy, as the five continents are interconnected, and Muslims travel from one place to the other, and the method of performing obligations should be available. The best way for determining the direction of *Qiblah* in the regions that are far-distanced from the *Qiblah* is the meridian. And Allah knows best. Abu Is'haq

Qiblah. If the one who tells you about the direction of *Qiblah* is *Fasiq* (one who flagrantly violates the Islamic law), it is permissible to perform prayer following the direction they point to you, if you do not suspect them to be lying in this regard. If you come to know the direction of *Qiblah* through supporting evidence, you should face the direction you perceive to be referring to the *Qiblah*. If you are confused, and cannot find anyone to direct you, you should try your best to determine its direction and offer prayer toward such direction. And Allah knows best.

Fasting

Fasting[1] is one of the purely[2] physical acts of worship. It is obligatory on the *Mukallaf* (legally accountable person) to fast one month every year, which is the blessed month of Ramadan.

The manner of fasting: The fasting person abstains from food, drink, and sexual intercourse, from the break of dawn until sunset. The fasting person should also refrain from obscene speech, backbiting, and tale-bearing, and should avoid all sins, for sins render one's fast invalid. Likewise, food, drink, sexual intercourse, and masturbation break the fast. There is

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[1] Fasting was made obligatory in the second year of Hijrah. The legally prescribed fasting is abstention from all that breaks fast from the break of dawn until sunset, seeking the reward of Allah. Fasting is the greatest educator of will, as it restrains the whims, prepares the spirit to fear Allah, enriches and strengthens faith. This is the essence and secret of fasting, not to mention that it is a physical sport. The benefits of fasting are innumerable, as some physicians have discovered recently that it can be used as a medication, and it achieved great results in this field. Abu Is'haq

[2] This means that no one can know about its reality except Allah, unlike prayer, *Zakah*, and Hajj, which are revealed to people. Therefore, fasting is an object of sincerity and repentance, for the fasting person abandons their lusts and desires, and refrains from them, in order to keep their fast valid; sincerely for Allah. This is the secret why the Prophet, peace be upon him, said in a *Hadith Qudusi*, "Allah says, 'My servant gives up their sexual desire, food, and drink for My Sake. Fast is for Me, and I will give the reward for it." Related by Al-Rabi` in Al-Musnad Al-Sahih. Abu Is'haq

disagreement of opinions regarding the fasting person who eats or drinks forgetfully; some scholars say that their fast becomes invalid and they have to make up for it. Other scholars maintain that they should not make up for it, for a person is excused in case of forgetfulness.[1]

The condition for the validity of fast is to have the intention at night to fast the following day of Ramadan, in obedience to Allah and His Messenger Muhammad, peace be upon him. If you make no intention at night, there is no fast for you.[2] A person who intends to fast should not be in a state of *Janabah until after dawn*, for if they did so, there is no fast for them.[3] The person who is in a state of *Janabah*

[1]It is reported that the Prophet, peace be upon him, said, "Anyone who forgets that they are fasting and eats or drinks should complete their fast, for it is Allah Who fed them and gave them something to drink." Such a person is exempted from sin just like the one who forgets to offer a prayer and has to make up for it, according to consensus of scholars. Abu Is'haq

[2] It is authentically reported that the Prophet, peace be upon him, said, "If one does not intend to fast from the night before, there is no fast for them." This is because fasting is an act of worship, and so it is not valid except with an intention concluded before engaging in it. Abu Is'haq

[3]This is because *Janabah* is a state of major ritual impurity, and one cannot perform an act of worship in this state, while fasting is one of the obligatory acts of worship. The original ruling in this respect is what is reported from the Prophet, peace be upon him, when he said, "Anyone who gets up in the

should have the ritual bath before the break of dawn. A person who has a wet dream during daytime should take the ritual bath at once, and there is no sin on them. And Allah knows best.

Night prayer in Ramadan

One is commanded[1] to perform prayer in Ramadan between the Isha prayer and the break of dawn, as much as they can. It is recommended to offer twenty *Rak`ahs* every night, but if one performs only twelve *Rak`ahs*, this will suffice, and one is also required to perform the Witr Prayer at the nights of Ramadan.

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morning in a state of *Janabah* has broken the fast for that day." (Related by A-Rabi`, may Allah be merciful to him, in Al-Musnad Al-Sahih). Abu Is'haq

[1] The command here is for recommendation rather than for obligation. This means to spend the nights of Ramadan in performing acts of worship and supplications. The aforementioned number of *Rak`ahs* is known as *Tarawih*. The traditional night prayer in Ramadan, according to the people of Morocco, consists of twenty four *Rak`ahs.* It is not reported that there is a definite number of prayers that should be performed during the nights of Ramadan, but the recommendation was reported to spend the night, in total, in prayer. So, every group of people can do what is within their ability. Abu Is'haq

Prohibited, Reprehensible, and Recommended Fast

The prohibited and reprehensible fast: It is prohibited to fast on the first days of *`Eid-ul-Fitr* (Fast-breaking) and *`Eid-ul-Adha* (Sacrifice). It is also reprehensible to fast on the Days of *Tashriq* (11th, 12th, and 13th of Dhul-Hijjah), and on the Day of Doubt, i.e. the 30th of Sha`ban. However, in another opinion, fasting on the Day of Doubt is prohibited.

The recommended fast: It is recommended[1] to fast on the White Days (13th, 14th, and 15th of every Hijri month), on the first nine days of Dhul-Hijjah before the Day of Sacrifice, on the Day of `Ashura' (10th of Muharram), on six days of Shawwal, on the 25th of Dhul-Qa`dah, on the 27th of Rajab, and on the 15th of Sha`ban[2]. Some of these days are better than the others. And Allah knows best.

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[1] The *Mustahab* (desirable) and *Mandub* (commendable) are the same, namely the matter which a person is rewarded for doing it and is not punished for abandoning it. This is the opposite of *Makruh* (reprehensible) which is the matter that a person is rewarded for abandoning it and is not punished for doing it. The fast on the aforementioned days is reported in many *Hadiths* from the Messenger of Allah, peace be upon him, and it was singled out for fast due to a virtue in them. Abu Is'haq

[2] According to *Hadith* scholars, the traditions recommending fasting on the last three dates mentioned above are not authentic. Dr. Kahlan Al-Kharoosy

Rights

Rights of the parents: As far as the duty of maintaining ties of kinship is concerned, the greatest duty is that ordained on children towards parents. For, the Prophet, peace be upon him, said, “Anyone who gets up in the morning as obedient to their parents will have a door to the Paradise opened for them; and anyone who gets up in the morning as disobedient to their parents will have a door to Fire opened for them.” A person asked, “Even if the parents do injustice to them?” He, peace be upon him, replied, “Yes, even if they oppress them!” The Prophet, peace be upon him, also said, “Anyone who makes their parents sad is in fact disobedient to them.” It was reported that he, peace be upon him, also said, “Beware of the supplication of the parent, for it is severer than the sword.” It was said that when a person does not reply to their parents when they call them, this person will be showing disobedience to them. A person who calls their parents by their name or nickname is disobedient; for they should call them saying, “My parent.” A person who betrays their parents when they trust them is disobedient. A person

who walks in front of their parents commits disobedience, unless they do so to remove things which may cause injury to their parents. A person who refuses to give provisions to their parent when asked for, though being able to do so, is disobedient. It is an act of disobedience to curse one's parents as when a person abuses the father or mother of another person, who in turn abuses the father or mother of the former. One is not permitted to look at their parents with a bad look, for this is disobedience. One is not allowed to repel parents, hurt them with words, speak harshly to them, accuse them of lying, or give them disparaging or irritating speech. Rather, one should be humble towards them and soft in talking to them.

In conclusion, one should obey their parents' commands in all that which involves obedience and permissible matters, as long as this is within their ability. For, disobeying the parents causes pain to them, and it is not permissible to sadden them or to oppose them, except when they order them to disobey Allah. This is because there is no obedience to

a human in matters which involve disobedience to the Creator. And Allah knows best.

Rights of children: Then comes the rights of the children over their fathers and mothers, as the Prophet, peace be upon him, said, “Parents have responsibilities toward their children just as they have rights over them.” The rights of children over their parents include disciplining and educating them well, and teaching them the Ever-Glorious Qur’an, mathematics, prayer, all obligations, and all that people are in need of. The parents are obliged to financially support their children, provide clothing for them until they attain the age of puberty, reach maturity, and are able to work. The man should also carefully choose his wife, considering the uprightness of the would-be maternal uncles of the children he is going to have. When they get a baby, they should choose the best names for them. The best names are the names of the prophets, then the names of the righteous men. In general, the parents should teach the children everything that can bring about good,

with regard to the religious and worldly life affairs of children. And Allah knows best.[1]

Rights of kinship: Then follows the right of kinship. This is the right of the relatives with whom you share a common ancestor. You should keep the ties of kinship with your relatives, and there is no limit to the degree of kinship. It is said that the relatives towards whom you should maintain this right are those who share with you a common ancestor up to the fourth great grandparent, or the fifth great grandparent, or the seventh great grandparent. It is also said that there is no limit to such a right except polytheism. As long as none of your relatives is a polytheist, you should give them their right, regardless of how far-related they are to you, though the nearest relatives are more deserving. However, it is said there is no limit set with

[1] The great right of the children over their parents is to offer them good and proper education, and develop their mental powers. If a person is well educated, their actions and morals will be praiseworthy. Implanting virtues in a soul is the basis of human perfection. A wise man said, “Since one’s honor is based on the perceptive power, it is necessary to polish it so that it can keep its holder away from evils and push them to have merits, prepare the life courses for him, and provide him with the means of happiness. In this way, the person will live in happiness and prosperity; otherwise, evil will overwhelm them and they will indulge in lusts; go astray from the path of intimacy and accord; and enjoy ignorance and laziness.” Abu Is'haq

regard to maintaining the ties of kinship, but this depends on one's intention to maintain these ties, whenever possible. Upholding the ties of kinship is due upon those who can do this in person or through financial support, if possible. It becomes obligatory to give money to those relatives who are in dire need.

If you have relatives but you are unable to maintain kinship ties with them, while you are intent on doing so; being only prevented from doing it due to your preoccupations, it becomes permissible (to only support them financially) as long as you do not give up the intention to uphold ties with them. The best way for upholding ties of kinship is by giving your relatives gifts, and the least that one can do is to send them greetings. And Allah knows best.

Rights of neighbors: As for maintaining good relationships with neighbors, this is their due right, whether they are near or distant. For, Allah, Exalted and Glorified be He, says, "*and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away,*"[1] The Messenger

[1] Al-Nisa': 4.

of Allah, peace be upon him, said, “Gabriel [Jibril] kept on recommending me about treating the neighbors in a kind and polite manner, so much so that I thought that he would assign them a share of inheritance.” The term neighbor applies to those traditionally maintained as being neighbor, whether they are in a village or desert; traveling or in residence. Of the rights of the neighbors is to ward off harm from them, for it is not permissible at all to harm the neighbors, even if they are disbelievers. One should share with their neighbors happy moments as when their absent traveler comes backs, be a good support for them at times of grief, and share with them the things that they do not have, if they happen to know that you have them; otherwise, you do not have to share such things with them. And Allah knows best.

Rights of a companion in a journey: Your travelling companion has a right on you; for Allah, Exalted and Glorified be He, says, “*and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side,*”[1] The companion at your side is the companion during a

[1] Al-Nisa’: 4.

journey. You should have good relationships with your companions in a journey, treat them kindly, ward off harm from them, share food and drink with them, and avoid conversing secretly with a third person in their presence. If they are ill, you should attend to them, and spend on them from their money; and if they do not have any, you should spend from your money. You should keep their will and property, if they happened to die during the journey, until you deliver them to their heirs. Among the rights of the companions during a journey is to share your food with them, and then share them theirs; and if you both want to eat together, you should eat as much as they do or a little less.

Of the rights of the companions is that you should not go away with your luggage, leaving them with their luggage. And if they are busy doing something personal, you should await for them until they finish. If you want to set off, you should load the luggage of your companion first; likewise, when alighting, you should dismount the luggage of your companion first. You should stand by their side during their selling and purchasing, protect them against everything that may

harm them, and seize any possible opportunity to benefit them.

Rights of a fellow learner: Of the rights due to the fellow learners is to advise them about their worldly and otherworldly affairs, and help them understand that which is beyond them and what unknown to them, in matters like literature, science, and the Prophet's biography. If you find a fault in them, you should advise them against it and conceal it from others. You should warn them when they are in heedlessness, and urge them to assiduously strive in pursuit of knowledge. You should not cause them sadness by conversing privately (with a third person) in their presence or by being in company with those who they do not like. And Allah knows best.

Rights of a guest: The guests have due right of hospitality, for the Prophet, peace be upon him, said, "Anyone who believes in Allah and the Last Day should show hospitality to their guest." The guest has the right to be entertained for three days and what is beyond that is charity. The guests should not prolong their stay until the householder gets bored of them. When you have a guest, you should be hospitable to

them, and personally serve them generously, and not assign their hospitality to others. Of the rights of the guests is that the host should serve them the best food available in the house, remind them of the times of prayers, offer fodder and drink to their ridding animals; further, he should avoid being out of their sight, asking them “shall I offer you something or not?”, or serving them food without offering water along with it.

Reprehensible acts regarding the right of the guest: It is a kind of rudeness that the householder eats with the guest, unless the guests are kings or chiefs or the like. You should neither serve some of your guests to the exclusion of the others, nor converse privately with some of them to the exclusion of the others, or serve one of them some food from the dishes of others. You should not keep silent for a long time, so as not to make the guest feel estranged. You should not ask the guest to make services to you, for this contradicts generosity and honor. You should not let those who may annoy your guests sit with them, for such a person may make the guests lose their appetite. You should not also get angry with your

servant or others in the presence of your guests, lest they may feel an aversion for you. And Allah knows best.

Zakah

As far as *Zakah*[1] (Obligatory Charity) is concerned, it is a purely financial act of worship; for Allah, Exalted and Glorified be He, has enjoined upon every rich Muslim a right due to be taken from their property on specific items when it reaches a certain amount.

Things on which *Zakah* is due: *Zakah* is due on gold, silver, dates, raisins, staple cereals such as wheat, barley, and corn, and on camels, cows, sheep, and merchandise.

Things on which *Zakah* is not due: *Zakah* is not due on the slaves, donkeys, horses, brass, copper, or any other metal besides gold and silver, unless they are intended for trade, in which case the *Zakah* on merchandise becomes due.

[1] *Zakah* was made obligatory in the second year of Hijrah. Abu `Ubaydah reported on the authority of Jabir ibn Zayd from Ibn `Abbas that the Prophet, peace be upon him, said, “There is no prayer (accepted) for the one who denies *Zakah*,” three times, and “the one who pays it wrongly is like the one who refuses to pay it.” Abu Is'haq

Zakah on gold

As for gold[1], *Zakah* is due on it when it reaches twenty dinars or more. So, if you have twenty dinars, and one year has passed they are in your possession, you have to give out half a dinar of it. If you have twenty four dinars, you should pay half a dinar on the twenty dinars and one-tenth dinar on any additional four dinars, and if you have more four dinars you have to pay one-tenth dinar more and so on. If the gold does not reach twenty dinars, there is no *Zakah* to pay, unless you have an amount of silver that can be added to the gold to complete the *Nisab*[2] (the minimum amount on which *Zakah* is due), and in which case you

[1] *Zakah* on gold and silver is obligatory in themselves, so when scholars say that *Zakah* has to be paid on twenty dinars, this means twenty coined dinars or their equivalent of pure gold, and the same applies to the silver. Abu Is'haq

[2] This is because gold and silver are of the same type, i.e. they are pecuniary or monetary units, as selling gold for silver is considered a usurious transaction [unless they are both handed over in the same sitting], and so is selling silver for gold. Hence, scholars considered them as two of a kind and so each of them can be added to the other to complete the *Nisab* of *Zakah*. This is the opinion of the dominant majority of scholars. And Allah knows best. Abu Is'haq

should add the gold to the silver and pay *Zakah* for them together.[1]

Zakah on silver

Zakah is due on silver when it reaches two hundred dirhams[2], but if it falls short of two hundred dirhams of silver, there is no *Zakah* to pay. If you possess two hundred dirhams and one year has passed with them in your possession[3], five dirhams are payable. If you have two hundred and forty dirhams, you should pay five dirhams from the two hundred dirhams, and one dirham from the other additional forty dirhams, and so on. If you possess ten dinars of gold and one hundred dirhams of silver, you should consider the ten gold dinars equivalent to one hundred silver dirhams, and so you should pay five dirhams as *Zakah*. You should also consider the four gold dinars equivalent to

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[1] *Zakah* is due on the jewelry possessed by men and women and the adornments engraved on the weapons, according to the preponderant opinion. Abu Is'haq

[2] The dirham, in our opinion, is equal to sixty grains of barley of a moderate size with both of their ends cut off, while the *Qirat* is equal to thirty grains of barley. Abu Is'haq

[3] The author's statement: When you possess twenty dinars and one year passes with them in your possession, this brings together the three conditions that make *Zakah* due, namely possession, *Nisab*, and the passing of one lunar year. Abu Is'haq

forty silver dirhams, adding the gold to the silver and vice versa, and pay *Zakah* for both [as if they were of a single kind of metals]. And Allah knows best.

Zakah on cereals

The *Zakah* is levied on dates, raisins, and similar grains, when they measure three hundred Sa's[1]. There is no *Zakah* on them if they weigh less than that. It is not a condition for *Zakah* to be due on them that one year passes, but its payment becomes obligatory as soon as they are properly harvested and collected. If they measure three hundred Sa's, a tithe is payable of the produce if it is watered naturally by rains, rivers, or springs, or if it does not need to be watered.[2] But if it is irrigated by animal-driven waterwheels or any

[1] This is equivalent to one hundred handfuls of grains, and this is a well-known measure in Mzab. Abu Is'haq

[2] This opinion has its root in the statement of the Prophet, peace be upon him, "On that which is watered by heaven [rain], or by springs, a tithe is due. As for what is irrigated from a well or stream by means of buckets, its *Zakah* is half a tithe." (Narrated by Al-Rabi`, may Allah be merciful to him, in Al-Musnad Al-Sahih on the authority of Ibn `Abbas and is also narrated by other compilers of *Hadith*). Abu Is'haq

artificial means, such as wells or irrigation channels[1], then the *Zakah* payable is half a tithe.[2]

Zakah on camels

Zakah is due on camels, if you own at least five grazing camels or more and one year passes while they are in your possession. For five camels, a goat is to be given as *Zakah*; for ten grazing camels, two goats are to be given; for fifteen camels, three goats are to be given; and for twenty camels, four goats are to be given. When they reach twenty five to thirty five, a one-year old she-camel is to be given. If there is no one-year old she-camel, a two-year old male camel is to be given. When the wealth of camels reaches thirty six to forty five, a two-year old she-camel is to be given. When they reach forty six to sixty, a three-year old she-camel is to be given. When they reach sixty one to seventy five, a four-year old she-camel is to be given. When they reach seventy six to ninety, two two-year

[1] This means that in the fruits watered by any artificial means, only half a tithe is due. This refers clearly to the wisdom of legislation and having lenience toward people. All praise is due to Allah. Abu Is'haq

[2] Each of wheat, barley, and rye can be added to each other to complete the *Nisab*. *Zakah* is not due on the grains that are allocated for endowment. Abu Is'haq

old she-camels are to be given. When they reach ninety one to a hundred and twenty, two three-year old she-camels are to be given. When they reach a hundred and twenty one, three two-year old she-camels are to be given. When they reach a hundred and thirty, two two-year old she-camels and a three-year old she-camel are to be given. Thus, on any greater number of camels than those stated above, a two-year old she-camel is to be given for every forty and a three-year old she-camel for every fifty; and nothing additional is to be paid on numbers of camels falling in between.

***Zakah* on cows:** As for cows, the *Zakah* ruling applying to them is the same as that applying to camels, and they differ only in the naming. As for the *Nisab* and the amount that should be paid, they are the same.

***Zakah* on sheep and goats:** There is no *Zakah* due on sheep or goats until they reach forty or more and one year passes while they are in the possession of their owner. If they are forty to one hundred and twenty, one sheep or goat is due as *Zakah*. If they are 121 to 200, two sheep/goats are due. If they are 201 to 399, three sheep/goats are due. If they exceed this

number, then one sheep is due for every hundred grazing heads.

Zakah on commercial commodities

Zakah is due on commercial commodities if their value reaches twenty dinars of gold or two hundred dirhams of silver and one year passes with them in the possession of the owner, in which case a levy similar to *Zakah* on gold and silver becomes due, namely one fortieth (2.5 %). If there is an increase of forty dirhams, added to the aforementioned amount, one dirham is payable for it. So, any increase should be calculated in the commercial commodities just as the case with gold and silver.

This is the *Zakah* on property.[1]

[1] *Zakah* is not obligatory on those who are in bankruptcy, unless they have possession of any of the aforementioned types of *Zakah*. The wageworker who does not pay *Zakah* out of his wage is considered as the one who denies it, for the wage is like a property on which *Zakah* is due. Abu Is'haq

Zakah of Fast-Breaking and its due time

Zakat Al-Abdan (the body tax; head tax) which is sometimes called *Fitrah Al-Abdan*[1] (the natural way) is obligatory on every well-off Muslim. It is a Sa` of wheat, corn, dates, or raisins. You have to pay it for yourself and for all of your dependants; you should pay it on behalf of yourself, your children, and your slave. As for one's wife, there are two opinions: The first is that you should pay it for her, while the second is that you are not required to do so. Its due time is after the break of dawn on the day of fast-break (the first Day of *`Eid-ul-Fitr*), before the people go out to the prayers of *`Eid-ul-Fitr*, so that people may go out to the prayer of the Feast, having the provision for their day and more. If you pay it after that time, there is no sin on you. It should be paid to the poor and the needy.

[1] It is *Sunnah,* and other scholars are of the opinion that it is an obligation based on the statement of Ibn `Abbas, may Allah be pleased with him, "The Messenger of Allah, peace be upon him, enjoined *Zakah* for breaking the fast as a purification for the fasting person from idle talk and obscenities, and as food for the poor." Abu Is'haq

Eligible recipients of *Zakah*

There are eight categories of people who are qualified to receive *Zakah*. They are: 1- the poor (*Fuqara'*) who do not have sufficient provisions for a year. 2- The needy (*Masakin*) whose condition is worse than that of the poor. 3- The administrators or collectors of *Zakah* appointed by the Imam (*`Amilina `Alaiha*). 4- Those whose hearts it is necessary to conciliate and are encouraged to convert to Islam (*Al-Mu'allafatu Qulubuhum*).[1] They are the Arab chiefs who were reconciled to Islam by donations. 5- Those who are enslaved and the contracted slaves (*Fi Al-Riqab*). If a slave buys their way out of captivity for a specific amount of money, they should be helped to pay off

[1] *Al-Mu'allafatu Qulubuhum* are those whose hearts are conciliated by donations and charity. The Prophet, peace be upon him, would give a group of the leading Arab figures a part of charities; some were given for their evil to be warded off; some were given because their conversion to Islam was hoped for, and others who were recent converts from polytheism were given to endear Islam to them, due to their weak faith. When `Umar Ibn Al-Khattab, may Allah be pleased with him, took over and those people came demanding their donations and share in the *Zakah*, he said to them, "This was at the beginning of Islam. Now, Allah has fortified Islam and it is no longer in need of you. Whoever accepts that wins His [Allah's] Pleasure but whoever is discontent with that earns His Wrath. Ever since, the payment of *Zakah* to that category has ceased, but the provision for it is remaining and is not repealed. Abu Is'haq

their debts. 6- Those who are in debt (*Al-Gharimin*) and do not possess any other wealth with which they can repay that which they owe. It is conditional that this debt has not been incurred for any act of disobedience to Allah or out of extravagance. 7- The warriors for the Cause of Allah (*Fi Sabil Allah*). 8- The wayfarers (*Ibn Al-Sabil*), who are detached from their families and have no money, provided that their travel is for lawful purposes and not in disobedience to Allah. In which case, they should be given from the *Zakah*, even if they are well-to-do in their homelands. If a just Imam exists, the *Zakah* must be given to him for distribution amongst those eight categories, as he sees fit. If the Imam does not exist, each Muslim should pay their *Zakah* to the eight groups of beneficiaries, and there is nothing wrong with paying the *Zakah* to only one of these eight categories. And Allah knows best.

Hajj

Regarding Hajj[1] (Pilgrimage), it is an act of worship that is incumbent on the adult Muslims, in person and money, if there is a need to spend money for performing it. It is obligatory that one should be healthy, physically fit, and possessing the necessary provision which enables them to go to Hajj and come back home. One should also have sufficient supplies for their family that they leave behind. The journey to Hajj must be safe, meaning that the pilgrim's life and possessions should be safe and secure from any danger. The intending pilgrim should also be sure that their family is left in safety. One should also have the means of traveling which enables them to go to Hajj. As for those who live in the vicinity of Mecca, and can go for Hajj on foot, the means of journey is not a necessary condition for Hajj. Anyone having these conditions is obligated to perform Hajj only once in a lifetime. Whatever is done over and above is

[1] Hajj means heading for the Sacred House of Allah for the purpose of performing a ritual by certain actions. It was made obligatory in the ninth year of Hijrah. It is unanimously agreed upon and well-established as an obligatory act. Hajj is the strongest bond that unites all the Muslims scattered all over the world. During Hajj, the unity and solidarity of the Islamic World is manifested clearly. Abu Is'haq

supererogatory or optional. The pillars of Hajj are three:

The first pillar: Making *Ihram* (state of purity necessary to perform Hajj or `*Umrah*, achieved through ritual cleansing) for Hajj. If anyone does not declare *Ihram*, there is no Hajj for them, according to the consensus of Muslim scholars.

The second pillar: Standing in `Arafah; there is no Hajj for the one who does not stand in `Arafah, according to the consensus of scholars.

The third pillar: Visiting the Sacred House, i.e. the *Ka`bah*; if anyone leaves that act out, their Hajj is invalid, according to the consensus of scholars.

What should the intending pilgrim do?

If you want to perform Hajj, you should first pay off your debts, discharge your liabilities, make expiation for the oaths you have broken, fulfill your vows, maintain your ties of kinship, and kindly communicate with those among your neighbors and fellows who are angry with you. Take enough provisions with you that you may have a greater capacity for good manners. Do

not bargain the rent down at a lower price than its true value, but haggle over it, and if it is too expensive, leave it. If you have prepared your means of travel and are ready to set out, pray two *Rak`ahs* at your home, and supplicate, “O Allah, You have made Hajj incumbent on us and ordered us to perform it, so make me one of those who comply with Your Orders and make me one of Your convoy whom You are content with, and whom You have called and named.” You should have sincere intention, seeking the pleasure of Allah, Exalted and Glorified be He. Then, you should bid farewell to your family and show them compassion.

Setting out for Hajj: When you board your means of travel, say, "*Allahu Akbar* [Allah is the Greatest]") three times, and then recite: "*Exalted is He who has subjected this to us, and we could not have [otherwise] subdued it. And indeed we, to our Lord, will [surely] return.*"[1] Then say, “O Allah, we ask You in this journey of ours uprightness, piety, and such deeds as are pleasing to You. O Allah, make easy for us this journey of ours and make near for us the distance of the

[1] Al-Zukhruf: 13 – 14.

land. O Allah, You are the Companion in the journey, and the One Who looks after the family and property in our absence. O Allah, accompany us in our journey, and take care of our families." When the means of travel begins to move, say, "Praise is due to Allah Who carried us on the land and sea and provided for us of the good things and preferred us over much of what He has created, with definite preference. 'Exalted is He who has subjected this to us, and we could not have [otherwise] subdued it. And indeed we, to our Lord, will [surely] return.'[1] All praise is due to Allah, the Lord of the worlds. When you go up a high ground, say, "Allah is the Greatest," and when you descend, say, "Glory be to Allah." When you stop in a place, while travelling, say, "All praise is due to Allah Who made us arrive safe. My Lord, let us land at a blessed landing place, and You are the best to accommodate us. O Allah, grant us the blessings of this landing and ward off from us its evils. If You let us move from a landing to another, replace it with a better one for us."

[1] Al-Zukhruf: 13 – 14.

Miqat and the time for Hajj

When the intending pilgrim reaches the *Miqat*[1] (the specific places where a person intending to visit Mecca for `*Umrah* or Hajj must declare their intention to do so and put on *Ihram*; the pilgrim's garb), they must not pass beyond these places without *Ihram* for Hajj, if it is the time of Hajj or *Ihram* for `*Umrah*, if it is before the time of Hajj. The time of Hajj is the months of Hajj, namely Shawwal, Dhul-Qa`dah, and the first ten days of Dhul-Hijjah. Anyone who enters the state of *Ihram* for Hajj before the months of Hajj may, however, perform `*Umrah*, but this cannot be a substitute for their *Ihram* for Hajj.

[1] The fixed places for putting on *Ihram*, which anyone intending to perform Hajj or *'Umrah* must not pass without being in a state of *Ihram*, were specified by the Messenger of Allah, peace be upon him. They are five *Miqats*: The Miqat for the people of Medina is Zhul Hulaifah, for the people of Iraq is Zhat `Irq, for the people of Najd is Qarn Al-Manazil, for the people of Yemen is Yalamlam, and for those coming from Syria, Egypt, and Morocco is Al-Juhfah. Now, the *Miqat* for those coming from Syria and Egypt is Rabigh, a place close to Al-Juhfah. Abu Is'haq

`Umrah

`Umrah* is to enter the state of *Ihram*, as you do for Hajj, and then you go to the Sacred House, and perform *Tawaf* (circumambulation) around the *Ka`bah, and *Sa`y* (seven rounds between Safa and Marwah), just as you do in Hajj. It is permissible to perform *`Umrah* every month. One should declare the intention to perform *`Umrah* when entering the state of *Ihram.* Likewise, when intending to perform Hajj, one should declare the intention for Hajj upon entering the state of *Ihram*.

The manner of *Ihram*: To assume the state of *Ihram*, you should have a full bath, and it is said that it is sufficient to make ablution. Then, you should put on two sheets of cloth, knowing it is preferable that they be new or washed and clean. Next, you should offer two *Rak`ahs* for *Ihram*, if it is not the time of a prescribed prayer. If, however, you have offered a prescribed prayer at that time, it will suffice you, and you should put on *Ihram* after it.

Talbiyah

After you declare the intention for *Ihram*, you must make *Talbiyah* in these words: *Lab-baika Allahumma Lab-baik. Lab-baika la-Sharika laka lab-baik. In-nal Hamda wan-ni'mata laka wal mulk. La Sharika laka lab-baik* (Here I am at Your service, O Allah, You have no partner. Here I am at Your service. O Allah. Verily, all the praise and the grace belong to You, and the kingdom. You have no partner. Here I am at Your service). If you intend to make *Tamattu`* (combining both Hajj and *`Umrah* with a break in between), you should say, while uttering *Talbiyah*: *Labbaika bi `Umrah*. "O Allah, I answer Your call to perform *`Umrah*." If you intend to perform *Qiran* (combining both Hajj and `Umrah together), you should say when doing *Talbiyah:* "*Labbaika bi Hajj wa `Umrah*", [O Allah, I answer your call to perform Hajj and *`Umrah*]. If you intend to make *Ifrad* (Hajj only), you should say while making *Talbiyah*, *"Labbaika bihajj* "(O Allah, I answer your call to perform Hajj). You say that three times at your place of sitting, and then you stand up, and now your *Ihram* is complete. It is desirable to say *Talbiyah* when getting on your mount (or any means

of transportation), on arriving at a place, on going up a hill or down into a valley, and on hearing another one uttering *Talbiyah*. The more you say it the better. It is recommended to raise your voice when saying *Talbiyah*.

What is not permissible for the *Muhrim*: The *Muhrim* (a person in a state of *Ihram*) is not permitted to wear any sewn clothes, or to cover his head or face except for a necessity. As for the woman in the state of *Ihram*, she should cover her head, unveil her face, and make *Talbiyah* in a low voice. She is permitted to wear sewn clothes. The *Muhrim*, male or female, is not allowed at all to wear perfumes, have sexual intercourse, engage in hunting any game, shave off the hair from under the armpits, shave the pubic hair, trim the moustache, or clip the fingernails during the state of *Ihram.*

Entering Mecca

When you arrive at Mecca, you should enter it uttering the *Talbiyah*, and persistently keeping recitation of it (*Talbiyah*) until you stop at the door of the Sacred Mosque. When you are at the door, in

front of the *Ka`bah*, it is recommended to say while facing the *Ka`bah*, “Allah is the Greatest. Allah is the Greatest. Allah is the Greatest. O Allah, You are my Lord and I am Your servant. The land is Yours, the house is Yours, and the *Haram* (all areas within the Sacred Sanctuary of Mecca) too. I have come asking for Your pleasure and to be obedient to You.” Then you supplicate as you wish. When you enter through the door, say, “O Allah, You are the Peace, and from You is the peace, therefore keep us alive in peace, and admit us into the abode of peace." When you approach the *Ka'bah*, say, "O Allah, increase this house of Yours in reverence, dignity, honor, and respect.” You should supplicate a lot and seek Allah’s forgiveness for your sins. Then, you should proceed to the Black Stone and touch it with your hand, saying “Allah is the Greatest” three times. If this is not possible and you cannot reach the Black Stone, you may just point toward it from a distance. Then you supplicate for yourself and for all male and female believers, and send peace and blessings to the Prophet, peace be upon him.

Tawaf

When you set out to perform *Tawaf*, stand as close as possible to the Black Stone and move sideways to your right, with the *Ka`bah* on your left side. While standing in line with the Black Stone corner, you say, “Allah is the Greatest. Allah is the Greatest. Allah is the Greatest. O Allah, I ask you believing in You, affirming the truth of Your Book, fulfilling my covenant with You, and following Your way and the example of Your Prophet Muhammad, peace be upon him.” Then you proceed to circumambulate the Sacred House, saying, “Glory be to Allah, All praise is due to Allah, there is no god but Allah. Allah is the Greatest. There is neither might nor power except with Allah, the Most High, the Most Great. O Allah, bless our Prophet Muhammad, his family, and Companions.” When you reach the door of the *Ka`bah*, say, “Allah is the Greatest. Allah is the Greatest. Allah is the Greatest. O Allah, forgive my sins, let me be satisfied with what you provided for me, protect me from the stinginess of my soul, and make me one of the successful.” Then you walk while saying, “Glory be to Allah, All praise is due to Allah, there is no god but Allah. Allah is the Greatest. There

is neither might nor power except with Allah, the Most High, the Most Great. O Allah, bless our Prophet Muhammad, his family, and Companions."

When you arrive at *Al-Mizab* (the spot under the drain of the *Ka`bah'*s roof), say "Allah is the greatest" three times and then supplicate, "O Allah, I ask You comfort at death, forgiveness at judgment, and rescue from torture." Then you walk and say, "Glory be to Allah, All praise is due to Allah, there is no god but Allah. Allah is the Greatest. There is neither might nor power except with Allah, the Most High, the Most Great. O Allah, bless our Prophet Muhammad, his family, and Companions."

Upon reaching the Yemeni Corner, say "Allah is the Greatest" three times, and then supplicate, "Our Lord, give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire. Place your hands on the Yemeni Corner, if possible. Be careful not to harass, push, or hurt anyone in the process. Then you should continue walking and say, "Glory be to Allah, All praise is due to Allah, there is no god but Allah. Allah is the Greatest. There is neither might nor power except with Allah,

the Most High, the Most Great. O Allah, bless our Prophet Muhammad, his family, and Companions."

Every time you reach the Black Stone corner during *Tawaf*, touch it, if possible, or else say, "Allah is the Greatest", without hurting anyone. Facing the Black Stone Corner, say "Allah is the Greatest. Allah is the Greatest. Allah is the Greatest. O Allah, I ask you believing in You, affirming the truth of Your Book, fulfilling my covenant with You, and following Your way and the example of Your Prophet Muhammad, peace be upon him." Then, resume *Tawaf* until you complete seven rounds, supplicating, making *Tasbih* (saying: "*Subhan* Allah [Glory be to Allah]"), *Tahmid* (saying: "*Alhamdu lillah* [All praise is due to Allah]"), *Tahlil* (saying: "*La ilaha illa Allah* [There is no god except Allah]"), and *Takbir* (saying: "*Allahu Akbar* [Allah is the Greatest]") as we have mentioned before. The seventh round of *Tawaf* should be concluded at the Black Stone Corner, without leaving out even a single step. Touching the Yemeni corner is encouraged, and so is kissing or touching the Black Stone in each of the seven rounds of *Tawaf*, if possible. Otherwise, you may say, "Allah is the

Greatest" while facing it. You should not walk within the *Hijr* (the low semi-circular wall) during your *Tawaf*, for *Tawaf* must be performed outside and around the *Ka`bah,* and not inside it. After completing the *Tawaf*, perform two *Rak`ahs*, behind the Station of Ibrahim (*Maqam* Ibrahim). If this is difficult, you may perform it at any other place (in the Sacred Mosque).

Zamzam

Then, you should go to the Well of *Zamzam* and drink from its water and pour it over your head, and then supplicate Allah, "O Allah, Grant me complete faith, firm certainty, correct religion, righteous deeds, beneficial knowledge, bountiful lawful provision, and a healing from every disease." Then, you should go to the Black Stone corner and make any supplications with which Allah inspires you, without prolonging.

Sa`y

When you come to perform Sa`y between Safa and Marwah, get out of the gate of Safa, and say, "My Lord, cause me to enter a sound entrance and to exit a sound exit and grant me from Yourself a supporting

authority." Then climb the Safa Mount until you could see the *Ka`bah* from where you stood. It is said that you should go five steps upward. If you are unable to climb it, you stand at its foot. The women also stand at its foot.

What should you say at Safa: If you climb it, say "Allah is the Greatest," seven times. It is also recommended to say, "Allah is the Greatest, Allah is the Greatest, Allah is the Greatest. There is no God but Allah, Allah is the Greatest, and all Praise be to Allah in abundance. Glory be to Allah, morning and evening. There is no god but Allah. Allah is the Greatest for what He guided us to, and all praise belongs to Allah for what He gave us. None has the right to be worshiped but Allah alone, with no partner; to Him belongs all sovereignty and His is the praise, He gives life and brings death, and He is Ever-Living and He does not die; in His Hand is all goodness and He is Powerful over all things. There is no God but Allah and we worship none except Him. There is no god but Allah; One God. And we are Muslims in submission to Him. There is no god but Allah; One God. And we are worshippers of Him. There is no god but Allah; One

God. And we are sincere to Him. There is no god but Allah, one God, the Eternal Refuge, Who originates creation and repeats it. He did not take a wife, or a child. There is no god but Allah, Who is Worthy of all praise and glory. There is no god but Allah; we worship Him Alone, and we are sincere in faith and devotion to Him, although the disbelievers detest it. There is no god but Allah Alone. He has fulfilled His promise, given victory to His servant, and He Alone defeated the confederates." Then you invoke Allah's peace and blessings upon our Prophet Muhammad, and ask forgiveness for yourself of your sins, and for the believing men and believing women.

Then you say, "O Allah, use us in the service of the Sunnah of our Prophet Muhammad, peace be upon him. We seek refuge with You from trials and its visible and invisible aspects," three times.

Between Safa and Marwah: Then you must go down the Safa Mount and walk toward the Marwah Mount saying - while walking at normal space -, "O Allah, make this walk an atonement for every walk You disliked and disapproved of me." When you reach the green light marker, you should hasten your walk till

you reach the next marker saying, "My Lord, forgive and have mercy [on me], overlook what You know [of my misdeeds], and guide me to the straight path! You are the Most High, the Supreme. You are the Most Generous, You are the Lord, and You are the Judge. O Allah, save us from Hellfire and do not disgrace us on the Day of Judgment."

What should be said at Marwah Mount: When you reach the green light signal next to the Marwah Mount, walk unhurriedly again till you reach the Marwah Mount, and then climb it, until you could see the *Ka`bah*. There you make supplications as you did at Safa three times, in every one of the seven rounds on the Safa Mount and on the Marwah Mount.

***Tahallul* (final removal of the ritual state) for `*Umrah*:** If you completed seven rounds in this manner, beginning the first at Safa and ending at the Marwah, you should get your head shaved or your hair cut short. In this way you terminate your state of Ihram. You may then do everything permissible that was prohibited for you in the state of Ihram, except for hunting within the Sacred Sanctuary of Mecca; for it is unlawful for both those who put off Ihram and those

in the state of Ihram. This applies if you are performing Hajj *Tamattu`*. But if you are combining Hajj and *`Umrah*, you should not get out of the state of Ihram until you complete your Hajj.

Ihram for Hajj

When you get out of your state of *Ihram* for *`Umrah*, and want to assume *Ihram* for Hajj on the Day of *Tarwiyah* (8th of Dhul-Hijjah), you should have a bath, perform ablution as you did before, put on your two sheets of cloth of *Ihram*, and then perform *Tawaf* around the *Ka`bah* seven times, and offer two *Rak`ahs*. This *Tawaf* is not obligatory, but it is recommended. Then you should say the following *Talbiyah* aloud, "*Lab-baika Allahumma Lab-baik. Lab-baika la-Sharika laka lab-baik. In-nal Hamda wan-ni 'mata laka wal mulk. La Sharika laka lab-baik* (Here I am at Your service, O Allah, You have no partner. Here I am at Your service. O Allah. Verily, all the praise and the grace belong to You, and the kingdom. You have no partner. Here I am at Your service.) O Allah, I answer Your call to perform Hajj." You should say this thrice. It is recommended to assume this *Ihram* from Al-Bat-ha' at Al-Jinn Mosque. Suffice it to assume

Ihram anywhere in Al-Bat-ha' or in the Sacred Sanctuary.

Moving out to Mina

Next, you should proceed to Mina, supplicating Allah all through your way. Once you arrive at Mina, you should say, "O Allah, this is Mina, and it is one of the places and rituals to which You have guided. I beg You to bless me with that with which You blessed Your prophets. I am truly Your servant and at Your mercy." You should stay at Mina, offer the *Zhuhr*, *`Asr*, *Maghrib* and *`Isha'* Prayers, as well as the *Fajr* Prayer of the next day (9^{th} of Dhul-Hijjah), spend the night there, and make remembrance of Allah as much as possible. On your way from Mecca to Mina, then to Muzdalifah and `Arafah and on your way back to Mecca, you should proceed along the main route [A'Tareeq Al-a'dham], unless you have an excuse not to do so.

Heading for `Arafat

Following that, you should leave for `Arafat[1], and should not depart from Mina until sunrise of the ninth day of Zhul-Hijjah. On your way to `Arafat, you should utter *Talbiyah* and should not stop it. When you sight `Arafat, you should say, "O Allah, I turn to You, repose trust in You, and seek Your pleasure. I beseech You to bless my provision, fulfill my wishes, and include me among those superior to me."

**What to say when arriving at `Arafat:** When you arrive at `Arafat, you should stay at it and say, "O Allah, this is `Arafat, I ask You to gather for me in it a combination of all manners of goodness and save me from accumulation of evils. I ask You to grant me the knowledge of this place which You granted to Your chosen ones and make me a follower of Your way and the Sunnah of Your Prophet Muhammad, peace be upon him." You should stay at `Arafat and when the sun passes the meridian, you should have a bath, if possible, for this is recommended; otherwise, it is

[1] There are many reasons why this place was named `Arafat, the most probable is that one acquaints Allah with oneself through acts of worship. Abu Is'haq

sufficient to perform ablution. Then you should combine the *Zhuhr* and *`Asr* Prayers in congregation. You should supplicate Allah as much as possible with fervor and attention, making the supplication you made at the Safa and Marwah. You should say many times, “None has the right to be worshiped but Allah alone, with no partner; to Him belongs all sovereignty and to Him is the praise; He gives life and brings death, and He is Ever-Living and does not die; in His Hand is all goodness and He is Powerful over all things. May Allah’s peace and blessings be upon our Prophet Muhammad.” Next, you should ask forgiveness for yourself of your sins, and for the believing men and believing women, and ask Allah all that you need, making supplications and invocations as much as possible until the sun sets.

Ifadhah (Proceeding from `Arafat to Muzdalifah)

Then you should proceed from `Arafat to *Al-Mash`ar-ul-Haram* (Sacred Monument at Muzdalifah), saying, “O Allah, I turn to You, repose trust in You, seek Your pleasure, and fear Your torture.”

***Al-Mash`ar-ul-Haram*:** When you arrive at Muzdalifah, you may say, "O Allah, I ask You to gather for me in it a combination of all manners of goodness and save me from accumulation of evils." You should spend the night in supplications, prayers, and remembrance of Allah as much as possible. You should offer the *Maghrib* and *`Isha'* Prayers in combination, and spend the night there with the people. Collect seventy pebbles in the size of date stones or fingertips from Muzdalifah and wash them. After the break of dawn, offer the *Fajr* Prayer, and then stand there, supplicating as you did on the Safa and Marwah, praising and glorifying Allah, sending peace and blessings to the Prophet, peace be upon him, and asking forgiveness for yourself of your sins, and for the believing men and believing women. Then you should move from Muzdalifah before sunrise, while making *Talbiyah* and do not stop it until you reach *Jamrat-ul-`Aqabah* (the closest stone pillar to Mecca).

Throwing pebbles: When you arrive at *Jamrat-ul-`Aqabah*, discontinue *Talbiyah* and say, "O Allah, guide us to the right way, grant us guidance, and save us in this world and the Hereafter." Then you should throw

seven pebbles at *Jamrat-ul-`Aqabah* from the bottom of the valley, saying "Allah is the Greatest" with each throw and then say, "All praise is due to Allah." After finishing, you should say, "O Allah, take into account my stones and elevate my act of worship, make it a treasure for me in the Hereafter and reward me for it with Your forgiveness." Hence, you may leave, saying, "O Allah, let this be an accepted Hajj, with sins forgiven, and a well appreciated effort, and give us radiance and happiness."

Slaughtering and shaving: Afterwards, you should slaughter your sacrificial animal and get your head shaved or your hair cut short, saying, "O Allah, bless my *Tafath* (removing the hair), forgive me my sins and appreciate my shaving." Say many times, "All praise is due to Allah, the Lord of the worlds, the Lord of the seven heavens, and the Lord of the Mighty Throne. And to Him belongs all grandeur within the heavens and the earth, and He is the Exalted in Might, the Wise." Then, you should proceed to pay a visit to the Sacred House.

Having your head shaved, you may engage in all normal lawful activities except for having sexual

intercourse with your wife or hunting animals which will be lawful to you after you visit the House.

Visiting the Sacred House

When you come to visit the Sacred House, you should do all that you did before in your `Umrah, including Tawaf, Sa`y between Safa and Marwah, supplications, *Tasbih*, *Tahlil*, and *Takbir*.

Then, you should leave to Mina, and should not spend the night at Mecca. You are to stay at Mina during the Days of *Tashriq*, throw the pebbles at the three *Jamrat* (stone pillars marking the pebble-throwing area) after midday, starting with the one nearest to the east. You should throw seven pebbles at it, saying "Allah is the Greatest" each time you through a pebble. When you finish throwing pebbles, go forward and turn your face toward the *Qiblah*, uttering the same supplication you said on the Safa and Marwah, doing so three times. Next, you should go to the Middle *Jamrah*, keeping it on your right side, and throw seven pebbles at it, saying "Allah is the Greatest" each time you throw a pebble. After you finish it, go forward to the left of it, and pause for a while invoking and supplicating Allah

as you did at the first *Jamrah*. Thereafter, you should go to *Jamrat-ul-`Aqabah* and throw pebbles at it from the bottom of the valley, reciting "Allah is the Greatest" each time you throw a pebble. After you finish throwing the pebbles at it, leave without stopping there. On the Days of *Tashriq,* you should repeat the same rites.

Farewell

When you finish throwing the pebbles at the three *Jamrahs* on the third, or the second of the Days of *Tashriq* if you wish to hasten your departure to Mecca on the 12th of Dhul-Hijjah, then you should go with people to Mecca to stay there as long as you wish and do *Tawaf* as often as possible. If you want to leave Mecca to your homeland, perform *Tawaf* around the House seven times, offer two *Rak`ahs*, and then drink water from the Zamzam Well and pour from it over your head, supplicating as you did before in the `Umrah. Afterwards, you should stand between the door and the Black Stone, resting your right hand on the threshold of the door and catching with your left hand the curtains of the *Ka`bah*. Supplicate Allah as you like, saying, "O Allah, to You I performed Hajj, in You I affirm my faith, to You I submit, in You I repose my trust, in You I place my confidence, and to You I

supplicate. O Allah, accept my worship, forgive me my sins, and keep me steadfast in obeying You. O Allah, I entrust to You my religion, my faith, my secret, and the last of my deeds. May Allah's peace and blessings be upon our Prophet Muhammad and his family. O Allah, return us as those whose hopes have been fulfilled, whose sins have been obliterated, whose misdeeds have been effaced, and whose hearts have been purified, those who do not disobey You and do not bear a burden of sin, and those whose tongues You kept occupied with remembrance of You, whose souls You purified, and whose eyes shed tears out of fear of You. O Allah, I am Your slave, son of Your slave, son of Your maid slave. You enabled me to mount what You subjected to my service of Your creation. You protected me in this land of Yours, until You, by Your grace, brought me to Your House. O Allah, if You are pleased with me, increase Your pleasure with me. Otherwise, grant me Your pleasure before I depart from Your House. O Allah, now is the time for me to depart, by Your leave, without changing (my attitude) toward You and Your House, nor turning away from You or Your House. O Allah, do not make this my last stay in Your Sacred House. O Allah, forgive me and have mercy upon me. You are the Most Merciful. So, do not deprive me of Your mercy. O Allah, if You let me return to my family, grant me sufficient supplies

for myself as well as for my family and Your creation; for You are more worthy of Your creation than me. O Allah, I seek refuge with You from the hardships of travel and the sorrows of return, and from witnessing some calamity befall my family, wealth, or children. We are returning, repentant, worshipping our Lord and praising Him. Certainly, to our Lord is our ultimate return."

After you make the Farewell *Tawaf*, leave and do not buy or sell anything after that. You should pass by while you are sorrowful for departing the Sacred House. And Allah knows best.

Jihad

Jihad[1] is an act of worship that is legally prescribed to sacrifice one's life and property in the cause of Allah.[2] Allah, Exalted and Glorified be He, says, "*The believers are only the ones who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah. It is those who are the truthful.*"[3] The meaning is that only those who strive through their properties and lives in the cause of Allah and have undoubted faith are the truthful believers. Anyone who lacks any of these

[1] Jihad is divided into two types: an individual obligation, which is that carried out against the enemy attacking one's country or people, and is incumbent upon those appointed by the Imam for this purpose. The other type of Jihad is the collective obligation, as in the case of protecting the frontiers (border lines) and defending the Islamic call. The term Jihad is also used to denote striving against oneself in order to learn religious affairs and act upon them; spread knowledge; and revive knowledge about the Qur'an and the Sunnah. It also denotes striving against Satan and whims by warding off the suspected and prohibited matters which they make attractive to people. It also signifies striving against those who defiantly disobey Allah's orders by putting an end to their evils with the hand (by force) or the tongue (by preaching). Abu Is'haq

[2] Jihad was made obligatory in the second year of Hijrah. It is a collective obligation, unless the enemy attacks one's homeland. For, in this case, it becomes an individual obligation. Jihad is derived from the Arabic word *Juhd*, meaning effort and toil. Therefore, any effort one bears to defend the truth, good, and virtue or to establish them and urge people to stick to them is considered a form of Jihad in the cause of Allah. Abu Is'haq

[3] Al-Hujurat: 15

features stated in the noble verse is not a true believer. Allah, Exalted and Glorified be He, says, "*Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly.*"[1] Allah, Exalted and Glorified be He, also says, "*O you who have believed, shall I guide you to a transaction that will save you from a painful punishment? [It is that] you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if you should know.*"[2] Allah, Exalted and Glorified be He, also says, "*Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great attainment.*"[3] And, "*Say, [O Muhammad], "If your fathers, your sons, your brothers, your wives, your*

[1] Al-Saff: 4.
[2] Al-Saff: 10, 11.
[3] Al-Tawbah, 111.

relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and Jihad in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people."[1] It is clear in this noble verse that it is obligatory to prefer Jihad in the cause of Allah to fathers, sons, brothers, wives, relatives, and all worldly affairs. Thus, anyone who is held back from practicing Jihad in the cause of Allah by any of these worldly affairs mentioned in the holy verse is to wait until Allah executes His command. This refers to a threat of punishment and torture for those who do not take part in Jihad, seeking an excuse in any of these matters in order to keep away from it.

Obligation and virtue of Jihad

On the whole, many Qur'anic verses, and even most of the Qur'an urges Jihad and suggests its obligatory nature and virtue. Have you noticed that whenever the righteous people among the preceding nations are mentioned in the Qur'an, they are praised for their

[1] Al-Tawbah, 24.

steadfastness, patience, and Jihad in the cause of Allah. Similarly, one should take into account the divine commands given to this *Ummah*, as in the Almighty's, Exalted and Glorified be He, saying, "*O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful.*"[1] Likewise, in the Sunnah, it is clear from the beginning of the mission of the Prophet, peace be upon him, until he passed away, that his interest in Jihad never flagged since Allah ordered him to do it; and his honorable companions followed his example and so did the Muslim Imams after them. Had it not been for Jihad, there would not have been belief in the Oneness of Allah, nor would His Word have been the Highest, nor would His Religion have been manifested.

Legitimacy of Jihad: Jihad is legally prescribed so that Islam[2] may be manifested, disbelief subdued, injustice suppressed, and falsehood abolished.[1]

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[1] Al `Imran: 200.

[2] That Islam be manifested means protecting it and warding off aggression. This, however, does not contradict the mercy with which Islam came or the justice which it commanded. Those who oppose the call of Islam are resisting and depreciating the truth and are propagating falsehood, and so they should be suppressed by force, for it is not hoped that they may accept

Those Who are at war with Muslims

Those who are at war with Muslims are of two types: polytheists and rebels. The polytheists are the Jews, Christians, Sabeans, the Magi, and the idolaters among the Arabs and non-Arabs who have no religion other than worshipping their idols.

The People of the Book, the Magi, and the Idolaters: As for the Jews and Christians, they are fought until

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the truth or keep away from falsehood. Therefore, Jihad was legally prescribed when the evils of the polytheists were propagated. The Prophet, peace be upon him, was allowed to practice Jihad when he had suffered much harm from the polytheists so as to ward off injustice and corruption on earth and to protect the call of truth. Allah, Exalted and Glorified be He, says, "*Permission [to fight] has been given to those who are being fought, because they were wronged."* (Al-Hajj: 39) Abu Is'haq

[1] In conclusion, Jihad was legally prescribed so that the Islamic call may be secured and the evil of the polytheists may be withheld from the believers, lest the polytheists may shake the faith of those weak people among the Muslims before faith becomes deep-rooted in their hearts or they may overcome the strong people among the Muslims by torturing them away from their religion as they used to do in Mecca publicly. The Muslims would get ready for Jihad as Allah, the Exalted, ordered them to. Thus, Jihad is prescribed for the sake of maintaining peace and security; for there is nothing more urging to deter (others) from fighting (us) than (our) having readiness for fighting. At the modern times the European countries declare to act according to this rule; each country does its best, preparing war machinery in land, sea, and air, and organizing the armies so that military forces among them would be balanced, and the strong country would not aspire to attack the weak one, lest its weakness may tempt the former to daringly sweep the latter. Abu Is'haq

they enter into Islam or pay tribute in constraint and humiliation. As for the Idolaters, they are fought until they enter into Islam, and no tribute is acceptable from them; as they either observe monotheism or it becomes due to kill them. It is lawful to gain booty of all polytheists in case of war, except for the polytheists among the Arabs, concerning whom our scholars in Oman opine that they should not be enslaved and only their wealth may be taken as booty.

Booty and its types

The spoils of war should be collected after defeating the polytheists, to be divided up into five shares; one fifth is to be taken out, and the remaining four fifths should be distributed among the Muslim fighters who participate in the fight. The rider is to be given two shares and the foot soldier one share. As for the one fifth that is taken out, it should be distributed as Allah, the Exalted, mentions in the Qur'an: "*And know that anything you obtain of war booty - then indeed, for Allah is one fifth of it and for the Messenger and for*

[his] near relatives and the orphans, the needy, and the [stranded] traveler."[1]

The rebels: The rebels are a group of the believers who withdraw from showing obedience to the Imam, out of transgression and injustice. The Imam is to fight them until they renounce their rebellion and return to obey him; but it is unlawful to seize their property or enslave their children. And Allah knows best.

[1] Al-Anfal: 41.

Conclusion

Major physical acts and psychological attitudes which a person should avoid and denounce

The first thing that a person should avoid is ungratefulness for Allah's favor[1]:

Infidelity of polytheism: Disbelief in Allah and association (of others) with Him (in worship), includes denying any of the revealed Books; accusing any of the prophets of Allah of lying; repelling a letter from the Books of Allah; denying any of the prophets of Allah; doubting the Existence of Allah; being ignorant about Allah, or about His Messenger [Muhammad], peace be upon him; being ignorant about the Attributes of perfection of Allah that a Muslim should believe in and is not allowed in any way to be in doubt about or unaware of; denying death, resurrection, the

[1] This means committing the major sins or insisting on the minor sins, for the *Mukallaf* (legally accountable person) is either grateful for Allah's favor by complying with His orders and avoiding His prohibitions or is ungrateful for His favor by ignoring His orders and committing that which is prohibited. This is the meaning of Allah's, Exalted and Glorified be He, Saying, "be he grateful or be he ungrateful" (Al-Insan: 3). Thereupon, it is permissible to call the one who commits a major sin a Kafir (ungrateful) in the perspective of Shari`ah. And Allah knows the best. Abu Is'haq

gathering on the Day of judgment, reckoning, Paradise, or Fire; or denying any of the stipulated law by Allah; for all this is considered – may Allah forbid – polytheism.

Ungratefulness for Allah's favor: This means committing any of the manifest major sins or the hidden sins.

Hidden sins

As for the hidden sins, they are: `*Ujb* (Self-conceit), Kibr (arrogance), Hasad (envy), *Riya'* (show-off), and consequent evil manners.

`*Ujb* (Self-conceit): `*Ujb* or vanity is magnification of the bounty a person has, accompanied with an inflated feeling of being significant and worthy of, in addition to ignoring that the Provider of such favors is the Almighty. This is on account of having perfection in terms of figure, qualities, or wealth, such as beauty, nobility, knowledge, bravery, generosity, and plenty of money. When a person thinks highly of and magnifies any of these bounties and sees that he possesses these qualities on account of being worthy of them,

this is self-conceit and vanity. The remedy for such self-conceit is to know that it is Allah, Exalted and Glorified be He, Who bestowed these bounties upon man, and man himself has nothing to do with such bestowal.

Kibr (arrogance): Arrogance is to disdain creatures and reject the truth, on account of considering oneself great and superior to others. The remedy for such a vice is to take into account one's origin and the end to which one will come.

Riya' (showing-off): Showing-off or ostentation is working for the sake of creatures, if one intends to perform a deed seeking the pleasure of others than Allah, he is practicing *Riya'*. One should not do righteous deed for the sake of pleasing others; rather, he should seek only Allah's pleasure with such a deed. The remedy for this *Riya'* is to realize that the creatures do not possess for you any benefit and do not hold power to avert harm, and that Allah Alone, Who has no partners, is capable of inflicting any harm or granting good to anybody.

Hasad (envy): As for envy,[1] it is a state in which a person wishes another person is divested of a bounty they possess. This is one of the major sins. Every believer should get rid of envy and should know that it is the bounty of Allah, which He gives to whom He wills, and Allah is the possessor of great bounty. The remedy for such a vice is to realize that your envy will not make others lose the favors they have; rather, your envy may benefit the other persons of whom you are envious, and may bring you greater harm and cause you distress in this world as well as in the Hereafter. It is permissible to wish to have similar favors as those endowed on others; this is known as *Ghibtah* (envy which is free of ill will). It is permissible to wish for the loss of some of the advantages enjoyed

[1] Envy is one of the most hideous major sins and the essence of evil. It is one of the most harmful psychological diseases and it is the severest in effect. On account of it, most tribulations appear and souls get incurably spoiled. The envious person is indignant at the favors conferred by Allah on others and is resentful at Allah's decree and predestination. Had the envious person been content, they would have not been resentful at Allah's apportioning of gifts among His servants; whereas the person being granted a favor enjoys the favor, the envious person is embittered with the fire of envy.

In this regard, the following lines are expressive:

Most hideous in the sight of Lord
Is the one feeds his night on envy
Of those who relish in Lord's Bounty .

by those whom Allah allowed us to fight and invoke Allah's wrath against, such as those who wage war against Muslims and those whose advantages may cause affliction to Muslims.[1]

The manifest major sins

As for the manifest major sins, they are such sins as committing adultery, dealing in usury, eating dead animals (carrion), blood, or the flesh of swine, killing the soul which Allah has forbidden to be killed except by legal right, committing banditry, doing injustice, robbery, causing harm to and frightening Muslims, causing corruption in land, supporting falsehood, resisting the truth, drinking intoxicants, wearing gold and silk clothes on the part of men, in addition to many other prohibited acts, as is maintained by the

[1] One of the major sins is the chauvinism of the pre-Islamic time of ignorance (Jahiliyya); that is the fueled fire which mounts directed at the hearts. How many innocent souls were killed, and cities were undermined and ruined on account of the fire of haughtiness or chauvinism of the pre-Islamic time of ignorance. Therefore, some scholars count it as one of the pillars of ungratefulness for the favor of Allah. Of the major sins is treason against the religion and the *Ummah*. The traitor is deprived of any goodwill, for he neither feels compassion for their bigger family, which is their *Ummah*, nor has affection toward their religion which they are pleased with. May Allah save us from all sins!

Qur'an and the Sunnah, and by the consensus of Muslim scholars.

Concluding supplication

All praise is due to Allah for the perfect favors, and peace and blessings be upon the Prophet of the *Ummah*, the light in the darkness, the master of the former and the latter peoples, the seal of all prophets and messengers, the leader of *Al-Ghurr-ul-Muhajjalin* (those with illuminating marks on the face, hands, and feet owing to ablution) to the pleasure of the Lord of the worlds, and upon his family, Companions, and those who follow him in his guidance till the Day of Judgment.

This is the end of what Allah enabled me to write in answer to the request of the questioner. We ask Allah that it may be one of the best means. It is He we worship, seek His pleasure, and ask for His help. We ask Him to keep us steadfast on religion and cause us to die as Muslims. O Allah, let us be Muslims as long as You keep us alive, let us die as Muslims when You

cause us to die, assemble us on the Day of Resurrection as Muslims, and make us in the company of Your righteous allies. O Allah, forgive us, our Imams, our sheikhs, and our brethrens, those whom we know among them and whom we do not know; pardon our misdeeds; and grant us a pleasing end. Verily, You are the possessor of great bounty, and You give provision to whom You will without account. All praise is due to Allah, the Lord of creation.

I finished writing this treatise on Friday morning, Rabi` Al-Awal 1st, 1318 A.H.

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