



# Worship

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## Translators Introduction

In the name of Allah, Most Compassionate, Most Merciful. All praises are due to Allah; we praise Him; we seek His help; we seek His forgiveness; and we seek His guidance. We seek refuge in Allah from the evil in our souls and the badness of our deeds. For whomever Allah guides, there is none to lead him astray. And for whomever He allows to go astray, there is none to guide him. I bear witness that there is none worthy of worship except Allah, for whom there is no partner. And I bear witness that Muhammad is His servant and Messenger.

In this work, the author has done an excellent job of concisely mentioning the most important aspects of the different fiqh topics he discussed. Furthermore, he has discussed many issues that are not greatly discussed in the English literature, such as the rules concerning bequests and endowments. Hence, this work was chosen to be translated as a welcomed addition to the available English literature.

It should be noted that this work was first written with the intention that it would be translated as a basic and introductory work on fiqh for the Islamic republics that formerly formed part of the U.S.S.R. To meet that goal, the author was forced to keep this book free of details and arguments over different fiqh opinions. Therefore, he had the unenviable task of presenting his conclusions without stating his evidence or reasoning.

For the greater portion of this book, the fiqh opinions expressed are generally agreed upon and non-controversial. Obviously, there are going to be some other points concerning which there is difference of opinion. On these points, many of Dr. al-Sadlaan's conclusions may be criticized or questioned by some readers. (Some readers may even note that in this translator's own writings, he disagrees with the author on various points.) One may even come across some points that seem very odd or unheard of.

However, one must keep in mind that Dr. Saalih al-Sadlaan is one of the most well-read scholars today and he has never obliged himself to follow a particular madhhab (school of fiqh). Hence, at the very least, the views expressed in this work are the conclusions of a well-respected scholar who is a specialist in the field of fiqh. Furthermore, upon study, one can find that all of the views mentioned by Dr. Saalih al-Sadlaan in this work are held by at least one or more of the famous scholars in the history of Islam. Again, due to the nature of this work, he does not mention which of the famous scholars held these same opinions. Furthermore, he does not state why he felt that such was the strongest or correct opinion. But that is the nature of this type of work. If the author had gone into those details, it would have defeated the purpose of the work.

Due to the points made above, much debate was held over whether or not a work of this nature needs to or should be published at this time, even though the disputed points are actually relatively small in number. It was finally concluded that the book should be published as its publication would entail many benefits. First, it was decided that it may be very good to expose people to different fiqh opinions. Knowledge and awareness is a definite key in avoiding some of the disputes- and even hatred- that are occurring among Muslims. There is a disturbing trend among some Muslims today to think that their fiqh opinion is the only opinion and no other opinion has any worth to it whatsoever. Other opinions are sometimes even ridiculed and not tolerated in any way. In reality, though, there may be many other opinions that have some evidence for them- even though one may conclude that they are weaker opinions. Furthermore, there are well-known scholars who have come to those conclusions. Hence, those opinions are worthy of some respect and of understanding between the people who hold different opinions. This is a very important point as people are going to differ on fiqh matters. Allah, in His wisdom, did not make every fiqh issue definitive with no room for scholarly judgment and reasoning.

This is an undeniable fact and, therefore, one has to accept that others may come to different conclusions. The result of these differences of opinion should not be division and hatred. There has to be some room for tolerance and discussion. In fact, through discussion and exploration one often finds that what he believed to be the strongest opinion without doubt turns out to be the weaker opinion.

Second, it was decided to publish this book because it can be excellent as a textbook for workshops and schools, as well as a primer for new Muslims. There is definitely a need for such books in English. The fundamental, agreed upon points are presented clearly for the teacher and the students. Teachers and Imams may expound on the evidence for the positions that Dr. al-Sadlaan holds and discuss the issues in greater detail. Hence, it may lay the foundation for a much better understanding of the essential topics that Dr. al-Sadlaan has chosen to discuss in this introductory work.

Throughout the translation, this translator has kept his comments to a minimum. At times, though, one will find words added to the text in brackets; this was only resorted to when it was felt that the text in itself may still be unclear to some readers or if something was obviously inadvertently left out by the author.

Finally, thanks must be expressed to Shaikh Dr. Saalih al-Sadlaan for his kind permission to translate this work that 'The causes of differences of opinion, acceptable and non-acceptable differences, and how to deal with differences in opinion will be dealt with by this author in a future work, Allah willing. he prepared for a very noble cause. May Allah reward him handsomely. Thanks and appreciation must also go to Sr. Imaan for her editing and proofreading of the work. And, last but not least, thanks must also be extended to my wife for her efforts and proofreading of the work. May Allah grant them all Paradise.

**Jamaal Zarabozo**

Boulder, CO

Dec. 1, 1999



## Introduction

Verily, all praises are to Allah; we praise Him, seek His help and seek His guidance. We seek refuge in Him from the evil of our souls and the sinfulness of our deeds. Whomever Allah guides, there is none to lead astray; and whomever He lets stray, there is none who can guide him. I bear witness that there is none worthy of worship except Allah, alone, who has no partners. And I bear witness that Muhammad is His servant and messenger.

“O you who believe! fear Allah, and (always) say a word directed to what is right that He may make your conduct whole and sound and forgive you your sins: he who obeys Allah and His Messenger attains the highest achievement” (al Ahzaab 70-71).

May the blessings and peace of Allah be upon our leader Muhammad, His servant and Messenger, he who was sent by his Lord with guidance and the true religion so that it may prevail over all religions. By him, the blessing was completed and he was made pleased by Islam as a way of life.

To proceed:

In the religion of Islam, fiqh (Islamic jurisprudence) is the scale for the deeds of a person, with respect to determining them to be permissible, forbidden, sound or non-valid. By his nature, a Muslim is eager to know what is permissible and what is forbidden as well as what is sound or not sound from his deeds. This is true, regardless if the deed is concerning his relation with his Lord or if it is with respect to his interaction with others. The laws for such are found in the science of fiqh. This science emanates fundamentally from adhering to the clear texts of the Book of Allah and the sunnah of His Messenger as well as in the derivation of further laws from those two sources, and by the supporting of its principles and fundamentals.

These principles and fundamentals have a very strong connection with the principles of ethics and behavior- all of that without the influence of desires or personal whims- in accord with the basic logic that seeks to know what Allah wants from us and orders us to do and what Allah has prohibited us from doing. [The result of that fiqh is] the distinguishing features of the excellence of the laws and principles of Islam being made clear, with respect to their comprehensiveness, flexibility and profoundness.

“Nor should the believers all go forth together: if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them, that thus they (may learn) to guard themselves (against evil)” (al-Taubah 122).

Studying and understanding the religion is one of the greatest ways to get closer to Allah. Similarly, spreading the laws of the Shareeah is also one of the greatest ways to get closer to Allah, especially those matters related to fiqh, so that the people may be following clear guidance with respect to their acts of worship and worldly matters which form the basis of their well-being in both this life and the Hereafter. The Messenger of Allah (peace and blessing of Allah be upon him) said, “For whomever Allah desires good, He gives him an understanding of the religion.” “Verily, knowledge is only through learning.” “Certainly, the prophets- may Allah’s blessings and peace be upon them- did not leave behind gold or silver coins; they only left behind knowledge. Whoever takes it, takes abundant good.”

This book comprises the topics that are of concern to Muslims who live in non-Arab societies. It covers the fiqh topics that are in accord with the clear statements of the Book of Allah, authentic sunnah and what the Muslim scholars and nation have agreed to.

It remains away from the differences of opinion among the schools of fiqh as well as the differences concerning detailed issues that are only of interest to specialized researchers. All of this has been presented in an easy-to-understand language so that it may reach the reader in a fresh way. In that way, it will be an incentive for him to try to increase his understanding and turn more towards knowledge.

This research is comprised of three main parts as follows: part one concerns acts of worship; part two discusses interpersonal transactions; part three deals with matters related to the family.

1. This translator could not find the following entire statement recorded as one hadith of the Prophet (peace be upon him). It seems, Allah knows best, that the author has combined a number of different hadith into one statement. Hence, each portion of his quote will be dealt with separately in the forthcoming footnotes -- JZ

2. The words in this portion of the above quote were recorded by al-Bukhari and Muslim.JZ

3. There is a slight mistake in the wording of the printed text of al-Sadlaan's work. The translation above is based on the correct wording from Sahib al-Bukhari. These words were recorded by al-Bukhara in mualaq form (that is, without its complete chain). According to al-Albaani, it is recorded by al-Daaraqutni in al-Afraad and by al-Khateeb alBaghdaadi in Tareekb Bagbdaad. Al Albaani has graded it to be basan. See Muhammad Naasir al-Deen al-Albaani, Sabeeb al jaami al-Sagheer (Beirut: al-Maktab al-Islaami, 1986), vol. 1, p. 461.-- JZ

4. Recorded by Ahmad, al-Tirmidhi, Abu Dawood, ibn Maajah and al-Daarimi. According to al-Albaani, It is sahih. See al-Albaani, Sabeeb aljaami, vol. 2, p. 1079.- JZ



We ask Allah alone to make this deed purely for the sake of His Noble countenance. We also ask that He make this work beneficial for our Muslim brothers everywhere. He is allHearing, responding [to the prayers]. He is sufficient for us and the best of guardians.

Hoping for the forgiveness of his Lord

Saalih ibn Ghaanim al-Sadlaan  
1st of Rajab 1415 A.H.

## **Part One: Acts of Worship**

This part shall be comprised of the following chapters:

**Chapter One: Purity**

**Chapter Two: Prayer Chapter Three: Zakaat Chapter Four: Fasting**

**Chapter Five: Pilgrimage Chapter Six: Jihad**

## Chapter One: Purity

This chapter shall consist of an introduction followed by the discussion of nine topics:

**Topic 1: Water;**

**Topic 2: Vessels and Bowls; Topic 3: Impurities;**

**Topic 4: Cleaning Oneself and Etiquette Related to Relieving Oneself;**

**Topic 5: The Acts in Accord with Human Nature;**

**Topic 6: Ablution (Wudhu);**

**Topic 7: Ghusl;**

**Topic 8: Tayammum;**

**Topic 9: Wiping over Shoes and Splints.**

## Introduction

### Definition

Lexically, the word tahaarah means cleanliness and purity. As a technical term, it means the removal of the attribute of one's body that prevents one from being allowed to pray and so forth.

### The Different Types

In Islamic law, tahaarah has both a spiritual and a physical sense to it, The physical sense is related to the human body. The spiritual sense is the purifying of the heart from the fiqh of sins. The physical sense is the one related to the science of fiqh that is required for the prayer; that is, it is related to the external aspects.

The external acts of purification are of two varieties:

- (1) Purification after the acts that nullify one's state of purity;
- (2) Purification from impure substances.

Purification from the acts that nullify one's state of purity is further subdivided into three categories: (1) the major act, which is a complete washing of one's body or ghusl ; (2) the minor act, which is ablution or wudhu and (3) the substitute for either (1) or (2) when they cannot be performed, which is known as tayammum.

Purification from impure substances involves three types of acts: (1) washing, (2) wiping and (3) moistening or sprinkling.

### **Topic One: A Discussion of Water**

Water can be divided into the following three categories:

#### **(1) Water 'that Is Purifying**

Water that can be used as a means of purification is water that retains its natural characteristics [that is, free of any impurities or any change in its qualities, as described in the following categories]. This is the water that [is to be used to] remove the state of impurity or to remove any impurities that are present in an [otherwise] pure place. Allah says, "He caused rain to descend on you from heaven, to purify yourselves therewith" (al-Anfaal 11).

#### **(2) Water That Is Pure [But Which Cannot Be Used As A Purifying Agent]**

Pure water is that which has had its color, taste or smell changed by a substance which is not impure. The water is pure in itself [meaning, for example, if it gets on a person's clothing, he does not have to remove it in order to pray]. However, it cannot be used as a means of purification since at least one of its characteristics has changed.

#### **(3) Impure Water**

Impure water is any water that has had one of its characteristics [of color, smell or taste] altered by something impure, whether it be a small or large amount.

### Related Points

- Impure water is purified by it changing its characteristics naturally or by cleaning it or by adding enough pure water to it that the alteration is removed.
- If a Muslim is in doubt about whether some water is impure or pure, he acts on the basis of what was known for certainty: the general ruling for anything is that of purity [in other words, something is considered pure unless there is clear evidence demonstrating that it has been made impure].
- If one cannot differentiate liquid that is pure from that which is not, one leaves them both and performs tayammum.
- If a person is confused about garments, not knowing which is impure or forbidden from that which is pure, he bases his act on what he knows for certain and prays one prayer only [in that garment; in other words, he uses the garment he believes to be pure and prays once; he does not have to pray, change his clothing and then pray another prayer just to make sure that he prayed in a garment that was not impure or forbidden].

## Topic Two: Containers and Utensils

### Definition

The word al-aaniya is the plural of inaa. Lexically, it is any container or utensil used for food or drink. The legal definition of the word is the same.

### The Different Types of Containers and Utensils

With respect to the composition of utensils, they can be divided into the following categories: (1) utensils made of gold or silver; (2) silver plated utensils; (3) gold plated utensils; (4) expensive utensils due to their material or way of being made; (5) leather utensils; (6) utensils made out of bone; and (7) any other type of utensils, such as those made of pottery or wood.

### **The Islamic Ruling Concerning Utensils**

Every container or utensil made of a pure substance, costly or not costly, is permissible to be owned and used except for that made from gold or silver or plated with either of them. Hudhaifah narrated that the Prophet (peace be upon him) said,

“Do not drink from a gold or silver container and do not eat from such plates for they are for them [the disbelievers] in this world and for us [the believers] in the Hereafter.” (Recorded by al-Bukhari and Muslim.)

What is forbidden to use is also forbidden to possess in a form that is to be used, like possessing musical instruments which is also forbidden. Note that the above prohibition applies to both men and women due to the generality of the text.

Nothing is to be considered impure simply based on conjecture until one is certain that it is impure. That is, the basic or general ruling is that of purity.

### **The Containers and Utensils of Non-Muslims**

This includes the utensils of the People of the Book [Jews and Christians] and the utensils of the polytheists. The ruling concerning these utensils is that they are permissible for use as long as one is not certain that they are impure. This is because the general ruling is that of purity.

### **Related Points**

- The clothing of non-Muslims is considered pure as long as one is not certain that they contain some impurity.
- The skin of a dead animal from the types of animals that one is normally allowed to eat is purified by tanning.
- What is cut off from a live animal [meaning, flesh or bones] is considered impure like carrion. However, the wool, feathers, hairs and fur are considered pure even if taken from a live animal.

• It is recommended (sunnah) to cover the containers and drinking utensils and to close the mouths of waterskins. The Prophet (peace be upon him) said,

“Tie and close the mouths of the water containers and mention the name of Allah [over them]. Cover your containers, even if just with a piece of wood, and mention the name of Allah [over them].” (Recorded by al-Bukhari and Muslim.)

## Topic Three: Impurities and Their Rulings

### Definition

Lexically, impurities or al-najaasah means something filthy. Something becomes impure when it is tarnished by something filthy.

In the terminology of Islamic law, impurity refers to a specific amount of particular substances, such as urine, blood and alcohol, whose presence prohibits one from being able to perform the prayer.

### The Types of Impurities

There are two types of impurities. One is something that is impure due to its essence and the second is impure with respect to its ruling. The first category includes those articles that are impure in and of themselves such that they cannot be made pure, such as dogs and pigs. The second category covers those things that are impure due to an impure substance coming upon something otherwise pure.

### The Categories of Impurities

Impurities can be divided into three categories: (1) those substances concerning which there is agreement that they are impure; (2) those substances concerning which there is a disagreement that they are impure; and (3) those substances that are pardoned or overlooked by Islamic law.

**(1) Agreed Upon Impurities**

(1) Carrion of all land animals [except for locusts].

Dead sea animals are considered pure and permissible to eat.

(2) Blood that has been poured forth, that is, the blood that pours forth from a land animal when it is slaughtered.

(3) Pig flesh [and other parts of the pig].

(4) Human urine.

(5) Human feces.

(6) Seminal fluid.

(7) Al-wadi [an uncommon white substance that flows from the male private part due to a medical condition].

(8) Meat from an animal that one is not allowed to consume.

(9) [Flesh or bones] cut off from a live animal. For example, if one were to cut off the foreleg of a live sheep, that foreleg would be considered impure.

(10) Menstrual blood.

(11) Post-partum blood.

(12) Blood from a prolonged flow from the woman's private part.

[(13) Al-madhi or prostatic fluid which is a fluid that flows out of the sexual parts due to sexual stimulation.]

**(2) Impurities Concerning Which There Is Some Disagreement**

(1) The urine of an animal that one is permitted to eat.

(2) The feces of an animal that one is permitted to eat.

(3) Sperm.

(4) Dog's saliva.

(5) Vomit.

(6) Dead animals that do not have flowing blood, such as ants, cockroaches, fleas and so forth.



### **(3) Impurities Pardoned by the Shareeah**

- (1) Mud found in the streets.
- (2) Small amounts of blood.
- (3) Pus from a human or from an animal one is permitted to eat.

### **The Manner of Purifying [or Removing] Impurities**

Impurities are purified [or removed] by washing, moistening, scrubbing or wiping, as follows:

The purification of clothing having impurities: If the impurity has some body or weight to it, it is to be rubbed and scraped off and then washed. If the impurity is wet or moist, then it is to be washed.

The urine of a weaning boy who does not yet eat solid foods needs simply to be moistened.

Impurities on the ground are to be physically removed and then water is poured over any liquid impurity.

Shoes are made pure by rubbing them or walking over pure areas. Finished or polished items, such as glass, knives, tiles and similar items are cleaned by wiping them.

If a dog licks into a bowl, the bowl is to be washed seven times, one of them being with dirt.

## Topic Four: Etiquette and Cleaning Oneself After Relieving Oneself

The word al-istinjaa means to remove the remains of one's feces or urine with water. The word al-istijmaar means to remove the remains of one's feces or urine with rocks, paper or something of that nature. It is recommended for the person to enter the bathroom with his left foot first and to say,

*"In the name of Allah. I seek refuge in Allah from the male and female devils."*

Upon leaving the bathroom, it is recommended to step out with the right foot first and to say,

*"[I seek] Your forgiveness. All praise be to Allah who removed from me what is harmful and made me healthy."*

It is recommended for the one who is relieving himself to lean on his left leg [meaning the left thigh]. It is also recommended for him to be out of the sight of the people and to conceal himself. For urination, he should choose a place that would prevent his urine from getting on to his clothing.

It is disliked to enter the bathroom with anything containing the name of Allah, unless there is some strong need to do so. One should also avoid raising one's clothing before getting close to the ground. One should also avoid speaking in the bathroom. He should also avoid touching his private part with his right hand or cleaning it with his right hand.

It is forbidden to face or have one's back toward the qiblah [the direction in which one prays] while relieving oneself in open lands. If one is in a building, it is permissible, although even then it is best to avoid it. It is forbidden to urinate or defecate in the roadways, useful areas of shade, under a fruit-producing tree and similar other locations [in other words, any place that will bring harm or discomfort to others].

One should clean oneself with a clean rock, wiping oneself three times, if that totally cleans the person. If that does not clean the person, he should wipe himself more. It is recommended to make it an odd number of times, three, five and so forth.

It is forbidden to clean oneself with bones, dung, food or anything respectable. It is allowed to remove the remains with water, napkins or paper. To combine both water and rocks is better than to use water alone.

It is obligatory to wash with water the parts of one's clothing that have impurities on them. If one is not sure exactly where such places are, he is to wash the entire garment.

It is from the sunnah for a man to urinate sitting. It is not disliked for him to do so standing given that he can keep himself free from any impurities landing on him.

## Topic Five: The Acts Corresponding to the Nature of Humans (*Sunan al-Fitra*)

### Definition

In essence, these are the acts that are consistent with the natural and original way that humans were fashioned to be. Hence, they are the acts that a human should fulfill in his life.

### The Sunan al-Fitra

[These acts are the following] :

(1) Using the toothstick [or toothbrush] : It is recommended to use this at any time, as it is purifying for the mouth and pleasing to the Lord. However, it is even more emphasized while making ablution for prayer, before reading the Quran, upon entering the mosque or house, when rising from one's sleep and whenever one's breath has changed its smell.

- (2) Shaving the pubic hairs, plucking the underarm hairs, trimming the [finger and toe] nails and washing the finger joints and knuckles.
- (3) Trimming the moustache and allowing the beard to grow full and big.
- (4) Treating the hair on one's head properly by oiling and combing it. It is disliked to shave part of the head while leaving the rest unshaved. This is considered a type of mutilation.
- (5) Dyeing the gray hairs with henna or katam [a type of herb used in dyeing hair].
- (6) Perfuming oneself with musk or something similar.
- (7) Getting circumcised: This is the cutting off of the foreskin of the male organ so that fiqh and urine cannot build up there. With respect to the female, it is the cutting off of the tip of the clitoris, which looks like a seed. [It is not the same as what is known as "female genital mutilation," which implies the removal of the entire clitoris and which is forbidden.] It is known to those who specialize in this field. Circumcision is an act of purification and cleanliness. It has many advantages to it. It is a recommended act for males and a noble act for females.

## Topic Six: Ablution (Wudhu)

### Definition of al-Wudhu

Ablution is the use of purifying water [in washing] the four extremities [and the head] in the manner particularly prescribed by the Law.

### The Virtues of Wudhu

The virtues of wudhu are indicated in the hadith of the Prophet (peace be upon him) which states,

“None of you makes ablution and completes the ablution fully and then says, I bear witness that none is worthy of worship except Allah and that Muhammad is the servant of Allah and His messenger; except that opened for him will be the eight gates of Paradise and he enters from any of them he wishes.” (Recorded by Muslim.)

Completing the washing fully of the extremities, without extravagance, entitles one to be among al-ghurr al-muhajjaloon on the Day of Resurrection. The Prophet (peace be upon him) said, “My nation will be called on the Day of Resurrection by the name ghurr muhajjileen [implying that the parts of the body will be glittering or radiant] due to the traces of ablution. Whoever among you who can lengthen his portions of radiance should do so.” [Recorded by al-Bukhari and Muslim.]

### **The Prerequisites for the Wudhu**

The prerequisites [or the required aspects that one must meet in order for his ablution to be valid] are ten:

- (1) The person must be a Muslim.
- (2) The person must be sane.
- (3) The person must be old enough that he is able to discern matters.
- (4) The person must have the intention to perform the ablution. This intention must remain with him throughout the act, in the sense that he may never have the intention to stop performing the ablution.
- (5) The actions that require one to make ablution are no longer going on.
- (6) Al-istinjaa or al-istijmaar [these are the washing of the remains of urine or feces after relieving oneself, as described earlier; these acts must have been performed prior if one had relieved himself since the last time he made ablution].
- (7) The water being used must be of the “purifying” category.
- (8) The water must be permissible [that is, received through permissible means].

(9) Anything that would keep the water from reaching the skin must first be removed.

(10) The time of the prayer must have begun for those people who are in a continual state of nullifying the ablution.

### **Actions That Obligate the Making of Ablution**

Ablution becomes obligatory after those acts that negate ablution [that shall be described shortly and before performing an act which requires one to be in a state of purity].

### **The Obligatory Acts of the Ablution**

The obligatory acts in making ablution are six:

- (1) Washing the face, including the mouth and nose.
- (2) Washing the arms [from the hands] to the elbows.
- (3) Wiping the head, including the ears.
- (4) Washing the feet.

Allah has said,

*“O you who believe! When you prepare for prayer, wash your faces, and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles” (al-Maaidah*

6), [thus establishing the above mentioned obligatory acts of the ablution].

(5) The above stated acts must be done in the proper order as Allah has mentioned them in order and has stated an act of wiping in between two parts that need to be washed.

### **The Recommended Acts of the Ablution**

- (1) Using the toothstick (siwaak).
- (2) Washing the hands [first] three times.
- (3) Rinsing one’s mouth and nose.
- (4) Putting water through a thick beard and between the fingers and toes.
- (5) Starting with the right side in all of the acts.

- (6) Washing [the appropriate parts] two or three times.
- (7) Using new water for the ears [that is, not just using the water left-over from wiping the head].
- (8) The [specific] supplication that comes after the ablution.
- (9) Praying two rakats afterwards.

### **Disliked Acts Related to the Ablution**

- (1) Making ablution in a place that has impurities with the fear that such impurities may fall upon the person.
- (2) Washing the different bodily parts more than three times. The Prophet (peace be upon him) said [after performing the ablution and washing each part three times],  
"[That is how the ablution is to be performed.] Whoever adds to that has done evil, transgressed and done wrong." (Recorded by al-Nasaai. )
- (3) Being wasteful with respect to the amount of water used. The Messenger of Allah (peace be upon him) used to make ablution with an amount of water equivalent to what a person can hold with his two hands cupped together. Furthermore, extravagance and waste in any matter is prohibited.
- (4) Leaving one or more of the recommended acts of the ablution. Not performing them means that one will miss the reward of that act and one should be very keen upon getting such rewards. Therefore, he should not leave that act.

### **What Nullifies One's Ablution**

- (1) Anything that comes out of the body via the private parts.
- (2) Losing consciousness [or sanity] through temporary insanity, fainting or intoxication.
- (3) The person, him or herself, touching his or her sexual organ.
- (4) A man touching a woman with desire or a woman touching a man with desire.

(5) Eating camel meat.

(6) Everything that obligates ghusl (the complete washing) also obligates ablution, such as accepting Islam, releasing sperm and so forth- except for death which mandates ghusl only and not ablution.

[(7) A sound sleep.]

## Topic Seven: Ghusl/Complete Washing

The Lexical and Technical Definition of Ghusl

Lexically, ghusl is the water; ghusl is the act; and ghusl is the cleaning agent.

Technically, it refers to putting water over all of the body, from the top of the head to the bottom of the feet, with purifying water in the specified manner. Men and women are the same with respect to ghusl except that after menses or post-partum bleeding, the woman must completely remove all of the traces of blood and clean that area with something that will remove the scent of the blood.

The Acts That Obligate Ghusl

(1) Ejaculation of sperm due to sensual pleasure.

(2) Placing of the man's sexual organ into the woman's sexual organ.

(3) If a Muslim dies, ghusl must be made on his body, except in the case of the one who dies as a martyr on the battlefield.

(4) A non-Muslim becoming Muslim or an apostate repenting.

(5) Menstruation.

(6) Post-partum bleeding.

## Acts For Which Ghusl is Recommended

(1) The Friday Prayer.

(2) Upon entering into the inviolable state of the pilgrimage.



- (3) By the one who washed the dead body.
- (4) For the Eid Prayers.
- (5) Upon losing one's consciousness through temporary insanity or fainting.
- (6) For entering into Makkah.
- (7) For the eclipse prayer and the prayer for rain.
- (8) For each prayer by the woman who has a prolonged flow of blood.
- (9) For any type of social gathering.

### **The Prerequisites of the Ghusl**

[The following must be met for the ghusl to be considered proper:]

- (1) The factor obligating the ghusl has stopped, for example, the menses have come to an end, the sexual fluid has been all emitted.
- (2) Intention.
- (3) Being a Muslim.
- (4) Being sane.
- (5) Being beyond the age of discernment.
- (6) Permissible, purifying water.
- (7) Having the water reach the skin.

### **The Mandatory Acts of the Ghusl**

One must mention the name of Allah. If one forgets it, it is then overlooked but it is not pardonable if one intentionally does not mention it.

### **The Obligatory Acts of the Ghusl**

The obligatory aspects are the intention and ensuring that the water reaches all of the parts of the body, including inside the mouth and nose. It is sufficient for one to suspect [without absolute certainty] that the water has reached all the parts.

If a person intends both a recommended or obligatory ghusl, then one {act of ghusl} suffices for the other.

If a person needs to make ghusl for both sexual defilement and menses, one ghusl with one intention suffices.

### **The Recommended Acts of the Ghusl**

- (1) Mentioning the name of Allah.
- (2) Beginning by first removing any filth from one's body.
- (3) Washing one's hands before entering them into the water container.
- (4) Making ablution first.
- (5) Beginning with the right side of one's body.
- (6) Following each act immediately with the succeeding act.
- (7) Passing one's [wet] hand over the remainder of one's body.
- (8) Rewashing the feet in a separate place.

### **Disliked Acts Related to the Ghusl**

- (1) Wasting water or using it extravagantly.
- (2) Washing in an impure place.
- (3) Washing without having some kind of barrier [that prevents others from seeing the person].
- (4) Making ghusl in stagnant water.

### **Acts Forbidden for the Person Required to Make Ghusl**

- (1) Prayer.
- (2) Circumambulating the Kaabah.
- (3) Touching or carrying the Quran except in its container.
- (4) Sitting in the mosque.

## **Topic Eight: Tayammum**

### **Lexical and Technical Definition**

Lexically, tayammum means intent, purpose and aim. Technically, it refers to wiping the face and hands with clean soil in a particular fashion. It is from the things that have been sanctioned by Allah only for this Nation [the followers of the Prophet Muhammad (peace be upon him)]. It is a substitute for purifying with water.

### **Who Is Allowed to Resort to Tayammum**

- (1) The one who has no water available to him, either because it is not present or it is far away.
- (2) The one who has an injury or disease and he fears that water may cause him more harm.
- (3) The one who only has extremely cold water available to him and he has no means to heat it.
- (4) The person who is in need of his water for himself or others to drink and he fears dying of thirst.

### **Prerequisites for the Obligation of Tayammum**

- (1) The person involved must be adult.
- (2) The person must have the means to use the soil [in the way described below].
- (3) The act obliging ablution [or ghusl] has occurred.

### **Conditions for the Soundness of the Tayammum**

- (1) Being Muslim.
- (2) Ending of the bleeding of menstruation or postpartum bleeding.
- (3) Being sane.
- (4) The presence of pure soil.

### **The Obligatory Portions of the Tayammum**

- (1) Intention.
- (2) Pure soil.
- (3) The first strike on the earth.
- (4) Wiping the face and hands.

### **The Recommended Portions of the Tayammum**

- (1) Mentioning the name of Allah.
- (2) Facing the qiblah.
- (3) Performing it when one is intending to pray.
- (4) A second striking of the earth.

- (5) Performing the acts in the proper order.
- (6) Performing the acts one after the other.
- (7) Putting the fingers through each other.

### **What Negates the Tayammum**

- (1) The existence of water.
- (2) It is nullified by all the things previously mentioned that nullify the ablution; similarly, what nullifies the ghusl also nullifies the tayammum. This is because it is a replacement for them and what nullifies the replaced act also nullifies its replacement.

### **The Manner in Which Tayammum is Performed**

The person has the intention, then mentions the name of Allah, then strikes the soil with his hands and wipes them over his face and hands in the proper order and right after the other.

### **Tayammum for Casts and Injuries**

If a person has a broken bone or wound and he fears that he will harm himself by washing and it is difficult for him to wipe over those areas, then he may make tayammum for them and wash the remaining parts of his body.

If a person has no access to water or soil, he may pray in whatever situation he is and he does not have to later repeat his prayer.

## **Topic Nine: Wiping Over Leather Sandals, [Socks] or Splints**

- (1) Ibn al-Mubaarak, "There is no difference of opinion about [the permissibility] of wiping over the sandals." Imam Ahmad said, "There are no [qualms] in my heart about wiping over the sandals. There are forty hadith from the Messenger of Allah (peace be upon him) about it." He [Imam Ahmad] also said, "It is better than washing because he [the Prophet (peace be upon him)] used to seek doing it and they would only seek what is best."

2) Its time length: For the non-traveler, he may wipe over his sandals for a period of one day and night. The traveler may do it for three days with their nights. This timing begins with the first time a person invalidates his ablution after wearing his sandals.

(3) Its prerequisites: What is being worn is permissible and pure, covering the required area, staying up on its own and put on while in a state of purity.

(4) The manner in which to wipe over the sandals: The person puts his hand into the water and wipes the top of the sock from the toes to the back [of the top of the foot], one time, without wiping the bottom of them or the heels.

(5) What negates the wiping: (a) Removing the piece of clothing from the foot; (b) what requires one to make ghusl, such as sexual defilement; (c) having a large hole in them, beyond what is customarily acceptable; (d) the permissible time limit expiring.

It is permissible to wipe over a cast wherever it may be and no matter how long it may be there, even if one becomes sexually defiled.

## Chapter Two: The Prayer [Al-Salaat]

This chapter is comprised of an introduction and the following eight topics:

**Topic One: Some rulings related to the prayer;**

**Topic Two: Prayer in congregation;**

**Topic Three: Shortening and combining the prayers;**

**Topic Four: Voluntary prayers;**

**Topic Five: The Friday Prayer; Topic Six: The Eid Prayers;**

**Topic Seven: The prayer for rain and the eclipse prayers;**

**Topic Eight: The funeral prayer.**

### Introduction

#### Lexical and Technical Definition

Linguistically, the word al-salaat means supplication. Allah says,

“Supplicate on their behalf, verily your supplications are a source of security for them” (al-Taubah 103). Technically, the word refers to specific statements and actions beginning with the takbeer (saying “Allahu akbar”) and ending with the salutations with its particular prerequisites.

#### Its Obligatory Nature

The prayer was made obligatory during the Night of Ascension to heaven before the migration to Madinah. It is one of the pillars of Islam. It was the first act required by the Prophet (peace be upon him) after proper belief in Allah. The Messenger of Allah (peace be upon him) said,

*“The head of the matter is Islam. Its pillar is prayer. And its apex is jihad.”*

### **The Wisdom Behind Its Legislation**

Prayer is in gratitude to the great blessings that Allah has bestowed upon his servants. Similarly, it is one of the clearest demonstrations of the meaning of worship, as it displays one turning to Allah and submission and humility in front of Him and a private conversation with Quranic reciting, words of remembrance and supplications. Furthermore, it establishes a relationship and connection between the servant and his Lord; by it, the person rises above the materialistic world [and moves on] to the purification of the soul and its tranquillity. Furthermore, [in this world,] the person becomes immersed in the throngs of life and its attractions and the prayer rescues him before he becomes drowned and, instead, places him in front of the reality of which he was beforehand negligent. He realizes that there is something greater [than this life]. He realizes that this life could not have been created with such perfection and [this world] subjugated to mankind just so that man can live a life of uselessness, without purpose, just moving from one pleasure to another. [Instead, there must be a much greater purpose: the worship of Allah and His pleasure in the Hereafter.]

## **Topic One: Some Regulations Related to Prayer**

### **The Ruling Concerning the Prayer and The Number of Prayers**

Prayer is of two types: obligatory and voluntary.

The obligatory prayers are also divided into two categories: prayers obligatory upon each and every individual and prayers only obligatory on the community as a whole.

The prayers that are obligatory upon each individual are those obligatory upon every legally capable man or woman; these are the five daily prayers. Allah says,

*"Verily, the prayers are enjoined on the believers at stated times" (al-Nisaa 103). Allah also says,*

“And they have been commanded no more than this: to worship Allah, offering Him sincere devotion, being true (in faith), and to establish regular prayer, and to pay the zakaat, and that is the religion right and straight” (al-Bayyinah 5).

The Messenger of Allah (peace be upon him) said, “Islam is built upon five [pillars] : testifying that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah, establishing the prayers, giving the zakaat, making the pilgrimage to the House and fasting the month of Ramadhan.” (Recorded by al-Bukhari.) Naafi ibn al-Azraq said to ibn Abbas [the Companion of the Prophet (peace be upon him)], “Do you find the five [daily] prayers in the Quran.” He responded, “Yes,” and then recited the verse, “So (give) glory to Allah, when you reach the evening [for the sunset and the night prayers] and when you rise in the morning; to Him be praise, in the heavens and on earth; and in the late afternoon and when the day begins to decline [for the noon prayer]” (al-Room 17-18).

In the hadith of the bedouin, he came to the Messenger of Allah (peace be upon him) and said, “Concerning the prayers, what has Allah made obligatory upon us?” The Messenger of Allah answered, “Five prayers.” The bedouin said, “Are there any other prayers obligatory on us?” He replied, “No, unless you do so voluntarily.” (Recorded by alBukhari and Muslim.) The prayers that are obligatory upon the community as a whole include the other [obligatory] prayers and aspects [related to the prayers], such as the call to prayer, the eclipse prayer and funeral prayer.

### **Ordering the Young to Pray**

When the youth reach the age of seven, they should be ordered to pray. When they are ten, they should be disciplined by a mild beating if they do not pray. This is based on the hadith, “Order your children to pray at the age of seven and beat them to do so at the age of ten and separate them in their bedding.” (Recorded by Ahmad and Abu Dawood.)



### **The Ruling Concerning One Who Denies the Obligation of Prayer**

Whoever denies the obligatory nature of prayers has committed an act of unbelief- if he was a person who was not ignorant- even if he performs the prayer. This is because he is belying Allah, His Messenger (peace be upon him) and the consensus of the Muslim Nation. The same ruling applies for the one who abandons the prayer due to being lackadaisical or lazy, even if he believes in its obligatory nature. Allah has said,

“Then Fight and slay the pagans wherever you find them, and seize them, beleaguer them, and lie in wait for them in every stratagem (of war); but if they repent, and establish regular prayers and pay the zakaat, then open the way for them: for Allah is Oft-Forgiving, Most Merciful” (al-Taubah 5). Jaabir (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, “Between a man and polytheism (al-shirk) and disbelief (al-kufr) is the abandoning of the prayer.” (Recorded by Muslim.)

### **The Essential Components (Arkaan) of the Prayer**

There are fourteen essential components or arkaan of the prayer which may not be left, not intentionally, forgetfully or ignorantly.

- (1) Standing straight in the obligatory prayer for the one who has the ability to do so.
- (2) The opening takbeer which is the statement, “Allahu akbar,” and nothing else suffices for the beginning of the prayer.
- (3) Reciting soorah al-Faatihah.
- (4) The bow.
- (5) Rising from the bow and standing up straight.
- (6) Prostration.
- (7) Coming up from the prostration.
- (8) Sitting between the two acts of prostration.
- (9) Having calmness and stillness [in each of the acts of the prayer].
- (10) The final tashahud.

(11) Sitting for the final tashahud.

(12) Saying the prayers for the Prophet Muhammad (peace be upon him).

(13) Saying the salutation. This is to say twice, "Assalaam alaikum wa rahmatullaahi (peace be upon you and the mercy of Allah)." It is best not to add, "wa baarakatuhu (and his blessings)" for in the hadith of ibn Masood, he narrated that the Prophet (peace be upon him) would greet on his right, "Assalaam alaikum wa rahmatullaahi (peace be upon you and the mercy of Allah)" and on his left, "Assalaam alaikum wa rahmatullaahi (peace be upon you and the mercy of Allah)." (Recorded by Muslim.)

(14) Performing the above in the correct order.

### **The Obligatory Acts (Waajibaat) of the Prayer**

There are eight obligatory or waajibaat acts of the prayer:

(1) The takbeers other than the opening takbeer.

(2) Saying, "Sami-Allaahu liman hamidah (Allah has heard him who praises Him)," for both the Imam and the one who prays alone.

(3) Saying, "Rabbanaa wa lakal-hamd (Our Lord and to you is the praise)."

(4) Saying, "Subhanna Rabbiyal-Adheem (Exalted and perfect is my Lord, the Great)," at least once while bowing.

(5) Saying, "Subhanna Rabbiyal-Ala (Exalted and perfect is my Lord, the Most High)," at least once while prostrating.

(6) Saying the first tashahud.

(7) Sitting for the first tashahud.

The prayer is nullified if any of these are left intentionally. The prayer is not nullified if they are left forgetfully or ignorantly.

### **The Prerequisites for the Prayer**

Shuroot (prerequisites, conditions) lexically means a sign. Technically, it refers to something, say X, that Y cannot exist without; however, the mere existence of X does not necessarily mean that Y will occur.

The prerequisites of the prayer are:

- (1) Intention.
- (2) Being Muslim.
- (3) Being sane.
- (4) Being at least of the age of discernment.
- (5) The time for the prayer having begun.
- (6) Being in a state of purity.
- (7) Facing the qiblah.
- (8) Covering the private parts.
- (9) Being free of any physical impurities [on one's clothing or place where one is praying].

### **The Timings for the Five Daily Prayers**

The timings show the limits for the prayer. The time is a cause mandating the obligation of the prayer and it is one of the prerequisites for the prayer.

The Prophet (peace be upon him) delineated the timings of the five daily prayers in more than one hadith. Ibn Abbaas narrated that the Prophet (peace be upon him) said, "[The angel] Gabriel led me in the prayers at the House [of Allah] on two [days]." Then he mentioned the timings of the prayers and he then said, "Then Gabriel turned to me and said, 'O Muhammad, this is the timing of the prophets before you and your timings are between these two [extremes that he had shown the Prophet (peace be upon him)].'" Recorded by Abu Dawood.

The five daily prayers are divided between the day and night.

If a person gets his portion of sleep such that he is rested and the morning time is approaching, the time for work and seriousness, the time of the Fajr prayer also comes. This is so that humans consciously realize that they are different from the remainder of the creation. He faces his day and his faith has been increased.

When midday comes, he stops again to ponder over his day with his Lord in the Dhuhr Prayer and in order to correct his deeds of the beginning of the day. As mid-afternoon comes, he prays his prayer, facing with it the rest of his day. Then the Maghrib (Sunset) comes. In front of him is the night and the [Sunset and] Isha Prayers during it will carry him through the night, although it is the time of hidden acts, with light and guidance to the sound path. Furthermore, the prayer, in its varied times, is an opportunity to ponder over Allah's dominion and His perfection concerning everything that encompasses man in his night and day.

**The Time of the Dhuhr Prayer.** The time of the Dhuhr Prayer begins when the sun passes the meridian or its zenith. The ending of the time for Dhuhr is when the shadow of something is equal to the thing's length in the afternoon.

**The Time of the Asr Prayer.** The beginning of the time for the Asr Prayer is when the shadow of something is equal to its length in the afternoon, as such is when the time for the Dhuhr Prayer comes to an end. As for the ending of the time of the Asr Prayer, the choice time by which to pray it is when the shadow of something is twice its own length. However, if necessary, it may be prayed all the way up until [just before] the sun sets.

**The Time of the Maghrib Prayer.** The beginning of the time for the Maghrib Prayer is when the sun sets. Its final time is when the stars become numerous and form clusters with one another. However, its actual final time, although it is disliked to delay it until this time, is when the twilight is finished.

The Time of the Isha Prayer. Its earliest time is when the twilight has disappeared. Its ending time is when half of the night has passed.

The Time of the Fajr Prayer. Its earliest time is at the second [or true] dawn and its ending time is sunrise.

### **The Timings for the Prayers in Very Northern or Southern Lands**

The lands of extreme latitudes are divided into three categories:

(1) Those lands that are between  $45^\circ$  and  $48^\circ$  north or south of the equator; in these lands, the signs of the day and night are very apparent, of long or short lengths.

(2) Those lands that are between  $48^\circ$  and  $66^\circ$  north or south of the equator; in these lands, some of the signs of the day and night are not apparent during portions of the year. For example, the twilight may continue to exist until nearly the time of Fajr.

(3) Those lands that are from beyond  $66^\circ$  north or south of the equator until the respective poles; in these lands, the daily signs of night and day are not visible for long periods of the year.

The Rulings Concerning Each of These Lands. As for the lands in category (1), it is obligatory upon their inhabitants to perform the prayers in their specified times, as were described above. As for those lands in category (3), there is no difference of opinion that their inhabitants must estimate or approximate the timings of the prayers. This is analogous to the case of estimating the times of the prayers during the time of the Anti-Messiah (Dajjaal). In the hadith, the Prophet (peace be upon him) was asked how long the anti-Messiah would be on the earth. In the response, he said, "A day like a year." The Companions asked, "That day which is like a year, is it sufficient for us to pray [the prayer of] a day and night?" He answered, "No, you must estimate [the times for the prayers]." (Recorded by Muslim.) There is a difference of opinion as to how they should approximate the timings. Some say that they should follow the timings of the closest land that has the regular signs of day and night and follow those proper signs for the timings of

the prayers. Perhaps that is the strongest opinion. Some say that they should approximate them with the timing of a temperate zone, where the night is treated as twelve

hours as is the daytime. Some say that they should estimate the prayers according to the timing of Makkah or Madinah.

As for the lands in the second category, their timings for the prayers other than the Isha and Fajr Prayers will be the same as those in the first category [that is, they pray according to what they see]. As for the Isha and Fajr Prayers, their ruling is the same as for those in the third category [that is, they must estimate the times for those prayers].

## Topic Two: Congregational Prayer

### Wisdom Behind Its Legislation

The congregational prayer is from the most important acts of obedience to Allah and one of the greatest acts of worship. Furthermore, it is a great show of togetherness, mercy and equality between the Muslims, as they gather together in a small convention five times in a day and night, in a noble fashion, under one person's leadership and all facing one direction. The hearts come together and are purified; mercy and relationships are strengthened; and the differences flow away.

### The Ruling Concerning Congregational Prayer

The prayer in congregation is obligatory upon the free, capable men, whether resident or traveling. This is based on Allah's statement,

"When you (O Messenger) are with them, and stand to lead them in prayer, let one party of them stand up (in prayer) with you" (al-Nisaa 102).

The command [in the verse] implies obligation. If that is the case while in a state of fear, [the obligation to pray in congregation] must more so be the case in a time of safety.

### **What Constitutes a Congregational Prayer**

A congregational prayer is made up of [as a minimum] an Imam and a follower, even if it be a woman. This is based on the hadith narrated by Abu Musa,

“Two and any [number] above that are a congregation.”  
(Recorded by ibn Maajah. )

### **The Place Where the Congregational Prayer is to Be Held**

It is the recommended practice to perform the congregational prayer in the mosque. However, it is permissible to pray it elsewhere if need requires that. The women may also pray in congregation separately from the men, as Aisha and Umm Salamah (as al-Daraqutni recorded) used to do. The Prophet (peace be upon him) ordered Umm Waraqah to lead her household in prayer. (Recorded by Abu Dawood.)

## **Topic Three: Shortening and Combining Prayers**

### **The Meaning of Shortening the Prayers**

Shortening the prayers while traveling means to perform the four rakat prayers as only two rakahs. This law is related to the great aspect of the Shareeah of taking into consideration the needs and circumstances of the Muslim and to make things easier upon him. Shortening the prayers is sanctioned in the Book of Allah, sunnah and is permissible according to the agreement of the leading scholars.

### **Shortening the Prayers Generally, While in a State of Security or Otherwise**

The prayer is shortened while traveling, regardless of whether one is in a state of security or fear. The fear that is mentioned in the verse is only referring to the usual case at that time because most of the Prophet's journeys were conducted while there was reason to fear the enemy.

Ali once said to Umar, "Do we still shorten the prayer even though we are in a state of security?" Umar said, "I was surprised by the same thing that you are surprised at so I asked the Prophet (peace be upon him) and he said, "This is a charity that Allah has bestowed upon you, so accept His charity." (Recorded by Muslim.)

### **The Distance That Allows One to Shorten the Prayer While Traveling**

The distance which allows one to shorten one's prayer while traveling is whatever is termed "traveling" according to the convention of the people and which also involves some form of transportation and taking along one's provisions.

### **When One Begins to Shorten the Prayer**

The person begins to shorten his prayer as soon as he leaves the buildings of his city [while on a trip that can be considered "traveling"], according to the conventional usage of the term "leaving from". This is concluded because Allah has tied shortening the prayer with "going out through the land" and one does not "go out through the land" until he leaves the buildings of his area.

### **Combining the Prayers**

Combining the prayers is an exceptional permission that is resorted to upon need. Many scholars recommend not combining the prayers unless there is some clear need to do so because the Prophet (peace be upon him) did not combine his prayers except on a small number of occasions. Everything that allows a person to shorten his prayers allows him to combine his prayers. However, not everything that leads to the permission of combining the prayers means that it is also permissible to shorten the prayers.



### **Combining at the Earlier or the Later Time**

It is best for the person to do what is easier for him with respect to combining at the earlier of the two prayer times or at the later time. This is because the goal of combining the prayers is to make matters easy and simpler upon the person. If the two cases are equivalent [with respect to ease], then it is better to combine the prayers at the time of the later prayer. If a person is stopped at a location, the sunnah is to pray every prayer in its proper time.

### **[Topic:] The Prostrations of Forgetfulness**

Al-sahu in the prayer means forgetfulness. The prostrations of forgetfulness are part of the law, according to the agreement of the leading scholars, for whoever does something [in the prayer] out of forgetfulness. This is based on both the action and the command of the Prophet (peace be upon him). It is proper to perform it whenever anyone has added anything, left anything out or became doubtful as to an act that he has performed in the prayer. It can be performed before the salutations or after them. They are two prostrations, without any tashahud between them, and one says Allahu akbar for every prostration and then makes the salutations after them.

## **Topic Four: Voluntary Prayers**

### **The Wisdom Behind Their Legislation**

It is from the blessings of Allah upon His servants that He has established for them acts of worship that correspond to their natural human inclination and fulfill what He wants of performing the deeds in the proper manner. Since mankind is always open to mistakes and shortcomings, Allah has sanctioned what will complete their acts and will be a substitute for them. Among such sanctioned acts are the voluntary prayers. It is confirmed from the Messenger of Allah (peace be upon him) that the voluntary prayers complete the obligatory prayers when the person has not performed them in their complete sense.

### **The Best Voluntary Acts**

The best act one can perform voluntarily is jihad for the sake of Allah. Next [in virtuousness comes] learning the knowledge of the religion. Allah says,

“Allah will raise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted knowledge” (alMujaadilah 11). Then comes the prayer, which is the most virtuous act of the body. The Messenger of Allah (peace be upon him) said,

“Adhere to the straight path. And you will not be able to do so [in all of your affairs]. And know that the best of your deeds is the prayer.” (Recorded by ibn Maajah. )

### **Some of the Voluntary Prayers:**

#### **The Late-Night Prayers**

The [voluntary] prayers of the night are better than those of the day. The last half of the night is better than the earlier half. This is based on the Prophet’s statement,

“After half of the night or two-thirds of it have passed, our Lord, the Blessed and Exalted, descends to the lowest heaven...” (Recorded by Muslim.)

[This late night prayer is known as tahajjud.] The tahajjud is what is prayed after one has first slept. Aisha said, “The tahajjud is the standing for prayer after first sleeping.”

#### **The Dhuha Prayer**

[The Dhuha Prayer is a prayer that is performed sometime after the sun has risen a little bit on the horizon until just before high noon.] It is preferable to pray the Dhuha prayer on some days and to leave it on others. This is based on the hadith of Abu Saeed who said,

"The Prophet (peace be upon him) used to pray the Dhuha prayer so often that we would say, 'He does not abandon it.' [Yet on other occasions] he would leave it so much that we would say, 'He does not pray it.'" (Recorded by Ahmad and by al-Tirmidhi who said, "It is hasan ghareeb.")

As a minimum, it is two rakats. The Prophet (peace be upon him) prayed it as four or six or, as a maximum, eight rakats. It is not a condition to be persistent in performing this prayer.

### **The Prayer for "Greeting" the Mosque**

It is sunnah to pray what is known as the prayer of "greeting the mosque". This is based on the hadith from Abu Qataadah in which the Prophet (peace be upon him) said,

"When any of you enters the mosque, he should not sit until he prays two rakats." (Recorded by al-Bukhari, Muslim, Abu Dawood, al-Tirmidhi, al-Nasaai, ibn Maajah and Ahmad.)

### **Prostration While Reading [Specific Verses] of the Quran**

It is recommended for the one reading the Quran and the one listening to prostrate [after reading specific verses of the Quran] and to say, "Al-laahu akbar," upon prostrating and to make the salutations upon rising from the prostration. One should say while prostrating, "Subhaana Rabbiya-l-Ala (Perfect and exalted is my Lord, the Most High)" or the other words that have been recorded.

### **Prostration of Thankfulness**

It is recommended to make the prostration of thankfulness whenever a blessing comes to a person or some evil is repelled. This is based on the hadith from Abu Bakr who said, "Whenever news that pleased the Prophet (peace be upon him) came to him, he would quickly go down in prostration." (Recorded by Abu Dawood, al-Tirmidhi and ibn Maajah.) Ali prostrated when he found Dhu al-Thidayah of the Khawarij [dead].

(Recorded by Ahmad.) Kaab ibn Maalik prostrated when he received the news of Allah accepting his repentance. (Recorded by al-Bukhari and Muslim.) Its characteristics and rulings are the same as that for the prostration of recitation.

### **The Taraweeh Prayer**

The taraweeh prayer is an emphasized sunnah of the Messenger of Allah (peace be upon him). It is prayed in congregation in the mosque after the Night (Isha) Prayer during the month of Ramadhaan. The Messenger of Allah (peace be upon him) established this prayer and Umar ibn alKhataab revived it [as one congregational prayer] during his time as the caliph. It is best to perform it as eleven rakats but there is no harm in praying more than that. During the last ten nights [of Ramadhaan], one should try to increase his efforts in prayer, remembrance and supplications.

### **The Witr Prayer**

The Witr prayer is an emphasized sunnah that the Prophet (peace be upon him) performed and ordered to be performed. As a minimum, it is one rakah. However, its minimum for a more complete form is actually three rakats. Its maximum is eleven rakats.

The time for the Witr Prayer: Its time is from after the Night (Isha) Prayer until before the dawn of Fajr. It is recommended to make qunoot (supplications) after the bowing [of the last rakah].

Its description: [It may be prayed in any of the following fashions:]

- (1) Praying [all the rakats] together, without sitting for the tashahud except in the last rakah;
- (2) Sitting for the tashahud [in the next to] last rakah and then standing without making the salutations and performing one rakah with a tashahud and salutations.

(3) Performing every two rakats individually, with salutations at the end of them, and then ending them with one rakah which contains a tashahud and salutations. This manner is manner as it was the one that the Prophet (peace be upon him) performed [often] and repeatedly adhered to.

### **The Regular [Daily] Sunnah Prayers**

The best of the daily sunnah prayers is the sunnah before the Dawn (Fajr) Prayer. Aisha narrated that the

Messenger of Allah (peace be upon him) said,

“The two rakats of Fajr [before the obligatory Fajr Prayer] are better than the world and what it contains.” (Recorded by Muslim and by al-Tirmidhi who declared it authentic.)

The emphasized daily sunnah prayers are twelve in number: four rakats before the Noon (Dhuhr) Prayer and two after it, two rakats after the Sunset (Maghrib) Prayer, two rakats after the Night (Isha) Prayer and the two rakats before Fajr.

It is recommended to make up the daily sunnah prayers if one misses them. Witr is also to be made up but with an even number of rakats during the daytime. However, if a person has missed a lot of obligatory prayers, he must busy himself with making those up first and not the sunnah prayers as it may cause him some hardship to make up both. However, he should also make up the two rakats of sunnah for the Fajr Prayer due to their importance.

Finally, to perform these prayers in one's house is best, as opposed to the obligatory prayers which should be prayed in congregation [in the mosque].

## Topic Five: The Friday Prayer

### **The Virtue of Friday**

Friday is among the best of days. For that reason, Allah has particularly guided this Nation to it and sanctioned their gathering to be on this day. The wisdom behind that includes an opportunity for the Muslims to get together, know each other, bond together and display mercy and assistance for one another. Friday is like a weekly celebration or festival. It is the best day upon which the sun rises.

### **The Status of the Friday Prayer**

The Friday Prayer is obligatory as Allah has said,

“O you who believe! When the call is proclaimed to pray on Friday, hasten earnestly to the remembrance of Allah, and leave off business (and trade)” (al-Jumuah 9).

It consists of two rakats. It is recommended to make ghusl for it and to leave early for it.

### **Upon Whom Is the Friday Prayer Obligatory**

[It is obligatory upon] every legally responsible [that is, adult and sane], free, male Muslim who has no valid excuse not to attend it.

### **The Timing for the Friday Prayer**

It is acceptable to perform it before high noon. However, to perform it afterwards is preferable as such is the time that the Prophet (peace be upon him) would usually perform it.

### **What Number Can Constitute the Friday Prayer**

It is constituted by a number that is conventionally called a large gathering.

### **Conditions for the Validity of the Friday Prayer**

There are five conditions for the validity of the Friday Prayer:

- (1) The proper time.
- (2) The intention.
- (3) Its occurrence while the person is resident [that is, not traveling].
- (4) The presence of the conventionally described "large gathering".
- (5) Before the prayer, there are to be two speeches (khutbahs) comprising praises of Allah, prayers and salutations upon the Messenger of Allah (peace be upon him), recitation of a verse from the Book of Allah and exhortation to fear Allah. This is to be said aloud so at least the appropriate number of attendees can hear it. It is forbidden to speak while the Imam is delivering his speech. It is also forbidden to step over the necks of the people. If one prays the Friday Prayer, it suffices for the Dhuhr Prayer. If a person catches just one rakah with the Imam, he has caught the Friday Prayer. If he catches less than that, he should make the intention to pray the Dhuhr Prayer and perform it as four rakats.

## **Topic Six: The Eid Prayers**

### **The Wisdom Behind Their Legislation**

The Eid Prayer is one of the outward expressions of the religion and one of the particular characteristics of the Nation of the Prophet Muhammad (peace be upon him). By it, one fulfills part of the thanks to the Lord for the ability to fast the month of Ramadhaan or make the pilgrimage to the Sacred House of Allah. Furthermore, it contains a call to mutual compassion and mercy among the believers. It is an all-inclusive gathering and a means of purification of the soul.

### **Its Status**

The Eid Prayer is a communal obligation. The Prophet (peace be upon him) and the caliphs after him continually performed it. It is an emphasized sunnah upon every male and female Muslim who is resident and not traveling.

### **Its Conditions**

Its conditions are the same as those for the Friday Prayer, except that in the case of the Eid Prayer, the two speeches are simply recommended and are performed after the prayer.

### **Its Timing**

[The time for the Eid Prayer] is from the time that the sun is over the horizon after sunrise about the length of a spear until high noon. If the people were not aware that it was the Day of Eid until after high noon, they should perform the prayer on the following day in its proper time.

### **How the Eid Prayer is Performed**

The Eid Prayer is two rakats, as Umar said, "The Eid of al-Fitr [after Ramadhan] and of al-Adhha [after the pilgrimage] are two rakats, complete, without any shortcoming, from the tongue of your Prophet. And foiled will be the one who makes up lies [in such matters]." (Recorded by Ahmad).

It is to be prayed before the speech (khutbah). In the first rakah, one says "Allahu akbar," six times after the opening takbeer and before seeking refuge in Allah. In the second rakah, before reciting, one says it five times.

### **The Place in Which It is to Be Prayed**

It is to be prayed out in the open. However, it is permissible to perform it in the mosques if there is some need to do so.



### **Recommended Acts Related to the Eid Prayers**

It is recommended to extol Allah's greatness and make remembrance of Allah at all times; this is a type of dhikr or remembrance of Allah that is different from that which is specific said after the prayers. It is recommended to make this remembrance aloud during the night preceding the Eid Prayers. This is based on Allah's statement,

"[Allah wants you] to complete the prescribed period, and to glorify Him in that He has guided you" (al-Baqarah 185).

Imam Ahmad said, "Ibn Umar used to extol the greatness of Allah during the entire time of the two Eids." As for making remembrance of Allah during the first ten days of Dhu-l-Hijjah [the month of the pilgrimage], Allah says,

"And celebrate the name of Allah, through the days appointed" (al-Hajj 28).

As for the special time for words of remembrance, this is after every obligatory prayer and is only with respect to Eid al-Adhha. It begins after the Fajr Prayer on the Day of Arafah (the ninth of Dhu-l-Hijjah) until the last of the days of Tashreeq (the thirteenth of Dhu-l-Hijjah).

It is recommended for those who are going to pray to leave early for the prayer. However, the Imam should wait to leave until the time of the prayer. It is also recommended to cleanse oneself before going and to wear one's best clothing. However, the women must make certain not to expose any kind of beautification.

It is recommended to pray the Eid al-Adhha Prayer early while delaying the Eid al-Fitr Prayer. It is also recommended to eat an odd number of dates before going to the Eid al-Fitr Prayer and to refrain from eating on Eid al-Adhha until one can eat from his sacrificed animal.

## Topic Seven: The Prayer for Rain (Al-Istisqaa) and the Eclipse Prayers (al-Kusoof)

### The Prayer for Rain:

#### The Wisdom Behind Its Legislation

Allah created humans with a natural inclination to turn towards Him and beseech Him when they are in need. The prayer for rain (al-istisqaa) is a demonstration of that natural tendency in man as the Muslim turns toward his Lord seeking rain in times of need.

#### Its Meaning

The meaning of the prayer is to seek rain from Allah for the land and for the humans. This is done through prayer, supplication and seeking Allah's forgiveness.

#### Its Status

The Istisqaa prayer is a stressed sunnah. The Messenger of Allah (peace be upon him) performed it and he announced it among the people so that they would come to the place of the prayer to perform the prayer.

Its timing, characteristics and rulings are the same as those for the Eid Prayer.

It is recommended for the Imam to announce the prayer some days before it is performed and also to encourage the people to repent from their sins and stop their wrongdoing, and to fast, give charity and stop their quarrelling because sins are one of the causes for drought in the same way that acts of obedience are a cause for blessings and good things.

## **The Prayer of the Eclipse (al-Kusoof):**

### **The Meaning of al-Kusoof and the Wisdom Behind the Prayer**

The kusoof applies to either a full or partial solar or lunar eclipse, wherein a portion or all of the sun's or moon's light are blocked. These events are from the signs of Allah that should encourage people to prepare for the Hereafter and to realize Allah's watchfulness over them. It should lead them to turn to Him under all circumstances and to think about the greatness of His excellence in His creation. It should make the person realize that He alone is worthy of worship.

If there is a solar or lunar eclipse, it is sunnah to perform the eclipse prayer in congregation. Allah has, said,

"Among His signs are the night and the day, and the sun and the moon. Prostrate not to the sun and the moon, but prostrate to Allah, Who created them, if it is [truly] Him you worship" (Fussilat 37).

The timing for this prayer is from the beginning of the eclipse until it is finished. It is not to be made up later if one misses it and it is not moved to another time after its time has passed.

The manner in which it is to be prayed is as follows: The prayer consists of two rakats. In the first rakat, soorah al Faatihah is to be recited aloud [by the Imam] followed by a lengthy soorah and then a lengthy bow. Then they come up from bowing and say, "Sami-Allaah liman hamidah," and, "Rabanaa lakal-hamd," and then soorah al-Faatihah is recited again followed by another lengthy soorah. Then one bows again and comes up and then one makes two long prostrations. The second rakah is performed in the same fashion as the first. This is the minimum of the prayer in all of its circumstances. It has other descriptions but this is the most confirmed. If a person performs three acts of bowing or four or five, there is no harm in that if there were some need to do so.

## Topic Eight: The Funeral Prayer

No matter how long a person may live, he must at one time die and move on from the world of deeds to the world of recompense. It is from the rights of a Muslim upon another Muslim that he visits him when he is ill and he follows his funeral procession after he dies. It is also recommended upon visiting the ill that one reminds them to repent and to make a will.

It is also recommended to turn the one who is about to die toward the qiblah by turning him on his right side with his face in the direction of the qiblah if that is not a hardship upon him. If that is not easy to do, one should put him on his back with his feet toward the qiblah and his head elevated a little, so that he may be facing the qiblah. Then he should be encouraged to say, "La ilaaha illa-llah (There is none worthy of worship except Allah)." His throat should be moistened with water or some kind of drink. Soorah Ya Seen should be recited in his presence. When a Muslim dies, it is recommended to close his eyes, the lower jaw is then to be bound to the head, the joints should be gently flexed; he should be raised from the earth; his clothes should be removed, his private parts should be covered and he should be placed on a bed [or platform] and washed while he is facing the qiblah on his right side, if that is easy to do- otherwise he should be placed on his back with his legs extending toward the qiblah.

### **Washing the Deceased**

The preferred person to wash the deceased is the one whom he had named in a bequest and then his father, then his grandfather and then his close relative. For the woman, it is the one she had named in a bequest followed by her mother and then her grandmother and then her close female relatives. Each Muslim spouse may wash his or her partner. The one who does the washing must be trustworthy and knowledgeable of the rules of washing.

It is forbidden for a Muslim to wash or bury a non-Muslim. Instead, he should just cover the non-Muslim with soil if there is no one to do a proper burial.

### **Description of the Recommended Way to Wash the Deceased**

When one is going to wash a deceased, he should cover the private parts of the deceased. Then he should raise the head close to how it would be if he were sitting up. Then he should gently press down on his stomach. He should use a lot of water on the body. Then he should wrap a cloth around his hand and clean off the body [disposing of that cloth afterwards]. Then it is preferred to wash him again with a new piece of cloth around the hand. Then he should have the intention to wash the deceased. He mentions the name of Allah and washes the body with water and lote tree leaves or soap. He begins with the body's head and beard. Then he does the right side followed by the left side. Then he washes him a second or third time like the first time. If the body does not become clean, he may continue to wash him until it is cleansed. On the last washing, in addition to water, he uses some type of perfume or camphor. If the person's moustache or fingernails or toenails were long, they should be shortened. Then he should be dried with a cloth. In the case of a woman, her hair should be plaited in three braids and placed to the back.

### **Shrouding the Deceased**

It is recommended to shroud the body in three white sheets that were scented with incense. They are spread out, one over the other. Some perfume is placed in between the different sheets. Then the deceased is laid, stretched out, upon the three sheets. Cotton is placed between the private parts and above it, a garment is tied, acting like short pants, to cover the private parts. That and the rest of the body is then to be perfumed.

The uppermost sheet is then folded from the left top side over the right side and then the right side is folded over the left side. The same is then done for the next sheet and then the bottom sheet. The remainders should be tied above the person's head lengthwise, and will be untied at the grave. A young child is shrouded in one garment, although it is also allowed to do so in three garments.

The woman is covered with a loin cloth and then a sleeveless body length shirt and then a headcovering and then two sheets. A young girl is shrouded in a long sleeveless shirt and two sheets.

It is sufficient [that is, not forbidden] to wash the deceased once, covering the whole body, regardless of whether it be a man or a woman. It is also sufficient to shroud the entire body with one garment, again regardless if it be a man or woman.

If a fetus reaches the age of at least four months and is then aborted and dies, it is to be washed and prayed over.

### **Description of the Prayer Over the Deceased**

It is the sunnah for the Imam to stand level with the chest of the deceased if it is a male and level to the middle of the body if it is a female. He makes four takbeers (statements of "Allaahu akbar"), raising the hands each time. After the first takbeer, he seeks refuge in Allah from Satan, he recites, "Bismilaahi-rrahmani-rraheem (In the name of Allah, the Beneficent, the Merciful)," and then he recites soorah alFaatihah. However, he does not make any opening supplication.

After the second takbeer, he says,

*Allaahumma salli ala muhammadin wa ala aali muhammadin kama salaita ala ibraaheem wa ala aali ibraheem innaka hameedun majeed. Wa baarik ala muhammadin wa ala aali muhammadin kama barakta ala ibraaheema wa ala aali ibraaheema innaka hameedun majeed*

(O Allah, grace Muhammad and the family of Muhammad as You graced Abraham and the family of Abraham, for verily You are praiseworthy, exalted. Then he makes a third takbeer followed by this supplication:

*Allahumma-ghfir lihayyinaa wa mayyitinaa wa shaahidina wa ghaa-ibinaa wa sagheerina wa kabeerina wa dhakarinaa wa unthaanaa. Allahumma man ahyaitahu minna fa-ahyih ala-l-islam wa man tawaffaitahu minna fatawaffahu ala-l-eemaan. Allahumma-ghfir lahu wa-rhamhu wa- fu anhu wa aafih wa akram nuzulahu wa wassi mud-khalahu wa-ghsilhu bi-l-ma-i wa-l-thalji wa-l-baradi wa naqqihu min al-khataayaa kamaa yunagqa-thaubu-l-abyadhu mina-danas wa ab-dilhu daaran khairan min daarihi wa ahlan khairan min ahlihi wa zaujan khairan min zaujii waqih adhaaba-l-qabri wa adhaaba-naar.*

(O Allah, forgive our living and our dead, our present and our absent, our young and our old, our males and our females. O Allah, for the one You continue to give life among us, keep him alive in Islam. And for the one that You give death among us, let him die in faith. O Allah, forgive him, have mercy on him, pardon him and make him safe and make his

resting place an honorable one and make his entry way expansive. Clean him with the water, snow and hail and purify him from sins like a white garment is cleansed from dirt. Replace for him an abode which is better than his abode [here] and a family that is better than his family and a spouse that is better than his spouse. Save him from the punishment of the grave and the punishment of the fire.)

If the deceased is a youngster, then after saying, "O Allah, for the one You continue to give life among us, keep him alive in Islam. And for the one that You give death among us, let him die in faith," one should say,

*Allahumma jalhu dhakhiran li-waalidaihi wa faratan wa shafeean mu-jaaban. Allahumma thaqqil bihi mawaazeenahuma wa adham bihi ujoorahumaa wa alhagahu bisaalih salafi-l-mumineen wajalhu fi kaf-aalal ibraaheem waqihu birahmatika adhaaba-l-jaheem*

(O Allah, make him a stored treasure for his parents and a predecessor and a responded to intercessor.

O Allah, make their scales heavy because of him and make their rewards greater. Join him with the pious, preceding believers. And place him under the protection of Abraham and save him, by Your mercy, from the punishment of the Fire.)

Then the person makes the fourth takbeer, waits a little and then gives one salutation to his right.

### **The Virtue of Praying the Prayer Over the Deceased**

The one who prays over the deceased will receive a qeeraat of reward and a qeeraat is equivalent in size to the Mountain of Uhud. If the person then follows the funeral procession until the burial, he will receive two qeeraats as a reward.

It is recommended for four people to carry the deceased. It is recommended to walk quickly to the burial ground. It is best for those walking accompanying the procession to walk in front of the deceased while those who are riding animals should be behind the procession.

### **Description of the Grave and Burial and What is Prohibited at the Gravesites**

The grave must be dug deep. At the bottom of the grave, a section is dug out [horizontally] toward the qiblah in which the deceased is going to be placed. This is known as lahad and is considered preferable to shaq [wherein the body is simply laid at the bottom of the open trench and not in a side opening]. The one who is putting the body in the grave should say, "Bismilaahi ala millati rasoolilaah (In the name of Allah, upon the way of the messenger of Allah)." The body is placed into the insert upon its right side, facing the qiblah. [The covering over the head should now be untied.] A layer of wood or big stones is then placed over the body. The body is then buried and the grave is raised only a handspan above the ground level. It is then sprinkled over with water.



It is forbidden to build anything upon the grave, plaster the grave, walk upon it, pray at it, take it as a mosque, seek blessings from it or wipe it for blessings, put candles upon it or circumambulate it.

It is recommended to prepare food for the family of the deceased and to take it to them. It is disliked for the family of the deceased to prepare food for the people.

It is recommended for the one visiting the graves to say, "Peace be upon you, abode of believers. Allah willing, we will be joining you. May Allah have mercy on the earlier and later ones among you. We ask Allah for ourselves and yourselves well-being. O Allah, do not forbid us from their

reward and do not put us to trial after them. Forgive us and them."

It is also encouraged to give condolences to those affected by the death, before or after the burial, up to three days and nights, unless someone is not present [in which case one may pay him condolences later].

The one who is afflicted with a calamity should say, "We belong to Allah and unto Allah we shall return. O Allah reward me for my hardship and leave one better than it for me."

It is permissible to cry over somebody's death. However, it is forbidden [to get so frantic and upset] that one tears one's clothing, strikes one's cheeks or wails and so on.

## Chapter Three: Zakaat

This chapter comprises an introduction and two subsections, one on the general rules of zakaat and the second on zakaat al fitr.

### Introduction

#### The Wisdom of Legislating Zakaat

The wisdom behind the legislation of zakaat includes the following:

- (1) It purifies the souls of humans from the depravity of miserliness and stinginess and their evils.
- (2) It comforts and assists the poor and helps the needy and destitute fulfill some of their needs.
- (3) It establishes the general welfare upon which the life and well-being of the society rests.
- (4) It limits the growth of wealth among the rich and in the hands of the merchants and professionals, such that wealth is not restricted to certain classes and such that wealth is not circulated only among the rich.

#### The Definition of Zakaat

Zakaat is the obligatory amount that one must give out, to its rightful recipients, of the wealth that has met a specific minimum and special conditions. It is a cleansing of the person and a purification of his soul. Allah has said,

*“Of their goods take alms, so that you may purify and sanctify them” (al-Taubah 68).*

#### The Place of Zakaat in Islam

It is one of the five pillars of Islam. It has been mentioned in connection with prayers in numerous places in the Book of Allah.

### **The Status of Zakaat**

Zakaat is an obligation from Allah upon every Muslim who possesses the minimum amount of wealth given certain conditions. Allah has obligated it in His book and the Prophet (peace be upon him) used to take it from the people. He ordered that it be taken from whomever it was obligatory upon, whether old or young, male or female, healthy, ill or insane. Allah says,

*“Of their goods take alms, that you may purify and sanctify them thereby”* (al-Taubah 68). Allah also says,

*“O you who believe! Give of the good things which you have earned, and of the fruits of the earth which We have produced for you”* (al-Baqarah 267). Again, Allah says,

*“Establish the prayers and give the zakaat”* (al-Muzzammil 20).  
*The Messenger of Allah (peace be upon him) said,*

“Islam is built upon five [pillars]: testifying that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah, establishing the prayers, giving the zakaat, making the pilgrimage to the House and fasting the month of Ramadhaan.” (Recorded by al-Bukhari and Muslim.)

## Topic One: Some Rules Concerning Zakaat

### The Types of Wealth Upon Which Zakaat is Obligatory

[Zakaat is obligatory upon] monetary assets, livestock, agricultural produce and merchandise goods. [Each category is discussed separately below.]

#### **(1) The Zakaat on Monetary Assets: Gold, Silver and Currency**

Zakaat of 2.5% is obligatory upon gold if the amount of gold one owns reaches twenty mithqaal.

Zakaat of 2.5% is obligatory upon silver if the amount of silver one owns reaches two hundred dirhams.

Paper currency is considered according to its value. If the paper currency reaches the equivalent of the nisaab of either gold or silver, zakaat becomes obligatory upon it. Once again, the amount of zakaat will be 2.5%, given that the wealth was with the person for an entire year.

Note that it is forbidden for men to wear gold; however, they may wear a silver ring or have silver embroidery on the swords and so forth.

#### **(2) The Zakaat on Livestock**

Zakaat is obligatory on camels, cattle and sheep/goats if they are tended to for a year or more, freely grazing in pastures or vacant, open lands. If their amounts reach the nisaab and are in one's possession for a whole year, one pays zakaat on them if they were held for the purpose of milking and reproduction.

The following table shows the amounts to be paid in the case of sheep or goats [with forty being the minimum or nisaab below which one is not required to pay anything]:

| <b>Number of Sheep/Goats</b> | <b>Zakaat</b>        |
|------------------------------|----------------------|
| 40 to 120                    | One sheep            |
| 121 to 200                   | Two sheep            |
| 201 to 300                   | Three sheep          |
| For every additional 100     | One additional sheep |

The following table shows the amounts to be paid in the case of cattle [with thirty being the minimum or nisaab below which one is not required to a anything]:

| <b>Number of Cattle</b> | <b>Zakaat</b>                           |
|-------------------------|---|
| 30 to 39                | A young bull or young cow, one year old |
| 40 to 59                | A young cow, two years old              |
| 60                      | Two young, one year old cows            |
| For an additional 30    | A young, one year old cow               |
| For an additional 40    | A young, two year old cow               |

The following table shows the amounts to be paid in the case of camels [with five being the minimum or nisaab below which one is not required to pay anything]:

| <b>Number of Camels</b> | <b>Zakaat</b>   |
|-------------------------|---|
| 5to9                    | A sheep   |
| 10 to 14                | Two sheep   |
| 15 to 19                | Three sheep   |
| 25 to 35                | A she-camel which is a year old   |
| 36 to 45                | A she-camel which is two years old  |
| 46 to 60                | A she-camel which is three years old                                      |
| 61 to 75                | A four year old camel   |
| 76 to 90                | Two young she-camels  |
| 91 to 120               | Two three year old camels   |
| 121                     | Three young she-camels; for every   |
|                         | additional forty, a young she-camel is due; for every additional fifty, a |
|                         | three year old she-camel is due   |

If the livestock (camels, cattle and sheep) are for the purpose of trade and investment and they are owned for one year, then 2.5% of their value will be given as zakaat. If they are not for trade, there is no such zakaat on them.

When paying zakaat, only female animals are acceptable. A male is not sufficient except in the case of cattle or when given a camel which is a year or two or three years old instead of a she-camel or if all of the livestock are male.

### **Zakaat on Agricultural Produce**

Zakaat is obligatory upon all grains and all produce that are measured by dry volume and stored, such as dates and raisins. The nisaab is three hundred saa or approximately 624 kilograms.

Different varieties of the same produce, such as different types of dates, will be weighed together to reach the nisaab.

### **What is Obligatory Concerning Grains and Produce**

(1) One tenth (al-ushr) of the produce is to be given from the produce of land that is naturally irrigated, such as by rainwater only.

(2) One twentieth is to be given from the produce of the land that is irrigated by man-engineered means, such as by water from canals [and so forth].

(3) Three quarters of one tenth is to be given if the produce was partially irrigated naturally and partially irrigated by man-engineered means. There is no zakaat on vegetables and fruits if they are for the purpose of trade. However, 2.5% of their value is given if they reach the level of the nisaab and are in one's possession for one year.

What is derived from the sea, such as pearls, rubies and fish, have no zakaat on them. However, if they are kept for trade purposes, 2.5% of their value is to be paid if they reach the nisaab and are in one's possession for an entire year.

Al-rikaaz refers to buried treasures in the earth. It is obligatory to give one-fifth of that (al-khums), regardless of whether it be a large or small amount. This money is to be given to the same categories of those who receive the fai (wealth taken from an enemy with no Fighting). The remaining four-fifths goes to the person who found the treasure.

### **Zakaat on Merchandise Goods**

Merchandise goods are those that are kept for the purpose of buying and selling in order to make a profit, whether they be immovable property, food, drink, utensils and so forth.

If the value of the merchandise goods reaches the nisaab [of monetary assets] and if the goods are in one's possession for one year, then zakaat becomes obligatory upon them. 2.5% of the total value is to be given. It is permissible to give 2.5% of the actual goods themselves as zakaat.

If the person who holds such goods intends simply to possess them and not deal in business with them, there is no zakaat on them.

The payments for a share or profits from trade have zakaat on them if the original principle has been in the person's possession for a year and the amounts reach the nisaab.

### **The Conditions for the Obligation of Zakaat**

Zakaat is obligatory upon every free Muslim who possesses the nisaab with a complete and independent ownership and the property is in his possession for one year, except in the case of the ushr [payment made on produce].

### **Paying the Zakaat:**

#### **The Time for Paying the Zakaat**

One must give the zakaat immediately when it becomes due, which is the same ruling for oaths and expiations.

This is because an imperative that has not been restricted in any way implies immediate response, and Allah has said [in the imperative], "Give the zakaat" (al-Muzzammil 20).

He may delay its payment until a time it is needed or for a near relative or neighbor.

### **The Ruling Concerning Withholding Zakaat**

Whoever denies the obligation of zakaat, knowingly and intentionally, has committed an act of disbelief, even if he pays the zakaat. This is because he has belied Allah, His Messenger and the consensus of the Muslim community. He is to be asked to repent. If he repents, [that is good]; if not, he is to be killed [as an apostate]. If a person withholds the zakaat out of greed or being lackadaisical, it is to be taken from him and he is to be punished due to the sin he has committed.

The guardians of the young or insane are to pay the zakaat on their behalf.

### **Recommended Acts When Paying Zakaat**

- (1) One should pay the zakaat openly so that he would be free of any suspicion.
- (2) One should distribute it himself to ensure that it gets to its rightful recipients.
- (3) Upon paying it, one should say, "O Allah, make it a beneficial gain and do not make it a loss."
- (4) The one who receives the zakaat should say, "May Allah reward you for what you have given and bless you in what remains [with you] and make it purifying for you."
- (5) It is recommended to give it to poor relatives for whom one is not financially responsible.



### **The Recipients of Zakaat**

The groups of people to whom one is allowed to give zakaat are eight. They are the ones mentioned in Allah's statement,

*"Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts are to be reconciled (to the truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom" (alTaubah 60).*

#### **Hence, they are as follows:**

- (1) The poor: those who cannot meet some of their basic needs.
- (2) The needy: those who meet most or half of their basic needs.
- (3) Those employed to administer the funds: those who collect and watch over the funds- but this is only if they do not receive a wage.
- (4) Those whose hearts are to be reconciled to the truth: those leaders of their people who one hopes will embrace Islam or those who are to be given to repel their harm or by giving to them one hopes to strengthen their faith or have someone similar embrace Islam.
- (5) Those in bondage: those slaves who have made agreements with their masters to pay for their freedom.
- (6) Those in debt- this group falls into two categories: (a) those who have incurred a debt to reconcile opposing parties and (b) a person himself who has fallen into debt and does not have the means to repay it.
- (7) In the cause of Allah: to those volunteer Fighters striving for the sake of Allah and those calling to the way of Allah and whatever helps and supports their activities.
- (8) Wayfarers: those travelers who are cut off from their homeland and do not have wealth with them that will allow them to reach their homes.

## Topic Two: Zakaat al-Fitr

### Its Wisdom

[Zakaat al-Fitr is the zakaat that is paid at the end of the month of Ramadhān]. Its wisdom includes purifying the fasting person from his associated acts of useless and foul speech [during his fasting]. Furthermore, it enriches the poor and needy and therefore makes it such that they do not have to beg on the Day of Eid.

### Its Amount and the Types of Foods In Which it is to Be Given

The amount to be given as zakaat al-far is one saa, a saa is four mudd, which is approximately equal to three kilograms. It is to be paid in what is normally considered the staple food of the land, whether it be barley, dates, rice, dried yogurt and so forth.

### The Time of Its Obligation and the Time of Its Payment

The obligation to [definitely] pay zakaat al-fitr comes about by the presence of the night before the Eid. However, it may also be paid one or two days before the day of Eid. Ibn Umar used to do that. A virtuous time to pay it is after sunrise on the Day of Eid, just before the prayer; this is because the Prophet (peace be upon him) ordered the people to give their zakaat al-fitr before leaving for the prayer.

### Upon Whom is Zakaat al-Fitr obligatory

Zakaat al-Fitr is obligatory upon every free or slave Muslim, male or female, young or old who has staple food more than what he needs for his day and night. It is also recommended to pay it on behalf of the fetus in the womb of its mother.

### The Recipients of Zakaat al-Fitr

The recipients of zakaat al-fitr are the same as those for the general zakaat, except that the poor and needy are more deserving of this zakaat because the Prophet (peace be upon him) said, *“Enrich them such that they will not have to beg on this day.”*

## Chapter Four: The Fast

This chapter is comprised of an introduction and the following four topics:

**Topic One: The conditions for the fast;**

**Topic Two: Acceptable excuses to break the fast;**

**Topic Three: What is recommended, disliked or forbidden during the fast;**

**Topic Four: Itikaaf.**

### Introduction

#### Definition of Fasting

Lexically, al-saum means to refrain from something. Legally speaking, it refers to refraining, with the intention of worship, from food, drink, sexual intercourse and other acts that break the fast from dawn until sunset.

#### The History of the Obligation of Fasting

Allah obligated the fast for the Nation of Muhammad (peace be upon him) in the same way that He obligated it for the previous peoples.

Allah says,

*“O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may attain taqwa (fear of Allah)” (al-Baqarah 183). That obligation began in the month of Shabaan in the second year after the Hijrah.*

#### The Benefits of Fasting

Fasting has spiritual, societal and health benefits. The spiritual benefits include the practicing and strengthening of one’s patience, knowing how to control oneself and help oneself in that realm. The soul finds within itself the ability to have taqwa and to improve upon it.

Societal benefits include the fact that it adds a certain system and unity to the society, engenders love for justice and equity, brings about mercy and compassion among the believers as well as good behavior. Furthermore, it keeps the society from evil and wickedness.

Health benefits include the purifying of the intestine, improving the health of the stomach, cleansing the body of impurities, decreasing the level of fat in the body and decreasing the heaviness of the stomach due to fat.

### **Confirming the Beginning of the Month of Ramadhaan**

The beginning of the month of Ramadhaan is confirmed by one of two means: First, the previous month, Shabaan, is completed. In other words, if Shabaan finishes thirty days, the thirty-first day will definitely be the beginning of the month of Ramadhaan.

Second, the new moon is seen. If the crescent of the month of Ramadhaan is seen on the night before [what would be] the thirtieth of Shabaan, then the month of Ramadhaan has begun and it is obligatory to fast. Allah says,

*“Whoever is present [that is, not travelling] among you during the month shall fast” (al-Baqarah 185).*

The Messenger of Allah (peace be upon him) said,

*“If you see the crescent, fast. And if you see it [at the end of the month], break your fast. If it is obscured to you, then fast thirty days.” (Recorded by Muslim.)*

If a people of a certain land see the crescent, they must fast. However, the birth or appearance of the moon will be different for different places. The birth in Asia is different from the birth in Europe and its birth in Africa is different than its birth in America, for example. Based on that, every country or locale will have its own ruling. But if all of the Muslims throughout the earth fast according to one sighting, that will be from the beautiful aspects of Islam and a sign of affection, oneness and brotherhood.

For the beginning of Ramadhaan, the testimony of one just person is sufficient or two just people as the Messenger of Allah (peace be upon him) accepted the testimony of one person concerning his sighting of the crescent of Ramadhaan. (Recorded by Muslim.) However, for the sighting of the moon of Shawaal to break the fast, this is not confirmed except by the testimony of two just witnesses, as the Messenger of Allah (peace be upon him) did not allow the witness of only one just person for the breaking of the fast. (Recorded by Muslim.)

### **The Obligation of Fasting Ramadhaan**

Fasting the month of Ramadhaan is obligatory according to the Book of Allah, the sunnah and consensus of the community. It is one of the five pillars of Islam. Allah has said,

*“Ramadhaan is the (month) in which was sent down the Quran, as a guide to mankind, also clear (signs) for guidance and judgment (between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting” (al-Baqarah 185).* And the Messenger of Allah (peace be upon him) said,

*“Islam is built upon five [pillars]: testifying that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah, establishing the prayers, giving the zakaat, making the pilgrimage to the House and fasting the month of Ramadhaan.”* (Recorded by al-Bukhari and Muslim.)

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## Topic One: Conditions Related to Fasting

### The Conditions Requiring One to Fast

[These conditions are the following:]

- (1) Being Muslim.
- (2) Being adult.
- (3) Being sane.
- (4) Having the ability to fast.

### The Essential Components of the Fast

[The essential components of the fast are:]

- (1) The intention: this is the determination of the heart to fast, to implement the command of Allah and to get closer to Allah. The Prophet (peace be upon him) said, *"Surely, all actions are but driven by intentions."* (Recorded by al-Bukhari.)
- (2) Refraining, meaning staying away, from the things that break the fast, which are eating, drinking and sexual intercourse.
- (3) The proper time, that is, the daytime which is from dawn until sunset.

### The Conditions for the Soundness of the Fast

[The conditions for the soundness of the fast are as follows:]

- (1) Being Muslim.
- (2) Having the intention during the nighttime [that is, before the arrival of the dawn of the day in which one is to fast].
- (3) Being sane.
- (4) Being of the age of discernment.
- (5) No menstrual blood flowing.
- (6) No post-partum blood flowing, as the soundness of the fast of a woman requires that she be pure of menses or post-partum bleeding.

### **Recommended Acts of the Fast**

(1) Breaking the fast promptly, that is one should break the fast as soon as it is certain that the sun has set.

(2) Breaking the fast by eating fresh or dry dates or drinking water. The preferred of those is the first. It is also preferred to eat them in an odd number, three, five or seven.

(3) Supplication at the time of breaking one's fast. One should say, *"O Allah, for You I have fasted and with sustenance from You do I break my fast. Accept from us [our fasting] for You are the All-Hearing, the All-Knowing."* (Recorded by Abu Dawood.)

(4) Having sahoor, which is the eating and drinking at the end of the night with the intention of fasting the next day.

(5) Delaying the sahoor until the final portion of the night [just before dawn].

### **Actions That are Disliked During the Fast**

A number of acts are disliked because they may lead the person to do something that will ruin his fast, even though they in themselves do not break the fast. These are the following acts:

(1) Putting water well into the mouth and throat while rinsing as part of ablution.

(2) Kissing, as it sparks the desires that may lead one to break the fast by ejaculating or sexual intercourse, wherein one will have to atone for the act.

(3) Continually looking at one's spouse with desire.

(4) Thinking about sexual intercourse.

(5) Touching a woman with one's hand or touching her with one's body.

## Topic Two: Acceptable Excuses to Not Fast

- (1) A woman on her menses or with postpartum bleeding is required to break her fast.
- (2) A person who is needed to rescue another Muslim from death, such as drowning and so forth, [may break his or her fast].
- (3) A traveler is permitted to shorten his prayers and it is sunnah for him to break his fast.
- (4) An ill person who fears he will be harmed [by fasting may also break his fast].
- (5) A travelling person who returns to his home during the daytime.
- (6) A pregnant or nursing mother [may break the fast] if she fears for herself or her child. If she breaks her fast fearing only for her child, the one financially responsible for her must feed a poor person for every day she did not fast. In either case, she must make up the days of not fasting later.

### What Nullifies the Fast

The following acts nullify the fast:

- (1) Apostatizing from Islam.
- (2) Having the intention and determination to break the fast.
- (3) Having doubts about continuing the fast.
- (4) Intentionally vomiting.
- (5) Anal enemas or intravenous intake of fluids.
- (6) Menstrual or post-partum bleeding.
- (7) Swallowing phlegm if it reaches all the way to the mouth.
- (8) Cupping [a medical practice meant to release blood from the body] for both the one being cupped and the one doing the cupping.
- (9) Ejaculation of sperm due to repeated looks.



(10) Ejaculation of sperm or release of prostatic fluid due to kissing, touching, masturbation or touching in a manner less than sexual intercourse.

(11) Anything which reaches to the stomach, throat or brain of fluids or other things.

### **Important Notes**

Whoever has sexual intercourse during the daytime of Ramadhaan must make up that day later and atone for his act, if such was done intentionally. If it was done out of forgetfulness, the fast is still valid and he does not have to make up the day later or atone for his deed.

If a woman is forced to have sexual intercourse during the daytime of Ramadhaan or if she were ignorant or forgetful, then her fast is valid. If she were forced into doing that, she must only make the day up later. If she did that act willingly and intentionally, then she must make the day up and atone for her act.

The atonement for such an act is the following: The person must free a slave. If that is not feasible, he or she must fast two consecutive months. If they are not able to do that, they must feed sixty poor people. If they cannot do that, then they are absolved of any specific act of atonement.

If a person has intercourse with his wife but not in her sexual organ, then he must make up that day and repent to Allah [without the act of atonement].

It is recommended to make up the days of Ramadhaan immediately and in successive days. If a person leaves those missed days until the following Ramadhaan without any valid excuse for doing so, he must still make up those days but must in addition feed one poor person for every such day.

If a person dies while still having to perform fasts of an oath or a pilgrimage due to an oath, then his heirs should perform said act on his behalf.

## Topic Four: Itikaaf

### Definition

Lexically, itikaaf implies remaining somewhere, continuance, place and confinement. Legally, it means the staying and remaining in the mosque for the purpose of worship, with a specific intention to perform the act in a specific manner.

### The Wisdom Behind Its Being Sanctioned

Itikaaf allows the heart to be free of the affairs of the world and to concentrate itself upon the worship of Allah and His remembrance.

By this act, the soul submits itself to its Lord and turns over its affairs to Allah and stands at the door to His grace and mercy.

### The Types of Itikaaf

Itikaaf is of two types:

(1) The obligatory itikaaf This is the result of a vow that a person makes. For example, one might say, "If I am successful in that deed, I shall spend three days in itikaaf," or, "If this is made easy for me, I shall spend such and such time in itikaaf."

(2) The itikaaf which forms part of the emphasized sunnah: The best of this category is to perform itikaaf during the last ten days of the month of Ramadhaan.

### The Essential Components of Itikaaf

(1) The person who is performing the itikaaf- itikaaf is an action and it requires a "doer".

(2) Remaining in the mosque. Ali said, "There is no itikaaf except in a congregational mosque." Furthermore, if the person performing the itikaaf does so in a mosque in which the congregational prayers are performed, he would be most ready to perform those prayers in the best manner possible and the most complete manner is by performing them in congregation.

(3) The place where one actually stays: this is the place that the person takes as his "residence" as such during his itikaaf.

### **The Conditions for the Soundness of the Itikaaf**

(1) The person performing the itikaaf must be a Muslim; it is not valid from a disbeliever.

(2) He must be a person of discernment; it is not valid from an insane person or a young child.

(3) It must be performed in a mosque in which the congregational prayers are held, at least with respect to men such is the case.

(4) The one performing the itikaaf must be free of sexual defilement, menses and post-partum bleeding.

The itikaaf is Voided by the Following Acts

(1) Sexual intercourse, even if without ejaculation, as Allah has said, "Do not associate with your wives while you are making itikaaf in the mosques" (al-Baqarah 187).

(2) Instigating sexual intercourse.

(3) Falling unconscious or becoming insane, regardless if it be through intoxicants or otherwise.

(4) Apostatizing from Islam.

(5) Leaving the mosque for no valid reason.

### **Excuses That Permit One to leave the Mosque**

The excuses that permit the one performing itikaaf to leave the mosque are of three varieties:

**(1) Legal excuses:** This would include going out for the Friday Prayer or the two Eid Prayers if the mosque in which he was performing itikaaf does not have the Friday or Eid Prayers. The reason for this excuse is that itikaaf is considered an act taking one closer to Allah by avoiding sins and fleeing from them; however, not performing the Friday or Eid Prayers are sins that go against the notion of getting closer to Allah by itikaaf.

**(2) Natural excuses:** These would include the need to urinate and defecate or wash oneself after a wet dream if one could not do that washing in the mosque itself. However, these acts are conditional upon the person not remaining outside the mosque more than the time that he needs to perform those acts.

(3) Excuses of a necessary nature: These would include a person fearing that his wealth will be lost or fearing for his possessions or he fears for his own life or harm if he were to remain in the mosque in a state of itikaaf.

## Chapter Five: Hajj [Pilgrimage] and Umrah [Lesser Visitation]

This chapter is comprised of an introduction and the following six topics:

**Topic One: The conditions for the hajj and umrah;**

**Topic Two: The essential aspects of the hajj and umrah;**

**Topic Three: The obligatory acts of the hajj and umrah;**

**Topic Four: Forbidden acts while in the inviolable state of pilgrimage;**

**Topic Five: Sites for entering the inviolable state of pilgrimage;**

**Topic Six: The sacrifice and aqeeqah.**

### Introduction

#### The Place of the Pilgrimage in Islam

The pilgrimage is the fifth pillar of the five pillars of Islam. It was made obligatory in the ninth year after the Hijrah.

Allah says,

*"Pilgrimage is a duty mankind owes to Allah, those who can afford the journey"* (al-Imraan 97). The Messenger of Allah (peace be upon him) said,

*"Islam is built upon five [pillars]: testifying that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah, establishing the prayers, giving the zakaat, making the pilgrimage to the House and fasting the month of Ramadhaan."* (Recorded by al-Bukhari and Muslim.)

### **The Legal Status of the Pilgrimage**

The pilgrimage is an obligation from Allah upon His servants, to be performed at least once in one's lifetime. The Prophet (peace be upon him) said,

*"The pilgrimage [need only be done] once. Whoever does more, it is done voluntarily."*

The meaning of hajj is "to intend to go to Makkah to perform specific acts at a specific time [of the year]."

### **The Umrah [Lesser Visitation]**

Umrah linguistically, means "a visit." Legally, it refers to specific actions [performed at specific places] that shall be discussed later.

It is obligatory at least once in one's lifetime.

### **The Wisdom Behind the Enjoining of Hajj and Umrah**

Among the aspects of wisdom behind the Hajj and Umrah is that they purify the soul from the effects of sins so that the person becomes ready for the grace of Allah in the Hereafter. The Prophet (peace be upon him) said,

*"Whoever makes the pilgrimage to this house and does not have sexual intercourse nor does evil shall return [with respect to his sins] like the day on which his mother gave him birth."* (Recorded by al-Bukhari.)

## Topic One: The Conditions of the Hajj and Umrah

### The Conditions of Obligation

In order for the Hajj to become obligatory, one must meet the following conditions:

- (1) Being Muslim.
- (2) Being sane.
- (3) Being adult.
- (4) Being able to make the journey, this includes the presence of the provisions and other righteous travelers to accompany him.
- (5) Complete freedom.
- (6) In the case of women, another condition is added and that is the existence of an adult male relative within the prohibited degrees of marriage [who can accompany her on the journey]; if she makes pilgrimage without such an escort, she would have committed a sin although her pilgrimage would have been valid.

If a child performs the pilgrimage, it will be considered a valid voluntary pilgrimage but he must still perform the obligatory pilgrimage of Islam after he becomes of age.

If a person who should perform the pilgrimage dies without doing so, wealth is taken from what he has left behind so that someone may perform the pilgrimage on his behalf.

It is not acceptable for a person to perform pilgrimage on another's behalf when he has not done so on his own behalf. It is proper for a capable person to appoint someone to perform a voluntary pilgrimage or umrah on his behalf.

### The Different Ways in Which the Pilgrimage Can Be Performed

[The following are the different combinations of performing the hajj or umrah:]

- (1) Performing the umrah by itself.

(2) Performing the hajj by itself.

(3) Performing the hajj in connection with the umrah.

(4) Performing the umrah in combination with the hajj but with a break in between.

As for the umrah by itself, it may be performed throughout the days of the year. It is best when the umrah is performed with the hajj or during Ramadhān.

As for the hajj by itself, this is where the pilgrim intends to perform only the hajj without performing the umrah beforehand or in connection with it.

As for the hajj in connection with the umrah, the acts of the two are combined and it is sufficient to perform one circumambulation and one sa'ee (referring to the going back and forth between the mounts of Safa and Marwah).

As for the umrah in combination with the hajj but with a break in between, this is the best way to perform hajj. It is when the person enters the inviolable state for umrah during the months designated for hajj. He makes the sa'ee, circumambulation and then comes out of the inviolable state. Then on the eighth day of the month of Dhu-l-Hijjah, he enters the inviolable state for the hajj during that same year. He performs all of the acts of the hajj, including the circumambulation, sa'ee, staying at Arafah and so forth. He sacrifices the animal which is obligatory when a person performs this type of hajj or the previous type (the hajj in connection with the umrah).



## Topic Two: The Essential Components of the Hajj and Umrah

There are four essential components for the hajj: entering the inviolable state, circumambulation, sa'ee and staying at Arafah. If any of these acts are not performed, the hajj is not valid.

Umrah has three essential components: entering the inviolable state, circumambulation and sa'ee. It is not complete except with these acts. The details concerning these essential components are as follows:

### The First Essential

The first essential component of the hajj or umrah is entering into the inviolable state. It is the intention to perform one of the types of pilgrimage rites, hajj or umrah, after preparing to enter into that state and removing any sewn clothing.

### The Obligatory Aspects of the Inviolable State

The obligatory aspects of the inviolable state are three:

(1) Entering into the state at the proper place: This is the place that is designated by the Lawgiver to enter into the inviolable state, such that it is not allowed to go beyond that point without being in that state for whoever wants to perform hajj or umrah.

(2) Removing all sewn clothing: Men are not allowed to wear gowns, shirts, head caps or scarves and, in fact, the head should not be covered at all. Similarly, they should not wear leather socks unless they cannot find sandals. Women are not to wear face veils or gloves.

(3) The talbiyah: This is the saying of,

*"Labaika-llahumma labaik labaik laa shareeka laka labaik. Inna-l-hamda wa-nimata laka wa-l-mulk. Laa shareeka lak (O Allah, here I am at your service. You have no partner. Here I am at your service. Verily, all the praise and the grace belong to You, and the Dominion [as well]. You have no partner)."*

The pilgrim states these words when he enters into the inviolable state at the appointed location before going beyond that point. It is recommended to repeat these words over and over and, for the men, to say them aloud. One should start saying these words again at every moment of descending, riding, before the beginning of the prayer, after the prayer is finished and so forth. During the umrah, one discontinues saying these words when he starts the circumambulation. During the hajj, one discontinues saying these words upon the throwing of the pebbles at al-Uqbah.

### **The Second Essential: The Circumambulation**

The circumambulation refers to going around the House of Allah seven times. There are seven conditions to this act:

- (1) Having the intention at the time of beginning the act.
- (2) Being free of any impurities or conditions that nullify a person's state of purity.
- (3) Covering the private parts since the circumambulation is like the prayer.
- (4) Circumambulating within the confines of the [grand] mosque itself, even if one is far from the House.
- (5) Having the House of Allah on one's left side while circumambulating.
- (6) Circumambulating the House seven times.
- (7) Making each circuit after each other, without any unnecessary breaks.

### **Recommended Aspects for the Circumambulation**

- (1) Al-raml, this act is recommended for the capable men, but not for women. It refers to the act of jogging during the circuit but with close steps. It is only recommended in the first set of circumambulations when one arrives at the Kaaba, known as tawaaf al-qudoom.

(2) Baring the right shoulder , again this is only for the first circumambulation upon arriving in Makkah; it is also for the men only and not the women. It is done during all seven circuits.

(3) Kissing the Black Stone upon beginning the circumambulation and in every circuit thereafter, if possible. It is also recommended to touch the Yemeni corner of the Kaabah.

(4) When beginning the first circuit, one should say, "In the name of Allah and Allah is greatest. O Allah, [I perform this act] with belief in You and attesting to Your book and fulfilling Your pact and following the sunnah of Your prophet."

(5) Making supplications throughout the circumambulation. No specific supplication is required; one may say whatever supplication one is led by Allah to say. However, it is recommended that when ending a circuit to say,

*"O our Lord, give us in this world good and in the Hereafter good and save us from the punishment of the Fire."*

(6) Making supplications at al-Multazim after finishing the circumambulation. Al-Multazim is the place between the door to the Kaabah and the Black Stone.

(7) After finishing the circuits, one should pray two rakats behind the "station of Abraham," reciting soorahs al-Kafiroon and al-Ikhlaas after al-Faatihah.

(8) Drink some water from the well of Zamzam and, in fact, one should drink one's fill of it after finishing the two rakats.

(9) One should return to the Black Stone and touch it before moving on to the sa'ee.

### **The Third Essential: The Sa'ee**

The sa'ee is the walking back and forth between the mounts of al-Safa and al-Marwah with the intention of worship. It is an essential component of both the hajj and the umrah.

### **The Conditions of the Sa'ee**

- (1) The intention, for the Prophet (peace be upon him) said, *"Surely, all actions are but driven by intentions."* (Recorded by al-Bukhari.)
- (2) It must be in the proper chronological order with respect to the circumambulation; that is, the circumambulation must be done first followed by the sa'ee.
- (3) Each of its circuits must be done right after the other; however, a small break does not cause any harm, especially if there is some need for it.
- (4) One must complete seven trips [four going and three returning, not a total of seven going and coming]. If one trip or part of one trip is missing, it will not be sufficient. Its correctness depends on all of the trips being completed.
- (5) It must be performed after a correct and valid circumambulation, regardless of whether that circumambulation be of an obligatory or recommended nature.

### **The Recommended Acts of the Sa'ee**

- (1) Jogging between the two green markers; these mark the places between which Haajr, the mother of Ismaeel, paced back and forth. This is recommended for men who have the ability to do so and not for those who are weak or for women.
- (2) One should stop at or on top of al-Safa and al-Marwah to supplicate.
- (3) One should make supplications during each of the trips between al-Safa and al-Marwah.
- (4) One should say, "Allaahu akbar (Allah is greatest)" three times upon ascending both al-Safa and al-Marwah each time one reaches them; one should also say,

“There is none worthy of worship except Allah, the One, for whom there is no partner. To Him belongs the dominion and to Him is the praise. And He has power over all things. He fulfilled His promise, supported His servant and vanquished the parties by Himself.”

(5) The sa’ee should be performed immediately after the circumambulation such that there is no break between them without a valid reason.

### **The Fourth Essential: Stopping at Arafah**

The fourth essential act is stopping at Arafah. What this actually means is being present at the place known as Arafah, for a small portion of time or more, with the intention of stopping there between the time of noon on the tenth of Dhu-l-Hijjah until dawn on the tenth of Dhu-l-Hijjah. If a person misses this stopping at Arafah, he has missed the entire hajj and should then simply perform umrah and make up that hajj at a later time. He must also make a sacrifice, even if he had not made that a part of his rites prior. If an enemy is preventing one from reaching the House of Allah, he should make a sacrifice and then leave the inviolable state. If he is prevented due to an illness or running out of expenditures and he had laid down the condition, “I become free of the inviolable state wherever I am confined,” he leaves the inviolable state and there is no other act he must perform. However, if he did not make that condition, he must make a sacrifice that is easy upon him.

## Topic Three: The Obligatory Acts of the Hajj and Umrah

### The Obligatory Acts of the Hajj

The obligatory acts of the hajj are seven:

- (1) Entering the inviolable state before preceding beyond the required locations.
- (2) Staying at Arafah until sunset for the one who is there during the daytime.
- (3) Spending the night- at least until after midnight before the Day of Sacrifice at Muzdalifah.
- (4) Residing in Mina during the days of Tashreeq.
- (5) Throwing the pebbles in their proper order.
- (6) Shaving or cutting one's hair.
- (7) Performing the farewell circumambulation.

### The Obligatory Acts of the Umrah

The obligatory acts of the umrah are two:

- (1) Entering into the inviolable state- for those who live in Makkah it is from wherever they are and for those from outside it is at the appointed locations.
- (2) Shaving or cutting the hair.

### Important Notes

If a person fails to perform one of the essential acts, his rites are not complete unless he performs it.

If a person fails to perform an obligatory act, this must be compensated for by sacrificing an animal.

If a person fails to perform a recommended act, there is nothing he must then do.

## Topic Four: Acts Forbidden for One in the Inviolable State

The forbidden acts are deeds that if the person making hajj or umrah does any of them, it is obligatory upon him to make a sacrifice, fast or feed others. The following are forbidden for the male or the female in the inviolable state:

- (1) Cutting one's hair on any part of the body.
- (2) Trimming the finger or toe nails.
- (3) Covering the head [for men] and covering the face for women, unless men who are not related to them should be passing by.
- (4) Wearing sewn clothing by men, such as a long shirt or pants.
- (5) Using perfume.
- (6) Killing land game that is [normally] permissible to eat.
- (7) Getting married.
- (8) Having sexual intercourse; if this were done before the "first lessening of the restrictions," all the rites then become void. They must then sacrifice a camel and continue in their hajj and make up the hajj in the following year. If that were done after the "first lessening of the restrictions," then the rites do not become void but they must sacrifice a sheep.
- (9) Having contact with women in a manner less than sexual intercourse; if the man ejaculates, he must sacrifice a camel. If he does not, then he must sacrifice a sheep. In either case, though, the rites of his hajj have not been voided.

The ruling for women is the same as for men concerning these issues except that she is allowed to wear sewn clothing. She may wear whatever she wills as long as it is not a display of beauty. She covers her head but uncovers her face, not covering it unless there are men who are not related to her present.

The “first lessening of the restrictions” occurs after a person has performed any two of the following three acts: (1) the circumambulation, (2) the throwing of the pebbles or (3) the shaving or cutting of the hair. If a woman gets her menses while she was intending to perform the hajj followed by the umrah with a break in between and she fears that she will miss the hajj, she enters into the inviolable state with her menses and she makes her rites as the hajj combined with the umrah. The menstruating woman and the woman with post-partum bleeding perform all of the rites of the had save for the circumambulation of the House of Allah.

It is allowed for the pilgrim to slaughter livestock and similar animals. Furthermore, he may kill any harmful animals, such as lions, wolves, tigers, cheetahs, snakes, scorpions, rats and any harmful animal. He may also kill water animals and eat them.

It is forbidden for a pilgrim or a non-pilgrim to cut the shrubbery of the inviolable sanctuary or to cut its grasses, except for idhkhar which is type of grass that may be cut. It is forbidden for him to kill game animals. If he does so, he must fulfill the penalty or “ransom”. It is also forbidden to hunt the game of Madinah or to cut its shrubbery, although there is no penalty or ransom in that case.

If someone has a valid excuse and is forced to do one of the above mentioned forbidden acts, except for sexual intercourse, such as shaving one’s hair or wearing sewn clothing, he may do so but he has to fulfill the penalty. He has a choice between (a) fasting three days, (b) feeding sixty poor people, each one with a mudd (what two hands cupped together can hold) of wheat, rice or so on or (c) slaughtering a sheep.

If a person does any of the above mentioned forbidden acts due to ignorance, forgetfulness or coercion, then there is no sin upon him and no penalty. This is based on Allah’s statement,

*“Our Lord! Do not take us to task if we forget or fall into error”*

(al-Baqarah 286). [This is a supplication that is confirmed in a hadith that Allah has responded to positively.]



If a pilgrim kills a land game and there is a comparable animal that he can sacrifice, he has the choice between getting such an animal, sacrificing it and distributing its meat among the poor who live in the area of the Grand Mosque, or taking the value of the animal and buying food to feed the poor, with each of them receiving a mudd worth of food, or fasting one day for every mudd of food that he would have given. If there is no comparable animal to the one killed, he has a choice between buying its value's worth of food and distributing it among the poor who live in the area or fasting one day for each mudd of food that he would have given.

The ransom or penalty for engaging in contact with women without ejaculation is the same as the penalty for the one who has a valid excuse to violate one of the acts: he either fasts, feeds the poor or slaughters a sheep.

If a person has sexual intercourse during the hajj and before the "first lessening of the restrictions," he must sacrifice a camel. If he is not able to, he must fast three days during the hajj and then another seven upon his return to his land. If the act was after the "first lessening of the restrictions," then his ransom is the same as the one who has a valid excuse to violate one of the acts of hajj, as described above.

The one who performs the hajj with the umrah, in either fashion, and who is not from the Makkah area, must sacrifice a sheep [as part of the rites of hajj]. Another option is for seven people to join together in the sacrifice of a camel or cattle. If one is not able to perform the sacrifice, he must fast three days during the hajj and then another seven days when he returns to his home.

The one who is prevented from reaching Makkah and performing his hajj must make a sacrifice. If he is not able to, he must fast ten days before he leaves the inviolable state.

If someone violates the restrictions more than once but with acts all of the same violation and he had not yet performed the ransom, then he performs the ransom only once- with the exception of killing more than one game animal. However, if he violates the restrictions more than once by doing different violating acts, such as cutting his hair and then clipping his nails, he must then perform the ransom for every separate type of violation he did.

### **Topic Five: The Specific Times and Locations for Entering into the Inviolable State**

There are specific times and specific locations for entering into the inviolable state.

The specific time for entering into the inviolable state is during the “months of Hajj,” which are Shawaal, Dhu-1-Qaaidah and Dhu-l-Hijjah. The specific locations for the people who want to make hajj or umrah are five. They are:

- (1) Dhu-l-Halaifah: This is the appointed place for the people of Madi-nah and those who pass through it. It is 435 kilometers from Makkah. It is the appointed place that is the furthest from Makkah.
- (2) Al-Juhfah: This is the appointed place for the people of al-Shaam (Syria, Palestine, Jordan, Lebanon region) and Egypt and those who are from the same direction or pass through those areas. It is a village close to Raabigh. It is 180 kilometers from Makkah. Today, people enter the inviolable state at Raabigh.
- (3) Yalamlam: This is the appointed location for the people of Ye-men and surrounding areas and those who pass through that area. Yalamlam is a valley about 92 kilometers from Makkah.

(4) Qarn al-Manaazil is the appointed location for those coming from or through Najd or Taaif. Today, it is known as al-Seel al-Kabeer. It is 75 kilometers from Makkah. The place to enter into the inviolable state is at the top of Qarn al-Manaazil.

(5) Dhaat Irq: This is the appointed location for those from or going through Iraq, Khurasan, central and north Najd and the surrounding areas. It is a valley and is also called alDhareebah. It is about 100 kilometers from Makkah.

Those are the appointed places for the people of those areas or others who transverse through those lands wanting to make hajj or umrah. Whoever is living already within the appointed places enters the inviolable state wherever he wills, to the point that the people of Makkah enter the state within Makkah itself. If a Makkan wants to make hajj, he enters the inviolable state within Makkah. If he wants to make umrah, he goes outside of the limits of the sacred mosque and enters the inviolable state there.

If a person does not exactly pass through one of the appointed locations, he enters the inviolable state at a location parallel to the closest appointed spot. He enters the inviolable state as he passes that location whether it be by plane, car, bus or whatever.

It is not allowed for a person making hajj or umrah to pass beyond the appointed locations without entering into the inviolable state. If a person passes through them without entering into the inviolable state, he must go back to them and enter into the inviolable state from there. If he does not go back and he enters into the inviolable state from wherever he is, he must sacrifice an animal and his hajj or umrah will be valid. If he enters the inviolable state before reaching the appointed locations, his act is valid but reprehensible.

## Topic Six: The Sacrifice and Aqeeqah

### **The Sacrifice**

This is the camel, cattle or sheep/goat that is sacrificed on the Day of Sacrifice or days of Tashreeq (11th through 13th of Dhu-l-Hijjah) with the intention of a sacrifice. This is a sunnah or recommended act.

### **The Timing of the Sacrifice**

The sacrifice is to be done from after the Eid Prayer on the Day of Sacrifice until the end of the days of Tashreeq (the 13th of Dhu-l-Hijjah). It is recommended to divide the slaughtered animal into three portions: the person eats one-third, gives one third away as a gift and gives the last third away as charity. There is great merit to the sacrifice as the wealth is spread around and the poor are benefited and their needs are met.

An animal does not suffice as a sacrificial animal or the animal of the hajj unless it be a female camel of at least five years old, a cow of at least two years old, a fat sheep of at least six months or a goat of at least one year.

It is sufficient for one person to slaughter a sheep or for seven to join together in a camel or cow. It is permissible for a sheep, camel or cow to be slaughtered on behalf of oneself or the members of one's family. The slaughtered animal must be free of any types of defects. It is recommended to slaughter on behalf of the living and permissible to do so on behalf of someone who has died. For the one who [although is not performing the hajj but] is going to perform the sacrifice, it is not permissible for him to remove any of his hair or skin during the first ten days of the month of Dhu-1-Hijjah. It is recommended for him to fast those days and to increase his good deeds therein.

## **The Aqeeqah**

The aqeeqah is the animal that is slaughtered at the time a child is born. It is a recommended act. For a boy, two sheep should be slaughtered; for a girl, only one sheep is slaughtered. This slaughtering is to take place on the seventh day and the child is also named on that day, has his hair cut and the weight of his hair in silver is given in charity. If that day is missed, it is to be done on the fourteenth day. If that day is also missed, it is done on the twenty-first day. After that, it is done at any time. It is recommended not to break the bones of the animal. The aqeeqah is a way of expressing thanks to Allah for the continuous blessings one receives as well as the child just received.