

PURIFICATION
DOCTRINES
SALAT
ZAKAT
SIYAM
HAJJ

FIQH Of Worship

فقه
العبادات

Sheikh Muhammad Salih Ibn al-'Uthaymeen

**FIQH OF WORSHIP
DOCTRINES, PURIFICATION
SALĀT, ZAKĀT, SIYĀM, HAJJ**

**WRITTEN BY
SHEIKH MUHAMMAD IBN SĀLIH**

~~AL-‘UTHAY MEEN~~

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Introduction

Sheikh Muhammad Sālih Ibn al-‘Uthaymeen

bū ‘Abdullāh Muhammad ibn Sālih ibn Muhammad ibn ‘Uthaymeen Aat-Tameemee an-Najdee was born in the city of Unayzah, Qaseem Region on 27th Ramadān 1347 A.H./1926 C.E. in a famous religious family.

Sheikh Ibn ‘Uthaymeen, may Allāh’s mercy be upon him, was granted great intelligence and high-mindedness. He was very ambitious and keen to acquire Islāmic knowledge. He began learning the Qur’ān from his grandfather (from his mother) Abdur-Rahmān ibn Sulaymān al-Damigh. When he memorised it, he went on to study Islāmic knowledge at the hands of some great scholars, such as Sheikh Abdur-Rahmān ibn Nāsir as-Sa’di, may Allāh’s mercy be upon him. He was considered his first sheikh, as he accompanied him during his study of *tawheed*, *tafseer* (Interpretation of the Qur’ān), *hadīth*, *fiqh* (Islāmic jurisprudence), *usūl-al-fiqh* (the foundations of Islāmic jurisprudence), *al-farā’id* (obligations), *mustalah al-hadīth* (*hadīth* terminology), *nahuw* and *sirf* (grammar).

He also observed the company of Sheikh Ibn Bāz, may Allāh’s mercy be upon him, who is considered as his second sheikh. He started by reading in his company *Sahīh al-Bukharī* and some of Sheikh al-Islām Ibn Taymiyyah’s letters and some books of *fiqh*.

When he entered into teaching, a great number of students from inside and outside Saudi Arabia benefited from him. He had his own unique style of interpretation and explanation of religious points. He was from among those scholars who served Islām without any type of religious prejudice and kept themselves away from the limitations of *taqleed* (blind-following). He was distinguished in his great exertion of effort in religious matters and analogical deductions which clearly prove the religious understanding he possessed, and the correct usage of the principles of religion, he adopted.

In giving religious verdicts, like Sheikh Ibn Bāz, his *fatāwa* (Islāmic legal rulings) were based on evidence from the Qur'ān and Sunnah. He had about fifty compilations to his credit. He taught Religious Fundamentals at the Sharī'ah Faculty of Imām Muhammad ibn Sa'ud Islāmic University, Qaseem Branch. He was also a member of the Council of Senior Scholars of the Kingdom, and the Imām and *khateeb* (lecturer) of the main mosque of Unayzah city.

The Sheikh passed away on Wednesday 15 Shawwāl 1421 A.H. / 10 January 2001 C.E. He was 74 years of age following a critical illness which significantly reduced his immunology levels. May Allāh ﷻ have mercy upon his soul, āmeen.

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The Spirit of *'ibādah*

'ibādah (worship) is an Arabic word derived from *'abd* (slave) and it means submission. Allāh ﷻ is your Master and you are His slave and whatever a slave does in obedience to and for the pleasure of his Master is *'ibādah*. The Islāmic concept of *'ibādah* is very wide. If you free your speech from filth, falsehood, malice and abuse and speak the truth and talk goodly things, and do all this only because God has so ordained, they constitute *'ibādah*, however secular they may appear. If you obey the law of Allāh in letter and spirit in your commercial and economic affairs and abide by it in your dealings with your parents, relatives, friends and all those who come into contact with you, all these activities of yours are also *'ibādah*. If you help the poor and the destitute, give food to the hungry and serve the afflicted and do all this not for any personal gain but only to seek the pleasure of Allāh ﷻ, this is all *'ibādah*. Even your economic activities, the activities you undertake to earn your living and to feed your dependants, are *'ibādah* if you remain honest and truthful in them, and observe the law of Allāh.

In short, all your activities are *'ibādah* if they are in accordance with the law of Allāh and your ultimate objective is to seek the pleasure of Allāh ﷻ. Thus, whenever you do good or avoid evil for fear of Allāh, in whatever sphere of life and field of activity, you are discharging your Islāmic obligations. This is the true significance of *'ibādah*, that is, total submission to the pleasure of Allāh ﷻ, the moulding into the patterns of Islām one's entire life, leaving out not even the most insignificant part. To help achieve this aim, a set of formal *'ibādah* has been drawn up as a course of training. The more assiduously we follow the training, the better equipped we are to harmonize ideals

and practices. The *'ibādah* are thus the pillars on which the edifice of Islām rests.

Monotheism and Belief

The purpose behind the creation of mankind

Q: What is the purpose behind the creation of mankind?

A: Before I answer this question, I would like to point to a general precept, regarding what Allāh ﷻ creates and what He legislates. This precept is taken from the saying of Allāh ﷻ :

ﷻ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﷻ

ﷻ **Surely He is the Knowing, the Wise.** ﷻ[1]

ﷻ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﷻ

ﷻ **Verily Allāh is full of Knowledge and Wisdom.** ﷻ[2]

And many other verses that confirm full wisdom to Allāh ﷻ , in what He creates and what He legislates.

There is wisdom in everything that Allāh ﷻ creates, whether in its presence or its absence; and there is wisdom in everything that Allāh ﷻ legislates, whether in its legalisation or its prohibition.

However, these underlying reasons embodied in Allāh's universal and legislative ruling can either be familiar to us or unknown to us. They can also be known to some people but not to others, according to the knowledge and understanding bestowed upon them by Allāh ﷻ .

If this is confirmed, then we say: Surely, Allāh ﷻ has created *jinn* and mankind for a great wisdom and a praised purpose, which is to worship Him ﷻ , as He ﷻ said:

ﷻ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﷻ

ﷻ **I have not created the *jinn* and the men except that they should worship me.** ﷻ[3]

ﷻ أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﷻ

□ Did you then think that We had created you in vain and that you shall not be returned to Us □[4]

□ أَيْحَسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى □

□ Does man think that he will be left uncontrolled, (without purpose)? □[5]

and many other verses which indicate that Allāh's profound wisdom in creating *jinn* and mankind is to worship alone.

Worship

It is to humble oneself before Allāh □ out of love for Him, out of glorification in observing His commands and avoiding His prohibitions, in the manner revealed in His laws. Allāh □ says:

□ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاء □

□ They have been commanded no more than to worship Allāh, offering Him sincere devotion, being true (in faith) □[6]

This is the wisdom behind the creation of *jinn* and mankind. Therefore, whoever revolts against his *Rabb* (Lord) and felt too proud to worship Him would be rejecting this wisdom, for which people were created, and his act would indicate that Allāh □ has created people in vain. Even if he does not proclaim it, this would be the deduction from his rebellion and his arrogance against obeying his Lord.

Q: But does worship have a concept which we could understand? Does it have a general and a specific concept?

A: Yes. It has a general concept, as I have mentioned earlier, in being humble before Allāh □ out of love and glorification, by adhering to His commands and avoiding His prohibitions, in the manner brought by His legislations.

As for the specific concept, Sheikh al-Islām, Ibn Taymiyyah, may Allāh's Mercy be upon him, said, "It is an all inclusive term for all that Allāh □ loves of internal and external sayings and actions of a man, such as fear, anxiety, reliance, *salāt*, *zakāt*, *siyām*, and other Islāmic legislations."

The scholars mentioned that worship is either related to what is universal or to what is legislated. The universal worship covers the

believer and disbeliever, the righteous and the wicked; for Allāh □ says:

□ **إِنَّ كُلَّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا** □

□ **There is no one in the heavens and the earth but will come to the Beneficent Allāh as a servant.** □[7]

Therefore, every thing that exists in the heavens and the earth is submitted to Allāh universally; it is not possible for it to antagonise Allāh or oppose His Will with its universal realistic will.

As for the specific worship, it is the legislated worship. It is the complete servitude to Allāh by mean of divine legislation. This worship is specific to those who believe in Allāh and adhere to His commands. There is also the most specific of the specific as in the worship of the Messengers, peace and prayer be upon them. Allāh □ says:

□ **تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ** □

□ **Blessed is He who sent down the criterion to His servant.** □[8]

□ **وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَى عَبْدِنَا** □

□ **And if you are in doubt as to that which We have revealed to Our servant.** □[9]

□ **وَادْكُرْ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولِيَ الْأَيْدِي وَالْأَبْصَارِ** □

□ **And remember Our servants Ibrahīm and Ishāq and Yaqoub, men of power and insight.** □[10]

And many other verses which describe prophets, prayer and peace be upon them, as servants of Allāh □ .

Q: Is there a reward for those who are singled out for universal worship and not the legislative worship?

A: Those are not to be rewarded for it, because they are submitted to Will of Allāh, whether they like it or not. Man becomes ill, poor or may lose a relative, without him wanting it to happen; he rather dislikes its occurrence, but this submission to Allāh is a universal one.

Q: What is the first obligation upon mankind?

A: The first obligation upon mankind is the first one a non-Muslim should be invited to. It was explained by the Prophet □ to Mu'ādh ibn Jabal, when he sent him to Yemen, saying, "You will visit some folks from the people of the Book; so the first thing you invite them to will

be the testimony of '*Lā ilāha ila Allāh and Muhammad rasoul Allāh* (I testify that there is no God, worthy of worship, but Allāh, and I testify that Muhammad is the Messenger of Allāh).'"[11]

The first obligation upon mankind is to believe in the Oneness of Allāh □ and believe that Muhammad is the Messenger of Allāh. It is with this testimony of faith that sincere worship is realised, as it is the main condition for the acceptance of every act of worship.

The Relationship of the Testimony of Faith with the types of Tawheed[12]

Q: Does the testimony of faith include all types of Monotheism?

A: It embodies all types of Islāmic Monotheism, be it integrated or by obligation. When a person says, 'I testify that there is no god but Allāh', the concept that comes to my understanding is that it means the unification of worship.

The unification of worship is called *Tawheed al-Ulūhiyah*,[13] which includes *Tawheed ar-Rubūbiyah*,[14] because everyone who worships Allāh □ alone, he would not worshipping Him, until he asserts firmly *ar-Rubūbiyah* for Him □ .

It also includes *Tawheed al-Asma' wa Sifāt*,[15] since that man worships only whom he knows is worthy of worship, for the Names and Attributes that He holds. It is for this reason that Prophet Ibrāhim □ said to his father:

□ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا □

□ O my father! Why do you worship what neither hears nor sees, nor does it avail you in the least? □[16]

HOW TO PROTECT YOURSELF FROM



WAHEED ABDUSSALAM BALLY

The Meaning of Tawheed

Q: What is the meaning of *Tawheed*?

A: *Tawheed* is understood in its expression in the real world. It originates from *wahada* which means unite, i.e. making something one, or to single it out. Its actual original root lexically, centres around the meaning of something being alone and single. Thus, if we say *Tawheed* of Allāh with His Names and Attributes, it means to single out Allāh with His Names and Attributes.

This is achieved only with negation and confirmation, which is to negate the ruling from others than the one you believe as ‘One’ and you confirm it to ‘Him’ alone. For example, we say: A man’s Islāmic monotheism is not accomplished unless he testifies that there is no god but Allāh. He thus negates *al-Ulūhiyah* from others besides Allāh and confirms it solely to Him. A confirmation that is not coupled with negation does not prevent the participation of others in the ruling. If you say for example, “So and so is standing.” Here you confirm for him the attribute of standing, but you do not single him out with that attribute, and so it is possible and permissible that others share with him the characteristic of standing. But if you say, “There is no one standing but Zayd,” you would, therefore, have asserted that Zayd is the only one standing and no one else is. This is the assertion of the oneness in the real world, which means that *Tawheed* is not realised unless it includes a denial and an affirmation.

A: The Islāmic scholars have defined three aspects to *Tawheed*: *Tawheed ar-Rubūbiyah*, *Tawheed al-Ulūhiyah*, and *Tawheed al-Asma' wa as-Sifāt*. In their search for the detailed meaning of *Tawheed*, they analysed and examined the verses of the Qur'ān and the *ahadīth* of the Prophet ﷺ and discovered that *Tawheed* does not go outside these three aspects; so they defined it as such:

It is the belief and affirmation of Allāh's Creation, Sovereignty and Dominion. Allāh ﷻ is Alone the Creator; there is no Creator but Him. He ﷻ says:

□ Is there any creator besides Allāh who gives you sustenance from the heaven and the earth? There is no god but He. □[17]

Allāh ﷻ says putting in plain words the falsehood of the gods idolised by the polytheists:

□ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □
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□ □ □ □

□ **Is He then Who creates like one that does not create? Will you not then remember?** □[18]

Therefore, Allāh □ is the only Creator. He created everything and ordered them in due proportions. His creation consists of what occurs of its deeds which are His creation as well. For that reason, the perfection of the belief in fate is to believe that Allāh □ is the Creator of the actions of His servants, as He □ says in the following verse:

□ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ □

□ **Allāh has created you and what you make.** □[19]

The action of a servant is part of his attributes; the servant is one of the creation of Allāh □ , and the creator of a thing is the creator of its attributes. In other words, the action of a servant is realised with a firm will and a complete ability; however, the will and the ability are both created by Allāh □ .

Q: How do we say that Allāh □ is the only Creator, despite knowing that creation can be attributed to other than Allāh, as indicated in the following verse:

□ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ □

□ **So blessed be Allāh, the best of the creators.** □[20]

And the saying of the Prophet □ regarding the painters: “It will be said to them (on the Day of Judgement): Put life to what you have created (i.e. painted).”[21]

A: Others besides Allāh □ do not create like Allāh’s Creation. They cannot create something out of nothing; they cannot revive the dead. The creation of others besides Allāh can only be by alteration of things; changing something from one state to another, while it remains the creation of Allāh □ . The painter, for example, when he paints a picture, he does not create something from nothing. All he does is change something to another thing; just like one changes clay into a picture of a bird or a camel, or changes a blank sheet into a multicoloured one, while both the ink and the paper are created by

Allāh ﷻ . This is the difference between asserting the creation to Allāh ﷻ and asserting it to the created.

The belief in *Tawheed ar-Rubūbiyah* means singling Allāh ﷻ out with Sovereignty. Allāh ﷻ says:

ﷻ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﷻ

ﷻ **Blessed is He in Whose hand is the Sovereignty, and, He is able to do all things.** ﷻ [22]

ﷻ قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ ﷻ

ﷻ **Say: in Whose hand is the dominion over all things, who protects (all), but is not protected (of any)?** ﷻ [23]

Therefore, the one who owns absolute sovereignty over all things is Allāh ﷻ Alone. The reference of ownership (possession) to others besides Allāh is simply an additional reference; for Allāh ﷻ has confirmed it to others, when He ﷻ said:

ﷻ أَوْ مَا مَلَكَتُمْ مَفَاتِحَهُ ﷻ

ﷻ **Or what you possess the keys of...** ﷻ [24]

ﷻ إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ ﷻ

ﷻ **Except from their wives or (the slaves) that their right hands possess...** ﷻ [25]

But this ownership is not like Allāh's; it is a short and restricted possession. The house owned by Zayd is not owned by 'Amru, and vice versa. Furthermore, this ownership is restricted; for a man cannot act with what he owns except in the manner permitted by Allāh ﷻ . It is for this reason that the Prophet ﷺ forbade wasting money. [26] Allāh ﷻ says:

ﷻ وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا ﷻ

ﷻ **Do not give unto the foolish your property which Allāh has made a means of support for you** ﷻ [27]

This is evidence that man's sovereignty is limited, in contrary to God's sovereignty, which is absolute and all comprehensive. Allāh does anything He wants and He is not asked about He does, whereas man is asked about his actions.

The third principle of *Tawheed ar-Rubūbiyah* is that Allāh ﷻ alone governs everything in the heavens and the earth, as He ﷻ says:

□ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ □

□ Surely His is the creation and the command; blessed is Allāh, the Lord of the worlds. □ [28]

This governance covers everything that exists in the universe, and nothing opposes it. Whereas, man's control over what he owns, such as wealth, children and servants is limited and conditional.

Therefore, *Tawheed ar-Rubūbiyah* is defined as the belief and affirmation that it is to Allāh alone belongs the absolute Creation, Sovereignty and Dominion.

The second type of Tawheed is Tawheed al-Ulūhiyah

It is to devote all worship to Allāh alone and not to associate any thing with Him and not to worship anything besides Him. This is the type of *Tawheed* in which the polytheists were misguided, and it is for this type that the Prophet □ fought against them, and legally took their women, children, wealth, lands and houses. It is for this type of *Tawheed* that Messengers and divine Books were sent by Allāh, alongside with *Tawheed ar-Rubūbiyah* and that of *al-Asma' wa as-Sifāt*. But the thing that was mostly preached by the Messengers with their people is this type of *Tawheed*, in the sense that nothing of a man's worship should be directed to anything besides Allāh □, be it an angel or a prophet or a righteous person or any created being; because worship is valid only to Allāh □. Whoever violates this type of *Tawheed* is judged as a polytheist, a disbeliever even if he asserts *Tawheed ar-Rubūbiyah* and *Tawheed al-Asma' wa Sifāt*. Suppose there is a man who confirms with conviction *Tawheed ar-Rubūbiyah* and *Tawheed al-Asma' wa Sifāt* but he goes and worship someone buried in a grave or slaughters a sacrifice for him; such person is a polytheist and a disbeliever and his abode is the hellfire. Allāh □ says:

□ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ □

□ Whoever joins other gods with Allāh, Allāh will forbid him the garden, and the fire will be his abode, and there shall be no helpers for the unjust. □ [29]

It is known for everyone who reads the Book of Allāh that the polytheists, whom the Prophet ﷺ fought against and legalised their killing and the taking of their wealth, children, women and properties, were firm believers that Allāh ﷻ was alone the Lord and Creator. They had no doubt about that; but since they worshipped others besides Him, they became polytheists, idolaters whose blood and property deemed lawful for the Muslims.

The third type of Tawheed is Tawheed al-Asma' wa Sifāt

It is about declaring Allāh One in his Names and Attributes, according to what He ﷻ has named and described Himself in His Book or in the words of His Prophet ﷺ. It is to believe in all the Names and Attributes that Allāh ﷻ has confirmed for Himself, without distorting their meaning or neglecting any of them, or humanising any of them. It is an obligation to believe in the Names and Attributes that Allāh ﷻ has named or described Himself with upon their true meaning not their metaphorical ones.

It is in this type of *Tawheed* that many groups and sects that are affiliated in the Islāmic *Ummah* (nation) have been misled, because of their false interpretations. Some of them have negated Names and Attributes of Allāh to the extreme that it took out of Islām. Others have dealt with this subject in a manner that kept closer to the belief of *Ahlu sunnah*. However, the path of the rightly guided predecessors in this subject is to believe in everything that Allāh has mentioned about Himself. This is achieved by possessing a firm belief that all the Attributes which Allāh has informed us of in His Book or upon the tongue of His Messenger, are Attributes of perfection. They do not contain imperfections in any way whatsoever, for He ﷻ possesses the right to absolute perfection in every respect.

It is mandatory to stay within the limits of the Names and Attributes of Allāh mentioned by the texts of the 'Qur'ān and sunnah, without any *Ta'teel*, *Tashbeeh* or *Ta'weel* [\[30\]](#).

Thus, we do not name Allāh, nor describe Him with a name or quality which He Himself has not named or described Himself with in His Book or upon the tongue of His Messenger ﷺ.

For example, Allāh ﷻ named Himself *Al-Hayy* (The Living) and *Al-Qayyūm*; so it an obligation upon us to believe in *Al-Hayy* as one of

the Names of the Allāh □ and we have to believe in whatever description embodied in the Name, which means 'The Complete Life which was not preceded by a non-existence and will not come to an end.' Allāh □ named Himself *As-Samee' Al-'Aleem* (The All Hearing and the All Knowing); therefore, we have to believe in His Name *As-Samee'* and in His Attribute *as-Sam'* (The hearing.)

Another example: Allāh □ says:

□ وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ □

□ **The Jews say: "Allāh's hand is tied up."** Be their hands tied up and be they accursed for the (blasphemy) they utter. Nay, both His hands are spread out; and he gives and spends (of His bounty) as He pleases. □[31]

In this verse, Allāh □ said

□ **Nay, both His hands are widely outstretched** □ , confirming two Hands for Himself and describing them as outstretched, to mean extensive giving. It is an obligation upon us to believe that Allāh □ has two Hands, spread out for giving extensively; but we should not try, neither with our intellect nor our heart, to picture His Hands or compare them to the hands of His Creation, because He □ says:

□ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ □

□ **There is nothing whatever like unto Him, and He is the All Hearing, the All Seeing.** □[32]

□ قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ □

□ **Say: the things that my Lord has indeed forbidden are: shameful deeds, whether open or secret; sins and trespasses against truth or reason; assigning of partners to Allāh, for which He has given no authority; and saying things about Allāh of which you have no knowledge.** □[33]

□ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ
كَانَ عَنْهُ مَسْئُولًا □

□ Pursue not that of which you have no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into. □[34]

Whoever compares Allāh's Hands to the hands of His creation would indeed reject Allāh's saying

□ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ □

□ There is nothing like unto Him, and He is the All-Hearer, the All-Seer . □[35]

He would also disobey Allāh □ with regards to His Command in the verse:

□ فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ □

□ Therefore do not give likenesses to Allāh. □[36]

The Importance of Tawheed al-Asmā' wa Sifāt

Q: We would like some more details regarding this third type of *Tawheed* (that of *al-Asmā' wa Sifāt*).

A: The truth is that this type of *Tawheed* should be tackled in simple language because of its importance and because the Islāmic *ummah* has been seriously divided in it. Allāh ﷻ has guided those who believed, the rightly guided predecessors and their followers, to the truth, and Allāh guided whoever He wants to the right path.

To add another example of Allāh's Attributes, we discuss Allāh's *Istawā* (Rising on His Throne). Allāh ﷻ has confirmed for Himself that He has Risen over His Throne in seven places in the Qur'ān. They all came with the term *Istawā* and when we refer to the meaning of this term in the Arabic language, we find that when it is followed by the word '*ala* (over), it could only mean 'rise' and 'elevation.' Therefore, the meaning in the verse

□ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى □

□ **The most Gracious rose over the throne...** □ [37]

is the firm Rising of Allāh ﷻ over His Throne in the manner that suits His Majesty. This Rising is firmly established in reality. Allāh's ﷻ Rising over His Throne is in a manner that does not resemble the rising of man over his bed or over his mount or on board the ships, as He ﷻ mentioned in His saying:

As for the false requirements from interpreting the word *istawa* as *estawla* (assume control), if we examine the verse:

□ إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ □

□ **Surely your Lord is Allāh Who created the heavens and the earth in six Days, and then He rose over the Throne...** □ [41]

and said that *istawa* means *istawla*, we would be forced to believe that before the creation of the heavens and the earth, the 'Throne' was not in Allāh's Dominion and Sovereignty, because He says: *khalafa (created) and then istawa*. So, the phrase *and then istawa* necessitates that the 'Throne' was not owned and controlled by Allāh

□ before the creation of the heavens and the earth and not even during the creation of the heavens and the earth. This is undoubtedly a false interpretation, which does not suit Allāh's Majesty and Sovereignty. Such false meaning includes two prohibitions:

Firstly, the change of the words (of the Qur'ān) from their places and secondly, to ascribe to Allāh □ something that does not suit His Majesty.

It is obligatory to take the texts of the Qur'ān and the prophetic traditions conceding Allāh's Attributes at their face value and to interpret them in a way that is suitable to Almighty Allāh. We reject the practice of those who twist the meanings of these texts and understand them in a way that was not intended by Allāh and His Messenger.

Q: We would like to know the obligation upon us with regards to every type of *Tawheed*.

A: The obligation upon us is to believe in every type of *Tawheed*, to believe in the Oneness of Allāh □ with everything requisite in each type.

The Danger of worshipping other than Allāh

Q: What is the ruling regarding devoting a part from the types of worship to other than Allāh?

A: The unification of one's worship is to devote all acts of worship solely to Allāh ﷻ. It is known that slaughter is an offering to Allāh ﷻ to get closer to Him, because Allāh ﷻ says:

ﷻ فَصَلِّ لِرَبِّكَ وَانْحَرْ ﷻ

ﷻ **Pray to your Lord and make a sacrifice.** ﷻ[42]

and every offering is an act of worship. If a man slaughters an animal to glorify something other than Allāh ﷻ, he would be worshipping it besides Allāh and would become a polytheist. Allāh ﷻ has made it clear that He has forbidden paradise to the polytheists and their abode is the hellfire.

Therefore, what is practised by some people of slaughter by the graves, the graves of those they claim are *awliya'*, [43] is an act of polytheism that takes people out of Islām. We advise such people to turn in repentance to Allāh ﷻ. If they repent sincerely and make the sacrificed an offering to Allāh ﷻ, just as they do *salāt* and *siyām* to Allāh ﷻ, then He will forgive them their previous acts. He ﷻ says:

ﷻ قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ ﷻ

ﷻ **Say to the unbelievers, if they desist now (from unbelief), their past would be forgiven for them.** ﷻ[44]

Rather, Allāh ﷻ will give them more than that; He ﷻ would change their misdeeds into good deeds, as He ﷻ says:

□ الَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا □

□ Those who invoke not, with Allāh, any other god, nor slay such life as Allāh has made sacred except for just cause, nor commit fornication; and any that does this (not only) meets punishment but the penalty on the Day of Judgement will be doubled to him, and he will dwell therein in ignominy, unless he repents, believes, and works righteous deeds, for Allāh will change the evil of such persons into good, and Allāh is Oft-Forgiving, Most Merciful. □[45]

The Meaning of the Testimony of Faith

Q: We would like to know the meaning of the testimony: There is no god but Allāh and Muhammad is the Messenger of Allāh.

A: The testimony of “*lā ilāha illa Allāh, Muhammad Rasoul Allāh*” is the key to Islām. It is not possible to enter into the fold of Islām except with this statement. It is for this reason that the Prophet □ commanded Mu’ādh ibn Jabal, when he □ sent him to Yemen, that the first thing to call them to is the testimony that there is no god but Allāh and that Muhammad is the Messenger of Allāh.

The first part of the testimony is *lā ilāha illa Allāh*: It is an admission by man with his tongue and heart that there is no deity, truly worthy of worship, except Allāh. This sentence consists of negation and confirmation. The negation is in ‘*lā ilāha*’ and the confirmation is in ‘*illa Allāh*.’ It necessitates sincere worship to Allāh alone and it denies worship to anything else besides Him □ .

There are other gods worshipped by people, as Allāh □ says:

□ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ □

□ Their gods on whom they invoked, profited them naught when there came the command of your Lord. □[46]

They are false deities; they do not possess any right of divinity. Allāh

□ says:

□ ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ
الْعَلِيُّ الْكَبِيرُ □

□ This is because Allāh is the truth, and that which they call upon besides Him is the falsehood, and that Allāh is the High, the Great. □ [47]

He □ also says about false gods:

□ أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ
تِلْكَ إِذَا قِسْمَةٌ ضِيزَىٰ إِنَّ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ مَا أَنْزَلَ
اللَّهُ بِهَا مِنْ سُلْطَانٍ □

□ Have you thought upon Al-Lāt and Al-‘Uzza? and Manāt, the third, the other? Are yours the males and His the females? That indeed would be an unfair division! These are nothing but names which you have devised, you and your fathers, for which Allāh has sent down no authority (whatever) □ [48]

Therefore, the meaning of ‘*la ilaha illa Allāh*’ is ‘None has the right to be worshipped except Allāh.’ As for the other worshipped elements, such as messengers, angels, *awliya*’, stones, trees, the sun, the moon, etc, their divinity is not true. The true divinity is that of Allāh □ alone.

The Meaning of the Testimony that Muhammad is the Messenger of Allāh

Q: what is the meaning of the testimony that Muhammad is the Messenger of Allāh?

A: It is the confirmation with the tongue and the belief in the heart that Muhammad ibn Abdullāh al-Qurashi al-Hāshimi is the Messenger of Allāh □ to all Allāh's Creation, *jinn* and mankind, as Allāh □ says:

□ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ □

□ Say: “O mankind! I am sent to you all, as the Messenger of Allāh, to Whom belongs the dominion of the heavens and the earth: there is no god but He: it is He That gives both life and death. So believe in Allāh and His Messenger, the unlettered Prophet, who believes in Allāh and His words: follow him so that you may be guided. □ [49]

And He □ says:

□ تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا □

□ Blessed is He who sent down the criterion to His servant, that it may be an admonition to all creatures □ [50]

The obligations in this testimony is to believe in the *khabar* [51] brought by the Messenger of Allāh □, to obey him in everything he commands and avoid everything he prohibits, and worship Allāh □ according to His Legislation. This testimony also suggests that one should not believe that the Messenger of Allāh possesses any right of lordship or any right to be worshipped. Rather, he □ is a slave who should not be worshipped, a Messenger who does not tell lies and does not hold for himself or for others anything of benefit or harm, except with the Will of Allāh, as Allāh □ says:

□ قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَى إِلَيَّ □

□ Say: I do not say to you, I have with me the treasures of Allāh, nor do I know the unseen, nor do I say to you that I am an angel; I do not follow aught save that which is revealed to me. □[52]

he is a servant under the Command of Allāh and he does what he is commanded to do.

Allāh □ says:

□ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا □

□ Say: “It is not in my power to cause you harm, or to bring you to right conduct.” Say: “Surely no one can protect me against Allāh, nor can I find besides Him any place of refuge.” □[53]

□ قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ □

□ Say: I do not control any benefit or harm for my own soul except as Allāh pleases; and had I known the unseen I would have had much of good and no evil would have touched me; I am nothing but a warner and the giver of good news to a people who believe. □[54]

Ibn Al-Qayyim, may Allāh’s mercy be upon him, said, “Just as Muhammad □ was sent with the message intended for every responsible being in Allāh’s creation, likewise, his message was general and inclusive of all issues of life and religion, both general principles and details. Just as no one is outside the scope of his message, likewise no ruling or judgement of which the nation has a need is outside the scope of his message or not explained fully by his message.”

Ibn Taymiyyah, may Allāh’s mercy be upon him, said, “The entire religion falls under the two testimonies since their meaning is that we worship none but Allāh and that we obey his Messenger □ . The entire religion of Islām consists of this: worship of Allāh by obedience to His Messenger. Every issue which is required or loved by Allāh falls under obeying Allāh □ and His messenger □ .

This is the meaning of '*lā ilāha illa Allāh, Muhammad Rasoul Allāh.*' With this meaning, you know that neither the Messenger of Allāh nor any other creation deserves to be worshipped. Worship should be truly dedicated to Allāh ﷻ alone, while the Messenger of Allāh, Muhammad ibn Abdullāh, should be valued in the state granted to him by Allāh ﷻ, and that he is a Servant of Allāh and His Messenger.

Q: What is the difference between the admission with the tongue and the heart? Is it necessary to combine both of them?

A: Some people admit with their tongues but not with their hearts, and this is the case of the hypocrites, about whom Allāh ﷻ says:

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ ﷻ

ﷻ **When the hypocrites come to you, they say: We bear witness that you are most surely Allāh's Messenger; and Allāh knows that you are most surely His Messenger.** ﷻ[55]

Those people admit with their tongues but not with their hearts. A man may admit with his heart but not with his tongue, but his admission will not benefit him, according to us, in our visible world. As for what is between him and Allāh ﷻ, the knowledge and the Judgement belong to Allāh. But in this world, it will not benefit him, because he cannot be judged as Muslim, as long as he does not proclaim the testimony with his tongue; except if he is unable to physically pronounce it, then he will be judged according to his case. Therefore, the admission by the tongue and the heart is a firm obligation.

A specious argument and its answer

Q: There is a group of people who, when one of them is invited to worship Allāh, he says, “Surely Allāh is the Lord of the hearts.” What is your commentary about such statement?

A: Allāh is the Lord of both the hearts and the tongues and not just the hearts. If the hearts are good then all the rest of the bodily limbs will be good, because the Prophet ﷺ said, “Beware, in the body there is a flesh; if it is sound, the whole body is sound, and if it is corrupt, the whole body is corrupt, and behold, it is the heart.”[\[56\]](#) If there is any piety in the heart, it suggests that piety should be manifested in the limbs, because the external deed is a reflection to the internal one.

The Concept of Faith

Q: We would like to know the concept of *Eemān* and its principles in a summarised answer.

A: *Eemān* has two concepts:

- A linguistic concept which is the admission and conviction of it.
- A conventional concept that requires total obedience and compliance.

It is enough in Islām to declare with the tongue what must be believed in, until there is whole consent and obedience. For example, if a man declares that Muhammad is the Messenger of Allāh ﷻ and knows that he is the Messenger of Allāh, but he does not accept the divine Message he ﷻ brought with him and does not obey him, then he is not judged as a believer. It is for this reason that there some polytheists who acknowledged that the Prophet ﷻ was sent with the divine Message, yet they did not obey him. They remained upon the religion of their people. Therefore, their recognition which was void of compliance did not benefit them. *Eemān* in its conventional concept is more definite and explicit than in its linguistic one. Salāt for example is of the conventional *Eemān*, as Allāh ﷻ says:

ﷻ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَوُوفٌ رَحِيمٌ

ﷻ **Allāh would never make your faith to be lost** ﷻ[\[57\]](#)

i.e. Here “faith” refers to “prayer” which used to be performed to the direction of al-Quds, the first *Qiblah*. However, literally, prayer is not named faith, because it is a visible action; whereas *Eemān* is related to the inner sensation.

The relationship of this concept with the hadīth of Jibreel

Q: Is this concept the one which the Messenger of Allāh ﷺ told Jibreel ﷺ when he asked him about *Eemān*[\[58\]](#)?

A: Yes, because the real faith in Allāh, His Angels, His Books and His Messengers requires acceptance and submission. Whoever says that, he believes in Allāh, His Angels, His Books and His Messengers and does not fulfil the obligations of this belief, his statement would not benefit him and neither would the faith in his heart. It is necessary to submit and obey in words and actions.

The Concept of Eemān and its basic elements

Q: We would like to know more details about the concept of *Eemān* and also its basic elements.

A: We have mentioned the definition of *Eemān* in a more comprehensive way to cover the whole religion; this is the admission in the testimony of faith that necessitates obedience and submission to Allāh ﷻ. As for the definition that came in the hadīth of Jibreel ﷺ, it becomes more specific, because the Messenger of Allāh ﷺ had asked Jibreel about Islām and he explained it to him, and then he ﷺ asked him about *Eemān*, which is the internal faith.

Islām is manifested in external actions, as in the declaration of faith, *salāt*, *siyām*, *zakāt* and *hajj*. As for *Eemān*, the Prophet ﷺ listed six in his reply to Jibreel ﷺ: “*Eemān* is to believe in Allāh, His Angels, His Books, His Messengers, the Last Day, and Fate, both in its good and its evil aspects.”

Faith in Allāh consists of four beliefs: belief in His Existence, belief in His Lordship, belief in His Divinity and belief in His Names and Attributes.

1- Belief in His Existence

It is the confession and admission that Allāh ﷻ exists. Nobody spoke to deny Allāh’s existence, except in pride; otherwise, every sound man cannot claim that this universe was created or came out of nothing, because that is definitely not possible. The existence of Allāh is corroborated by various evidences: logical, instinctual, perceptible and conventional.

As for the logical evidence, we witness the existence of this universe and the events that occur in it which are not within the capacity of any of the created entities. The existence of this universe, with its skies, stars, planets, the earth, mountains, rivers, trees, humans, animals, etc, just like that by itself, is a postulation that is not accepted neither by intellect not by the real world. All these great creations in their perfect system cannot exist by coincidence; since what comes as coincidence is usually in disorder because of its accidental occurrence.

As for the assumption that this existence was created by itself, it is impossible; because before its existence, it was nothing, and what is non-existent cannot exist out of nothing.

In the Qur'ān, it is stated that those who deviate to the path of denial,
□ **... rejected those signs in iniquity and arrogance, though their souls were convinced thereof: so see what was the end of those who acted corruptly.** □[59]

We see that pride in particular is shown to be the common trait of all of those who denied the truth in the tales of the prophets shared in the Qur'ān. Thus, the initiation of faith and religious life requires that the heart is activated and convinced along with the mind and that one's willpower (and consequently personality) is trained.

Allāh □ says:

□ **أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ** □

□ **Were they created of nothing, or were they themselves the creators? Or did they create the heavens and the earth? Nay, they have no firm belief.** □[60]

Islāmic scholars have tried to provide proof of Allāh's existence, based on the events of the outer world as well as our inner, personal worlds. Leading these lines of proof is the belief that humans are born with a belief in God. This is called the natural instinctual proof. The second is the proof that the world and the creatures on it were created later on and they were in need of a Creator. The third is the proof that stems from the thought that the world, whose existence or non-existence is equally possible, needs a reason for being. The

fourth proof is a belief that is inspired by the fact that nature's grand coherence and infallible order, and this grand system can only be the product of a Creator.

Humans, who realize that nature contains incredible coherence and order, are unable to contain their awe at the presence of these works of nature. Divine books warn that nature has the risk of being sanctified and alarms individuals regarding this, reminding people that everything, including themselves, with the exception of the Most High will perish and that there is no other deity worthy of worship, His Sovereignty will be continually everlasting and to Him people will be brought back .

Allāh ﷻ says:

ﷻ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَخْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﷻ

ﷻ Behold! In the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships through the ocean for the profit of mankind; in the rain which Allāh sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds and the clouds which they trail like their slaves between the sky and the earth, (here) indeed are signs for a people that are wise. ﷻ [\[61\]](#)

In this and similar verses, people are called upon to examine the creation of the universe and its continuous order.

Faith is not determined by the mind and science, which is a product of the mind. Faith is a matter concerning the human as a whole. The soul, conscience, intuition, personal experience and feelings.... All of these together forms a person's whole and enables him or her to evaluates things. In the words of the Qur'ān, he or she "looks, measures, weighs, contemplates" and then decides. They either choose to believe or deny.

The most important property of Islām is recognizing Allāh as the One and only Creator and Authority and thus not attributing any partners to Allāh through any adjectives ascribed to him and confirming his oneness in a determined state. Islām, with this feature, differs from the idol-worshipping pre-Islāmic beliefs (*jahiliyya*) and religions such as Judaism and Christianity which have been distorted after revelation.

Tawheed is the belief in the existence of Allāh, his Oneness and that there is no deity other than Him and that nothing can be compared to Him. Tawheed, which is necessitated by this confirmation, translates into a holistic evaluation of culture, civilizations and history. In other words, it is a belief and witnessing to the fact that these principles of faith were sent to all prophets. This is a concrete sign that this “truth” is “singular” and “universal.”

Associating partners with Allāh is called *shirk*, which arises when attributing Allāh’s properties to anything other than Allāh, regardless of its appearance and is the biggest error in belief which humans must be cautious of. Bowing down to anyone other than Allāh who has created, sustained, protected and maintained the universe; to feel committed to that other entity, is a great injustice committed by humans who have been created in a fashion more distinguished and given more dignity than other creatures.

Islām believes in the absolute Oneness of God, Allāh ﷻ. It commands its believers to partake in a form of worship and prayer that does not include images and symbols, which it sees as remnants of primitiveness and idolatry. The relationship between humans and their Creator is personal and direct; it does not require intermediaries. Similar to prophets, even the most sacred of people, are only guides and messengers.

How do we reply against ad-dahriyin?[\[62\]](#)

Q: But we find some *dahriya* members, who are people of intellect, they work and produce; however, they all agree about the non-existence of God. How do we reply against them?

A: I would like to comment about your statement "... [they] are people of intellect." If you mean by intellect awareness, yes, they are aware and they understand; but if you mean by intellect reason and good sense, they are not people of intellect. This is the reason why Allāh ﷻ described the unbelievers as deaf, dumb, blind people who do not reason with their mind, and so the proof is set against them. They know that everything created in this world is not in the capacity of humans; but their pride overwhelms them. There is no use in arguing with the arrogant, because he will not accept the truth at any cost.

The Belief in the Angels

Q: So we need to define the principles of faith.

A: Faith is as the Prophet ﷺ said, "It is to believe in Allāh, His Angles, His Books, His Messengers..." We have talked about the belief in Allāh ﷻ .

As for His Angels, they belong to the world of the unseen. Allāh ﷻ created them from light and made them obedient to Him.

ﷻ يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْثُرُونَ ﷻ

ﷻ They glorify (Him) by night and day; they are never languid. ﷻ[\[63\]](#)

ﷻ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﷻ

ﷻ They do not disobey Allāh in what He commands them, and do as they are commanded. ﷻ[\[64\]](#)

They are of various types, according to their actions, functions and grades.

Jibreel ﷻ is the one in charge of the divine Revelation; he comes down with Allāh's Revelation to the Messengers, as Allāh ﷻ says:

□ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ □

□ **The Faithful Spirit has descended with it upon your heart that you may be of the warners in plain Arabic language.** □[65]

□ قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ □

□ **Say: The Holy Spirit has revealed it from your Lord with the truth.** □[66]

The Prophet □ saw him twice in his original angelic form in which Allāh created him. He saw him having six hundred wings each of which filled the horizon.[67]

Micka'eel is also one of the great angels. He was appointed by Allāh □ to be in charge of the rain and the vegetation.[68]

Isrāfeel is also another one of the great angels. He was appointed by Allāh □ to be in charge of blowing the Trumpet[69] on the Day of Judgement, and he is also one of the carriers of the Throne.

These three angels used to be mentioned by the Prophet □ in his opening supplication for the night prayer. He □ used to say: "O Allāh, the Lord of Jibreel, Mikaeel, Isrāfeel, Creator of the heavens and the earth, Knower of the seen and unseen. You are the arbitrator between Your servants in that which they have disputed. Guide me to the truth by Your leave in that which they have differed; for You guide Whom You will to the straight path." [70]

He □ mentioned those three angels, because each of them was in charge of what guarantees life; resurrection from death is a return to life. There is also the angel of death in charge of taking away the spirits from living people. There are also angels in charge of recording people's deeds and so on. Whoever wants more about this subject should refer to what was written by the scholars in it.

Q: Is there anything else related to the belief in the angels that you want to tell us about before we move to the rest of the principles of faith?

A: The belief in the angels, may Allāh's peace be upon them, is either general or in detail. Whatever we know specifically, we should believe in it as detailed and explained to us, and so we say: We believe in

Allāh ﷻ ; we believe in Jibreel, Mikaeel, Isrāfeel, the Angel of death, Mālik the guardian of the Hellfire, and so on.

As for those we have no specific information about, we believe in them on the whole. We believe that there are so many angels that Allāh ﷻ alone can count them. The Prophet ﷺ said, “Then I was shown Al-Bait-al-Ma’mūr. I asked Jibreel about it and he said, ‘This is Al Bait-ul-Ma’mūr where seventy thousand angels perform prayers daily and when they leave they never return to it (but always a fresh batch comes into it daily)’.”[71]

Angels are the most numerous kind of Allāh’s Creation. The Prophet ﷺ said, “There is no space equivalent to the width of four joint fingers in the sky except one would find an angel worshipping Allāh, standing, bowing or prostrating.”[72]

But we do not know each one of them or their functions, except what was revealed in the Qur’ān and the sunnah.

These angels have the strength and power which are beyond man’s nature. Therefore, the belief in them is a belief in Allāh and His Omnipotence. We have to love the angels because they are believers in Allāh ﷻ , obeying His Command. Whoever shows enmity towards them is an unbeliever, as Allāh ﷻ says:

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ
لِّلْكَافِرِينَ ﷻ

ﷻ **Whoever is an enemy to Allāh and His angels and messengers, to Jibreel and Micka’eel, so surely Allāh is the enemy of the unbelievers.** ﷻ[73]

قُلْ مَنْ كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا
بَيْنَ يَدَيْهِ ﷻ

ﷻ **Say: Whoever is the enemy of Jibreel; for surely he revealed it to your heart by Allāh’s command, verifying that which is before it.** ﷻ[74]

The Belief in Allāh's Books

Q: Tell us about the third principle of faith?

A: The third principle of faith is the belief in Allāh's Books, which He ﷻ had sent down upon His Messengers, may His peace and rayer be upon them. It is clear in the Qur'ān that there is no Messenger except that Allāh ﷻ had sent a book with him, as He ﷻ says:

□ لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ □

□ We verily sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance. □ [75]

□ كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ □

□ Mankind was one single nation, and Allāh sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people in matters wherein they differed. □ [76]

The way to believe in these Books is to have faith in them on the whole. Whatever divine Scripture we certainly know, we believe in it as such. The Torah, the Injīl, the Zabūr, Suhūf of Ibrahīm and Mūsa, the Qur'ān were Books we know as divine; so we believe in them as they were sent down as divine Revelation. As for other Books, we believe in them in a general manner, because Allāh ﷻ does not charge a soul beyond its capacity.

The Question is how do we believe in these Books?

Whatever was authentically reported to us in these Books, we are under obligation to believe in as it is, because it is from Allāh ﷻ . As

for the laws and the regulations contained in them, we are obligated to follow only what is brought by the Qur'ān. We know that the Qur'ān has been preserved in its original form from the time of revelation, both orally and written. However regarding other Books, any information contained in those that we do not know its authenticity, we stop short of believing in it, until genuineness is made clear to us; because these Books have been subject to distortion, alteration, addition and omission.

The Belief in the Messengers

Q: What is the definition of the fourth principle, namely the belief in the Messengers?

A: The belief in the Messengers, may the peace and prayer of Allāh ﷻ be upon them, is to believe that Allāh ﷻ sent to mankind messengers that are from them, rehearsing Allāh's Signs to them to purify them; and that the first of those messengers was Nūh ﷻ and the last one is Muhammad ﷺ. Before Nūh (Noah), we do not know of any other sent messenger; and so we know the mistake of some historians who said that prophet Idrīs ﷻ was before Nūh, because Allāh ﷻ says:

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ. ﷻ

ﷻ **We have sent you the Revelation, as We sent it to Nūh and the Messengers after him** ﷻ [77]

In the story of al-Shafā'ah (Intercession on the Day of Judgement) in the authentic hadīth, [78] people will come to Nūh ﷻ and say to him, "You are the first messenger that Allāh ﷻ had sent to the inhabitants of the earth." So there was no messenger before Nūh ﷻ and no messenger after Muhammad ﷺ, as Allāh ﷻ says:

ﷻ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ﷻ

ﷻ **Muhammad is not the father of any man among you, but he is the messenger of Allāh and the last of the Prophets.** ﷻ [79]

As for the coming down of Jesus son of Mary in the end of time, he is not coming as a reforming messenger, but rather as a ruler with the laws of Muhammad ﷺ, because the obligation upon Jesus and the rest of the prophets is to believe in Muhammad ﷺ, as Allāh ﷻ says:

brought to the world, then he moves to *al-barzakh*,[\[82\]](#) and then he is resurrected on the Day of Judgement.

The first state is described by Allāh ﷻ in this verse:

[illegible]

☐ Has there not been over man a period of time, when he was nothing to be mentioned? ☐ [83]

In this state, man was not even mentioned, and then he was made in his mother's womb and came out, as Allāh ﷻ says:

A 3x10 grid of squares. The top row has 6 squares filled from the left. The middle row has 1 square filled from the left, followed by a gap, then 10 squares filled from the left, followed by a gap, then 2 squares filled from the left. The bottom row has a gap, then 1 square filled from the left, followed by 10 squares filled from the left, followed by a gap, then 4 squares filled from the left.

□ **Allāhhas brought you out from the wombs of your mothers while you know nothing.** □[84]

Then he lives in this world for a set period of time, before he moves to the world of *barzakh*, the period that starts right from the time of death to the Day of Resurrection. Faith in the Last Day, as stated by Sheikh al-Islām Ibn Tayyimiyyah in *al-Wāsiṭiyya*, includes all that the Prophet ﷺ informed about that will take place after death. So man believes in the trial in the grave, the comfort in the grave and the punishment in the grave; he believes in the coming of the Hour, the blowing in *as-Sūr* (the Trumpet held by Angel Israaḥīm to blow in it on the Day of Resurrection when he receives the Command from Allah ﷻ) [85], *al-Hisāb* (the Reckoning on the Day of Judgment), *al-Mizān* (the Scale on which all the servants of Allah will their deeds measured), *al-Hawd al-Mawrud* (The Pond in Paradise from which the Prophet ﷺ will water his followers), and everything brought by the Messenger of Allāh ﷺ, either in the Book of Allāh or in the sunnah of the Messenger ﷺ of what will occur after death.

Let us discuss the trial in the grave. When a dead person is buried, two angels come and ask him about his Lord, his religion and his Prophet. Allāh ﷻ confirms those who believes with a firm word: “My Lord is Allāh ﷻ ; my religion is Islām; my prophet is Muhammad ﷺ”:

whereas the unbeliever says: “I don’t know; I heard people saying something so I said it.” Then after this trial, it is either a blessing or a punishment until the Day of Resurrection. Non-Muslims suffer the punishment to the Day of Resurrection; while Muslim sinners endure punishment in their grave for a period known only to Allāh ﷻ, and then the punishment will be lifted from them.

This blessing or punishment in the grave at first applies to the soul, but the body may also suffer the pain. In this world, beating falls on the body, which feels the pain; but the spirit is affected, manifesting agony and distress. In the grave, it is the opposite way; there is either punishment or blessing for the spirit, but the body does certainly have a feeling of either pleasure for the blessing or grief for the punishment.

On the Day of Resurrection, mankind rise from their graves, naked, barefoot and non-circumcised[86] to stand before the Lord of the Worlds. The piece that was cut in circumcision in world life will come back and man will come out from his grave in his complete shape, as Allāh ﷻ says:

ﷻ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ ﷻ

ﷻ **As We began the first creation, We shall repeat it.** ﷻ [87]

The reckoning will take place according to what was revealed in the Book of Allāh and the sunnah of His Messenger.

Man is eventually led to paradise or to hell. Whoever enters paradise, it will be his everlasting abode. Whoever enters the hellfire and he is among the disobedient Muslims, he will come out of it after receiving his deserved punishment, if he is not selected for *ash-Shafā’ah* or Allāh’s mercy, but he does not stay in it eternally. The unbeliever, on the other hand, will have the hellfire as his perpetual abode.

The Belief in Al-Qadar (Fate and Divine Decree)

Q: We would like you to talk to us about the belief in fate and divine decree, may Allāh reward you.

A: The belief in fate is one of the six pillars of faith, which the Messenger of Allāh ﷻ had listed to Jibreel when the latter asked about the definition of faith. This pillar is extremely important and people had many disputes about from early times. During the lifetime

of the Prophet ﷺ, people used to dispute this subject and their debate is still taking place in our time. But the truth in it is abundantly clear, thanks to Allāh ﷻ.

The belief in fate is to believe that Allāh ﷻ had predestined everything, as He ﷻ says:

﴿وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا﴾

﴿He has created everything and has ordained it exactly according to its measurements.﴾ [88]

This measurement preordained by Allāh ﷻ is subsequent to His Wisdom which entails noble goals and beneficial consequences for mankind in their living and in their place of destination.

The belief in destiny revolves around the belief in four issues:

First, it is about knowledge. It is to believe that Allāh ﷻ has complete knowledge of everything in the past, in the present and in the future, whether related to His Actions or to the actions of His servants. Allāh ﷻ is All-Aware of everything in the most complete and perfect manner with His eternal knowledge. He ﷻ says in the Qur'ān:

﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

﴿And with Him are the keys of the unseen. None but He knows them. And He knows what is in the land and the sea. Not a leaf does fall but He knows it. There is not a grain amid the darkness of the earth, or anything fresh or dry but is noted in a clear record.﴾ [89]

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ﴾

﴿And indeed We have created man, and We know what his own self whispers to him.﴾ [90]

﴿وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ﴾

﴿Allāh is aware of what you do.﴾ [91]

Whoever denies this part of the belief in fate is a disbeliever in Allāh ﷻ, because he would be denying Allāh ﷻ, the Messenger of Allāh and the consensus of the Muslims. He would be discrediting the

□ قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى قَالَ عِلْمُهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى □

The second is to believe that Allāh ﷻ has predestined the measurements of everything up to the coming of the Hour. When He ﷻ created the Pen, He said to it, "Write". The Pen said, "My Lord, what shall I write?" He ﷻ said, "Write the decree and whatever will happen throughout eternity." [93] Allāh ﷻ wrote in the *Lawh-ul-Mahfooz* (Preserved Tablet) the measurements of everything.

The third of this pillar is to believe that everything in this universe takes place by the Will of Allāh ﷻ, whether related to Allāh's Actions or actions taken by His slaves. Allāh ﷻ says:

□ **Allāh does what He Wills.** □[95]

□ **Had He Willed, He would have guided you all.** □ [96]

□ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ □

□ **If He Wills, He could destroy you and bring about a new creation.** □[97]

There are many verses which indicate that Allāh's Action takes place with His Will, as He □ also says:

□ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِّنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَّنْ آمَنَ وَمِنْهُمْ مَّنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ □

□ **If Allāh had willed, succeeding generations would not have fought against each other, after clear verses of Allāh had come to them, but they differed, some of them believed and others disbelieved. If Allāh had willed, they would not have fought against one another, but Allāh does what He likes.** □[98]

This is a clear text that the actions of mankind occur by the Will of Allāh and that if He does not Will for them to take place, He will not make them happen.

The fourth part of this pillar (the belief in destiny) is to believe that Allāh □ is the Creator of everything. He is the Creator and everything else is the created. All the creations are created by Allāh □ , and what comes out of these creations, such as words and actions, are also created by Allāh □ . Words and actions of man are his attributes; so, if man is created then his attributes are also the creation of Allāh □ who says:

□ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ □

□ **Allāh has created you and what you make.** □[99]

Therefore, if the belief in these four parts is established, then man would have established his belief in *al-qadar*. You should know that the belief in *al-qadar* does not oppose the obligation upon man to take actions.

Believing in the *al-qadar*, as described above, does not mean that people have no power over the actions they chose to take. Islāmic *sharī'ah* and reality confirm that the person has a will of his own:

As for the *sharī'ah*, Allāh □ said about one's own will:

□ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَآبًا □

3. Alī ibn Abi Tālib, may Allāh be pleased with him, reported that the Prophet ﷺ said, “One’s final destination, in hell or paradise, is already determined for each one of you.” A man said, “Should we depend (on this fact), O Messenger of Allāh (meaning to abandon working deeds)?” He said, “No. Perform deeds, because everyone will be helped (to go on the path that he chooses and reach his destiny).” Then he read the verse:

□ فَأَمَّا مَنْ أَعْطَى وَاتَّقَى □

□ **As for him who gives (in charity) and keeps his duty to Allāh and fears Him...** □ [\[106\]](#), [\[107\]](#)

4. Allāh conveyed His Commandments to His slaves and did not require them to do what is beyond their capacity.

□ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ° □

□ **So keep your duty to Allāh (and fear Him) as much as you can.** □ [\[108\]](#)

□ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا □

□ **Allāh burdens not a person beyond his scope.** □ [\[109\]](#)

If the slave is forced to do whatever deeds he performs, then Allāh would have required from him what is beyond his capacity, and this is a false belief. For this reason, Allāh forgives sins that take place because of ignorance or forgetfulness.

5. *Al-qadar* is a matter of Allāh's Knowledge. No one can uncover his own fate but after it happens. One's intention to perform a deed precedes the action itself. He does not know what *al-qadar* holds for him. Therefore, *al-qadar* is not a valid excuse for sinning and abandoning the commandments of Allāh.

6. One always seeks what is convenient for him. No one of sane mind would abandon what brings material benefit to him, saying that *al-qadar* forced him to take this course of action. Therefore, why would one use *al-qadar* as an excuse for abandoning what brings benefit to him in matters of religion and would not do the same for matters of life?

If a man has to choose between two roads to Makkah, one is dangerous and insecure, while the other is safe. There is no doubt that this man would choose the safest road, where he will be secure. No one of sane mind would choose the insecure one, claiming that this is his *qadar*. Therefore, why would one choose what ends him up in hell, rather than paradise, in the afterlife, claiming that this is his *qadar*?

When one is sick and is given a medicine to take, he will take the medicine even though he does not like its taste. When one is told to

go on a diet, he would not eat the food that he likes, in order to satisfy this diet and to stay fit. No one of sane mind would refuse to take medicines or refuse to go on medical diets, claiming that this is his *qadar*. Therefore, why would one abandon implementing Allāh's and His Messenger's commandments, thus bringing Allāh's Wrath on him, claiming that this is his *qadar*?

7. If one of those, who abandon the commandments and indulge in sinning, comes under attack on his honour or possessions, would he accept the excuse of the attacker, if he says that he attacked him because it was his *qadar* to attack him, and therefore he is not to be blamed? Indeed No! Therefore, why does this person refuse *al-qadar* as an excuse for whoever attacked him, while he depends on *al-qadar* as an excuse for abandoning Allāh's rights on him?

It was reported that 'Umar ibn al-Khattāb, may Allāh be pleased with him, was brought a man who was caught stealing. 'Umar ordered that this man's hand be cut off. The man said, "Wait, O Commander of the Believers. I only stole because this was in the *qadar* of Allāh." 'Umar said, "And we are cutting your hand because it is in the *qadar* of Allāh."

*Wonderful
Scientific Signs
in the Qur'aan*



DR. ZAGHLOUL AN-NAJJAR

The Increase and Decrease in the Faith

Q: Does faith ('Eemān) increase and decrease? We would like to know how does it increase and how does it decrease?

A: There is still another word to be said regarding the belief in *al-qadar*, which is that the belief in fate has some sublime impacts on man's heart and on his life as a whole. If he believes that everything takes place according to Allāh's Decree, he thanks Allāh □ in joyful moments and does not feel pride in himself, because he only acts within his obligations and all the merit goes to Allāh □ alone. It is with this belief that he increases his obedience and his gratefulness to Allāh, who says:

□ يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ □

□ **They make it a favour upon you (Muhammad) that they have embraced Islām. Say: Deem not your Islām a favour on me; rather Allāh has conferred a favour upon you, by guiding you to the faith if you are truthful.** □ [\[110\]](#)

Likewise, if you are afflicted by a misfortune, you surrender to Allāh and do not give way to regret or lamentation. Did the Prophet □ not say in the hadīth:

“A strong believer is better and is more lovable to Allāh than a weak believer, and there is good in both. Guard that which gives you benefit (in the Hereafter) and seek help from Allāh and do not lose heart, and if anything (in the form of trouble) befalls you, don't say: If I had not done that, it would not have happened so and so, but say: Allāh did that what He had ordained to do for verily the phrase 'If only I have done' makes way for the work of Satan.” [\[111\]](#)

□ Whenever there comes down a *sūrah*, some of them (hypocrites) say: “Whom from amongst you has had his faith increased by it?” As for those who believe, it has increased their faith, and they rejoice. But, as for those in whose hearts there is a disease (of doubt, disbelief and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief and doubt; and they die while they are disbelievers. □[\[115\]](#)

“I have never seen anyone with a deficiency of intelligence and religion and who would lead astray the cautious sensible man than one of you [women].”^[116]

But what are the means of increasing faith and what are the causes of its decrease?

The first means is to learn about Allāh ﷻ through His Names and Attributes. There is no doubt that the more a man knows about Allāh's Names and Attributes, the more he will increase in faith. Hence, you find that the scholars, who have more knowledge about Allāh's Names and Attributes than others, are stronger in faith on this regard.

□ وَفِي الْأَرْضِ آيَاتٌ لِلْمُوقِنِينَ وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ □

□ **And on the earth are signs for those who have Faith with certainty; and also in your own selves, will you not then see?**

□ [\[117\]](#)

There are many verses which indicate that by pondering and thinking about this universe, man can increase in faith.

The third means is doing many acts of worship, for the more acts of worship a person does, the more he will increase in faith thereby, whether those acts of worship involve words or actions. So *dhikr* (supplications and remembrance of Allāh □) increases faith in quantity and quality, and prayer, fasting and hajj also increase faith in quantity and quality.

The things that make faith decrease are as follows:

First: Ignorance of the Names and Attributes of Allāh makes a decrease in faith inevitable, because if a man is lacking in knowledge of the Names and Attributes of Allāh, he will be lacking in faith.

Second: Neglecting to think about the signs of Allāh in the universe and the signs of *'sharī'ah*. This causes a decrease in faith or at the very least it causes it to stagnate and not grow.

Third: Committing sins, because sin has a profound effect on the heart and on faith. Hence the Prophet □ said: "The adulterer at the time when he is committing adultery is not a believer." [\[118\]](#)

Fourth: Neglecting to do acts of worship, because neglecting to do acts of worship causes a decrease in faith. But if the act of worship is obligatory and a person neglects it with no excuse, then he is to be blamed and deserves punishment. If the act of worship is not obligatory, or it is obligatory but a person does not do it for a valid reason, then he is lacking but is not to be blamed. Hence the Prophet □ described women as lacking in reason and in religion, and he explained their lacking in religion as being because of the fact that when they menstruate, they do not pray or fast. But they are not to be blamed for not praying or fasting during their menstruation; rather they are commanded not to do these things at that time. But because they miss out on doing some of the things that men do, they are regarded as lacking in this perspective.

Q: There are those of the opinion that Eemān neither increases nor decreases, and that sin wipes out Eemān entirely, and that the person

who commits it becomes a disbeliever! How can we respond to those people?

A: Responding to those people is as we have indicated earlier from the evidences constituting the textual proofs of the Qur'ān and sunnah, as well as by the factual evidences. So we say to them: Now if a reporter came to you and told you that such and such person arrived in town today, and you consider this reporter trustworthy. Accordingly, then the belief that such a person did indeed arrive becomes an established matter with you. Thus, if another man came and informed you of the same thing, wouldn't your belief as regards to his arrival increase? They will say: Surely our belief would increase as result of this. Thus, if you actually see this arriving person by your own eyes, you would increase more in certainty. No one would dispute this matter. Further we say: Since we have included the actions and sayings into the name of Eemān, then their variations in terms increase and decrease is a known and undeniable matter. In this, therefore, is a clear proof that Eemān increases and decreases.

Denying that Eemān Increases and Decreases

Q: But what is the Islāmic ruling in respect of the non- affirmation (denial) of the increase and decrease of faith?

A: The ruling is based upon the status of the person who disapproves of the attestation. If he did so out of rejection and denial, then he is a disbeliever because of his denial and rejection of what the Qur'ān has stated. And if his disapproval is due to *ta'weel* (interpretation), then it may or may not lead to disbelief, for *ta'weel* is of different levels. So, a person who says, based upon his interpretation, "I don't attest that Eemān increases and decreases," then he is, with respect to Eemān, in a state depending upon his level of interpretation.

The manner of judging by other than that which Allāh has revealed

Q: What is the manner of judging by other than what Allāh has revealed?

A: The way of ruling by other than what Allāh has sent down is divided into two parts:

The First Part: The ruler nullifies the Judgement of Allāh, in order to replace it with a *taghoot*[\[119\]](#) judgement, thus abolishes the judgement

He replaces the divine Law of Allāh or that of His Messenger with man-made law; like those who abandon the legal judgements regarding transactions between the people and replace them with systems of laws [set up by man]. There is no doubt that this constitutes substituting the *sharī'ah* of Allāh, the One free of all imperfection, the Most High, for something else. And this is unbelief that takes the person out of the fold of Islām, because this ruler has made himself equal in rank with the Creator; as he has legislated for the creation of Allāh something that Allāh did not approve of. [\[120\]](#)

[illegible]

The Second Part: The Legislations of Allāh ﷻ are maintained with full authority, and that judgement is conditional on them. However, if a ruler judges by other than what is necessitated by these Legislations i.e. he judges by other than what Allāh has sent down, then three situations fall under this category:

[illegible]

□ **Whoever does not judge by what Allāh has sent down, then they are *kafirs* (disbelievers).** □ [\[122\]](#)

Allāh ﷻ says:

□ **Whoever does not judge by what Allāh has sent down, then they are the transgressors.** □[\[123\]](#)

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□ **Whoever does not judge by what Allāh has sent down, then they are the disobedient.** □ [\[124\]](#)

This matter is from the most dangerous things occurring in our times, for there are some people who become so attached and fascinated by the system of laws of the non-Muslims, until they become extremely fond of it. Then perhaps they would place them in preference to the Judgement of Allāh and His Messenger, not knowing that the Judgement of Allāh and His Messenger will continue to the Day of Resurrection. For indeed the Prophet □ was sent to all mankind to the Day of Resurrection, and that the One who has sent Him, The One free of all imperfection, The Most High, is Most Knowledgeable of the affairs of His creation to the Day of Resurrection. So, it is impossible that He would legislate for His creation except that which is of benefit to them in matters of their religion and their worldly life until the Day of Resurrection. Therefore, anyone who claims, or is under the illusion that, in our times, something other than the Judgement of Allāh □ is more beneficial for the creation of Allāh than those judgements whose legislations appeared at the time of the Prophet □, then he has indeed strayed into a plain error. He should then repent to Allāh □ and return to his senses and contemplate about his affair.

The Difference between the *Dhālim* (Transgressor) and *Fāsiq* (disobedient sinner)

Q: You mentioned, however, about the *fāsiq* and the *dhālim* things that are close, or possibly intermixed. You mentioned that the *dhālim* rules by that which Allāh has not sent down whilst knowing that Allāh's Judgement is better; and that because he intends to gratify his thirst for revenge from someone, he applies a judgement on someone that Allāh has not approved of.

You then mentioned that the *fāsiq* rules while knowing the Judgement of Allāh and that it is the right judgement, but because of his own interest or lowly desire, or due to a certain bias to fulfil the desires of

someone else, he rules by that which Allāh has not sent down. So what is the difference between the two?

A: The difference is that the one whom we describe as *dhālim*, judges seeking to transgress against the one on whom he passes judgement, even though he may not have an interest in that. He does not, at all, take into consideration the interest of the one on whom he passes judgement. The most important thing to him is tyranny and transgression with respect to the one on whom he passes the sentence.

As for the other one, the *fāsiq*, he takes into account the interest of the one in whose favour he passes judgement. He does not feel that he is transgressing against the one on whom he passes the sentence. For this reason, no distinction is made regarding the one on whom the judgement is passed as being such or such person. This is because he (the judge) intends only the interest of the one in whose favour he passes judgement, or that he likes to draw a benefit for himself or the like. So, this is the difference between the two.

Soothsaying

Q: What is soothsaying?

A: Soothsaying or fortune-telling (*kihānah*) is derived from *al-kahn* which means speaking falsely and searching for the facts in ways that are completely unfounded. This was the practice of some people during the pre-Islāmic era (*jāhiliyyah*) and with whom the devils established contact, relating to them the hearing they (the devils) steal from the heaven. Those receiving the hearing take each word and add to it whatever they want from the words of falsehood, then they impart it to the people.[\[125\]](#) If the matter occurs exactly as they said, people will be deceived by them and will take them as authority to which they turn to for judgement and for predicting the future events. That is why we say that the soothsayer is the one who informs about the hidden matters in the future. As for the one who visits a soothsayer, then he may be classified into one of the following three categories:

First: He visits the soothsayer and asks him without believing him. This is legally forbidden and the punishment assigned to the one who does this is such that prayers extending to forty days will not be accepted from him, as affirmed in the report recorded in *Sahīh* Muslim and in which the Prophet ﷺ said: “He who goes to a diviner (soothsayer) and asks him about anything, his prayers extending to forty days or nights will not be accepted.”[\[126\]](#)

Second: He goes to a *kāhin* (soothsayer) and asks him about anything and believes him in what he tells. This is disbelief in Allāh ﷻ, because he believed him in his claim of knowing of *al-ghayeb*.[\[127\]](#) Believing men in their claim of knowing *al-ghayeb* is a denial of the saying of Allāh ﷻ :

A: Their situations are as follows:

First case: A person goes to the diviner and asks him about anything without believing him and in doing so he does not intend to expose his reality. Then the person is sinful, and the applicable punishment is that prayers will not be accepted from him for forty days.

Second case: He goes to the fortune-teller; he asks him and believes in what he said to him. This person is an unbeliever because he denies the saying of Allāh ﷻ :

ﷻ **None in the heavens and the earth knows the *ghayeb* (unseen realities) except Allāh.** ﷻ

Third Case: He goes to him and asks him in order to test him, and then expose his lies to the people. We have mentioned that there is no harm in this.

Astrology and Its Ruling

Q: What is astrology (*tanjeem*) and what is its ruling in Islām?

A: *Tanjeem* (astrology) is derived from *najm*, and it is about providing evidence from celestial conditions for terrestrial events; meaning that the astrologer links whatever occurs or will occur on earth with the stars; their movements, rising, setting, conjunction, disjunction, and likewise.

Astrology is a kind of magic; it is forbidden since it is based upon delusions that have no reality in them. There is no connection between earthly events and what takes place in the sky. The people in the pre-Islāmic Arabian Peninsula used to believe that the sun and the moon would eclipse only after the death of great personality; and when the sun eclipsed during the Prophet's lifetime, it coincided with the death of his son Ibrahīm, so people said it eclipsed because of his death. The Prophet ﷺ addressed them after he performed the eclipse prayer and said, "The sun and the moon are two signs from amongst the signs of Allāh; they do not eclipse because of the death or the life of anyone." [\[131\]](#)

So, the Prophet ﷺ annulled the linkage of earthly events with celestial conditions.

Just as it is a kind of sorcery, *tanjeem* is also a cause to illusions and mental irritations, which have no basis in reality. Man consequently falls into endless misapprehensions and false fantasies.

There is another kind of *tanjeem* whereby a person uses the time of rising of the stars to define time, time duration, and seasons. There is no harm in this and no objection to it. For example, he says if such and such star begins to rise, then the time of the rain season has begun, or that the time of fruit ripening has commenced and so forth. There is no harm in this and no objection to it.

The Association of Astrology with Fortune-Telling

Q: Is there a connection between astrology and divination?

A: Yes, there is. The link between them is that all is founded upon delusion, lying, devouring the wealth of people in falsehood and bringing about worries, grief, and the like, upon the people.

Which One is More Dangerous?

Q: Which one, however, is more dangerous on the Muslims?

A: This depends upon the spread of this matter amongst the people. So, it may be that in some countries astrology has no influence whatsoever on its people, and that they neither give attention to nor believe in it. However, divination may be widespread in their lands, and thus it is more dangerous. And it may be just the opposite. However, in view of the reality of astrology and divination, the latter is far more dangerous and significant.

The Reality of Magic (Sihr)

Q: You mentioned in your talk that astrology is a form of magic, so what is magic?

A: The scholars said magic is equivalent to everything that is subtle and whose cause is hidden, so as to have a hidden influence not to be known by the people. In this respect, its meaning comprises both astrology and divination. Rather, it includes influence by way of eloquence and fluency of speech, as the Prophet ﷺ said: “Verily, some forms of speech are magic.”[\[132\]](#)

So, everything that exerts influence, yet it is not known, then it (i.e. the influencing factor) is a kind of magic.

Q: What is meant by subtleness in your saying, “Magic is everything that is subtle and whose cause is hidden”?

A: Subtleness means something discreet and hidden, and its opposite is something great, big, and evident. For example, the magician does something that attracts the friendship of the captivated and bewitched person so that he becomes greatly devoted to him. Or that he does something that alienates the captivated in order that the latter fervently hates him. Overtaken by great attraction, or immense alienation, he is not aware of his condition and its cause is hidden to him.

TIME IS RUNNING OUT



CATASTROPHES BEFORE THE
DAY OF JUDGEMENT

IMAM SIDDIQ HASSAN KHAN

The Ruling regarding Magic and its learning

Q: What is the legal judgement regarding magic and its learning?

A: It is forbidden to learn magic. It is an act of *kufr* (disbelief) if it is attained by means of seeking help from the devils. Allāh ﷻ says:

ﻭَاتَّبِعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَائِكِينَ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلَّمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ﷻ

ﷻ They followed what the devils gave out (falsely of the magic) in the lifetime of Sulaymān. Sulaymān did not disbelieve, but the devils disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hārūt and Mārūt, but neither of these two (angels) taught anyone such things till they had said: “We are only for trial, so do not disbelieve (by learning this magic from us). People learn from them that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allāh’s Leave. And they learn that which harms them and profits them not. Indeed they knew that the buyers of it (magic) would have no share in the Hereafter. ﷻ[133]

So, learning this kind of magic, which is accomplished by seeking help from the devils, is disbelief (*kufr*). Its practice is also *kufr* and

transgression against creation. For this reason, the magician is to be killed either due to *riddah* (apostasy) or as a legal punishment. If his magic is such that he would become an unbeliever by way of it, then he should be killed for his apostasy and disbelief. If, however, his magic does not reach the level of disbelief, then he should be killed by virtue of legal punishment in order to repel his evil and harm from the Muslims.

Is There any Reality to Magic?

Q: Is magic a real thing, or it is just conveying illusions and fantasies to people?

A: Magic is something real, without any doubt, and it has real influence. However, whether it transforms the thing in essence, moves the static, or causes the thing in motion to become still, is an imagination and not reality. Contemplate the saying of Allāh ﷻ, concerning the story of the magicians from the people of Pharaoh, Allāh ﷻ says:

ﷻ سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْتَبُوهُمْ وَجَاؤُوا بِسِحْرِ عَظِيمٍ

ﷻ **They bewitched the eyes of the people, struck terror into them, and they displayed a great magic.** ﷻ [\[134\]](#)

How did they bewitch the eyes of the people?

They bewitched the eyes of the people until the people got to the point where they started looking at the ropes and sticks (of the magicians) as if they were snakes in motion, just as Allāh ﷻ says in another *sūrah*:

ﷻ فَإِذَا حَبَالُهُمْ وَعَصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى

ﷻ **Then behold, their ropes and their sticks, by their magic, appeared to him as though they moved fast.** ﷻ [\[135\]](#)

So, with regard to its effect on things, moving the motionless or rendering the static, magic has no effect whatsoever. However, as far as its ability to enchant the bewitched until he sees the motionless in motion and vice versa, then such effect is very apparent, and therefore it has a reality. For this reason, it affects the body, the intelligence and the senses of the bewitched; and may even destroy him.

The Relationship of Divination with Magic

Q: You mentioned divination and you defined the fortune-teller as well as the magician. Is there, however, a connection between divination and magic?

A: As we mentioned earlier, the fortune-teller exerts influence upon the people by what he brings in to them from the information about futuristic matters. Likewise, the magician influences people's minds, their thinking and their body, till the bewitched imagines things that have no reality.

Was the Prophet ﷺ Bewitched?

Q: It was reported from the Prophet ﷺ that he was bewitched. So we would like you to talk about the means by which he ﷺ was bewitched. Furthermore, is it contradictory to the status of Prophethood that bewitchment of the Prophet ﷺ took place?

A: It has been confirmed in the two *sahīh* books (al-Bukharī and Muslim collections of hadīth) and in other traditions that the Prophet ﷺ was targeted by an evil sorcerer.[\[136\]](#) His bewitchment, however, did not affect him from the aspect of Legislation or divine Revelation. All there is in this respect is that he ﷺ reached a stage where he began to imagine that he was doing a thing which he was not actually doing. The magic material intended for the Prophet ﷺ was the work of a Jew, known by the name Labeed ibn al-A'sām. Allāh ﷻ protected His Prophet ﷺ from it and informed him of what occurred to him by way of divine inspiration. Thereupon, the Prophet ﷺ used to seek refuge in Allāh against evil by the recitation of *al-Mu'awithatayn*, *Surat al-Falaq* and *Surat An-Nās*.

This type of magic does not influence the state of Prophethood, since it did not affect the behaviour of the Prophet ﷺ regarding the revelation and acts of worship, as we have mentioned earlier. Some people have denied that the Prophet ﷺ was bewitched under the pretext that such saying necessitates believing the unbelievers and even the wrong-doers who said:

إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ﷻ

ﷻ **You follow none but a witched man.** ﷻ[\[137\]](#)

There is no doubt, however, that such saying does not obligate approving those disbelievers and wrongdoers in what they have

attributed to the Prophet ﷺ ; since they claim that the Messenger of Allāh ﷺ was bewitched in what he uttered from the revelation, and that what he has brought is mere hallucination, like the delirium of the bewitched. However, the bewitching that occurred to the Prophet ﷺ did not affect him regarding the divine revelation whatsoever or in anything of the acts of worship. It is forbidden upon us to tell lies, based upon our misunderstanding of the texts.

The Reality of Ilhād (Atheism)?

Q: What is *ilhād*, concerning Allāh's Names and Attributes?

A: The basic meaning of the term *ilhād* in the Arabic language is inclination; and this is indicated in the saying of Allāh ﷻ :

ﷻ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﷻ

ﷻ **The tongue of the man they incline to is foreign, while this (the Qur'ān) is a clear Arabic tongue.** ﷻ[138]

It is from the term *lahada* that comes the expression '*lahd* in the grave;' for it is called *lahd* because of its inclination towards a side of the grave. One cannot know the meaning of *ilhād* except by knowing the meaning of *istiqāmah* (uprightness), since, as it is said, 'Things become clear and distinct by the [meaning] of their opposites.' So, the *istiqāmah* (uprightness) with regard to the subject of Allāh's Names and Attributes is that we conform to their true meanings which befit Allāh ﷻ , without *Tahreef* (changing or twisting their meanings), without *Ta'teel* (denying any of them to Allāh), without *Takyeef* (asserting how they are), and without *Tamtheel* (likening them to those of the creation), according to the belief of *Ahlus-sunnah wal-Jamā'ah*. Thus, if we know the meaning of *al-Istiqāmah* regarding this matter, then its opposite is *al-ilhād*.

So, the first kind is for someone to deny some of Allāh's Names or any of the Attributes indicated by them; denying for example, the Name *Ar-Rahmān*, just as the people of *jāhiliyah* did; or to affirm the Names but deny the Attributes they comprise.

Some innovators said: "Allāh ﷻ is *Ar-Raheem* (The One Who Bestows Mercy) but without *Rahmah* (Mercy), *Samee'* (all-Hearer) but without *Sam'* (Hearing), *al-Baseer* (all-Seer) but without *Basar* (Seeing)," and so forth.

The second kind is when someone designates names to Allāh with which He did not Name Himself. Basically, this is considered *ilhād* because Allāh's Names are contingent upon revelation (*tawqeefiyyah*[139]). It is not permitted for anyone to designate a name to Allāh with which He did not Name Himself, because it is a

transgression against Allāh □ in saying things about Allāh of which one has no knowledge. This is similar to what the philosophers have done, for they have designated the name ‘Active Cause’ for Allāh. And likewise with the Christians, for they have given the name ‘the Father’ to Allāh □ , and so forth.

The third kind is the belief that Allāh’s Names denote attributes similar to those of His creation. Accordingly, one makes them indicative of *Tamtheel*. The basis that this is considered *ilhād* is that whoever believes that the Names of Allāh □ denotes likening of Allāh to His creation, then he has made the Words of Allāh and His Messenger conveys disbelief.

Comparing Allāh □ to His creation is disbelief, because it is a denial of Allāh’s saying:

□ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ □

□ **There is nothing like Him, and He is The All-Hearing, The All-Seeing.** □[\[140\]](#)

□ هَلْ تَعْلَمُ لَهُ سَمِيًّا □

□ **Do you know of any who is similar to Him?** □[\[141\]](#)

Na’eem ibn Hammād and al-Khuzā’ee, the Sheikh of Imām al-Bukharī, said, “Whoever likened Allāh to His creation, then he has disbelieved, and whoever denied the Attributes by which Allāh qualified Himself with, then he has also disbelieved. There is no *Tashbeeh* (declaring Allāh to be like His Creation) in the Names, by which Allāh Named Himself as well as the Attributes, by which He qualified Himself.”[\[142\]](#)

The fourth kind is when someone derives from the Names of Allāh, names for idols. Like the derivation ‘*al-Lāʾ*’ from *al-Ilāh*, ‘*al-‘Uzza*’ from *al-‘Azeez*, and ‘*Manaaf*’ from *al-Mannān*. The basis that this is considered *ilhād*, is that Allāh’s Names are particular to Him. So it is not allowed to ascribe the meanings denoting these Names to any created being for the sake of offering him (her, or it) that which only Allāh deserves from worship.

These are the types of *ilhād* concerning the Names of Allāh □ .

**Do You Think
You Have Sihr, Jinn or Evil Eye?**

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Types of Shirk

Q: Shall we then change [the topic] from knowledge concerning the types of *ilhād* to that regarding knowledge of the types of *shirk*?

A: We mentioned earlier that *Tawheed* comprises a negation and an affirmation, and that confining it to mere negation is *Ta'teel* (denial), while restricting it to the aspect of affirmation does not prevent sharing in the ruling.

That is why it is inevitable that *Tawheed* comprises the two aspects of affirmation and denial. Hence, whoever does not affirm the right deserved by Allāh based upon this perspective of *Tawheed*, has indeed set up associates in worship along with Him (i.e. committed *shirk*).

There are two types of *shirk*: Greater *shirk* (*shirk akbar*), which takes a person out of the religion, and a lesser *shirk* (*shirk ssghar*). So, the major *shirk* is unrestricted *shirk* termed as such in the legislation (*sharī'ah*), and it causes the person to leave the folds of his religion (*deen*), because he or she shares worship with other than Allāh ﷻ, like if he prays, fasts, or offers sacrifice for other created elements. Similarly, it is a major *shirk* to invoke anyone other than Allāh ﷻ; like calling upon an occupant of a grave or someone who is absent requesting his help in something which none but Allāh has Power over. As for the second type, which is the lesser *shirk*, it is every action or saying defined by the *sharī'ah* as being *shirk*, but does not take a person out of the religion, like swearing by other than Allāh, for the Prophet ﷺ said: “He who swears by anything beside Allāh is guilty of disbelief or *shirk*.”[\[143\]](#)

So, the one who swears by other than Allāh whilst believing that none has an exaltedness equal to that of Allāh, then we say that he has

committed shirk of the lesser type, regardless whether the one by whom an oath is being made is venerated by the people or not.

So it is not permissible to swear by the Prophet ﷺ, nor by a president or a minister. It is also not allowed to swear by the *ka'bah* (Sacred House of Allāh), nor by Jibreel or Micka'eel and the like, since this is considered *shirk*, but it is a lesser *shirk* that does not take the person out of the fold of religion.

Among the types of lesser shirk is minor *riyā'* (showing off while performing a good deed). Like for example, when a person stands to pray for Allāh ﷻ but then he beautifies its performance because he knows that some people are looking at him. So, he smartens his prayer to stand out and show off before those people. Such a person is a *mushrik* but his *shirk* is of the lesser type, since he performed the worship for Allāh but introduced in it this adornment as show off before men. Likewise, if he spends his wealth in a way that draws him closer to Allāh, but he intended that people praise him for his spending, then he is a *mushirk* of the lesser *shirk*.

Defining the Types of Shirk

Q: We know the types of *shirk* now, but is there a specific definition for each type of it?

A: Yes, we have mentioned that the lesser *shirk* is everything defined or described by the Legislator as being *shirk*, but which does not take a person out of the religion; and that the major *shirk* is everything defined or described by the Legislator as being *shirk* and it takes the person out of the religion.

Is the relinquishing of worship called Shirk?

Q: It was mentioned, as in the narration recorded in *Sahīh* Muslim, that the Prophet ﷺ said: “Verily between man and *kufr* (*shirk*, disbelief) is the abandonment of prayers.”[\[144\]](#)

Q: So, is the abandonment of worship considered *shirk*?

A: Yes, it is *shirk* in the general sense, because the person who abandons the prayers out of negligence has done so because he followed his lowly desires. Accordingly, he placed his desires foremost to the obedience of Allāh ﷻ, and thus he became *mushrik* from this perspective, just as Allāh says:

ﷻ Have you seen him who takes his own lust (vain desires) as his *ilāh* (god)? And Allāh knowing (him as such), left him astray. ﷻ[\[145\]](#)

So anyone who follows his lowly desire, placing it in preference to the obedience of Allāh ﷻ, then this deed of his is a type of *shirk* even though the more specific meaning of *shirk* does not comprise the aspect of relinquishment [i.e. of worship].



Do You Think You Have Sihr, Jinn or Evil Eye?

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The Reality of the Religion of Islām

Q: What is the religion of Islām?

A: Islām, in its general sense is the worship of Allāh ﷻ in the way in which He prescribed through the Messengers that He sent, from the time He ordained for His creation to follow His legislation, until the time when the Hour will be established. So, it comprises that which Nūh ﷻ came with from guidance and truth, as well as that which Ibrahīm ﷻ, the leader of the pure Muslims, came with. It also includes that which Mūsa ﷻ, and ‘Eesa ﷻ came with, as is mentioned by Allāh ﷻ in many verses which show that the previous revealed laws convey the total submission (Islām) to Allāh ﷻ.

However, in its particular sense, Islām is specific to that which the Prophet ﷺ was sent with. This is because that which the Prophet ﷺ was sent with abrogates all of the previous revelations. So whoever follows him becomes a Muslim, and whoever declines to follow him is not a Muslim, because he does not submit himself to Allāh. Rather he submits to his vain desire. So the Jews were Muslims at the time of Mūsa ﷻ; but after the Prophet Muhammad ﷺ was sent and they disbelieved in him, they become non-Muslims. Therefore, it is forbidden for anyone to believe that the religion which the Jews and the Christians adhere to today is correct and accepted by Allāh or that it is equal to the religion of Islām. Verily, whoever believes in this is an unbeliever who has left the religion of Islām, because Allāh ﷻ says:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ﷻ

ﷻ **The only religion acceptable to Allāh is Islām.** ﷻ [\[146\]](#)

□ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ □

□ **Whoever seeks to follow a religion other than Islām then Allāh will not accept that from him.** □ [147]

The religion of Islām, which Allāh has pointed out, is the Islām with which Allāh favoured Muhammad □ and his nation, as He □ says:

□ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا □

□ **This day I perfected your religion for you, and completed My favour upon you, and I am pleased with Islām (complete submission and obedience to Allāh) as your religion.** □ [148]

This is an explicit textual proof that after Muhammad □ was sent, any nation other than this Islāmic nation is not upon Islām. Accordingly, whatever religion with which they serve Allāh, Allāh will not accept from them and will not benefit them on the Day of Resurrection, and it is not permissible for us to consider their religions as truly established and upright religions. Therefore, those who describe the Jews and Christians as our brothers, or say that their (Jewish and Christian) religions today are truly established religions commit a grave error on account of to what we have mentioned earlier.

So if we say that Islām is the worship of Allāh □ in the way in which He prescribed, then this includes the submission, outwardly and inwardly, to Him alone. Thus, it comprises the entire religion: creed, actions, and sayings. But when stated in association with *Eemān* (faith), Islām refers to the apparent actions pertaining to the tongue and the actions of the limbs, while *Eemān* means the inward actions pertaining to the creed and the actions of the heart. The proof for this distinction is the saying of Allāh □ :

□ قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ □

□ **The bedouins say: “We believe.” Say: “You believe not but you only say, ‘We have surrendered (in Islām),’ for Faith (Eemān) has not yet entered your hearts.** □ [149]

□ فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ □

□ **So We brought out from therein the believers. But We found not there any household of the Muslims except one.** □[150]

Allāh here distinguishes between the believers and the Muslims. The reason for this is that the household in the village of Prophet Lūt □ was, in the outward, a Muslim one, since it comprised the wife of Lūt who betrayed him and was an unbeliever. As for those who were brought out from the village, they were the true believers in whose hearts faith had entered. The proof for this distinction between *Eemān* and Islām when they are stated together is in the hadīth, reported by ‘Umar ibn al-Khattāb □ and in which Jibreel □ (Gabriel) asked the Prophet □ about Islām and *Eemān*.

The Prophet □ said: “Islām is that you testify that none has the right to be worshipped except Allāh, and that Muhammad is the Messenger of Allāh; establish the salāt; pay the zakāt; fast Ramadān; and perform hajj to the Holy House if you are able to do so.”

As for *Eemān*, he □ said: “It is that you truly believe in Allāh, His Angels, His Books, His Messengers, and the Last Day; and that you truly believe in the Divine Decree—its good and its bad.”

Consequently, Islām, upon generalization, comprises the entire religion and *Eemān* falls under it; and that if it is stated in association with *Eemān*, then it is interpreted to mean the outward actions from the saying of the tongue and the actions of the limbs. And *Eemān* is meant to be the inward actions from the beliefs and actions of the hearts.

Q: So should we understand that we have a general and a particular definition of Islām?

A: Yes, we do have a definition of Islām in the general sense as well as a definition in the particular sense when it is stated in association with *Eemān* as was mentioned in the hadīth of the Prophet □, reported by ‘Umar ibn al-Khattāb □ and in the two verses mentioned earlier.

The *Tāghoot* and Its Types?

Q: What is the meaning of *at-tāghoot* and its derivation?

A: *At-tāghoot* is derived from *at-tughyān*, which means to go beyond the limits, as in the verse:

إِنَّا لَمَّا طَغَى الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ □

□ **When the water of the flood (*taghā*) We carried you in the Ark** □ [\[151\]](#)

meaning that when the flood rose beyond the normal bounds (*taghā*), “We carried you in the Ark.”

The best explanation of the term *at-tāghoot* is that of Ibn al-Qayyim, may Allāh’s mercy be upon him, who said, “*Tāghoot* (false deities) is that with which the slave exceeds his limits, whether as an object of worship, or followed, or obeyed.”

So, the idols that are worshipped besides Allāh are *tāghoots*; and the evil scholars who call to misguidance are also *tāghoots*; those who call to innovations in Islām, making lawful that which Allāh □ has forbidden, or forbidding that which Allāh □ has made lawful, or those who make acceptable for the rulers to abandon the Islāmic *sharī’ah* in favour of imported legislative systems that are contrary to the Islāmic system. They are *tāghoots* because they exceed their limits. Indeed, the limit of the scholar is that he should be a follower of the divine revelation brought by the Messenger of Allāh □, since the scholars are truly the inheritors of the Prophets. They inherit from them in knowledge, action, ethics, teaching, and the call to Allāh. If they go beyond this limit and begin to present as acceptable for the rulers to abandon the *sharī’ah* of Islām in favour of man-made systems, then they are *tāghoots*, since they have gone beyond that which was binding upon them, that they should adhere to the *sharī’ah*.

The phrase “or one obeyed” in Ibn al-Qayyim’s definition of *tāghoot* means those rulers who are obeyed due to the obligation set by *sharī’ah* and necessitated by divine decree (*al-qadar*). So, the rulers are to be obeyed as required by the *sharī’ah* if they govern by that which is not contrary to the command of Allāh and His Messenger. This is because the duty upon the people is to hear and obey when the ruler commands by Islāmic law. In this situation and with this condition, people’s obedience to those in authority is obedience to

Allāh ﷻ . For this reason, we should bear in mind that when we carry out what the state authority has ordered from matters in which it must be obeyed, we are, in this respect, worshipping Allāh ﷻ and drawing closer to Him through this obedience. It is something that we should be conscious of, because Allāh ﷻ says:

ﷻ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ
ﷻ **O you who believe, obey Allāh, and obey his Messenger, and those in authority amongst you.** ﷻ [\[152\]](#)

As for obedience to those in authority, necessitated by way of predestination, then if the rulers are strong in their authority, people will obey them because of the authoritative power they possess, even if they are not motivated to do so by *Eemān*. Since the matter of obedience to the ruler could be motivated by *Eemān*, and in this case it is beneficial obedience to the rulers as well as the people. It may come about because of the ruler's authority and control such that the people fear him and are intimidated by him due to the severe punishment he inflicts upon those who oppose him. For this reason, we say that with regard to this matter, people's situation regarding their rulers varies as follows:

- (i) Sometimes the motivation of *Eemān* is strong and the ruler's authority is strong. This constitutes the most complete and highest situation.
- (ii) Other times the motivation of *Eemān* is weak and the ruler's authority is weak; and this is lowest state and the one most dangerous for the whole society (rulers and the ruled). Since in this state, anarchy in thoughts, manners, and actions will take place.
- (iii) Sometimes the motivation of *Eemān* is strong and the ruler's authority is weak. This represents a middle state whereupon the situation is examined as to which is perfect compared to when the ruler's authority is strong and the motivation of *Eemān* is weak. It appears that if the ruler's authority is strong, it will be better for the nation. But if the motivation of *Eemān* in this case is absent, then do not ask about the state of the nation and its evil actions!
- (iv) If the situation is such that the motivation of *Eemān* is strong, and the ruler's authority is weak, then the apparent situation will be lower

than the former state. However, in terms of people's relation with their Lord (Allāh), it will be more beneficial to them than in the former case where the ruler's authority is lacking.

So these are four states: Strong *Eemān* and strong ruler, weak *Eemān* and weak ruler, strong *Eemān* and weak ruler, and strong ruler and weak *Eemān*.

Therefore, the important thing is that we say that when we carry out the commands of the ruler, we should believe that through this act we draw closer to Allāh □ .

The reason why ibn al-Qayyim said that "*at-tāghoot* is anyone, regarding whom the servant goes beyond the due bounds, whether it is someone worshipped, obeyed, or followed," is because the ruler who is obeyed may command that which is contrary to the command of Allāh and His Messenger. In this case, there is neither hearing nor obeying, and it is not permissible for us to obey him in that which is disobedience to Allāh □ ; since Allāh □ has deemed obeying them be dependent upon their obedience of Allāh and His Messenger, as it is understood from the context of the verse:

□ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ □

□ **O you who believe, obey Allāh, and obey his Messenger, and those in authority amongst you.** □ [\[153\]](#)

Allāh □ did not say (what signifies), "Obey those in authority." So this indicates that obeying them is not something independent and absolute. Rather it is related to the obedience of Allāh and His Messenger. It was reported by confirmation that the Prophet □ said: "Verily, obedience (to somebody) is required when he enjoins what is *ma'rūf*," [\[154\]](#) meaning all that which is established by *sharī'ah*. But as regard to that which is denied by the *sharī'ah*, it is forbidden to obey any created being even the father or the mother. If they command that which is disobedience to Allāh, then it is unlawful for you to obey them, since the obedience of Allāh takes precedence over any kind of obedience. So, if a man obeys his ruler in that which is disobedience to Allāh, then he has gone beyond his bounds.

The Doctrine of the Muslims Regarding 'Eesa (Jesus)?

Q: What is the creed of the Muslims with regard to 'Eesa, son of Maryam? Also, what is the ruling as to the saying that he was killed and crucified?

A: The belief of the Muslims regarding ‘Eesa, son of Maryam, may Allāh’s peace be upon him, is that he is one of the noble Messengers. In fact he is one of the five Messengers foremost in their resolve; and they are: Muhammad ﷺ, Ibrahīm, Mūsa, Nūh and ‘Eesa (may Allāh’s peace be upon them all). Allāh ﷻ mentioned them in His Noble Book:

□ وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى
وَعِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا □

□ And (remember) when We took from the Prophets their covenant, and from you (O Muhammad □), and from Nūh, Ibrahīm, Mūsa, and ‘Eesa, son of Maryam; We took from them a strong covenant. □[\[155\]](#)

□ He has ordained for you that religion which he prescribed for Nūh, and that which We revealed to you, and that which We prescribed for Ibrahīm, Mūsa, ‘Eesa; that you should establish the religion, acting upon what is prescribed, and be not divided therein. □[\[156\]](#)

We believe that 'Eesa ﷺ is a human from the children of Ādam created from a mother without a father, and that he is a slave-worshipper of Allāh and His Messenger. So, he is a slave; one who is

not to be worshipped, and a Messenger, not to be denied. He does not possess any of the qualities of Lordship. Rather he is as Allāh □ says:

□ **إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَائِيلَ** □

□ **‘Eesa (Jesus) is not but a slave of Ours whom We granted Our Favour to him (blessed with guidance and *Eemān*,) and We made him a sign to the children of Israel.** □[\[157\]](#)

We believe that he □ did not command his people to appoint him and his mother as gods besides Allāh. In fact, he told that which Allāh has commanded him with:

□ **أَنِ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ** □

□ **Worship Allāh, my Lord and your Lord.** □[\[158\]](#)

And that he, ‘Eesa □ was created by the Word of Allāh (Be!) as Allāh □ says:

□ **إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ** □

□ **Verily, the likeness of ‘Eesa before Allāh, (in Allāh’s Sight,) is the likeness of Ādam; He created him from dust, then (He) said to him: “Be”- and he was!** □[\[159\]](#)

And that there is no Prophet between him, ‘Eesa □ ,and Muhammad □ , as Allāh □ says:

□ **وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ** □

□ **And (remember) when ‘Eesa, son of Maryam, said, ‘O Children of Israel! I am the Messenger of Allāh to you, confirming the Torah (which came) before me, and giving glad tiding of a Messenger to come after me, whose name shall be Ahmad.’ But when he (Ahmed, i.e. Muhammad) came to them with clear proofs, they said, “This is plain magic.”** □[\[160\]](#)

No one’s faith will be complete until he believes that ‘Eesa □ is Allāh’s slave and Messenger, and that he is free from and high above what the Jews described him with, who said he was a child conceived by

his mother Maryam of such accusation.[\[161\]](#)

denied that he was killed or crucified. He ☐ says:

[illegible]

□ But they did not killed him, nor did they crucify him, but so it was made to appear to them, and those who differ therein are full of doubts, they have no certain knowledge, they follow nothing but conjecture. For surely, they did not kill him; but Allāh raised him up unto Himself. Allāh is All-Powerful, All-Wise. There is none from the people of the Scripture (Jews and Christians), but must believe in him (i.e. ‘Eesa, as a Messenger of Allāh and a

human being) before his death, and on the Day of Resurrection, he ('Eesa) will be a witness against them. □[162]

Therefore anyone who believes that 'Eesa, son of Maryam, may Allāh's peace be upon him, was killed and crucified is denying the Qur'ān, and whoever denies the Qur'ān is an unbeliever. We believe that 'Eesa □ was neither killed nor crucified. But we say that the Jews drew on themselves the sin of killing and crucifixion, since they claimed that they killed 'Eesa, son of Maryam, the Messenger of Allāh, while in reality they killed him not. Rather they killed someone who was put there to resemble him, because Allāh □ put the resemblance of 'Eesa over a man from amongst them, whom they killed and crucified, and then they said that they killed 'Eesa, son of Maryam, the Messenger of Allāh.

Thus the Jews drew upon themselves the sin of killing and that of crucifixion in their testimony concerning themselves. As to 'Eesa, son of Maryam, Allāh □ cleared him of that, protected him and raised him up unto Himself in the heavens. He shall descend to earth at the end of time (before the establishment of the Hour), and he will judge by the *sharī'ah* of Muhammad □ ; he will die on earth, will be buried in it, and he will be resurrected just like the rest of the children of Ādam, since Allāh □ says:

□ مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى □

□ From it (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again. □[163]

□ قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ □

□ He (Allāh) said: Therein (the earth) you will live, and therein you shall die, and from it you shall be brought out (i.e. resurrected). □[164]

The Division of the Ummah

Q: What is the extent of the division within the *ummaḥ* after the death of its Prophet Muhammad □ ?

A: The Prophet □ informed us, as was authentically related from him, that, "The Jews were split up into seventy-one sects, and the Christians were split up into seventy two-sects, and that this Islāmic *ummaḥ* will be split into seventy-three sects, all of which are in the

Fire except one.” And it is the one which follows the course upon which was the Prophet ﷺ and his companions.

This group is the saved one. It is saved from *bid’ah* in this life, and in the hereafter it will be saved from hell; it is the victorious group (*at-tā’ifah al-mansūrah*), until the Day when the Hour will be established. It continues to prevail, abiding by the command of Allāh ﷻ. [\[165\]](#)

As far as these seventy-three sects, of which one is on the truth and the rest are on falsehood, some people attempted to enumerate them. Accordingly, they classified the people of *bid’ah* into five categories, and subdivided each category into branches in order to come up to this limit or the number that was specified by the Prophet ﷺ.

Other people were with the opinion that it is more proper to refrain from enumerating them, since these sects were not the only ones that went astray. In fact, some people reached a level of misguidance exceeding that of the sects before them, and that this took place even after these sects were enumerated to seventy-two. And they (people holding to this view) said that the enumeration of these sects and knowledge as to when their number will be reached is not possible until the end of time at the coming of the Hour.

So, it is more appropriate that we review that which the Prophet ﷺ summed up and say, “This *ummah* will divide into seventy-three sects, all of them in the Fire except one.” [\[166\]](#) Then we say that whoever contradicts that which the Prophet ﷺ and his companions were upon is included in these sects.

Furthermore, it is possible that the Prophet ﷺ may have indicated fundamental matters concerning these sects, and of which now we are able to know only ten of them. It may be also that he had pointed to certain basics, which include branches therein, as it is the view held by some people, and with Allāh is the knowledge concerning this matter and all matters.

The Characteristics of the *Ahlus Sunnah wal- Jamā'ah* (Saved Group)

Q: We would like to know the characteristics of the saved group?

A: The most distinguishing quality of the saved group is the adherence to that upon which the Prophet ﷺ was upon in matters of *'aqeedah* (creed), *'ibādah* (worship), manners and transactions. The saved group is distinguished in these four matters:

With respect to *'aqeedah*, you find it holding on to that which is proven by the Qur'ān and sunnah regarding pure *Tawheed* pertaining to the *al-Rubūbiyah*, *al-Ulūhiyah* and *al-Asmā' wa-Sifāt* (Names and Attributes) of

Allāh ﷻ.

Regarding worship, you find it distinguished in its perfect adherence and performance of that which the Prophet ﷺ was upon in matters of worship, nature of acts, their timing, their places and their reasons. You do not find them innovating in the religion of Allāh. Rather, they are in an utmost degree of good behaviour with Allāh and His Messenger. They do not introduce any kind of worship, which Allāh or His Messenger did not reveal or approve of in advance.

You also find them distinguished from others in their good manners, love of good to the Muslims, openness of their hearts, cheerfulness of their faces, eloquence in their speech, and so forth from the noble ethics.

As to their transactions, they treat others with truthfulness and clarity, which the Prophet ﷺ alluded to in his saying:

So, this is the distinction and the distinctive mark for *Ahlu-Sunnah wal-Jamā'ah*, the saved group, which follows that which the Prophet ﷺ was upon.

A: Diminution in these matters does not disqualify the person as being from the saved group just as Allāh says:

□ And for all there will be degrees (or ranks) according to what they did. □[168]

However, as far as manners and transactions, failing to fulfil them does not take the person out of this saved sect, though he would be sinful for it.

A: The truth of the matter is that there isn't anything to add, since the four fundamental matters that we have mentioned are clear and sufficient. However, it might need some details with respect to the ethics. Indeed, the most important aspect of ethics is unity and agreement on the truth, the thing that Allāh ﷻ has enjoined on us:

□ He (Allāh) has prescribed for you that which He ordained for Nūh, and that which We revealed to you [O Muhammad □], and that which We ordained for Ibrahīm, Mūsa, ‘Eesa – that you should establish the religion, acting upon what is prescribed, and no divisions in it. □[169]

□ إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ □

Therefore, agreement and unity of the hearts are among the most distinguished qualities of the saved group, *Ahlus Sunnah wal-Jamā'ah*. In case disagreement amongst them occurs due to *ijtihād*^[171], in matters where *ijtihād* is applicable, then they do not hold enmity, hatred or hostility against each other. Rather, they believe that they are brothers even if this kind of disagreement takes place amongst them. An example about this tolerance between the believers in matters of *ijtihād* is that one would pray behind someone who ate camel meat believing that it nullifies the prayer whilst the man leading the prayer believes that it does not. So he considers that the prayer which he has performed behind this Imām is correct, even though if he was to pray the same prayer after eating camel meat by himself, he would consider it incorrect. This is because they consider that the difference in opinion arising from permissible *ijtihād*, is, in reality, not a disagreement; because each one of the disputants follows what is incumbent upon them to follow from the evidence that is impermissible for neither to relinquish.

They see that if their Muslim brother disagrees with them regarding a certain action and does this in compliance with the evidence, then in reality he is on the same course as them. They themselves call for the compliance with the proof wherever it may be. So his disagreement is

based upon his observance to what he regards as valid proof, then in reality he is in agreement with them, since he is in conformity with that which they call for and aim to, namely judging by the Book of Allāh ﷻ and the sunnah of His Messenger ﷺ .

It is well known to many scholars what took place between the companions with regard to similar matters of disagreement, even during the time of the Prophet ﷺ . He ﷺ did not harshly denounce anyone of them. When he ﷺ returned from the battle of *al-Ahzāb*, Jibreel ﷺ came to him and directed him to set out for *Bani Quraydhah* who had broken the covenant with the Muslims and betrayed them during the war. The Prophet ﷺ then ordered his companions saying, “None of you should pray ‘*Asr* except at *Bani Quraydhah*.”[\[172\]](#)

So, they left *Madīnah* for *Bani Quraydhah*, and when the time for ‘*Asr* prayer arrived some of them delayed their prayer until they reached *Bani Quraydhah* and therefore prayed it outside of its time. They did not pray until after sun set, since the Prophet ﷺ said: “None of you should pray ‘*Asr* except at *Bani Quraydhah*.” Others prayed on time and said that the Prophet ﷺ’s intention was for them to hasten their setting off, and they were correct in their interpretation. In spite of this, the Prophet ﷺ did not blame anyone of them, and none of them held any enmity or hatred against the other because of their disagreement in understanding this text. That is why I believe that it is a binding duty upon the Muslims who belong to the sunnah that they should be one nation, and that factionalism should not occur amongst them; a person belongs to this group and another belongs to another group, and the third belongs to a third group and so on. In such a manner, they fight amongst each other with the spears of their tongues. They hate each other and take enemies out of each other because of a disagreement whose ruling is permissible to deduce by way of *ijtihād*. There is no need for me to specifically mention each group. But the sensible person would understand and the matter would be clear to him. So, I believe that it is incumbent upon *Ahlu-Sunnah wal-Jamā’ah* to unite even though they may dispute in that wherein they have been differing as a result of their understanding of what is necessitated by the texts. All praise is due to Allāh, for this is

a matter in which there is ample scope for accommodation. What is important is agreement and unity of the hearts. And there is no doubt that the enemies of Islām love to see the Muslims divided, regardless whether they are enemies who openly express their hostility, or enemies who pretend to be friends of Muslims and Islām, while in reality they are not. So, it is necessary that we should stand out with this distinctive mark and that is we are from the saved group that agrees to unity.

The Correct and False *Tawassul* (seeking nearness to Allah)

Q: What are the correct *tawassul* and the false one?

A: *Tawassul* is the infinitive of *tawassala*, *yatawassal*; meaning to take a means in order to reach an intended goal. So, basically it is about a quest to attain an intended objective; and it is divided into two:

A correct *tawassul*: It is practised through correct means leading to the intended goal.

An incorrect *tawassul*: It is practised by a way that does not lead to the intended goal.

With regard to the first type, it is of several kinds, including:

1- Seeking a liaison of nearness to Allāh by means of His Attributes, regardless whether it is done in the general or specific sense. An example on the general way is the statements mentioned in the hadīth reported by ‘Abdullāh ibn Mas’ood رضي الله عنه, concerning the invocation said to relieve from distress and grief, “O Allāh! I am Your slave, son of Your male slave and female slave. My forelock is in Your Hand. Your Command over me is ever executed. Your Decree over me is Just. I ask You by every Name belonging to You, with which You have Named Yourself, or which You taught to anyone from Your creation, or which You have sent down in Your Book, or which You have kept to Your Self in the knowledge of the hidden with You, that You make the Qur’ān the nurturer (the life of) of my heart, the light of my chest, the removal of my sadness and of my anxiety.”[\[173\]](#)

This is a *tawassul* by means of Allāh’s Names in the general sense, as in his saying, “I ask You by every Name which is Yours, with which You Named Yourself...”

As for the specific aspect, it is to make *tawassul* by means of one particular Name for a specific request befitting this Name, like what

was reported in the hadīth of AbūBakr ؓ when he asked the Prophet ؐ to inform him of a supplication that he may use in his prayer. So the Prophet ؐ said, “Say: O Allāh, I have done great injustice to myself and none can forgive sins except You; so please grant me Your Forgiveness and be merciful to me, as You are The Most Forgiving, The Most Merciful.”[174]

So he sought forgiveness and mercy and made *tawasssul* to Allāh ؓ by means of two of His Names befitting what is being requested. He said, “You are The Most-Forgiving, The Most-Merciful.” This type of *tawassul* falls under the saying of the Most High:

□ وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا □

□ **And (all) the Most Beautiful Names belong to Allāh, so call on Him by them.** □[175]

The supplication in this example comprises two types; the supplication when a request is made (*du’ā al-mas’alah*), and the supplication through worship (*du’ā al-‘ibādah*).

With regards to the *tawassul* to Allāh by means of His Attributes, it is like the *tawassul* by means of His Names in the sense that it could be general and specific. As to the general way, it is like saying: “O Allāh, I ask you by Your Beautiful Names and Most Supreme Attributes,” then you mention your request. And with respect to the specific way, then it is to perform *tawassul* to Allāh ؓ by means of a particular attribute that is specifically related to a particular request, like that which was mentioned in the hadīth, “O Allāh, by Your Knowledge of the hidden and unseen, and Your

Power over the Creation, grant me life for as long as You Know that life is good for me, and grant me death when death is good for me.”[176]

In this supplication, there is *tawassul* to Allāh ؓ by means of the attributes of *‘Ilm* (Knowledge), and *Qudrah* (Power):

“By Your Knowledge of the unseen, and Your Power over the Creation.” ...this was one type of *tawassul*.

The second type occurs when a person seeks means of nearness to Allāh by means of his belief in Him and in His Messenger.

So, he says, “O Allāh, I have believed in You and in Your Messenger, so forgive me or grant me success.”

Or he says, “O Allāh, by my faith in You and in Your Messenger, I ask you such and such.” This is derived from the saying of Allāh,

□ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ رَبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ □

□ Verily! In the creation of the heavens and the earth, and in the alteration of night and day, there are indeed signs for men of understanding. Those who remember Allāh (while) standing, sitting, and lying on their sides, and reflect on the creation of the heavens and the earth, saying: “Our Lord! You have not created this in vain! Glory be to You; save us then from the chastisement of the fire. Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him, and never will the *zālimûn* (polytheists and wrong-doers) find any helpers. Our Lord! Verily, we have heard the call of one (Muhammad □) calling to the Faith saying: ‘Believe in your Lord,’ and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die [in the state of righteousness] along with the pious believers. □[177]

So they sought nearness to Allāh by their Eemān in Him so that He forgives them their sins, expiates from them their evil deeds and make them die along with the righteous believers.

The third type is to make *tawassul* to Allāh by means of righteous deeds. And from this is the story of the three people who entered into a cave to sleep in it.[178] They were trapped in the cave when a boulder rolled down from the mountain and blocked the entrance of the cave and they could not move it away. So, each one of them sought nearness *tawassul* to Allāh by means of a righteous deed that

he had done. The first one of them used his kindness to his parents as *tawassul*, and the second used as *tawassul* his perfect abstention from fornicating, as to the third one, he used as *tawassul* his preserving the right of his employee. Each one of them said: “O Allāh if I did that seeking Your Face, then release us from our situation.” So the rock moved and they were able to free themselves. This is *tawassul* to Allāh □ by means of one’s righteous deeds.

The fourth type is to use as *tawassul* the conditions of a person, meaning that the supplicant seeks a means of nearness to Allāh by mentioning his circumstances and his state of need. And from this is the saying of Prophet Mūsa □ :

□ رَبِّ إِنِّي لَمَّا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ □

□ **O My Lord! I am in need of whatever good that You bestow on me.** □[179]

In doing so, he is using *tawassul* to Allāh by mentioning his condition, asking Allāh □ to bestow whatever good upon him. A related case is in the saying of Prophet Zakariyyah □ :

□ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا □

□ **My Lord! My bones have grown feeble, and grey hair has spread on my head.** □[180]

So these are some of the types of *tawassul*, and all of them are allowed since they are good means to use as *tawassul* to attain what is being intended.

A fifth kind of *tawassul*

Q: Are there any other types of *tawassul* in addition to the four that you have mentioned?

A: Yes, there is an additional type of *tawassul* and it is the seeking of nearness to Allāh by means of the supplication of a righteous man and whom it is hoped that his invocation will be answered, because the companions □ used to ask the Prophet □ to invoke Allāh for them, in general and specific situations. Indeed it is reported in the two *Sahīh* books on the authority of Anas ibn Mālik □ that a man entered the Mosque on the day of *Jumu’ah*, while the Prophet □ was giving the *khutbah*, and said, “O Messenger of Allāh, the livestock are dying and the roads are cut off so supplicate to Allāh for us that He should give

us rain.” The Prophet ﷺ raised up his hands in supplication and said, “O Allāh bless us with rain,” three times... he did not descend from the *minbar* (pulpit), until the rain was dripping from his beard. The rain continued for a whole week. On the next *Jumu’ah* day, the same man or someone else came while the Prophet ﷺ was standing giving *khutbah*, and said, “Buildings are being destroyed and livestock are being drowned, so supplicate to Allāh to withhold it for us.” The Prophet ﷺ raised his hands and said: “O Allāh, around us and not upon us...” so he did not point with his hands in any direction except that the clouds cleared away...and people went out walking in sunshine.

There are several incidences in which the companions asked the Prophet ﷺ to supplicate to Allāh specifically for them. There is the case when the Prophet ﷺ mentioned that seventy thousand from his *ummah* shall enter paradise without reckoning or punishment, and that they are those who do not treat themselves with *ruqya*,[\[181\]](#) nor do they believe in good or bad omens nor do they get themselves branded (cauterized), but they put their trust in Allāh; thereupon ‘Ukāshah ibn Muhsin stood up and said: “O Messenger of Allāh, supplicate to Allāh to make me from amongst them.” So he ﷺ said: “You are one of them.”[\[182\]](#)

This is also from the permissible kind of *tawassul* that a person asks someone to supplicate to Allāh ﷻ for him, if it is hoped that this person’s supplication will be answered. However, it should be that the person requesting someone to supplicate Allāh for him intends to benefit himself and his brother, the one from whom he asked the supplication, so that the request is not solely for his own interest. Since if you want to benefit your friend as well as yourself, then this will end up as something good for him. This is because when a man supplicates to Allāh for his brother in his absence, the angel says: “Ameen, and the same for you.”[\[183\]](#)

Similarly when someone supplicates Allāh for his brother, then he is from those who do good by virtue of this supplication, and Allāh loves those who do good.

The Incorrect and Futile *tawassul* and its Types.

Q: Having known the correct *tawassul* and its types, it is inevitable for us to know the incorrect *tawassul* and its types.

A: The incorrect and futile *tawassul* is to use a non-prescribed way, something which is not affirmed as a legal way by *sharī'ah*, as means of nearness to Allāh ﷻ. *Tawassul* in this manner is from nonsense and falsehood that contradicts the intellectual and textual proofs; like when a person requests the supplication of a deceased person as *tawassul* to Allāh ﷻ. He asks this dead person to supplicate to Allāh for him. This is not a correct and prescribed means of nearness to Allāh ﷻ. Rather, it is foolishness on the part of the one who asks the deceased person to supplicate to Allāh for him, because once a person dies, his actions cease to exist, and it is impossible for him or her to invoke Allāh for anyone. Even the Prophet ﷺ cannot supplicate Allāh for anyone after his death. For this reason and due to the soundness of their faith, the companions, may Allāh be pleased with them, never sought to ask the Prophet ﷺ after his death to invoke Allāh for them. In fact, when the people suffered a drought at the time of 'Umar ibn al-Khattāb ؓ, he said, "O Allāh we used to ask Your Prophet to supplicate on our behalf to You and You would bless us with rain, and now we ask the uncle of our Prophet [i.e. Al-'Abbās ؓ] to supplicate to You on our behalf, so bless us with rain." So Al-'Abbās ؓ stood up and supplicated to Allāh ﷻ. [\[184\]](#)

Had the matter of asking a dead man's supplication to Allāh been a permissible and correct way, then 'Umar and the rest of the companions would have asked that from Allāh's Messenger by his grave, because the response to his supplication was more likely to take place than that of Al-'Abbās ibn 'Abdul-Muttalib.

What is important, therefore, is that *tawassul* to Allāh by means of asking supplication from the deceased is false and prohibited.

Furthermore, it is of the incorrect type of *tawassul* is to seek nearness to Allāh by means of the status of the Prophet ﷺ, saying, "O Allāh, I ask you by the rank of Your Prophet [to grant me] such and such." This is since the status of the Prophet ﷺ is not something of benefit to

you. It is only beneficial to the Prophet ﷺ, and is never of benefit to you to use as *tawassul* to Allāh ﷻ.

As we mentioned earlier, *tawassul* is about seeking the correct means that is fruitful. But, what is of benefit to you in the fact that the Prophet ﷺ has an honourable status with Allāh.

If you want to make a correct *tawassul* to Allāh, then say, “O Allāh, I ask You by my *Eemān* in Your Prophet, or by my love of Your Prophet,” or the like, then this is from the correct and beneficial means.

The Affirmed and the Annulled Intercession (*ash-shafā’ah*)

Q: What is the affirmed and nullified intercession?

A: *shafā’ah* is derived from *shaf’* and it is the opposite of *witr* (one), and it is to make a single thing one of a pair or couple, as far as its linguistic derivation is concerned.

As for its contextual connotation, it means mediating on behalf of someone to gain either benefit or harm, i.e. the intercessor lays down a mediation between the one on whose behalf an intercession is sought and the one pleaded with in order to procure benefit for him or repel something harmful from him.

There are two types of intercession; a correct intercession and a false one that is of no benefit to its people.

As for the correct intercession, it is the one confirmed by Allāh ﷻ in His Book and the Prophet ﷺ in his sunnah. It is approved only for the people who are sincere in their declaration of *the Oneness* of Allāh. AbūHurayrah ﷺ said to the Prophet ﷺ: “O Messenger of Allāh! Who will be the luckiest person to gain your intercession on the Day of Resurrection?” He ﷺ said: “The one who says *lā ilāha illa llāh* (There is no god worthy of worship except Allāh) purely from his heart.”[\[185\]](#)

This type of intercession has three conditions to it:

First condition: Allāh being pleased with the intercessor.

Second condition: Allāh being pleased with the one on whose behalf intercession is being sought.

Third condition: Allāh’s permission for the intercessor to intercede.

These conditions are collectively stated in the saying of Allāh, ﷻ :

□ وَكَمْ مِّن مَّلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِّن بَعْدِ أَن يُأْذَنَ اللَّهُ لِمَن يَشَاءُ وَيَرْضَى □

□ There are many angels in the heavens, whose intercession will avail nothing except after Allāh has given leave for whom He Wills and is pleased with. □[186]

They are mentioned in details in the following sayings of Allāh □ :

□ مَن ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ □

□ Who is he that will intercede with Him except by His permission? □[187]

□ يَوْمَئِذٍ لَا تَنفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلُهُ □

□ On that day no intercession shall avail, except the one for whom *Ar-Rahmān* has given permission and whose word is acceptable to Him. □[188]

□ لَا يَشْفَعُونَ إِلَّا لِمَن ارْتَضَى □

□ They cannot intercede except for him with whom He is pleased. □[189]

It is inevitable that these three conditions be met in order for intercession to take place.

Based upon this, we come to know the second type of intercession, the annulled intercession, which has no advantage to its people. It is what the *mushriks* (polytheists) claim to be the intercession of their gods for them, with Allāh □ . Indeed, this intercession is useless to them, as Allāh says:

□ فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ □

□ So no intercession of intercessors will be of any use to them. □[190]

This is because Allāh □ does not accept the *shirk* of those *mushriks*, and He would not give permission for them to intercede, since there is no intercession except for those whom Allāh is pleased with, and Allāh does not accept *kufr* for His servants and He does not loves mischief. So, the *mushrik's* attachment to the gods that they worship whilst they say, "These are our intercessors with Allāh," is false and has no benefit. Rather this will only keep them further away from Allāh.

Moreover, the confirmed *shafā'ah*, as mentioned by the scholars, may Allāh's mercy be upon them, is divided into two kinds, general and specific.

It is general in the sense that Allāh ﷻ permits whom He wishes from His righteous servants to intercede on behalf of those whom Allāh has given the permission for intercession.

As for the specific intercession, it is the one particular to the Prophet ﷺ.

The greatest intercession (*al-shafā'at-ul-'uzmā*) is the one which takes place on the Day of Resurrection when people will suffer intolerable distress and anguish. So they will look for someone to intercede for them with Allāh ﷻ to relieve them from such critical situation. They reach out to Ādam, then Nūh, then Ibrahīm, then Mūsa, and then 'Eesa, but none of them intercedes, until the matter reaches Muhammad ﷺ. So the Prophet ﷺ stands up and intercedes with Allāh ﷻ to save His slaves from this momentous situation. Thereupon, Allāh ﷻ responds to his supplication and accepts his intercession. This is part of *al-Maqām al-Mahmūd* (the highest station of praise and glory) which Allāh ﷻ has promised His Prophet ﷺ in His saying:

ﷻ وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

ﷻ **And in some parts of the night offer the *salāt* with it (i.e. recite the Qur'ān in the prayer), as an additional prayer (*tahajjud*) for you (O Muhammad). It may be that your Lord will raise you to *al-Maqām al-Mahmūd*.** ﷻ[\[191\]](#)

The Prophet ﷺ will intercede for the people of *jannah* to enter *al-jannah*. After they cross the *sirāt* (the bridge over the hellfire) the people of *al-jannah* will be stopped at a bridge between paradise and hell; and here their hearts will be sanctified from the wrongs they have committed against each other, until they are cleaned and purified. Then after that, they will be granted permission to enter into *al-jannah* as its gates will open by virtue of the Prophet's intercession.

As regard the **general intercession by the Prophet ﷺ and by others besides him from the righteous slaves of Allāh**, then it is to intercede for the sinful believers in the Fire who do not deserve the endless dwelling therein. He ﷻ intercedes on their behalf for them to

get out of the Fire. This type of intercession is confirmed for him ﷺ as well as for others from the Prophets, the martyrs, and the righteous, and Allāh knows best.

The Creed of the *Salaf* with Regard to the Noble Qur'ān

Q: What is the creed of the Righteous Predecessors (*salaf*) regarding the Noble Qur'ān?

A: The creed of the *salaf* pertaining to the Noble Qur'ān is like their creed with regard to the rest of the Attributes and Names of Allāh; it is based upon what is proven by the Book of Allāh and the sunnah of His Messenger ﷺ. We all know that Allāh ﷻ described the Qur'ān as being His Words, and that it is sent down from Him. So, He ﷻ says:

وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ۖ

□ If anyone of the *mushriks* seeks your protection, then grant him protection so that they may hear the Word of Allāh [the Qur'ān], and then escort him to where he can be secure. □[192]

The phrase “Word of Allāh” in this verse is without any doubt the Noble Qur'ān. Allāh ﷻ also says:

إِنَّ هَذَا الْقُرْآنَ يَقُصُّ عَلَىٰ بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ۖ

□ Verily, this Qur'ān narrates to the Children of Israel most of that in which they differ. □[193]

So, the Qur'ān is the Word of Allāh ﷻ in letter and meaning. He really spoke it and bestowed it upon Jibreel, the trustworthy, who then brought it down upon the heart of Muhammad ﷺ so that he may be one of those who warn, in the plain Arabic language. The *salaf* also believe that the Qur'ān is a divine Revelation, sent down by Allāh ﷻ upon His Messenger Muhammad ﷺ in parts over a period of twenty-three years as necessitated by Allāh's Wisdom.

In addition, its revelation is either original or occasional, meaning that some of it is brought down in response to a certain occasion that necessitated its revelation, and some of it is revealed without being due to a certain reason. Also some of it is revealed as a narration of a past condition that occurred to the Prophet ﷺ and his companions, whilst some of it came down as original legislations, revealed for the first time. This is according to what has been mentioned by the people of knowledge pertaining to this matter.

Furthermore, the *salaf* say, “The Qur’ān is from Allāh ﷻ in the beginning and to Him it shall return at the end of time.”

This constitutes the saying of the *salaf*, regarding the Noble Qur’ān.

Allāh ﷻ described the Qur’ān with such great qualities as *hakeem* (wise), *kareem* (noble), *‘azeem* (great) and *majeed* (glorious). These qualities also apply to the person who holds firmly to this Book and works openly and privately according to it. So Allāh ﷻ grants from the glory, greatness, wisdom, might, and authority, something that it would not be given to the one who does not cling to His Book. Therefore, I call upon all of the Muslims, rulers and ruled, scholars and common people, to hold firmly to the Book of Allāh ﷻ, openly and in private, so that they attain the might, happiness, glory, and prevalence in the east and west parts of the earth.

The Most Prominent Rulings Regarding the Qur'ānic Recital

Q: What is the most distinguished ruling of Qur'ānic recital?

A: The reciter of the Qur'ān should be in a state of ritual purity both minor (*al-hadath al-asghar*)[\[194\]](#) and major (*al-hadath al-akbar*).[\[195\]](#) It is not allowed for him or her to recite the Qur'ān while in the state of major impurity (*al-hadath al-akbar*). The one who is *junoob*,[\[196\]](#) for example, must not read the Qur'ān until he or she performs *ghusl* (ritual bathing). As regard the menstruating woman, then there is a difference of opinion amongst the people of knowledge regarding whether it is permissible for her to recite the Qur'ān. There are two opinions; some of them said that it is permissible that she recites the Qur'ān because there is no clear and authentic proof from the sunnah that prevents her doing so; Some people of knowledge think that it is not permissible for her to recite the Qur'ān while in a state of menstruation, because she is considered from those who are under obligation to perform *ghusl*, like the one who is *junoob*.

As for my opinion regarding this matter, I believe that she should not read the Qur'ān if she intends mere recitation. However, if she intends to read the Qur'ān to meet a certain need, for example, if she fears that she may forget it, or that she recites it for her children or her students if she is a teacher, or if she is a student who wants to read it before her teacher, then there is no harm in this because there is need for that.

Similarly, there is no harm for her to recite the verses that are of the *wird*,[\[197\]](#) like āyat-al-kursi (verse 255 of *Surat al-Baqarah*), since this is considered a need. Accordingly, the opinion I hold to is closer to

the right one based upon the need of the menstruating woman. If she needs the recitation, then she may read the Qur'ān, otherwise she should not.

Likewise, it is desirable for the one who recites the Qur'ān that he or she contemplates in his or her heart the magnificent meanings denoted by the Words of the Noble Qur'ān, whether these verses comprise reports and stories or legislations. This is because Allāh ﷻ has sent down the Qur'ān for this underlying reason:

﴿كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ﴾

□ **This is a Book [the Qur'ān] which We have sent down to you, full of blessings, that they may ponder over its verses and that men of understanding may remember.** □[\[198\]](#)

The person finds a great difference between the state when he recites the Qur'ān with a heedless heart and when he recites it with an attentive heart, contemplating what it says.

He finds a great difference between the two states. He discovers more benefits if he recites the Qur'ān with contemplation; it strengthens the state of Eemān (faith) in his heart and as well as the submissiveness to the laws contained in the Book of Allāh ﷻ .

As far as the way the recitation should be, it should be a quiet recitation, without the rushing that might drop out some of the letters or conceal the words. Rather, he should recite the Qur'ān quietly and with ease, free from restraints. There is no harm to speed up sometimes, but with the condition that he must not drop out the letters or some of it, nor that he uses *idghām* where *idghām* is impermissible to apply or the like.

We would also like to discuss the ruling regarding the recitation to the soul of the deceased, meaning that a person recites the Qur'ān intending its reward to one of the deceased from the Muslims.

Muslim scholars disagreed with regard to this issue. Some of them think that this is not permitted and that the deceased does not benefit from the recitation under such condition. Others think that the dead benefit from it, and that it is permissible for a person to recite the Qur'ān with the intention that its reward be for such and such person from the Muslims whether he is a relative or not, and this is the

preferred opinion. Moreover, it was reported in the nature of the acts of worship the permissibility to dispose Qur'ān recitations to the deceased, as in the hadīth of Sa'ad ibn 'Ubādah □ in which it is reported that he gave his garden as a charity on his mother's behalf.

[199] There is also the story of the man who said to the Prophet □ , "My mother died suddenly and I thought that if she had lived she would have given alms. So, if I give alms now on her behalf, will she get the reward?" The Prophet □ replied in the affirmative." [200]

These are individualized cases implying that the disposing of some acts of worship to a Muslim is allowed. However, it is better to invoke Allāh's mercy for the deceased and keep the good deeds to oneself, since the Prophet □ said, "When a person dies, his acts come to an end, but three, recurring charity, or knowledge (by which people) benefit, or a pious son, who prays for him (for the deceased)," [201] and he didn't say, "...or a pious son, who recites for him, performs *salāt* for him, fasts for him, or gives charity on his behalf." Rather he □ said, "...or a pious son, who prays (invokes Allāh) for him," though the context is deeds-related.

So, this proves that the best thing is that the person supplicates to Allāh for the deceased, not that he allocates a share for him from the righteous deeds, since every person is in need for the good deeds to find their reward saved for him with Allāh □ .

As to what is done by some people nowadays in their Qur'ān recitation for the deceased after his death in a return for a fee and such that its reward is intended for the deceased, this is a *bid'ah* (innovation) and its reward does not confer upon the deceased. This is because the reciter in this situation seeks only the worldly reward by his recitation, and whosoever comes up with a worship seeking only the worldly life, then he shall have no share of reward from it in the hereafter, as Allāh □ says:

□ مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ □

□ Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages) of their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do. □ [202]

On this occasion, I would like to convey an advice to my brothers who are accustomed to do this kind of work, that they should save their money for themselves or for the inheritors of the deceased, and should know that this act, in itself, is an innovation in Islām. The deceased does not receive the reward of their Qur’ān recitation, because the reciter who has no intention by his recitation, except to take a fee in return, has no reward with Allāh □ for that.

The Recitation of Surat al-Fātiha for the Prophet’s Soul

Q: What about those who bequeath that *al-Fātiha* be recited on behalf of the Prophet’s soul, or on the Prophet’s behalf by his grave?

A: It is not binding to execute this bequest, because it is of a non prescribed matter. The Prophet □ did not prescribe for anyone to worship Allāh and dedicate the reward of worship to His Messenger. Since, had this been prescribed, then the companions, may Allāh be pleased with them, would have been the first people to attain it, and also because the Prophet □ is in no need for it. Indeed, there is no person who does a righteous deed except that the Prophet □ would have a similar reward; because he □ is the one who has directed to this; he □ said, “The one who guides to what is good is like the one who does it.” [203]

So, this bequest is a futile act as well as a *bid’ah*, which has not been reported from the righteous predecessors, may Allāh be pleased with them. Similarly, if he says, “Recite the *Fātiha* on my behalf by the Prophet’s grave,” it is not binding to fulfil it. It is a *bid’ah* to specify a particular place for a particular worship that is not prescribed by the *sharī’ah*, as it is known in the aforementioned discussion pertaining to the issue of the pursuance of the Messenger □ and his sunnah. Following the path of the Messenger is not achieved unless worship conforms to *sharī’ah* in six issues: its cause, type, extent, manner, time and place.

OPPRESSION AND THE OPPRESSORS



SHEIKH-UL-ISLAM IBN TAYMIYYAH
IMAM IBN RAJAB AL-HANBALI

IMAM IBNUL QAYYIM AL-JAWZIYYAH
IMAM MOHAMMED MUTWALI AL-SHARAWI

Elements That Nullify Ablution

Q: What are the elements that nullify *wudu*’?

A: The elements that nullify *wudu*’ are the aspects concerning impurity, unconsciousness and food, such as: passing urine or faeces, sleep and the eating of camel meat.

The evidence of the nullification of *wudu*’ when answering the call of nature or urinating or sleeping can be understood from the narration in which Safwān ibn ‘Assal □ said, “The Messenger of Allāh □ ordered us not to take off our socks if we are on journey for three days and three nights, except if we are in a state *janāba*, but not to do so because of easing ourselves, urinating or sleeping.”[\[204\]](#) This is further supported by the verse:

□ **إِنْ كُنْتُمْ مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا** □

□ **If you are ill, or on a journey, or one of you comes after answering the call of nature, or you have touched women (by sexual relation), and you find no water, then use clean soil to rub your faces and your hands therewith. Truly, Allāh is Ever-Benign, Ever-Forgiving.** □ [\[205\]](#)

The evidence of the nullification of *wudu*’ due to flatulence can be understood from a narration in which Abdullāh ibn Zayd and Abū Hurayrah, may Allāh be pleased with them, reported the Prophet □ was asked if a person feels a disturbance in his abdomen during his prayer and is not certain if he has released any gas or not, should he

interrupt his prayer, and he ﷺ replied, “No! You should not give it up unless you hear its sound or smell its scent.” [206]

However, sleep does not nullify *wudu'*, except if it is so deep that the sleeper becomes unaware if anything has come out of his body or not. Sleep raises suspicion about one's impurity and is not impurity in itself. If a man sleeps lightly during the prayer or before it, but is aware that if he has become impure, he would be conscious of it, his sleep does not break his *wudu'*, even if it lasts longer. He could be sleeping in any position and his *wudu'* would still be valid, because it is all about his state of his consciousness.

The fifth breaker of *wudu'* is the eating of camel meat, because the Prophet ﷺ replied in the affirmative when asked if we should perform *wudu'* after eating camel meat, and said, “If you want,” when asked if we should do *wudu'* after eating mutton. Therefore, it is prescribed to make *wudu'* after eating camel meat, as in the hadīth, [207] whether it was little or plenty, raw or cooked, from red meat or liver or anything from the corpse of the camel, because the hadīth is general about the meat. The generalization regarding camel meat is like that regarding the prohibition of swine meat, when Allāh ﷻ says:

﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ﴾

﴿ **Forbidden to you (for food) are *al-maitah* (dead animals, cattle or beast not slaughtered), blood and swine flesh.** ﴾ [208]

So, whoever eats from any part of the camel while observing his *wudu'*, he should renew it before he prays.

If a person is observing his *wudu'* and then has doubt whether it was broken or not, not sure whether there was any passing of urine or gas or has doubt about the meat he has eaten, he is under no obligation to do *wudu'* again, because the Prophet ﷺ was asked that a person sometimes is uncertain whether he has released anything during his prayer, and he ﷺ said, “He should not give up his prayer unless he hears a sound or smells a scent.” The basis of judgement is that *wudu'* stays valid, until we are sure of something that breaks it.

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Concept of *Tahārah* (Purification)

Tahārah is one of the prominent features of Islām. It means thorough purity and cleanliness of body, clothes, place and all aspects of Muslim's life.

In the foregoing pages we discussed matters of purity of faith and heart. Here we will discuss matters of purity of body and other relevant aspects of material purity and cleanliness. Islām in fact takes care of the purity of both the heart and the soul as well as the body and material aspects of life.

Muslims are called upon to be pure and clean in many of the Qur'ān injunctions such as the following verse:

□ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ □

□ Allāh loves those who turn unto Him in repentance and loves those who purify themselves. □ [\[209\]](#)

Types of *Tahārah*

A. Purity of Water:

It should be pointed out that pure water is essential in matters of purification and cleanliness of the body, both *wudu'* (partial ablution) and *ghusl* (bath or total ablution). Hence, there is a necessity to investigate the purity of water in order to ascertain whether it fulfils the necessary conditions..

First: Ordinary water is *tahūr* (pure), that is, it is pure in itself and purifies other things. Among its sources are:

1. Rainfall, snow and hail; Allāh said:

□ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا □

□ ...And We sent down pure water from the sky. □ [\[210\]](#)

2. Water of springs and rivers:
3. Sea water, as the Prophet ﷺ said, “Its water is purifying and its creatures are *halāl* (without the need to slaughter.)”[211]
4. *Zam-zam* water, as it is established that the Prophet ﷺ called for a bucket of *zam-zam* water, then drank from it and performed *wudu’*. [212]
5. Water which has changed due to stagnation for a long time, or by tree leaves settling in it or moss growing in it, because it is still valid to call it “water” without qualifying the word therefore it is valid to use for purification.

Second: Used water, that is, water which flows off the limbs when performing *wudu’* or *ghusl* preserves its purifying quality, just like ordinary water, based on the fact that it started out as purifying and there is no *dalīl* (evidence) from the *sharī’ah* indicating a change in its status.

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

Fourth: Water mixed with *najasah* (impure substance), this can occur in one of the two stages:

1. The taste, colour or smell of the water changes due to the *najasah*, in which case, the water is not permissible to be used for purification by the consensus of the scholars.
2. None of the three qualities of the water changes. In this case it remains purifying whether it is a little or a lot. As the Prophet ﷺ said, “Water is purifying, nothing will defile it”[213] (This Hadith means that pure water does not carry filth; it is so pure that other impure substances cannot make it impure, because Allah ﷻ inspire it with the characteristic to melt all impurities and expel them). And in this case the water has

retained the name 'water' without the need to qualify the word.

Ethics of Going to the Bathroom:

1. Don't take anything containing the name of Allāh into the bathroom, unless there is fear of losing it by leaving it outside, or if it is wrapped up.
2. To be away from people and screened, especially when defecating.
3. To say the following supplication before entering the bathroom, or if one is outdoors, before removing clothes, as the Prophet ﷺ said, "In the Name of Allāh, O Allāh I seek refuge with You from the evils." [\[214\]](#) And after leaving the toilet, said, "Your forgiveness (O Lord)." [\[215\]](#)
4. To refrain from speaking altogether, whether it be *dhikr* (Remembrance of Allāh) or anything else. One should not return *salām* (greetings) nor repeat after the *muadhdhin* or anything else except what is unavoidable like guiding a blind man who would otherwise fall. If one sneezes one should say *Al Hamdulillah* in one's mind without moving the tongue.
5. To respect the *qiblah* by not facing it nor turning one's back directly towards it. [\[216\]](#)
6. When outdoors, one should try to choose a place where the earth is soft and low-lying so that the likelihood of getting *najāsah* on oneself is reduced.
7. When outdoors, avoid relieving oneself in an animal's hole or burrow, as it could make life as uncomfortable for you as you did for it.
8. Avoid places where people take rest in the shade, or their paths, or places they sit to talk.

9. Do not urinate where you bathe or shower, or in still or running water.
10. Don't urinate in a standing position, as it is undignified, and goes against good customs, and there is the probability of urine splashing up from the ground onto your clothes. However, if one is reasonably sure there will be no splashing then it is permitted.
11. One must remove all *najāsah* from the private parts, front or back, at the very least with stones or anything that serves the purpose as long as the substance is solid, *tāhir*, and has blotting or wiping effect. The use of toilet paper is alright, but one should not use paper with writing on it, as it is deserving the more respect than that or one can use water only, or a combination of toilet paper followed by water.
12. One should not use the right hand to clean one's private parts, as it is used for eating and other clean functions.
13. After cleaning the private parts rub clean earth on the hand or wash with soap, etc.
14. One should sprinkle water on one's penis and trousers after urinating. This is to stop the whispering of *shaitan*.
15. When entering the bathroom put your left foot first, and when leaving it, take out your right foot first.

B. Wudu' (Ablution):

This type of *tahāra* is very essential for a worshipper as no prayer is valid without it, whether *wudu'* (partial ablution), *ghusl* (bath or total ablution) or *tayyammum* (dry ablution) as it is explained below.

How to Perform Wudu' (Ablution):

Allāh ﷻ says:

□ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ. □

□ O you who believe! When you intend to offer *salāt* (prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles □[217]

1. Before starting it one should intend to enter the state of original purity by the actions of the ablution and say *Bismillah* (in the name of Allāh).
2. Wash your hands up to wrists, rinse water in your mouth and draw water from your cupped hand into your nose up to the start of the nose bone three times for each of these actions.
3. Wash your face three times.
4. Starting with the right hand, wash your forearms up to and including the elbows three times.
5. Wipe your wet hands over your hair or scalp (all of it backward and forward) and wipe the inside and back of the ears with the forefingers and thumbs.
6. Wash the feet up to and including the ankles three times each, starting with the right foot.
7. After completing the aforementioned, say, "I bear witness none has the right to be worshiped but Allāh alone and without partners, and I bear witness that Muhammad is His slave and His Messenger."

Factors Which Nullify Wudu':

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

1. All things coming out of the private parts, front or back, including urine, excrement, and gas; whether it escapes silently or audibly. The Prophet ﷺ said, "Allāh will not accept *salāt* (prayer) from anyone if he passes out anything from his private parts until he performs *wudu'* (ablution)." [\[218\]](#)
2. The seeping out of *madhi* or *wadi*. *Madhi* is a pre-seminal fluid which seeps out during sexual arousal, before ejaculation; and *wadi* is a fluid which seeps out after urination without any accompanying sexual arousal. The Prophet ﷺ, when asked what one should do if *madhi* is excreted, said: "He should wash his penis and perform *wudu'*." [\[219\]](#)
3. Deep sleep, the kind where no trace of wakeful consciousness remains; such that if one started out sitting up, he would end up slumping over onto the ground.
4. A loss of rational consciousness; whether by way of insanity or fainting or drunkenness or sedation.
5. To touch one's private parts without an intervening barrier (of cloth etc.) The Prophet ﷺ said, "Whoever touches his penis, he should not pray until he performs *wudu'* (ablution)." [\[220\]](#)

Things which do not Nullify Wudu':

1. Touching a woman with skin to skin contact. Ā'ishah, may Allāh be pleased with her, said, "I used to sleep in front of the Prophet ﷺ and my feet would be between him and the *qiblah* (the direction of *Ka'bah*), so when he performed *sajdah* (prostration), he would touch my feet." [\[221\]](#)
2. The flow of blood from anywhere other than vagina, whether because of wound or cupping or nosebleed. Hassan, may Allāh be pleased with him, said, "The Muslims used to keep on praying while wounded." [\[222\]](#)

3. Vomit, whether enough to fill the mouth or less.
4. **Being doubtful regarding excretion** (of stool, urine, gas, etc., from private parts) after performing *wudu'*. This uncertainly does not require consideration whether one is in *salāt* or outside it, since certain knowledge cannot be superseded by uncertainly. In contrast, if he is sure of excretion, and he doubts whether he performed *wudu'* after it or not, his *wudu'* would not be treated as established. He should base his judgment on what he is sure of.
5. Laughing aloud while in *salāt* does not invalidate *wudu'*.
6. To give a bath to a dead person does not require one to perform *wudu'* afterwards.

Wiping Over Leather or Cloth Socks:

1. There is evidence for the permissibility of *mas'h* (wiping over) leather socks while performing *wudu'*, rather than removing them. The Sunnah is well established, that there is no need to remove one's leather socks, whether in travel or at home. Among the strongest hadīth on the issue is what Bukharī reported from Jarīr bin Abdullāh □, who said, "I saw that the Messenger of Allāh urinated, then performed *wudu'* and wiped over his leather socks."[\[223\]](#)
2. There is also evidence for the permissibility of wiping over the cloth and nylon socks. It was a practice of many *sahābah* □, . Abū Dawood said, "Alī ibn Abi Tālib, 'Abdullāh ibn Masood, Barā' ibn 'Azib, and Anas ibn Mālik used to wipe over cloth socks, and it is reported also regarding 'Umar ibn Al-Khattāb and ibn Abbās.

Conditions for wiping over leather and cloth socks:

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

2. Regarding where to wipe, it should be over the top of each sock, based on the following hadīth from Alī ؑ, “If the religion was according to opinion, it would be more fitting to wipe the bottom of the sock, rather than the top. Surely, I saw Allāh’s Messenger ؐ wiping over the tops of his socks.”[\[224\]](#)
3. How long can you keep wiping over the socks without taking them off to wash the feet? The Prophet ؐ said, “One day and one night, i.e. 24 hours for a resident, from the last wudu’, and three days and three nights for a traveller.”[\[225\]](#)
4. How to wipe over the socks in *wudu’*: After performing a proper *wudu’* put on the leather or cloth socks, then anytime one wants to perform *wudu’*, instead of washing the feet, wipe over the socks. But if you need to perform a *ghusl* (bath) you must remove the socks.

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

1. The elapse of the permitted period.
2. The necessity of *ghusl-al-Janāba*. (to have a bath after a sexual intercourse or a wet dream).
3. Taking off one or both socks.

C. (Ghusl) And The Things Which Make It Mandatory:

Obligatory bath (*ghusl*) means to apply water to every part of the body. Allāh ؑ said,

وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ؑ

ؑ ...If you are in state of *janāba* (i.e. after a sexual discharge), purify yourself (bathe your whole body)... ؑ[\[226\]](#)

There are five things, which require one to perform a *ghusl*:

- a. Upon Embracing Islām.

When a person embraces Islām, he is required to wash his body as a sign of purity and starting a new clean life. His mind and soul is purified from impure convictions and beliefs, and now he is required to clean his body as well for the purpose of an integrated purity of soul and body.

Those who embrace Islām are called upon to be clean in every respect e.g., to wash themselves, to perform ablution before prayers, to trim their nails, to remove their hair from underneath the armpit, and from around the genitals, to perform circumcision, to trim their moustaches, etc. This ordinance of cleanliness includes both men and women.

- b. Ejaculation or orgasm with an accompanying fluid discharge, whether sleeping or awake, for males and females. This is the opinion of the majority of scholars, based on the hadīth, “The water (of the *ghusl*) is due to the water (of sexual emission).”[227]

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

- c. Entrance of the head of penis inside the vagina, whether there is ejaculation or not; based on Allāh’s statement:

“If you are in a state of *janāba* (i.e. after a sexual discharge), purify yourselves (bathe your whole body).”

And based on the statement of the Prophet ﷺ, “If he sat between her four parts and exerted her, the *ghusl* became mandatory, whether he ejaculated or not.”[228]

- d. The termination of menses or post-partum bleeding; based on the saying of Allāh ﷻ :

﴿فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ﴾

□ ...therefore keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allāh has ordained

for you (go in unto them in any manner as long as it is in their vagina)... □ [229]

And based on the Prophet's statement to Fātimah bint Abi Hubaish, "Leave *salāt* for the number of days you used to menstruate, then perform a *ghusl* and offer *salāt*." [230]

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

- e. Death; if a Muslim dies, he must be given a *ghusl* (before burial), by the consensus of the scholars.
- f. There is a sixth cause (which is not mandatory according to most scholars) one must perform *ghusl* before attending *Jumu'ah* prayers. The Prophet □ said, "The *ghusl* on Friday is mandatory on all who have attained puberty." [231]

Things Forbidden To a *Junūb* (a person in a state of major ritual impurity and in need of *ghusl*)

- a. *Salāt*; based on Allāh's Statement:
 - **If you are in a state of *janābah*(i.e. after a sexual discharge), purify yourselves (bathe your whole body). □ [232]**
- b. *Tawāf* (circumambulation around the *Ka'bah* in Makkah); based on the statement of the Prophet □, "*Tawāf* around the House is *Salāt*, except that Allāh has permitted in it (ordinary) speech, so whosoever speaks should speak nothing but good." [233]
- c. To touch the *Qur'ān* or carry it; its prohibition is agreed upon by all the Imāms.
- d. To stay in the *Masjid*.

The Fundamental Constituents of *Ghusl*

The prescribed *ghusl*, in accordance with the *sharī'ah*, is not complete without components:

- a. The intention, which distinguishes this prescribed *ghusl* from an ordinary bath, that is, to intend by this bath to leave the

state of major ritual impurity and to gain eligibility for acts of worship. The intention is related to the heart and does not require statement by the tongue which many people do these days.

b. Washing every part of the body; based on Allāh's Statement:

□ **If you are in state of *Janābah*(i.e. after a sexual discharge purify yourselves (bathe your whole body)).** □ [\[234\]](#)

The Sunnah Way of the *Ghusl*:

It is best to observe the Sunnah of the Prophet □ in taking a ritual bath:

- a. Declare the intention by your heart.
- b. Start by washing hands three times.
- c. Wash the private parts of the body.
- d. Perform a complete *wudu'*, just like the *wudu'* of *salāt*. Then pour water over the whole body, first the right side, then the left, passing the hands over what one can easily reach of the body, paying particular attention that water reaches all out of the way places like the inside of the ears, the belly button, between the toes, etc. The basis of this is what Ā'ishah, may Allāh be pleased with her, narrated, "When the Prophet □ used to take a bath while *junūb*, he would start by washing both hands, then with his right hand he would pour water into his (cupped) left hand and wash his private parts, then he would perform *wudu'*, like the *wudu'* of *salāt*. Then he would take water and run his fingers through the roots of his hair until the water had reached the scalp, he would scoop water up with both hands and pour it over his head three times, then he would pour water over the rest of his body."[\[235\]](#)

Ghusl Which is Mustahab[\[236\]](#)

1. The *Ghusl* of *Jumu'ah*(Friday). Since Friday is the day of congregational prayer in a large assembly, the Prophet □

ordered us to perform the *ghusl*, so that the Muslims should be in the best condition of the cleanliness and purity.

“The *ghusl* of Friday is obligatory on those who attained puberty, and (also the cleaning of their teeth with) the *siwak* (tooth brush taken from the twigs of the *arak* or other tree) and use of perfume, if available.”[\[237\]](#)

The apparent meaning of the hadīth is that the *ghusl* of Friday is mandatory, not just *mustahab*. And most hadīth scholars understood the hadīth according to the apparent meanings as opposed to the interpretation of the *fuqaha*’ (scholars in the interpretation of the religious matters in general religious jurists).

2. *Ghusl* for the two Eid prayers, as was recommended by the scholars.
3. *Ghusl* for one who has bathed a dead person, the Prophet ﷺ said, “Whoever gives bath to a dead person should perform a *Ghusl* and whoever carries him should perform *wudu*’.”[\[238\]](#)
4. The majority of scholars consider it praiseworthy to perform a *ghusl* when entering in the state of *ihrām* (putting ceremonial garment consisting of two unstitched pieces of cloth) for hajj or ‘*umrah*.
5. To take a bath upon entering Makkah is also recommended based upon the action of the Prophet ﷺ .

Some Issues Concerning Ghusl:

1. One *ghusl* can cover two causes. For instance, if a woman had wet dream just before finishing menstruation or if one took a bath for Eid *salāt* which happened to fall on Friday, or if one was *junūb* on a Friday. But one should make the intention that the one bath is to take care of two reasons. As the Prophet ﷺ said, “Every person will be judged according to his intention.”[\[239\]](#)
2. If a person performed a *ghusl* because he was *junūb*, but did not perform the *wudu'*, the *ghusl* is sufficient.
3. There is no problem in attending public baths if one can do so without being exposed to the sight of others. Ahmed said, “If you know that everyone in the public bath wears an *izar* (a cloth wrapped around the waist), go ahead in; but if not, then do not.”
Furthermore there is the hadīth that states, “A man should not look at another man’s private parts and a woman look at another woman’s private parts.”[\[240\]](#)
4. A man may use the water left in a basin from which a woman has taken bath, and vice versa. Also it is permitted for a man and his wife to take bath together, drawing water from one container; based on the statement of the Prophet ﷺ, “Verily water does not become *junūb* (impure).”[\[241\]](#)
5. It is not permissible to take a bath naked in front of people, since exposing one’s private parts (to other than one’s spouse) is forbidden. However, if one covers himself with a knee-length shirt or sarong etc., there is no problem, as there is no prohibition for bathing naked where people can’t see you.

6. The *ghusl* of a woman is just like the *ghusl* of a man, but she doesn't have to undo her braids if the water can reach the roots of her hair. This was mentioned in the hadīth related by Umm Salamah may Allāh be pleased with her, who asked, "O Messenger of Allāh, I am a woman who keeps her braid tight. Do I have to undo it when performing a *ghusl* for *janāba*? He said, "It is enough for you to pour three scoops of water over it, then pour water over your whole body, after that your purification is complete."[\[242\]](#)

However, there is a hadīth mentioned in *al-Mughni* by Ibn Qudāmah, which indicates that a woman should undo her braid for the *ghusl* after menses.

Mas'h (Wiping) Over a Bandage or Cast:

1. It is permitted to wipe over a bandage or other material used to protect the limbs of an injured or sick person.
2. If one cannot wash a limb or the limbs for *wudu'*, then wiping over the bandage becomes mandatory.
3. When is the wiping normally mandatory? When a person has a wound or broken bone or an injury, and he wants to perform a *wudu'* or a *ghusl*, he would normally have to wash the affected limb as well, even if it requires heating the water to make it tolerable. However, if he fears harm from washing the afflicted limb, such that the water will increase the affliction, or make him sick, or increase the pain, or delay his recovery then what is required of him is wiping the limb with water. If he fears harm from wiping, he must wrap the limb with a bandage or have a cast put on, to the extent required to cover it and as such extra area as is necessary to secure the bandage. But unnecessary areas should remain uncovered. Then he must wipe over the whole bandage once in the course of his *wudu'* or *ghusl*.

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

4. The permission to wipe on the bandage ends when it is removed or it falls off, or the injury heals so that there is not further need for the bandage.

D. Tayyammum: Purification with Dust or Clay and the Circumstances Which Make it Impermissible:

Allāh ﷻ said,

ﷻ **إِنْ كُنْتُمْ مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا** ﷻ

ﷻ ... **If you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform *tayyammum* with clean earth and rub therewith your faces and hands. Truly, Allāh is ever Oft-Pardoning, Oft-Forgiving.** ﷻ [\[243\]](#)

Tayyammum is permissible as a substitute for *wudu'* or *ghusl*, whether on a journey or at home, if one of the following circumstances applies:

1. If water is unavailable, as the Prophet ﷻ said, “Dust is purifier for a believer if he doesn’t find water, even if it were for ten years.” [\[244\]](#)
2. If one is wounded or sick and fears that water will increase the illness or delay the recovery, whether that is based on personal experience or the advice of a reliable doctor.
3. If the water is very cold, and it seems likely to him that its use will harm him, on the condition that he is unable to warm it, even if he has to pay for that, and that it is hard on him to go to the bathroom.

4. If water is nearby, but he fears for his life or honour or property or separation from his companions, or if an enemy is between him and the water whether human or non-human, or if he is imprisoned, or if he is unable to get it out of a well because he lacks the necessary means, such as a bucket and rope – in all these cases the presence of the water is not different from its absence, like wise; if the fears being accused of something he is innocent of, due to performing a *ghusl*, then *tayyammum* becomes permissible.
5. If he has some water, but he needs it for drinking, now or later, or to give a drink to an animal, even to a non-biting dog, or he needs it to make dough, or in cooking, or to wash away *najāsah* (impurity), purification of which is essential from his body or clothes or place of prayer, in all these circumstances he can perform *tayyammum*, and save available water for those other uses.

The Dust To Be Used For Tayyammum:

It is permissible to perform *tayyammum* with clean dust or anything else which is originally earth such as sand, rocks, pebbles; based on the statement of Allāh ﷻ, “Perform *tayyammum* with clean earth.”[\[245\]](#)

How To Perform Tayyammum:

1. First, make the intention that by this action you want to purify yourself from a state of either minor or major impurity.
2. Say *Bismillah*.
3. Slap the dust with your palms, blow the excess dust off them, then wipe the face and both hands up to and including the wrist.

The Prophet ﷺ said, “It would have sufficed you to do like this” then he slapped both palms on the earth, blew into them and wiped his

face and both hands with them. [\[246\]](#)

Things permissible to one who performs Tayyammum:

Tayyammum is a substitute for *wudu'* and *ghusl* when water is unavailable, so whatever one can do after *wudu'* or *ghusl*, can do after *tayyammum*, such as offering *salāt* or touching the *Qur'ān* etc. The entry of the time for *salāt* is not a condition for its validity. And after one *tayyammum*, one can pray as many *salāt* as he wants, whether obligatory or optional. It is in that exactly like *wudu'*, based on the statement of the Prophet ﷺ, "The clean earth is purifier for a Muslim, even if he didn't find water for ten years. But when he finds water he should use it (for Wudu') for that is better." [\[247\]](#)

Factors which Nullify Tayyammum:

1. Everything which nullifies *wudu'* also nullifies *tayyammum*, as it is its substitute. Also, the presence of water nullifies it, for those who made *tayyammum* due to its absence, and for those who were unable to use it for other excuses. When there is no excuse available and one is able to use water, the *tayyammum* becomes null and void.
2. However, if one performed *salāt* with *tayyammum*, then found water or regained the ability to use it, it is not required to repeat the *salāt*, even if there is time left for it.

***Haid* (Menstruation) And *Nifās* (Post-Partum Bleeding)**

Haid. is a natural type of blood, which flows from the uterus of women after puberty at regular intervals.

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

1. Menstruation usually lasts 6 to 7 days and nights; with some variation, from woman to woman. Most women have a regular number of days they menstruate each month. However, the number of days may fluctuate and the period might come a little early or a little late. So when a woman sees menstrual blood then she should consider herself menstruating. And when it stops she should consider herself as clean. This is the most correct view on this issue.
2. However, if it appears after complete cessation of the normal coloured menstrual blood, then it should not be considered as menstruation.

Nifās is post-partum bleeding, after the birth of a baby or during delivery, or two or three days before delivery accompanied by labour pains. These are the rules for *nifās*:

1. There is no minimum limit to the length of the bleeding; the upper limit is generally within 40 days.
2. Most of the rules of *nifās* are just like the rules of menstruation (*haid*).

Things Forbidden To Menstruating Woman Or One In Post-Partum Bleeding

1. *Salāt*; the Prophet ﷺ said, “When menstruation starts, leave off *salāt*.”[\[248\]](#)
2. *Tawāf* of the *Ka’bah*; the Prophet ﷺ said, “Do everything the hajj (Pilgrim) does, but don’t perform *Tawāf* of the House (*Ka’bah*), until you become purified.”[\[249\]](#)

3. Fasting; as Ā'ishah, may Allāh be pleased with her, narrated, "When we menstruated (during the lifetime of the Prophet ﷺ we were ordered to make up for the days not fasted during the month of Ramadān but we were not ordered to make up for *salāt*." [250]
4. Sitting in the *masjid*, or even at the place where 'Eid prayer is performed, based on the hadīth, "The unmarried virgins, and the mature girls and the menstruating women should come out; but the menstruating women should keep away from *Musallah* (praying place)." [251]
5. Intercourse; it is forbidden upon the husband to have intercourse with the menstruating wife, as it is forbidden for her to let him, based on the saying of Allāh:

□ وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ
وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ □

□ **They ask you concerning (*Al-Mahīd*) menstruation. Say: that is an *adha* (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allāh has ordained for you (go in unto them in any manner as long as it is in their vagina)."** [252]

The word '*Al-Mahīd*' of the verse, is equally valid for the time during which menstrual blood flows (menstruation period) and for the place from which it flows (the vagina). The Prophet ﷺ said, "You do everything with them (your menstruating wives) except intercourse." [253]

Nawawi in *Al-Majmū* relates Imām Shāfi'i's statement, "Whoever says that intercourse with a menstruating woman is legal should be ruled a disbeliever." It is permissible for the husband to kiss his wife or hug her or touch her anywhere besides the pubic region, but it's better to avoid the area

between the navel and the knees; based on Ā'ishah's statement, "The Prophet ﷺ used to order me to wrap a clothing around my waist and he used to fondle me while I was menstruating."[\[254\]](#)

6. Recitation of Qur'ān: it is better for a menstruating woman not to recite Qur'ān orally, except if there is a need for that. For instance, if she is teaching Qur'ān, she has to coach her pupils; or if a pupil has to take a test for her recitation or memorization of Qur'ān etc.

As for *Dhikr*, or saying *Allāhu Akbar* or *Subhān Allāh*, or *Al-Hamdūlillah* or *Bismillah* before eating or any other action, or reading hadīth or *fiqh*, or making *du'ā* or saying *amīn* to someone else's *du'ā* or listening to recitation of Qur'ān, none of that is prohibited. The Prophet ﷺ used to rest on Ā'ishah's lap while she was menstruating, and he would recite Qur'ān.[\[255\]](#)

Some instructions for menstruating women and those in Nifās:

- a. It is obligatory for a menstruating woman, when her bleeding stops, to perform a complete *ghusl*; based on the Prophet's ﷺ statement to Fātimah bint Abi Hubaish may Allāh be pleased with her, "When the menstruation starts, leave off *Salāt*, and when it is finished, then perform a *ghusl* and offer *Salāt*."[\[256\]](#)

After the *ghusl*, *salāt* and fasting become obligatory on the woman, and it is permitted for her to enter the *masjid*, and make *tawāf*, and recite Qur'ān, and have legal intercourse. And if she had missed some days of fasting in Ramadān, she must make them up, but not the *salāt*. The same rules apply to the women in *nifās*.

- b. If the bleeding of menstruation or *nifās* stops during a night of Ramadān, fasting becomes obligatory upon her the following day, even if she doesn't perform *ghusl* before the break of dawn, since the circumstance which prevented her from fasting has ended.

ISTIHADAH (Non-menstrual vaginal bleeding) and the rules associated with it

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

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

1. She had a known regular menses before the onset of the *istihadah*. She should calculate when her period would normally come, and stop offering *salāt* during the days of her calculated period. And all the others rules of menstruation would apply to her during that calculated period. For the rest of the days, her bleeding should be treated as *istihadah*.
2. She did not have a regular period, or does not remember when it is due to occur, but she can distinguish between the two kinds of blood based on colour, thickness and smell. (Menstrual blood is dark, thick, and with a strong odour, (*istihadah* is bright red, thin and less disagreeable in scent).
3. She didn't have a regular period, and even cannot distinguish between the two types of blood, either because it is always the same, or because it is always changing, she should go by the average period of most women; so for 6 to 7 days, every month, she should consider herself menstruating, and that should be calculated from the time she first noticed vaginal bleeding, the rest of the days should be treated as *istihadah*.

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

1. If the woman beset by *istihadah* wants to perform *wudu'*, she should wash the blood from her vaginal area then apply a menstrual pad or wrap the area with a clean cloth on top of a

wad of cotton to absorb the blood; any blood coming out after that is of no account.

2. She must perform *wudu'* for every *fard* (obligatory) *salāt*, as the Prophet ﷺ ordered a woman in this condition, "Perform *wudu'* for every *salāt*." [257]

The Ruling regarding the taking of pills to stop menstruation during Hajj

The basis of such act is permissibility. The woman is allowed to take whatever would stop her menstruation with permission from her husband. However, I was informed by some doctors that these pills which stop menstruation are harmful to the woman's womb, nerves and blood, etc. A doctor even said that if a virgin takes such a pill, it would cause her sterility, and so it is a dangerous pill for many women. In fact, menstrual blood is a natural blood. If a woman attempts to stop the discharge of a natural blood with these pills, she would be opposing the patterns of nature and cause much harm to her body, because such blood has become so impure that it needs to leave the body on a specific period of time. Therefore, I advise all women to stay away from these pills during Ramadān or outside Ramadān. As for the period of hajj or 'umrah, there maybe for a woman a necessity to use such pills; it is a temporary use of course; and the woman may never have to use them again in her life. So in such case, I hope that there would be no harm in it.

If there is confirmation that these pills are damaging to the woman's health, what would be the ruling then?

It is certainly known that whatever is proven to be harmful, it is not lawful for mankind to take; because Allāh ﷻ says:

ﷻ لَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﷻ

ﷻ **Do not kill your people; surely Allāh is Merciful to you.** ﷻ [258]

The Ruling regarding *Salāt* and its importance

Salāt is the second pillar from the pillars of Islām and the most important pillar of Islām after the *shahādah* (testimony of faith).

Salāt is a link between the servant and his Lord.

The Prophet ﷺ said, "Indeed, when one of you prays, he speaks privately with his Lord." [259]

And Allāh says in the *qudsi*[260] hadīth, “I have divided the prayer between Myself and My servant into two parts, and My servant will have what he asks for. So when the servant says, ‘*Al-Hamdulillāhi Rabb-il-‘Alameen*’, Allāh says, ‘My servant has praised Me.’ And when he says, ‘*Ar-Rahmān-ir-Raheem*’, Allāh says, ‘My servant has extolled Me.’ And when he says, ‘*Māliki-yawm-id-Deen*’, Allāh says, ‘My servant has honoured Me.’ And when he says, ‘*Iyyāka Na’budu wa Iyyāka Nasta’een*’, Allāh says, ‘This is between Me and My servant and My servant will have what he asks for.’

And when he says, ‘*Ihdinās-Sirāt-al-Mustaqeem. Sirāt-aladheena an’amta ‘alaihim. Ghairil-Maghdoobi ‘alaihim wa lad-Dālleen*’, Allāh says, ‘This is for My servant and for My servant will be what he asks for.’”[261]

Salāt: It is a garden in which every splendid type of worship is found. There is the *takbeer*, by which the prayer is initiated, the standing in which the person praying recites the words of Allāh, the bowing in which he extols his Lord, the rising from the bowing position, which is filled with the praising of Allāh, the prostration in which he glorifies Allāh by His highness and in which he implores him through supplication, the sitting in which there is the *tashāhhud* and (more) supplication and the closing with *tasleem*.

Salāt is a means of support and assistance in times of distress and grief. And it prevents one from evil and shameful deeds. Allāh □ says:

□ **وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ** □

□ **Seek assistance in patience and prayer.** □[262]

And He □ says:

□ **اَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ** □

□ **Recite what has been revealed to you from the Book and establish the prayer. Verily, the prayer prevents one from evil and shameful deeds.** □[263]

Salāt is the light of the believers in their hearts and in their place of gathering (on the Day of Judgement). The Prophet ﷺ said, “The prayer is light.”[264] And he ﷺ said: “Whoever guards it (his prayers), it will be a light, a proof and a (means of) salvation for him on the Day of Judgement.”[265]

Salāt is the joy and delight of the believers’ souls. The Prophet ﷺ said: “My delight was placed in the prayer.”[266]

Salāt wipes away sins and expiates evil deeds. The Prophet ﷺ said, “Do you think that if there was a river by the door of one of you and he bathed in it five times a day that there would remain any dirt on him?” They (the companions) answered, “There would not remain any dirt on him.” The Prophet ﷺ said, “That is how it is with the five (daily) prayers; through them Allāh washes away the (minor) sins.”[267]

And the Prophet ﷺ said, “The five (daily) prayers and *Jumu’ah* (prayer) to *Jumu’ah* (prayer) are an expiation for what (sins) occur between them so long as one is not guilty of major sins.”[268]

The Prayer in Congregation: Ibn ‘Umar, may Allāh be pleased with him, reported that the Prophet ﷺ said, “Prayer in congregation is better than praying alone by twenty-seven degrees.”[269]

Ibn Mas’ūd, may Allāh be pleased with him, said, “Whoever would be happy to meet Allāh tomorrow as a Muslim, then let him preserve (in establishing) these five prayers from the place where they are called from (i.e. *masjids*), for verily, Allāh has legislated for your Prophet the ways of guidance. And indeed these (five prayers in the *masjid*) are from the ways of guidance. And if you were to pray in your homes as the man who refrains (to pray in the *masjid*) prays in his home, then you would have abandoned the sunnah of your Prophet. And if you were to abandon the sunnah of your Prophet ﷺ, you would go astray. There is not a man that performs the ablution and does it well, then sets out to go to one of these *masjids*, except that Allāh records a good deed for him for every step he takes and raises him up one level and erases one evil deed due to it. You have certainly seen us, and no one would refrain from the prayer (in the *masjid*), except the hypocrite whose hypocrisy was well known. And indeed a man would

be brought supported by two men until he was made to stand in the row (for prayer).”[270]

Al-Khushū’ (Submissiveness) in the Prayer:

It means the presence and attentiveness of the heart in the prayer; and the preserving of that condition is from the means of entering Paradise. Allāh ﷻ says:

□ قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ وَالَّذِينَ هُمْ عَنِ
اللَّغْوِ مُعْرِضُونَ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ
حَافِظُونَ إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ فَمَنْ
ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ
رَاعُونَ وَالَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ أُولَئِكَ هُمُ الْوَارِثُونَ الَّذِينَ
يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ □

□ **Successful indeed are the believers; those who in their prayers are submissive; and those who turn away from vain talk; and those who pay their Zakāt; and those who protect their private parts, except in front of their spouses or those (women) whom their right hands possess, for indeed they are not held to blame (in that) – so whoever seeks beyond that, then those are the transgressors – and those who keep their trusts and covenants; and those who preserve their prayers; they are the inheritors - the ones who will inherit *Al-Firdous* (highest level in Paradise), in which they will abide forever.** □[271]

Being sincere to Allāh in the prayer and performing it according to the manner it is described in the sunnah are the two fundamental conditions for its acceptance. The Prophet ﷺ said, “Verily, actions are by intentions and every person will have what he intended.”[272]

And he ﷺ also said, “Pray as you have seen me pray.”[273]

Salāt was prescribed by Allāh ﷻ upon His Prophet ﷺ, in the highest place reached by a human being and in the best night, without any intermediary. Allāh ﷻ prescribed it upon His Messenger ﷺ to be performed fifty times a day and night; but Allāh ﷻ lessened it upon His servants, until it became five in action and fifty in reward.[274]

This is a proof of its significance in the sight of Allāh ﷻ and His Love

for it. Thus its obligation is recorded in the Qur'ān and the sunnah and also by the consensus of the Muslims.

Allāh ﷻ says:

□ أَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا □

□ **Perform *salāt* (prayer). Verily, the prayer is enjoined on the believers at fixed hours.** □ [275]

The Prophet ﷺ said to Mu'ādh ibn Jabal, as he was dispatching him to Yemen, "Let them know that Allāh ﷻ has prescribed upon them five prayers in every night and day." [276]

All the Muslims have agreed by consensus about its obligation upon every Muslim. The scholars, may Allāh's Mercy be upon them, said that if a person denies the obligation of the five daily prayers or just one of them, he is a disbeliever and a renegade who is outside Islām. Both his blood and his property are legally taken, except if he repents to Allāh ﷻ, as long as he is not a new convert who is not acquainted with Islāmic obligations; for in this case, he will be excused for his lack of knowledge. If a man insists on denying the obligation of the five daily prayers, despite being shown its obligation, then he is a disbeliever who will be subjected to the laws regarding disbelievers. Therefore, *salāt* is one of the most important obligations in Islām.

Who are under obligation to perform *Salāt*?

The performance of *salāt* is an obligation upon every Muslim who is an adult and sane; male and female.

The opposite of the Muslim is the *kāfir* (unbeliever), who is not under obligation to perform *salāt*; he is not compelled to settle it once he embraces Islām. The *kāfir* gets the punishment for being among the unbelievers and not among the Muslims, as Allāh ﷻ says:

□ إِلَّا أَصْحَابَ الْيَمِينِ فِي جَنَّاتٍ يَتَسَاءَلُونَ عَنِ الْمُجْرِمِينَ مَا سَلَكَكُمْ فِي سَقَرٍ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ وَلَمْ نَكُ نُطْعِمِ الْمِسْكِينَ وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ وَكُنَّا نُكَذِّبُ بَيُّومَ الدِّينِ □

□ **Except those on the right, (i.e. the pious true believers of Islāmic Monotheism); in gardens (paradise) they will ask one another about *al-mujrimūn* (polytheists, criminals, disbelievers, etc) saying: "What has caused you to enter hell?" They will say:**

“We were not of those who used to offer their *salāt* (prayers) nor we used to feed the poor; and we used to talk falsehood with vain talkers, and we used to belie the Day of Recompense.” □ [277]

Their saying:

□ **“We were not of those who used to offer their *salāt*(prayers)” □**

is a proof that they are also punished for not being among those who perform *salāt*, and this shows the utter significance of this fundamental pillar of Islām.

The adult is the one who attained one of the signs of adulthood, which are three for the man and four for the woman:

First: completion of fifteen years of age which is the age of discernment.

Second: Discharging of seminal fluid in awareness or in sleep.

Third: Growing of pubic hair.

These three signs are for men and women alike. Women have another sign, which *haid*. Indeed, menstruation is a sign of adulthood. As for the condition of sanity, it is natural that a person should have his full mental faculties to perform his acts of worship to his Lord. Therefore, the insane whose mental faculties are suspended is not included in this ordainment, and the same applies to the old man and old woman who reach an age where they are unable to distinguish between things; *salāt* is not an obligation upon them because of the loss of their mind.

The Ruling on the one who abandons the prayer

A person who abandons *salāh* altogether is a *kāfir*, because the Prophet □ said, “Between a person and *kufr* and *shirk* is his leaving the *salāh*.” [278] and not “leaving a *salāh*.”

Anyone who examines the texts of the Qur’ān and sunnah will see that they indicate that the one who abandons the prayer is guilty of *kufr akbar* (major *kufr*) which puts him beyond the pale of Islām.

Among the evidence to be found in the Qur’ān is the verse:

□ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَأِخْوَانُكُمْ فِي الدِّينِ □

□ But if they repent [by rejecting *shirk* (polytheism) and accept Islāmic Monotheism], perform *salāt* and give *zakāt*, then they are your brethren in religion. □[279]

The evidence derived from this *ayah* (verse) is that Allāh defined three things that the polytheists have to do in order to eliminate the differences between them and us; they should repent from *shirk*, they should perform prayer, and they should pay *zakāh*. If they repent from *shirk* but they do not perform the prayer or pay *zakāh*, then they are not our brethren in faith; if they perform the prayer but do not pay *zakāh*, then they are not our brethren in faith. Brotherhood in religion cannot be effaced, except when a person goes out of the religion completely; it cannot be effaced by *fisq* (immoral conduct) or lesser types of *kufr*.

So if someone then says: Do you hold that one who does not pay *zakāt* is a *kāfir*, as is implied by this same verse?

The correct opinion with us is that he does not become a *kāfir*, but he will be punished with a great punishment mentioned in Allāh's Book and the Prophet's sunnah. And from these evidences is the *ḥadīth* narrated by Abū Hurayrah رضي الله عنه, in which the Prophet ﷺ mentioned the punishment of the one who withholds the *zakāh*, and then he said at the end of it, "Then he will see his way either to jannah or to the hellfire."[\[280\]](#)

And this is clear evidence that he does not become *kāfir*, for if he were, then he would not have any way to paradise. So the explicitness of this hadīth takes precedence over the implied meaning of the verse in *Surat at-Tawbah* (9:11), because explicit statements are given precedence over implied meanings, as is well-known in *usūl al-fiqh*.

Allāh also says:

and who love you, who pray for you and you pray for them. The worst of your leaders are those whom you hate and who hate you, and you send curses on them and they send curses on you.” He was asked, “O Messenger of Allāh, should we not fight them by the sword?” He said, “Not as long as they are establishing prayer amongst you.”[285]

This hadīth indicates that those in authority should be opposed and fought if they do not establish prayer, but it is not permissible to oppose and fight them unless they make a blatant show of *kufr* and we have evidence from Allāh that what they are doing is indeed *kufr*.

‘Ubadah ibn al-Sāmit □ said, “The Messenger of Allāh □ called us and we gave *bay’ah* (oath of allegiance) to him. Among the things that we pledged to do was to listen and obey him both when we felt enthusiastic and when we were disinclined to act, both at times of difficulty and times of ease, and at times when others were given preference over us, and that we would not oppose those in authority. He said: ‘unless they made a blatant show of *kufr* and you have evidence from Allāh that what they are doing is indeed *kufr*.’”[286]

On this basis, their neglecting the prayer, for which the Prophet □ said we should oppose them and fight them by the sword, constitutes an act of blatant *kufr* for which we have evidence from Allāh that it is indeed *kufr*.

If someone asks: is it not permissible to interpret the texts about a person who neglects prayer being a *kāfir* as referring to the one who neglects the prayer because he does not think it is obligatory?

We would say: it is not permissible to interpret the texts in this way because there are two reservations about this interpretation:

First: It involves ignoring the general description that the Lawgiver took into consideration and to which the ruling was connected. The ruling that the person who neglects prayer is a *kāfir* is connected to the action of neglecting prayer, not to his denial of it being obligatory. Brotherhood in religion is based on performing the prayer, not on whether a person declares it to be obligatory. Allāh □ did not say, “If they repent and state that the prayer is obligatory”, and the Prophet □ did not say “Between a man and *shirk* and *kufr* there stands his *denial* that the prayer is obligatory” or “The covenant that distinguishes between us and them is our statement that the prayer is

obligatory, so whoever *denies* that it is obligatory has disbelieved.” If this is what Allāh and His Messenger had meant, then not stating it clearly would have contradicted what is said in the Qur’ān. For Allāh □ says:

□ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ □

□ And we have sent down to you the Book (the Qur’ān) as an exposition of everything. □ [\[287\]](#)

□ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ □

□ And we have also sent down unto you (O Muhammad) the *Dhikr* [reminder and the advice (i.e. the Qur’ān)], that you may explain clearly to men what is sent down to them □ [\[288\]](#)

Second: It is not correct to refer to a reason which the Lawgiver did not make a factor in ruling a person to be a *kāfir*, because if a person who does not have the excuse of ignorance denies that the five daily prayers are obligatory then he is deemed to be a *kāfir*, whether he prays or not. If a person performs the five daily prayers, fulfilling all the conditions of prayer and doing all the actions that are obligatory or recommended, but he denies that the prayers are obligatory with no valid reason for doing so, then he is a disbeliever, even though he is not neglecting the prayers. From this it is clear that it is not correct to interpret the texts about neglecting the prayers as referring to denying that they are obligatory. The correct view is that the person who neglects the prayer is a *kāfir* who is beyond the pale of Islām, as is clearly stated in the report narrated by Ibn Abi Hātim in his *Sunan* from ‘Ubādah ibn al-Sāmit, may Allāh be pleased with him, who said:

“The Messenger of Allāh □ exhorted us: ‘Do not associate anything in worship with Allāh, and do not neglect the prayer deliberately, for whoever neglects the prayer deliberately puts himself beyond the pale of Islām.”

Moreover, if we interpret the ahadīth about neglecting the prayer as referring to a denial that it is obligatory, there would be no point in the reports referring specifically to the prayer, because this ruling applies equally to *zakāt*, fasting and hajj – whoever neglects any of these, denying that it is obligatory, is a *kāfir*, if he does not have the excuse of ignorance.

Just as the one who neglects the prayer is deemed to be a *kāfir*, on the basis of the evidence of the texts and reports, so he may also be deemed to be a *kāfir* on the basis of rational analysis. How can a person be a believer if he neglects the prayer which is the pillar of religion, and when there are verses and narrations urging us to perform prayer which make the wise believer rush to do the prayer, and when there are verses and narrations warning against neglecting it, which make the wise believer scared to ignore the prayer? Once we have understood this, a person cannot be a believer if he neglects the prayer.

If a person asks: can we not interpret *kufr* in the case of one who neglects the prayer as meaning a lesser form of *kufr* (*kufr al-na'mah*) rather than the kind of *kufr* which puts a person beyond the pale of Islām (*kufr al-millah*)?

Or can we not interpret it as being less than *kufr akbar* (major *kufr*) and more like the *kufr* referred to in the ahadīth, “There are two qualities that exist among people which are qualities of *kufr*: slandering people’s lineage and wailing over the dead.”[289] And, “Trading insults with a Muslim is *fisq* (immoral conduct) and exchanging blows with him is *kufr*”[290], etc?

We would say that this interpretation is not correct for a number of reasons:

1. The Prophet ﷺ made prayer the dividing line between *’Eemān* and *kufr*, between the believer and the disbeliever. This is where he ﷺ drew the line, and the two things are quite distinct and do not overlap. Prayer is one of the pillars of Islām, so when the person who neglects it is described as a *kāfir*, this implies the kind of *kufr* that puts a person beyond the pale of Islām, because he has destroyed one of the pillars of Islām. This is a different matter from attributing *kufr* to a person who does one of the actions of *kufr*.

2. There are other texts which indicate that the *kufr* of the one who neglects the prayer is the kind of *kufr* which puts a person beyond the pale of Islām, so what is meant here by *kufr* should be interpreted according to the apparent meaning, so as to avoid contradictions between the texts. The description of *kufr* in those ahadīth is different.

Concerning neglecting the prayer, the Prophet ﷺ said, “Between a man and *shirk* and *kufr*...” Here the word *kufr* is preceded in the original Arabic by the definite article ‘al’, which indicates that what is referred to here is the reality of *kufr*.

This is in contrast to the other ahadīth where *kufr* is referred to without the definite article, or in a verbal form, which indicates that this is a part of *kufr* or that the person has disbelieved by doing this action, but it is not the absolute *kufr* which places a person beyond the pale of Islām.

Sheikh al-Islām ibn Taymiyyah said, concerning the hadīth of the Messenger ﷺ “There are two qualities that exist among people which are qualities of *kufr*...” “The phrase ‘which are qualities of *kufr*’ means that these two qualities which exist among people are qualities of *kufr* because they are among the deeds of *kufr* and they exist among people. But not everyone who has a part of *kufr* becomes a *kāfir* because of it, unless there exists in his heart the reality of *kufr*. Similarly, not everyone who has a part of faith becomes a believer because of it, unless there exists in his heart the essential reality of faith. So there is a distinction between *kufr* that is preceded [in the original Arabic] by the definite article ‘al’, as in the hadīth, ‘Between a man and *shirk* and *kufr* there stands nothing but his neglecting the prayer,’ and *kufr* that is not preceded by the definite article but is used in an affirmative sense.”[\[291\]](#)

So it is clear that the person who neglects the prayer with no excuse is a *kāfir* who is beyond the pale of Islām, on the basis of this evidence. This is the correct view according to Imām Ahmad, and it is one of the two opinions narrated from ash-Shāfi’i, as was mentioned by Ibn Kathīr in his *tafsīr* of the *ayah*:

□ **Then, there has succeeded them a posterity who have given up as-salāt (the prayers) [i.e. made their salāt (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times] and have followed lusts.** □[\[292\]](#)

Ibn al-Qayyim mentioned in his book *As-Salāt* that it was one of the two views narrated from ash-Shāfi’i, and that at-Tahāwi narrated it from ash-Shāfi’i himself. This was also the view of the majority of the

companions; indeed many narrated that there was consensus among the companions on this point. ‘Abdullāh ibn Shaqeeq said, “The companions of the Prophet ﷺ did not think that neglecting any deed made a person a *kāfir*, apart from neglecting the prayer.” This was reported by at-Tirmidhi and al-Hākim, who classed it as *Sahīh* according to the conditions of Bukharī and Muslim. Ishāq ibn Rahawayh, the well known Imām, said, “It was reported with a *Sahīh* chain of narration from the Prophet ﷺ that the one who neglects the prayer is a *kāfir*. And Allāh knows best.

This opinion has been narrated by many companions, including ‘Umar ibn al-Khattāb.”[\[293\]](#)

Imām Ahmad sets the condition that people of authority should call such a person to make *salāh*, to ascertain whether he left it out of laziness or heedlessness, or whether he is excused by the *sharī’ah* (by ignorance, or any other legitimate excuse).

Sheikh al-Islām Ibn Taymiyyah said, “In the case of one who believes that prayer is obligatory yet still persists in not praying, the *fuqaha’* who have studied the matter in detail mentioned a number of points:

The first is this point, which was stated by the majority of them, Mālik, ash-Shāfi’i and Ahmad. If a person persists until he is killed, is he killed as a *kāfir* and an apostate, or as a sinful Muslim like other sinful Muslims, as stated in the two well-known views reported from Ahmad? Such detailed discussion was not reported from the *sahābah*, and is excessive and futile.

If the person believes in his heart that prayer is obligatory, this will not allow him to persist in not doing it until he is executed. Such a thing is not known among the sons of Ādam, and has never happened in Islām.

It is unheard of for a person to believe that it is obligatory and to be told, “If you do not pray we will execute you,” and then to persist in not doing it even though he believes it is obligatory. This has never happened in Islām. When a person refrains from praying until he is executed, he does not really believe in his heart that it is obligatory and was not doing it, so he is a *kāfir*, according to the consensus of the Muslims, as it was stated in many reports that the *sahābah* would consider such a person to be a *kāfir*. This is also indicated by the

authentic texts, such as the ahadīth of the Prophet ﷺ, “Nothing stands between a person and *kufr* except his giving up prayer.”[294]

“The covenant that separates us from them is prayer, and whoever gives up prayer has become a *kāfir*.”[295]

Abdullāh ibn Shaqeeq said, “The companions of Muhammad ﷺ did not think that giving up any deed would make a person a *kāfir* – apart from giving up prayer.”

Whoever persists in not praying and never prostrated to Allāh at all until he dies, can never be a Muslim who believes that prayer is obligatory.

Believing that it is obligatory and that the person who does not do it deserves to be executed is sufficient motive to make a person do it, for if a person has the motive and ability to do something, it should be done. If he is able to do it but he never does it, this indicates that the motive is not present in his case.”[296]

If we say that ignorance is an excuse, we are not referring to ignorance of the consequences of this *harām* action, rather we are referring to ignorance of the ruling on this action and whether it is *harām* or not. Hence if a person commits fornication and is ignorant of the fact that it is *harām*, and he does not live in a Muslim country, or he is new in Islām, or he lives in a remote area and does not know that fornication is *harām*, then no *hadd*[297] punishment is to be carried out on him. But if he knows that fornication is *harām*, but he does not know that the *hadd* punishment for it is stoning, or lashing and banishment, then the *hadd* punishment should still be carried out on him, because he has transgressed a sacred limit. Ignorance of the consequences of a *harām* action is no excuse. Ignorance of whether an action is *harām* or not is an excuse.

Ibn ul Qayyim says, “And that which the Muslims do not differ in is the fact that abandonment of the obligatory prayers intentionally is from the greatest of sins and the most severe of the major sins and that it is a sin more severe than killing a soul or taking the wealth (of others) and greater than adultery, theft and drinking intoxicants. And that this action is subject to the punishment and anger of Allāh and humiliation in this world and the hereafter.”[298]

The Conditions of *Salāt*

The conditions of *salāt* are dependant clauses for the validity of *salāt*, and among them are:

Time: Allāh ﷻ says:

□ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا □

□ **Verily, the prayer is enjoined on the believers at fixed hours.** □ [299]

Man should observe the time of each *salāt*, as generally mentioned in the Book of Allāh ﷻ and reported in details in the sunnah of the Prophet ﷺ.

Allāh ﷻ says:

□ أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا □

□ **Perform *salāt* from mid-day till the darkness of the night, and the recital of the Qur'ān at dawn. Verily, the recitation of the Qur'ān at dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night).** □ [300]

From mid-day till darkness of the night, there are prescribed times for each of the following four *salāt*:

Dhuhr (Mid-Day): The *Dhuhr* prayer starts after the sun passes its zenith until the shadow of an object is the same length as the object itself.

‘Asr (Noon): From the time the *Dhuhr* ends and lasts until sunset. *‘Asr* can be split into two sections; the preferred time is before the sun starts to turn orange, and the time of necessity which is from when the sun turns orange until sunset.

Al-Maghrib (Sunset): The *Maghrib* prayer begins when the sun sets, and lasts till the red light has left the sky in the west.

‘Eshā’ (Night): from the end of *Maghrib* time till midnight.

These four prayer times are linked together. As for the time between midnight and sunrise, it is not for an obligatory prayer.

Fajr (Dawn): the *fajr* prayer starts with the rise of “white light” (*fajr sādiq*) in the east, and lasts until sunrise. It is for this reason that Allāh ﷻ separated it from the preceding time, saying: □ **From mid-day till the darkness of the night...** □

and then he ﷺ said:

ﷻ ...and the recital of the Qur'ānat dawn ﷻ ;

and the sunnah of the Prophet ﷺ clarified all that is mentioned above.

It is these times which Allāh ﷻ prescribed for His servants to observe for their prayers. It is not lawful for man to establish *salāt* before its due time or delay it beyond its time. If anyone starts *salāt* before its time even by the instant of *takbeer al-ihram*^[301], it will not be valid, because *salāt* should start in its fixed time.

Whoever delays *salāt* beyond its time because of an excuse of sleep, forgetfulness, etc., he should perform it by the end of that excuse; for the Prophet ﷺ said, "Whoever sleeps through the time of a certain prayer or forgets it, has to perform it when he remembers it."^[302] and then he ﷺ recited the verse:

ﷻ وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﷻ

ﷻ **Establish regular prayer for My remembrance.** ﷻ^[303]

If there is no excuse for delaying *salāt* on its fixed time, it will not be accepted from him if he performs it later, even if he does it a thousand times. If a person does not perform *salāt* on time, it will not benefit him later, if he delays it for no acceptable reason; for the Prophet ﷺ said, "Whosoever does an action which has no basis in the religion of ours is to be rejected."^[304] Therefore, whoever leaves *salāt* until its fixed time has passed without any acceptable excuse and then he performs it, he would do it outside the command of Allāh and His Messenger, and so it will be rejected from him.

But it is from the mercy of Allāh ﷻ towards His servants that He ﷻ eased the matter for them if they have an excuse that prevents them from establishing a prayer on time. He ﷻ authorised them to combine between *Dhuhr* and 'Asr or *Maghrib* and 'Esha' prayers, according to their situations, as He ﷻ says:

ﷻ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ ﷻ

ﷻ **Allāh desires ease for you, and He does not desire for you difficulty** ﷻ^[305]

It is confirmed in the hadīth by Ibn 'Abbās, may Allāh be pleased with them, that the Prophet ﷺ combined between *Dhuhr* and 'Asr and *Maghrib* and 'Esha' prayers in Madīnah, without the excuse of fear

(from the attack of the enemy) or rain. When asked about that (i.e. why did the Prophet ﷺ combine the two prayers while in Madīnah), he replied, “He wanted not to lay upon them any hardship.”[306]

There is proof in the above hadīth that if a person finds it hard to perform the *Dhuhr* and ‘*Asr* or the *Maghrib* and ‘*Esha*’ prayers on their fixed times, he is allowed to combine between them; indeed, time is the most important element of the prayer’s conditions.

‘**Awrah**[307]: The covering of ‘*awrah* is a vital condition of *salāt*, Allāh ﷻ says:

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۚ

ﷻ **O Children of Ādam! Look to your adornment at every place of worship, and eat and drink, but be not prodigal.** ﷻ[308]

The Prophet ﷺ said to Jābir ibn Abdullāh ﷺ about clothing, “If it is tight, use it as an *izār* (wear it around your waist), and if it is large enough, then wrap it round the body (covering the shoulders).”[309]

This proves that man should cover his body in *salāt*. The scholar Ibn Abdul-Barr, may Allāh’s mercy be upon him, reported the consensus of Muslim scholars that a *salāt* performed in a state of nakedness, while there is ability to cover oneself, is not valid.

The scholars, may Allāh’s mercy be upon them, have divided ‘*awrah* in this subject to three parts:

- *al-Mughalladah* (extreme ‘*awrah*): the ‘*awrah* of the free adult woman. They said that all her body is ‘*awrah* in *salāt*, except her face; and they differed regarding the hands and the feet.
- *al- mukhafafah* (lax ‘*awrah*): the ‘*awrah* of the male aged between seven and ten. His ‘*awrah* is the two private parts. He does not have to cover his thighs, because he is too young.
- *al-mutawassitah*: other than the above. They said that the necessity in it is to cover the region from the navel to the knees. It include the male above ten, the female who has not reached the age of puberty and the owned female servant.

Along with all this, we say that it is permitted for every person to take his or her adornment for every prayer, to wear the complete dress. If there is a hole in his garment that is showing his *‘awrah*, then his matter is discussed as to the validity of his *salāt*. If the woman is in the presence of *non-mahram*[\[310\]](#) men, she should cover her face as well, even in *salāt*, because she should not uncover her face to them.

Tahārah (Purification): There are two aspects of *tahārah*: purification from *al-hadath* and purification from *najāsah*.[\[311\]](#)

First: Tahārah from al-hadath:

As we previously mentioned, there are two types of *hadath*: *al-hadath al-akbar* which necessitates a *ghusl* (bath) and *al-hadath al-asghar* which necessitates only *wudu’* (ablution).

Tahārah from *al-hadath* is a condition that comes from the commands that should be executed and not be left out in any circumstance (be it forgetfulness or ignorance). If a person performs a prayer while forgetting to make *wudu’*, he has to redo that prayer after making *wudu’*; because he has violated a prerequisite that should be executed. There is no sin upon him if he performs a prayer without *wudu’* out of forgetfulness, following the verse in the Qur’ān:

□ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا □

□ Our Lord! Do not condemn us if we forget or make a mistake. □[\[312\]](#)

But the prayer is not valid. Therefore, he is required to redo it.

There is no difference, in this matter, whether a person prays by himself or behind an Imām or if he is the Imām himself. Anyone who prays without *wudu’* or without *ghusl* from *al-hadath al-akbar* out of forgetfulness should redo his prayer whenever he remembers, even if he is the Imām. If he is the Imām and remembers his impure state during the prayer, he should leave and order someone behind him to move forward to lead the prayer, saying, “Come forward and lead them to complete the prayer.” If he leaves without saying anything, the people in the congregational prayer should move someone forward to complete the prayer; and if they do not, then each one

completes the prayer on his own. They do not have to repeat the prayer from the beginning; they are excused because they did not know the state of their Imām.

The ruling about the Salāt of the Imām who forgot to do wudu’; does he and the people who prayer behind him have to repeat the Salāt or not?

It is the Imām who has to repeat his prayer and not the people who prayed behind him; they have earned the reward of the congregational prayer, because they have prayed with *wudu’*.

If a man cannot find water to perform *wudu’* or is ill and cannot use water, he can perform *tayyammum* instead and then he prays. Even if he stays ill for months or without water, he keeps on performing *tayyammum* and his prayer is valid. Since *tayyammum* replaces water in such cases, one is not obliged to repeat *tayyammum* for every *salāt*, because *tayyammum* is a means of purification, as long as the *wudu’* is not cancelled. Allāh ﷻ says:

ﷻ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ ﷻ

ﷻ Allāh does not desire to put on you any difficulty, but He wishes to purify you and that He may complete His favor on you. ﷻ[313]

The Prophet ﷺ said, “The whole earth was made a place of worship and purification for me.”[314]

The ruling regarding the prayer of the one who made wudu’ behind the Imām who performed Tayyammum

We say: it is permissible for an Imām who performed *tayyammum* to lead in prayer the one who performed *wudu’* with water, because they both pray in a permitted way of purification.

Second: Tahārah from najāsah

Najāsah concerns three aspects: the body, the clothing and the place of prayer. It is necessary that man is free from *najāsah* in his body, clothes and prayer place.

The Prophet ﷺ passed by two graves and said, “They (the deceased persons in those graves) are being tortured not for a great thing to

avoid... for one of them did not keep himself safe from being defiled by urine.”[315]

The Prophet ﷺ ordered the menstruating woman whose clothing is stained of menses blood that she should wash it and pray in it.[316]

It was confirmed that a suckling baby boy was brought to the Prophet ﷺ who sat him on his lap and the infant urinated on him (on the Prophet ﷺ). So the Prophet ﷺ ordered for a bucket of water and sprinkled it.”[317]

Anas ibn Mālik reported that a countryman urinated in a corner inside the mosque; so the Prophet ﷺ ordered that water be poured on that spot.[318]

Therefore, it is an obligation to avoid *najāsah* in one’s body, clothes and place of prayer, because it is a condition for the validity of *salāt*. However, if it happens that one did not avoid *najāsah* out of forgetfulness or ignorance (about the impurity of a substance) and completed his prayer, then his prayer is valid, whether he knew about the *najāsah* before he started his prayer but forgot to clean it, or he knew it only after he finished his prayer.

If one asks: What is the difference between the case of a person who prays without *wudu’* out of forgetfulness or ignorance, yet he is ordered to redo his prayer, and the case of a person who prayed with *najāsah* out of forgetfulness or ignorance, yet he is not ordered to redo it?

We say: the difference between them is that the performance of *wudu’* or *ghusl* is an execution of a command of Allāh while the avoidance of *najāsah* is the prevention of a prohibition.

Facing the Qiblah*[319] is a Condition for the Validity of *Salāt

Allāh ﷻ says:

﴿قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ﴾ ﷻ

ﷻ Indeed We see the turning of your face to heaven, so We shall surely turn you to a *qiblah* which you shall like; turn then your face towards the Sacred Mosque, and wherever you are, turn your face towards it. ﷻ[320]

Facing the *qiblah* is a condition for the validity of *salāt*. Whoever faces other than the *qiblah* during his prayer, his *salāt* is invalid and would not count for him, except in the following four situations:

First: If he is unable to face the *qiblah* due to illness. In this case, his *salāt* to any direction is valid; for Allāh ﷻ says:

ﷻ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ° ﷻ

ﷻ **So keep your duty to Allāh as best you can...** ﷻ [321]

Second: If he is scared or running away to a direction other than towards the *qiblah*. In this case, the obligation to face *qiblah* in *salāt* is cancelled for him; for Allāh ﷻ says:

ﷻ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا ﷻ

ﷻ **If you fear (an enemy), pray on foot, or riding, (as may be most convenient).** ﷻ [322]

It is known that a person in fear and on the run could be facing *qiblah* in his direction and could be not. So, if Allāh ﷻ allows a runaway to pray on foot or riding, then this suggests that He ﷻ pray to a non-*qiblah* direction if he fears for his life in doing otherwise.

Third: If he is on journey and he wants to pray the optional prayer, he may do it to the direction he is heading, even if it is not towards the *qiblah*. It was confirmed that the Prophet ﷺ used to pray the *nāfilah* prayer towards the direction he is heading but not the prescribed prayer, which should be performed facing the *qiblah* even in a journey. [323]

Fourth: If he is confused about the direction of the *qiblah*. In this case, he sees to it the best he can and faces the direction that he believes more likely to be the *qiblah*. If the direction proves to be wrong, he does not have to repeat his prayer. Allāh ﷻ says:

ﷻ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ﷻ

ﷻ **Our Lord! Do not condemn us if we forget or make a mistake...** ﷻ

Facing the *qiblah* is to face the *ka'bah* (the Holy Mosque in Makkah) if it is on sight or its direction if it is far.

Its direction is as the Prophet ﷺ said, "Between the east and the west," because the more further from it, the wider its circle becomes.

Niyyah (Intention) is a condition for Salāt

It is narrated on the authority of Amīr-ul-Mu'mineen, Abū Hafs 'Umar ibn al-Khattāb, may Allāh be pleased with him, who said, "I heard the Messenger of Allāh ﷺ, say, 'Actions are (judged) by intentions (*niyyah*), so each man will have what he intended..."[324]

The intention to pray a particular *salāt* is done in the heart not by the tongue. Anyone who goes and perform *wudu'* and then performs *salāt* would not be doing so, except that he has already made the intention to do it. The specification of a *salāt* in one's intention is necessary and it is naturally done in the heart. An open intention for *salāt* is not enough because it is more general than the intention for a particular *salāt*.

Q. What is the difference between the '*shuroot*' (conditions) of the prayer and its '*arkān*' (pillars)?

A. '*Ash-shart*' (condition) in the language is an '*alāmah*' (a sign) and its plural is '*ashrāt*'. An example of it with regards to the *salāt* is '*tahārah*' (purification). If a person doesn't perform *tahārah*, his *salāt* is not accepted by Allāh ﷻ, and this condition of *tahārah* occurs before the prayer.

As for '*ar-rukn*' (pillar), its definition is that it is 'a corner, the strongest corner of something'. An example of this with regards to the *salāt* is the '*ruku*' (bowing) which is a portion of the prayer. The difference between a condition and a pillar is that a pillar is a part of the actual prayer (like reading *al-Fātihah*), whereas for a condition, it is not part of the actual prayer, it is outside the prayer (like purification).

The pillar is a matter that has to be performed and if it is not performed then one has to go back to his or her *salāt* and perform it and then make the '*sujood as-sahw*' (prostration for forgetfulness). *Salāt* is not accepted unless the worshipper goes back and fulfils the missing pillar in case one is forgotten.

The Right Way to Perform Salāt

Knowledge about *salāt* and other acts of worship is indispensable in the life of the Muslim; because it is with it that the second condition of *ibādātis* achieved, which is to follow the course of the Prophet ﷺ.

I urge myself and my Muslim brothers and sisters to learn the manner of the Prophet's prayer from trusted books, in order to establish it in emulation of the Prophet ﷺ. We shall hereby mention its description, asking Allāh ﷻ to grant us success and righteousness in our way.

After a person has fulfilled the conditions, such as purification, covering of the 'awrah and facing the qiblah, he carries out the following actions respectively:

He raises his hands to the level of his shoulders or near the lobes of his ears, and pronounces *takbirat al-ihrām* (saying *Allāhu Akbar*, celebrating by that the greatness of Allāh and looking meanwhile, downwards to the place where he will prostrate.)

Then he places his right hand on his left hand and puts them both on his chest. Then it is advisable that he opens his *salāt* with a supplication reported from the Prophet ﷺ, quoting any authentic one, such as:

"Subhānak-Allah humma wābi hamdika watabāra kasmūka wata 'ala jad-duka walā ilāha ghayruk." [325]

This means: You are Glorified, O Allāh, and Praised; Your Name is Blessed; Your Majesty is Exalted, and none has the right to be worshipped but You.

"Allāh-humma bā'id bayni wa bayna khatayāya kamā bā'adta bayn-al-mashriqi wal-maghribi, Allāh-humma naqqini min khatayaya kama yunaqqa thawb-ul-abyadu min-ad-danas, Allāh-humma ghsilnee min khatayaya bil-mā'i wa-thalji wal-bardi." [326]

This means: O Allāh! Separate me (far) from my sins as you have separated (far) the east and west. O Allāh! Cleanse me of my sins as white cloth is cleansed from dirt. O Allāh! Wash me of my sins with water, ice and snow.

Or he may say any other supplications which the Prophet ﷺ used to say in his prayers.

Then he says: *"A'uzu billahi mina-sh-shaytani-r-rajeem"*

(I seek refuge with Allāh from the Evil One, the Rejected)

Bisimllahhi-r-rahmanni-r-raheem

(In the Name of Allāh, the Most Merciful, the Bestower of Mercy)

And he starts the recitation of *al-Fātihah*, stopping at every verse:

□ *Alhamdu lillāhi rabbi-l-‘alameen. Ar-Rahmāni-r-raheem. Māliki yawmi-d-deen. Iyyāka na’budu wa iyyāka nasta’een. Ihdina-s-sirāta-l-mostaqeem. Sirāta-l-lazeena an’amta ‘alayhim ghayri-l-maghdūbi ‘alayhim wala-d-dālleen* □

The worshipper should say “*Āmīn*” after reciting *al-Fātihah* loudly if the prayer is said loudly, and whisper it in inaudible prayers. [328] To be in conformity with the traditions of the Prophet ﷺ, the worshipper is advised to recite verses from medium size *surahs* of the Qur’ān in the *Dhuhr*, ‘*Asr*, and ‘*Esha*’ prayers. As for the *Fajr* prayer, the worshipper is advised to recite a passage from the long *surahs* of the Qur’ān. He has the choice in *Maghrib* prayer either to recite passages from the long *surahs* or from the short *surahs* of the Qur’ān.

The worshipper should feel serenity and tranquility while bowing, he should say thrice at least:

“Subhāna Rabbi-al-‘Azeem,” which means: “Glory be to my Lord, the Almighty.” There is no harm if adds more supplications.

He raises his head up from bowing, and raises his hands to the level of his shoulders or ears, saying, in case of being Imām or praying alone:

“*“Sami”a Allāhu liman hamidah”*” Which means: ““Allāh listens to him who praises Him””

While resuming the standing position, he should say:

“*“Rabbana wa laka al hamdu hamdan katheera’n tayyiban mobarakan feehiy mil”a ssamawati wa mila alardhi wa mil”a ma baynahoma wa mil”a ma Shita min shiyin ba”ad”*”

This supplication means:

“Our Lord, praise be for You only, a blessed and plentiful praise as to fill the heavens, the earth, what is in between, and fill that which will please You besides them.”

But if the worshipper is a follower (i.e. he is led in his prayer by the Imām) he should say when rising up “*Rabbana wa lak-al-hamd...*” etc.

Then the worshipper makes *sujood* (prostration) saying “*Allāhu Akbar.*” He should touch the ground with his knees before touching it with his hands, if that is possible for him. If not, he is permitted to touch the ground by his hand before his knees.[\[329\]](#) His fingers and toes should be directed towards the *qiblah* in Makkah, and his hands should be stretched, and the fingers close together and not separated. In prostration, the worshipper should use these seven organs: The head (consisting of the forehead and nose), both hands, both knees and the bottom parts of the toes of both feet. Ibn ‘Abbās reported that Allāh’s Messenger ﷺ said: “I have been ordered to prostrate on seven limbs: on the forehead” and he pointed to his nose “the (palms of the) hands, the knees and the toes of the feet.”[\[330\]](#)

These seven organs should touch the ground. Then the worshipper should say thrice or more: “*Subhāna Rabbiyal A’lā*”, which means:

“Glorified is my Lord, the Exalted.”

It is advisable to say:

“Subhanaka Allāhuma Rabbana wa bi hamdika, Allāhuma Ighfir- li.”

This means: “Glory be to You, Our Lord, and I praise You. Our Lord, forgive me my sins.”

It is recommendable for the worshipper to make more supplications and ask for more from his Lord, because the Prophet ﷺ said, “As for bowing *ruku’* you should glorify your Lord in it, as for prostration, you should do your best to supplicate and ask for more from Him, because your supplications during prostration are more worthy to be accepted.”[\[331\]](#)

The worshipper should ask his Lord for prosperity both in this worldly life and in the hereafter. Whether it is an obligatory prayer or an optional prayer, the worshipper, while prostrating, should neither bring his hands close to his sides, nor stick his abdomen to his thighs, or his thighs to his legs. The worshipper’s arms should be raised up from the ground because the Prophet, may peace and blessings of Allāh be on him, prohibited putting the arms and stretching them on the ground, ordering, “Adjust your prostration, keep straight in it, and stretch not your hands on the ground as dogs do.”[\[332\]](#)

He should raise his head from prostration saying: “*Allāhu Akbar*” and lay his left foot flat on the ground to sit upon it, keeping his right foot erected, his hands on his thighs and knees, and say:

“Rabbi ighrif li, wa-rhamni, wa-hdini, wa-rzoqni, wa-fo ‘anni” which means: “O my Lord, forgive me, have mercy on me, guide me, provide me with your blessings and console me.”

The worshipper should feel tranquillity during this pause.

He should prostrate again, saying “*Allāhu Akbar*” and repeat during his prostration what he did and said in the first prostration.

Then the worshipper should raise his head saying “*Allāhu Akbar*”, taking a pause similar to the pause between the two prostrations; this is called “the pause for rest.” It is recommended for the worshipper to do such a pause, but there is no sin if he desists from it. Then the worshipper should rise up and stand supporting himself on his knees or on the ground if he cannot support himself on the knees. He then should again read Sūrah *al-Fātiḥah* and some other verses of the

Qur'ān and do as he did in the first *rak'ah* (unit of prayer). Those who pray behind the Imām should not compete with him in the prayer actions as the Prophet ﷺ said,

“The Imām is to be followed, if he says, ‘*Allāhu Akbar*’ (Allāh is Great) then say the same after him. If he bows in ‘*ruku*’, bow after him. If he says ‘*Samia-l-lahu liman hamidah*’ (Allāh hears him who praises Him), then say: ‘*Rabbana wa laka-l-hamd*’ (Our Lord! All praises are for You); and if he prostrates, then prostrate after him”.

[333]

If the prayer consists of two *rak'āt* as for Fajr^{“”}, ‘Eid prayer (feast prayer)^{“”}, or *Jumu'ah* (the Friday prayer)^{“”}, the worshipper sits after the second prostration, with his right foot erect, sitting on his left foot laid down, putting his right hand on his right thigh, all his fingers close-fisted save the index finger which he uses to point out as a sign for his monotheistic belief, and his left hand is put on his left thigh. It is also acceptable if the worshipper keeps both the little and ring fingers closed, while rounding his thumb and middle finger in a ring-shape, and uses his index finger to point out as a sign for his monotheistic belief. It has been related that the Prophet ﷺ had practiced both of these ways, thus, it is advisable for the worshipper to perform the first way once and the other on the second time.

The worshipper reads the *tashāhhud* while sitting and says:

“Al-tahiyatu lilahi wasalawatu watayibatu Assalamu alayka ayuha-n-nabiyu wa rahmat-u-llahi wa barakatuhu. Assalamu alayina wa ala ibadi-l-lahi-s-salalihin. Ash-hadu anla ilaha ila lahu wa ash-hadu anna Muhammadan abdohu wa rasuluh. Allāhuma salliy ala Muhammad wa ala aali Muhammad, kama salayata ala Ibrahīma wa aali Ibrahīm. Inaka Hamidon Majid. Wa barik ala Mohammad wa ala aali Muhammad kama barkta ala Ibrahīma wa aali Ibrahīma. Inaka Hamidon Majid.”

This means:

“Greetings, prayers and the good things of life belong to Allāh. Peace, mercy and blessing of Allāh be on you, O Prophet. May peace be upon us and on the devout slaves of Allāh. I testify that there is no god but Allāh and I testify that Mohammed is His slave

and messenger. O Allāh, bless Mohammed and his family as You blessed Ibrahīm and his family. You are the Most- Praised, The Most-glorious. O Allāh, bestow Your grace on Mohammed and his family as You bestowed it on Ibrahīm and his family. You are the Most-Praised, The Most-glorious.”

After reciting the *tashāhhud*, the worshipper asks Allāh’s protection from four evils, by saying, “My Lord, I ask your protection from torment of the Hell, torments of the grave, the trials in life-time and after death, and from the trial of ad-dajjal (the Antichrist).”

The worshipper may ask Allāh for prosperity in this worldly life and in the hereafter, supplicate Allāh to bestow His favours on his parents and other Muslims. He could do this in both obligatory and optional prayers. It has been reported by Ibn Mas’ūd ؓ that the Prophet ﷺ taught him how to recite the *tashāhhud* and told him that the worshipper should invoke Allāh and ask Him for the more beloved wishes which he likes, or, as it has been related in other wordings, the worshipper should ask Allāh for whatever he wishes. In this manner, the servant can ask Allāh for all the prosperity of this worldly life and the life to come.

The worshipper terminates his prayer by turning his face to the right saying: “*As-salāmu alai kum wa rahmatu Allāh*” and to the left saying this same salutation which means “Peace and mercy of Allāh be on you.”

In case of a three *rak’ah* prayer as that of *Maghrib* prayer, , or a four *rak’ah* prayer like that of *Dhuhr*, ‘*Asr* or ‘*Esha*’ the worshipper stands up after reciting the *tashāhhud* according to the manner stated before, and raises his hands up to the level of his shoulders saying *Allāhu Akbar*. The worshipper puts his hands over his chest as it had been explained before, and recites only the *Fātihah*. There is no objection if he adds to the *Fātihah* some other verses of the Qurān while performing the third or fourth *rak’ah* of *Dhuhr*, because this was stated to be one of the manners adopted by the Prophet ﷺ as reported by AbūSa’id ؓ .[\[334\]](#)

After the third *rak’ah* of *Maghrib* prayer, and the fourth *rak’ah* of *Dhuhr*, ‘*Asr* and ‘*Esha*’ prayers, the worshipper recites the *tashāhhud* and terminates his prayers by saying: “*Assalāmu alaikum wa*

rahmatu Allāh” while turning first to the right, and second to the left as it has been explained before.

This is the manner the Prophet ﷺ used to perform *salāt*. So every Muslim should endeavour to establish it as much as he can; because it would be the perfection of his worship and the strength to his faith.

Arkān as-Salāt **(the Pillars of Prayer)**

The description of *salāt* that we mentioned earlier comprises of the obligatory, the required and the recommended acts.

The pillars are that which if one fails to perform any of them out of forgetfulness or intentionally, his prayer is rendered invalid because of his abandoning it. The requirements are that which if one fails to perform any of them intentionally, his prayer is rendered invalid due to his abandoning it, but if he leaves any of them due to forgetfulness, he is obligated to perform the (extra) prostrations for forgetfulness.

The pillars of the prayer are fourteen: (1) Standing, if one has the ability to do so; (2) The opening *takbeer*; (3) Reciting *Surat Al-Fātihah*; (4) Bowing; (5) Rising from Bowing; (6) Prostrating on all seven limbs; (7) Erecting oneself from it; (8) Sitting between the two prostrations; (9) Remaining tranquil (i.e. not rushing) during all of these pillars; (10) Maintaining the correct sequence; (11) the final *tashāhhud*; (12) Sitting for it; (13) Sending *salāt* on the Prophet; and (14) the (final) two *tasleems*.

The First Pillar: Standing if one is able to do so.

The proof for this is Allāh's statement:

□ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ □

□ **Guard strictly the prayers, especially the middle one. And stand before Allāh with full submission.** □[\[335\]](#)

The Second Pillar: The Opening *Takbeer*.

The proof for this is the hadīth, "Its opening is the *takbeer* (saying *Allāhu Akbar*) and its closing is the *tasleem* (Saying *as-salāmu 'alaikum*).[\[336\]](#) After this, one recites the opening supplication.

The Third Pillar: Recitation *Surat al-Fātihah*

This is a pillar, in every *rak'ah*, as mentioned in the hadīth, “There is no prayer for the one who doesn’t recite the opening (chapter) of the Book.”[337] It is the foundation of the Qur’ān.

The Fourth Pillar: *Ruku’*.

Bowing in such a manner that all his joints are settled, and each part of the body is at rest; placing the hands firmly upon the knees, spreading the fingers as if grasping the knees. It is obligatory to say *takbeer* with it.

The Prophet ﷺ said to a man who did not perform his prayer properly, “Then bow until you are restful in your bowing.”[338]

The Fifth Pillar: Rising from the bowing position.

Straightening the back from the *ruku’*. Standing straight up and remaining still, such that every bone returns to its place

The Sixth Pillar: Prostrating on one’s seven limbs. When one prostrates, one should rest upon one’s palms. One must place one’s nose and forehead firmly upon the ground. So whoever settles in his prostration in this manner, then he has certainly attained the stillness necessary.

The Seventh and Eighth Pillar: Erecting oneself from prostration and sitting between the two prostrations.

The proof for these (last five) pillars is Allāh’s statement:

□ يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا □

□ **O you who believe! Bow and prostrate yourselves.** □[339]

and also the hadīth of the Prophet ﷺ, “I was ordered to prostrate on seven body limbs.”[340]

The Ninth Pillar and The Tenth Pillar: Being in a state of tranquillity during all of the acts and following a sequential order between these pillars.

The proof for these two pillars is the hadīth about the man who prayed badly, narrated by Abū Hurayrah ﷺ, who said, “One day we were sitting with the Prophet ﷺ when a man entered and prayed. Then he rose from prayer and greeted the Prophet ﷺ with *salām*. So the Prophet ﷺ told him, ‘Go back and pray for you have not prayed.’ This occurred three times, and finally the man said, ‘I swear by the

One who sent you as a prophet in truth, I cannot do better than this, so teach me (the correct way to pray).’ So the Prophet ﷺ said, ‘When you get up to pray, say the *takbeer*. Then recite what is easy for you from the Qur’ān. Then bow until you feel tranquillity bowing. Then rise until you feel tranquil standing. Then prostrate until you feel tranquillity whilst prostrating. Then rise from it until you feel tranquillity sitting. Then do this in all of your prayers.” [341]

The Eleventh and Twelfth Pillar: The final *tashāhhud* is an obligatory pillar, as is stated in the hadīth reported by Ibn Mas’ūd ﷺ, who said, “Before the *tashāhhud* was made obligatory on us, we would say: ‘*As-Salāmu ‘ala Allāhi min ‘Ibādihi. as-Salāmu ‘ala Jibreel wa Mikā’eel.*’ So the Prophet ﷺ said, ‘Do not say: *Salām* be on Allāh, for indeed Allāh is *As-Salām*. Instead say: *At-Tahiyyaatu Lillaahi was-Salawaatu wat-Tayyibaat. as-Salāmu ‘alayka ayyuhaan-Nabee wa Rahmatullaahi wa Barakaatuh. as-Salāmu ‘alaynaa wa ‘alaa ‘Ibādillahi-s-Sāliheen. Ash-hadu an Laa Ilāha Illā Allāh wa Ash-hadu anna Muhammadan ‘abduhu wa Rasooluh.*” (This means “All acts of praise, supplications, and good are for Allāh. Peace be on you O Prophet, and also the Mercy and Blessings of Allāh. Peace be on us, and on the righteous slaves of Allāh. I bear witness that no one has the right to be worshipped except Allāh and that Muhammad is His slave and Messenger.)” [342]

The meaning of *At-Tahiyyaat* is that all of the glorifications are for Allāh, who possesses and deserves that all acts of worship be directed to Him Alone; such acts as standing, bowing, prostrating and sitting (in the acts of prayer). So whoever directs any part of that (glorification) to other than Allāh is a polytheist, a disbeliever.

As-Salawāt means all of the supplications. It is also held that it refers to the five daily prayers.

At-Tayyibaat. Allāh is *Tayyib* (Good); He does not accept any of the sayings or actions except for those that are *tayyib* (good).

As-Salaamu ‘alayka ayyuhaan-Nabee wa Rahmatullaahi wa Barakaatuh means that you are supplicating for the Prophet to have safety, mercy and blessing. The one who is supplicated for is not being supplicated to along with Allāh.

As-Salaamu ‘alaynaa wa ‘alaa ‘Ibaadillaahi-s-Saaliheen means you are sending *Salām* (peace) upon yourself and to every righteous servant in the heaven and the earth.

Ash-hadu an Laa Ilāha Illa Allāh wahdahu laa Shareeka Lahu means that you testify with a certain testimony that no one in the heaven and the earth has the right to be worshipped except Allāh. And your testimony that Muhammad is the Messenger of Allāh means that he is a slave and worshipper of Allāh who is not to be worshipped, and a messenger who is not to be rejected. Rather, he is to be obeyed and followed. Allāh honoured him with granting him the station of servitude (i.e. that he worships Allāh). The proof for this is Allāh’s statement:

□ تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا □

□ **Blessed be the One who sent the Criterion to His slave so that He may be a warner for the creation.** □ [\[343\]](#)

The Thirteenth and Fourteenth Pillar: Sending Salāt on the prophets and tasleem.

“*Allāhumma Salli ‘alaa Muhammad wa ‘alaa Aalī Muhammad kamaa Salayta ‘alaa Ibrāheem wa ‘alaa Aalī Ibrāheem; innaka Hameed-un Majeed.*” The meaning of *salāt* from Allāh is His praising of His servant in the greatest of gatherings, as has been reported by Al-Bukharī in his *Sahīh* from Abūl-‘Aaliyah who said: “The *salāt* of Allāh means His praise for His servant in the highest of gatherings (i.e. the gathering of His Angels).” It is also held that *salāt* means mercy. But the first definition is more correct. As for the *salāt* when it comes from the angels, then it means: Asking for forgiveness. And from the humans, it means supplication. Asking for blessing of Muhammad and what comes after that is all supererogatory statements and actions.

Ruling regarding one who leaves out a pillar in Salāt

If one leaves a pillar intentionally, his *salāt* is automatically invalid. If one forgets to perform a pillar in his *salāt*, he should come back to it. If he forgets to bow and goes straight to prostration and in this position he remembers that he did not bow, he should stand up and bow and then he continues to complete his *salāt*.

Q: What is the ruling on the prayer of a man who sat for the final *tashāhhud* but forgot to say that *tashāhhud*?

Firstly, the final *tashāhhud* and sitting for it are two of the essential parts of the prayer without which it is not valid.

The words ‘the final *tashāhhud*’ refer to the tenth pillar or essential part of the prayer.

The evidence for that is the hadīth of ‘Abdullah ibn Mas’ūd, may Allāh be pleased with him, who said, “Before the *tashāhhud* was made obligatory upon us, we used to say, ‘Peace be upon Allāh from His slaves, peace be upon Jibreel and Micka’eel, peace be upon So and so and So and so.’”[\[344\]](#)

The relevant point in this hadīth is the phrase, “before the *tashāhhud* was made obligatory upon us.”

If someone were to try to refute what we say on the basis of analogy with the first *tashāhhud*, because it is *tashāhhud*, yet despite that the Prophet ﷺ forgot it and made up for it by doing the prostration of forgetfulness (*sujood as-sahw*), and this is the ruling with regard to obligatory actions of prayer, so why isn’t the final *tashāhhud* like this?

The answer to that is no, because the basic principle is that both *tashāhhuds* are obligatory, but the first *tashāhhud* is no longer in the same category because of the actions of the Messenger of Allāh ﷺ, as he made up for it when he forgot it by doing the prostration of forgetfulness. Hence the final *tashāhhud* remains obligatory and an essential part of the prayer.

And his saying “the sitting for it [the final *tashāhhud*]” is the eleventh pillar or essential part of the prayer; i.e., the sitting for the final *tashāhhud* is an essential part of the prayer. So if we assume that a person stood up, following the prostration, and recited the *tashāhhud* while standing, that is not acceptable, because he has omitted an essential part, which is the sitting. It is essential to sit, and the *tashāhhud* must also be recited whilst sitting, because he said “the sitting for it”; so the sitting is connected to the *tashāhhud*, and it may be understood from this that the *tashāhhud* must be recited in the same sitting.

Secondly, the basic principle with regard to the one who forgets one of the pillars or essential parts of the prayer is that he has to redo it, otherwise his prayer is not valid. The essential parts are obligatory

and are among the most emphasised of obligations, with the difference that the pillars or essential parts are not waived in the case of forgetfulness, whereas the obligatory parts are waived in that case and can be made up for by doing the prostration of forgetfulness, unlike the essential parts. Hence if a person forgets an essential part, his prayer is not valid without it.

The evidence that the essential parts cannot be made up for with the prostration of forgetfulness is that when the Prophet ﷺ forgot two *rak'ahs* of *Dhuhr* or '*Asr* prayer, he completed them, performing what he had forgotten, and then did the prostration of forgetfulness. [\[345\]](#) This indicates that the essential parts are not waived in the case of forgetfulness, and it is essential to do them.

Based on that, if a person forgets the final *tashāhhud* and says the *salām*, if not much time has passed he should sit down again and say the *tashāhhud* and say the *salām*, and then he should do the prostration of forgetfulness and finish by saying the *salām* again. But if a long time has passed, he should repeat the prayer.

Q: A man joins the prayer late and forgot how many rak'at he has prayed. Should he take his cue from the person next to him if he is unsure about the number of *rak'ahs*?

A: In the case of doubt as to the number of *rak'ahs*, one should act on the basis of what is certain, so he should assume the smaller number of *rak'ahs*. So if he acts according to what is more likely, i.e., what he thinks is most likely to be the case, even by looking at those who are next to him, there is nothing wrong with that, provided that he does *sujood as-sahw* (prostration of forgetfulness) in either case.

Wājibāt as-Salāt:

The *wājibāt* of the *salāh* are those things that must be done within the *salāt* and if they are left out due to ignorance or forgetfulness the *salāh* is still valid. If they are left due to these reasons they can be compensated for with the prostration of forgetfulness.

However, if they are deliberately omitted then the *salāh* is invalid.

The wājibāt of the Salāh are eight.

They are:

1. All of the *takbirāt* except *takbirat-ul-lhrām* [All the sayings of *Allāhu akbar* except the first one (first one is a pillar)]

2. Saying: ***Subhāna rabbiyal ‘adheem*** (at least once) in *ruku’* position
3. Saying: ***sami-‘Allāhu liman hamidah***
4. Saying: ***rabbanā wa laka-l-hamd***
5. Saying: ***Subhāna rabbiyal ‘ala*** (at least once) in sujood
6. Saying: ***rabbi ghfirlee*** (at least once) while sitting between the two prostrations
7. **The first *tashāhhud* (*at-tahiyāt*)** [in *fajr* the first is a pillar, in the others prayers they are *wājibāt*]

8. Sitting down during the first *tashāhhud*

If a person remembers that they forgot one of these *wājibāt* while still praying, then they only have to make the two prostrations for forgetfulness. If they remember a long time after they already completed the prayer then *inshallāh* they are excused.

If a person remembers that they forgot one of the *wājibāt* before they move on to the next position, then they should return and fulfil what they left, and then they do not have to make *sujood as-sahw* at the end. But if they move on to the next position and then remember, it is forbidden to return. In this case the person moves on and makes *sujood as-sahw* before *tasleem*.

Example: a person is about to stand after the second *rak’ah* and while they are getting up they remember they forgot to make *tashāhhud*, they should sit back down and say the *tashāhhud*. If they stand up completely erect and then remember, they should not return. They make *sujood as-sahw* at the end before the *tasleem*.

Sujood as-sahw (Prostration of Forgetfulness)

The prostration of forgetfulness is two prostrations that the one praying makes in order to compensate for mistakes occurring in the prayer due to forgetfulness (*sahw*).

Its causes are three: having added something (*az-ziyādah*), having omitted something (*an-naqs*) and having been in a state of doubt (*ash-shakk*).

Having added something (Az-ziyādah)

If the person praying deliberately adds an extra standing, sitting, bowing or prostration, then his prayer is nullified. If however, he does so due to forgetfulness and does not remember the addition until having completed it, then there is nothing due upon him except *sujood*

as-sahw, his prayer will be correct. If however, he remembers whilst performing that addition, then it is obligatory upon him to leave that addition and also to perform *sujood as-sahw* at the end of the prayer, and his prayer will be correct.

An example of this is a person who prayer the *Dhuhr* prayer as five *rak'ahs*, but does not remember that he has added except whilst in the *tashāhhud*. So he should complete the *tashāhhud*, and make the salutations and then prostrate for forgetfulness, and then give the salutation again. If, however, he does not remember the addition except after the salutation, then he should perform prostration for forgetfulness and give the salutation again.

The proof for this is the hadīth of 'Abdullāh ibn Mas'ūd ؓ who said that, "The Prophet ﷺ prayed *Dhuhr* with five *rak'ahs*, so someone said, 'Has an increase been made in the prayer?' So he replied, 'And why is that?' They said, 'You have prayed five (*rak'ahs*).' So he performed two prostrations after having given the salutation" and in a narration (there occurs) "... so he turned his feet and faced the *Qiblah*, and performed two prostrations, then he gave the salutation."[\[346\]](#)

Omission (naqs)

If a person omits a pillar (*rukn*) from his prayer, then if it is in the initial *takbeer*, the *takbeerat-ul-ihrām*, then there is no prayer for him whether he left it deliberately or forgetfully because his prayer has not been established. If it is something other than the initial *takbeer*, then if it is left deliberately, his prayer is nullified. If however, he leaves it due to forgetfulness, then if he goes on and reaches its place in the next *rak'ah*, then he discards the *rak'ah* which he forgot it in, and the following one takes its place. If he has not reached its place in the next *rak'ah*, then it is obligatory upon him to return to the missed pillar and to perform it and whatever comes after it. In either of these two cases it will be obligatory upon him to perform prostration for forgetfulness after the salutation.

An example of this is the case of a person who forgets the second prostration in the first *rak'ah*, but remembers this whilst sitting between the two prostrations in the second *rak'ah*. So he should discard the first *rak'ah* and the second one will take its place, so he

counts that as his first *rak'ah* and completes his prayer based upon that. Then he should give the salutation, prostrate for forgetfulness, and then give salutation.

A further example is that of a person who forgets the second prostration and the sitting before it in the first *rak'ah*. But he remembers this after standing straight from the *ruku'* in the second *rak'ah*. He should go back to sit and to prostrate, and then complete his prayer from there on. Then he should give the salutation, prostrate for forgetfulness, and finally give salutation.

Omission of Obligations (wājibāt):

If the person praying leaves an obligation from the obligations of the prayer deliberately, then his prayer is nullified. If however, he does so due to forgetfulness, and he remembers it before moving on from its place in the prayer, then he should perform it, and there is nothing upon him.

If he remembers it after having moved on from its place in the prayer, but before reaching the pillar that follows it, then he returns to it and performs it. Then he completes his prayer and gives salutation, prostrates for forgetfulness, and gives salutation. If however, he remembers it after reaching the pillar that follows it, then it is cancelled, so he should not go back to it but should continue his prayer and then prostrate for forgetfulness before giving the salutation.

An example of that is where a person raises himself up from the second prostration in the second *rak'ah* in order to stand for the third *rak'ah*, forgetting the first *tashāhhud*. But he remembers before actually getting up, so he should remain in the sitting position, perform the *tashāhhud*, and then complete his prayer and there is nothing upon him. However, if he remembers after beginning to stand, but before standing straight, then he should return to the sitting position and perform the *tashāhhud*. He should then complete his prayer and give the salutation, prostrate for forgetfulness, and give the salutation. If he remembers after standing straight, then the *tashāhhud* is cancelled for him, he does not return to it. Rather he continues and completes his prayer, and prostrates for forgetfulness before giving the salutation.

The proof for this is what is reported by al-Bukharī and others from ‘Abdullāhibn Buhaynah □ who said that, “The Prophet □ led them in *Dhuhr* prayer. He stood after the first two ‘*rak’ah* and did not sit (meaning for the first tashāhhud), so the people stood along with him. Then when it came to the completion of the prayer and the people awaited his salutation, he said *takbeer* whilst sitting and performed two prostrations before giving the salutation. Then he gave the salutation.”[\[347\]](#)

Doubt (Shakk)

Doubt is to be uncertain about which of the two matters has occurred, and doubt is not taken notice of in matters of worship in three cases:

- (i) If it is just a self-delusion, having no reality, like baseless devilish whisperings.
- (ii) If it occurs very frequently to a person such that he does not perform any act of worship except that he is caused to doubt in it.
- (iii) If it occurs after the completion of the acts of worship, then it is not taken account of, as long as he is not certain of it, in which case he will act upon what he is certain of.

An example of this is that a person prays *Dhuhr*, and after finishing his prayer he doubts whether he prayed three or four *rak’ahs*. Then he takes no notice of this doubt unless he is certain that he only prayed three *rak’aat*, in which case he should complete his prayer. If it occurs a short while later, then he should give the salutation, prostrate for forgetfulness and then perform the salutation. If however, he does not remember until a long time has passed, then he must repeat the whole prayer afresh.

As for doubt in other than these three cases, then it is taken account of. Doubt in the prayer will be one of two kinds:

- (i) That one of the two matters is weightier in his mind, so he will act upon what is more weighty to him, then he will complete his prayer based upon that, after which he should give the salutation, prostrate for forgetfulness and finally give the salutation.

An example of this is if a person prays *Dhuhr* and doubts in a *rak’ah* (as to whether) it is the second or the third *rak’ah*. But the weightier case in his mind is that it is the third, so he makes it the third. So

after he performs one further *rak'ah*, he gives the salutation, prostrates for forgetfulness and then he gives the salutation.

The proof for what is established in the two *Sahīh* books and elsewhere from the hadīth of ‘Abdullāh ibn Mas’ūd رضي الله عنه that the Prophet ﷺ said, “If one of you doubts in his prayer, then let him strive to arrive at what is correct, and complete it upon that basis. Then let him give the salutation and perform two prostrations.”[348]

(ii) Neither of the two possibilities is weightier in his mind. Therefore, he should act upon what he is certain of, which will be the lesser of the two, and complete his prayer based upon that, and then prostrate for forgetfulness before giving the salutation, and then give the salutation.

An example of this is if a person is praying ‘*Asr* and doubts in a *rak'ah* as to whether it is the second or the third, and neither its being the second nor its being the third is more weighty in his mind. So he makes it the second, performs the first *tashāhhud* and two *rak'ahs* after it, and then prostrates for forgetfulness and gives salutation.

The proof for this is what Muslim reports from AbūSa’id al-Khudri رضي الله عنه that the Prophet ﷺ said, “If one of you doubts in his prayer and does not know how many he has prayed, whether it is three or four, then let him cast away the doubt and build upon what he is certain of. Then let him perform two prostrations before giving the salutation. So if he has prayed five, then they will make his prayer even for him, and if he has prayed the full four, then they will be a humiliation for Satan.”[349]

And from the examples of doubt is a person who arrives whilst the Imām is in the *ruku’*. So he gives the initial *takbeer* whilst he is standing up straight, and then he performs the *ruku’*, and this will result in one of three cases:

(i) That he is certain that he has reached the Imām whilst he was performing *ruku’*, before he raises up from it. So he has caught that *rak'ah* and recitation of *Surat-ul-Fātihah* is not required from him in this case.

(ii) That he is certain that the Imām raised up from the *ruku’* before he reached him, then this *rak'ah* has escaped him.

(iii) That he doubts as to whether he caught up to the Imām whilst he was performing *ruku'* - such that he catches that *ruku'*, or whether the Imām raised up from the *ruku'* before he caught him - such that he will have missed that *rak'ah*. So if one of the two is weightier in his mind, then he acts upon that and completes his prayer upon that basis and he gives the salutation, performs prostration for forgetfulness, and then gives the salutation. This is unless it is the case that he did not miss anything from the prayer because no prostration will be due upon him in that case. But if neither of the two cases has more weight in his mind then he acts upon what is certain, which is that he has missed a *rak'ah*, so he completes his prayer upon that basis and he prostrates for forgetfulness before giving the salutation, then he gives the salutation.

However, it is important to note that if he doubts in his prayer, he should act upon what he is certain of, or upon what is weightier in his mind in accordance with the details mentioned previously. Then if it becomes clear to him that the course of action he has proceeded upon is indeed in accordance with reality and that he has neither added to or deleted anything from his prayer, then he no longer has to perform the prostration for forgetfulness, according to what is well known from the *madhhab* (schools of thought) due to the fact that the doubt which necessitates it is no longer present. A different opinion is that it is still necessary in order to humiliate Satan, due to the saying of the Prophet ﷺ, "And if he has prayed it completely, then the two prostrations will be a humiliation for Satan." And due to the fact that he performed a part of his prayer in a state of doubt with regard to its performance, and this is the more correct saying.

An example of this is if a person prays and doubts in a *rak'ah* whether it is the second or the third *rak'ah*. Neither of these two possibilities carries more weight in his mind, so he makes it the second *rak'ah* and completes his prayer upon that basis. But whilst continuing the prayer it becomes clear to him that it was indeed the second *rak'ah* in reality. In such a case there is no prostration for forgetfulness due upon him in the saying most well known in the *madhhab*, but prostration for forgetfulness before the salutation is required from him in the second opinion that we hold to be preferable.

Giving Salutation (tasleem) Before Completion of the Prayer

Giving salutation before the completion of the prayer is a case of addition in the prayer. So whoever gives the salutation before the completion of the prayer deliberately, then his prayer is nullified.

If, however, it is done due to forgetfulness, and he does not remember this until after a long time then he should repeat his prayer again. If he remembers a short time later, such as after two or three minutes, then he should complete his prayer and salutation, and then prostrate for forgetfulness and then give salutation (again).

The proof for this is the hadīth of AbūHurayrah رضي الله عنه who said that, “The Prophet ﷺ led them in the *Dhuhr* prayer or the ‘*Asr*’ prayer and gave the salutation after two *rak’ah*’s. Then he departed quickly from one of the doors of the mosque, and the people were saying that the prayer had been decreased. The Prophet ﷺ meanwhile, stood by a piece of wood placed in the mosque, leaning against it, as if he was angry. So a man stood and said, ‘O Messenger of Allāh, have you forgotten or has the prayer been reduced?’ So the Prophet ﷺ said, ‘I did not forget nor has it been reduced.’ So the man said, ‘Rather you have indeed forgotten.’ So the Prophet ﷺ said to the companions, ‘Is what he is saying true. They said, ‘Yes.’ So the Prophet ﷺ went forward and prayed what remained of his prayer, then he gave the salutation, then he prostrated twice, then he gave the salutation.”[\[350\]](#)

If the Imām gives the salutation before completion of his prayer and there are some followers who missed part of the prayer and who stand up to make up what they had missed, and then the Imām remembers that there is something incomplete in his prayer that he has to make up for, so he stands to complete that. In this scenario, the followers who have already stood to complete what they missed have a choice between continuing to make up what they missed and then performing prostration for forgetfulness, and between returning to following the Imām. And when the Imām performs the final salutation, they complete what they had missed, and then prostrate for forgetfulness after giving the salutation, and this is more right and is more prudent.

Prostration for forgetfulness for one praying behind an Imām

If the Imām forgets then it is obligatory upon those following him in prayer to follow him in performance of the prostration for forgetfulness due to the saying of the Prophet ﷺ “The Imām is appointed to be followed, so do not differ with him...” until he said “... so when he prostrates then prostrate” This hadīth is agreed upon from the hadīth of Abū Hurayrah ﷺ. [\[351\]](#)

So whether the Imām prostrates for forgetfulness before the salutation or after it, it is obligatory upon those praying behind him. This is except for the one who arrived late and needs to make up the part of the prayer that he missed; he should not follow the Imām in performance of prostration after the salutation, as this is not possible for him. This is because he cannot give the salutation along with the Imām, so what he should do is to first make up what he had missed, and then give the salutation, then to prostrate for forgetfulness, and then to give the salutation.

An example of this is if a man enters the prayer along with the Imām in the final *rak’ah*, and a prostration for forgetfulness is due from the Imām after the salutation. So when the Imām gives the salutation this man should stand to complete what he missed and does not prostrate along with the Imām. Then when he has completed what he missed and has given the salutation, he should then perform prostration for forgetfulness after this salutation.

But if the follower, and not the Imām, forgets in the prayer, and nothing of the prayer escapes him, then no prostration is due from him. This is because his prostrating would cause him to differ from the Imām and to disrupt his state of following him. Also because the companions left the *tashāhhud* when the Prophet ﷺ forgot it, so they stood along with him and did not sit for the *tashāhhud* in order to comply with the duty of following and not differing with the Imām.

But if he misses part of the prayer due to forgetting whilst praying behind the Imām, or whilst making up what he had missed on his own, then he must prostrate for forgetfulness after completion of what he had missed. This prostration will be either before or after the salutation depending on its cause, as has preceded.

An example of this is if a follower forgets to say, ‘*Subhāna Rabbiya-l-’Adheem*’ in the *ruku*’, but he does not miss any action of the prayer,

he does not need to prostrate. But if a *rak'ah* or more is missed by him, then he must make it up and then prostrate for forgetfulness before the salutation.

A further example is if a follower prays the *Dhuhr* prayer along with the Imām, then when the Imām stands for the fourth *rak'ah* the follower remains sitting thinking it to be the last *rak'ah*. But when he knows that the Imām has stood, he stands. So if he has not missed anything of the prayer then no prostration is due from him. But if it caused him to miss a *rak'ah* or more then he should make that up and give the salutation, and then prostrate for forgetfulness, and give the salutation. This prostration is because of the sitting that he added to the prayer when the Imām stood for the fourth *rak'ah*.

From what has preceded it will be clear that the prostration for forgetfulness is sometimes performed before the salutation, and sometimes after it.

So it is performed before salutation in two cases:

(i) If it is due to deficiency, due to the hadīth of ‘Abdullāhibn Buhaynah □ that the Prophet □ prostrated for forgetfulness before the salutation when he left the first tashāhhud, and the hadīth with its wording has preceded.

(ii) If it is due to doubt when he is unable to distinguish which of the two possibilities carries more weight in his mind, due to the hadīth of AbūSa’id al-Khudri □ about one who doubts in his prayer and does not know how many he has prayed, whether it is three or four *rak'ahs*. So the Prophet □ commanded such a person to perform two prostrations before giving the salutation, and the hadīth and its wording have preceded.

And the prostration for forgetfulness is performed after the salutations:

(i) If it is due to an addition in the prayer, due to the hadīth of ‘Abdullāh ibn Mas’ood □ when the Prophet □ prayed *Dhuhr* with five *rak'ahs*, so they mentioned this to him after the salutation, so he □ performed two prostrations and then gave the salutation. Nor did he □ explain that his prostration after the salutation was due to the fact that he only knew of the addition after having performed it. So this shows that this ruling is general and that prostration because

of addition is to be done after the salutation whether he knows of the addition before the salutation or after it. From this also is the case of one who forgetfully gives the salutation before completion of the prayer, then he remembers and completes it. He has added a salutation within the prayer, so he should prostrate after salutation due to the hadīth of AbūHurayrah □ that the Prophet □ gave the salutation in the *Dhuhr* or the 'Asr prayer after two *rak'ahs*. They mentioned it to him, so he completed the prayer and then gave the salutation, then prostrated for forgetfulness, and the hadīth with its wording has preceded.

(ii) If it is due to forgetfulness when one of the two possibilities carries more weight in his mind, due to the hadīth of ibn Mas'ood □ that the Prophet □ commanded that the one who forgets in his prayer should strive to ascertain what is correct, and then to complete his prayer on that basis, then to give the salutation and to prostrate, and the hadīth and its wording have preceded.

Then if two cases of forgetfulness occur for him, one of them requiring prostration before the salutation and the other requiring prostration after it, then the scholars say that prostration before the salutation predominates, so he should prostrate before it.

An example of this is if a person prays *Dhuhr* and stands up for the third *rak'ah* without sitting for the first *tashāhhud*, then he sits in the third *rak'ah* thinking it to be the second. He then remembers that it is the third - so he should stand, pray a further *rak'ah*, and prostrate for forgetfulness and then give the salutation. So this person left the first *tashāhhud*, which requires prostration before the salutation, and added a sitting in the third *rak'ah*, which requires prostration after the salutation, so the prostration before the salutation predominates, and Allāh knows best.

Salāt al-jamā'ah (the Congregational Prayer)

Scholars have agreed that *salāt al-jamā'ah* has a great status in Islām as it is one of the best acts of worship. Allāh □ has pointed to it and commanded it even when performing the prayer of fear, when He □ said:

□ وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِّنْهُمْ مَعَكَ وَلْيَأْخُذُوا
 أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِن وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا
 فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ □

□ When you (O Muhammad) are among them and stand to lead them in prayer, let only a party of them stand with you (to worship) and let them take their arms. Then when they have performed their prostrations let them take their positions in the rear and let another party come that has not worshipped and let them worship with you, and let them take their precaution and their arms. □[352]

In the sunnah of the Prophet □, there are many traditions that indicate the obligation to perform *salāt* in congregation, such as the narration in which the Prophet □ said, “I intend to tell the *Muazzin* (person who calls the Azān) to call out the *takbeer* and ask someone to lead the prayer and I will go with men carrying packs of wood to the people who do not attend the congregational prayer and set their houses on fire.”[353]

“If a person hears the call to prayer, but does not respond, his prayer (elsewhere and not in the mosque) will not count, unless he has a valid excuse.”[354]

He □ said to the blind man who asked him for permission to pray at home: “Do you hear the call?” the blind man replied: “Yes.” The Prophet □ then said: “So answer it.”[355]

A correct study suggests it is an obligation upon every male Muslim. The Islāmic *ummah* is one nation, and its perfect union is not achieved except in the congregation of its worship for Allāh □. The most important act of worship is *salāt*; so it was necessary that the whole Islāmic *ummah* should gather upon it.

After agreeing about its high status and significance, the scholars had different opinions about whether the praying in congregation is a condition for the validity of the prayer or that the prayer is still valid outside congregation but there is *ithm*[356] in missing the congregation without a valid excuse. The correct opinion is that it is a prerequisite but not a condition for the validity of *salāt*. But whoever

neglects it or misses it without a legal and valid excuse has committed an offence. The proof that it is not a condition for the validity of *salāṭis* that the Prophet ﷺ preferred prayer in congregation over the prayer of an individual by twenty-seven rewards.[\[357\]](#) This preference means that the prayer of a person alone is also accepted if it is correct.

Nonetheless, it is an obligation upon every male Muslim who reaches the age of discernment to attend the congregational prayer, whether in his home town or in his travel.

The relationship of the Imām and the Ma'mum

The relationship of the *ma'mum* (the one who prays behind the Imam and follows him) with his Imām is that of following his actions. The Prophet ﷺ said: "The Imām is to be followed, if he says: '*Allāhu Akbar* (Allāh is Great)' then say the same after him. If he bows in *Ruku'*, bow after him. If he says '*Samia-l-lahu liman hamidah* (Allāh hears him who praises Him),' then say: '*Rabbana wa laka-l-hamd* (Our Lord! All praises are for You)'; and if he prostrates, then prostrate after him".[\[358\]](#)

When a person prays behind an Imām, four scenarios may apply:

- 1 – Anticipation (doing a movement before the Imām)
 - 2 – Delay
 - 3 – Doing an action simultaneously with the Imām
 - 4 – Following
- 1 – Anticipation

This refers to the person doing one of the essential parts of prayer before the Imām, such as prostrating or rising before the Imām, or bowing or rising from bowing before him. This is *harām*, and the evidence for that is the word of the Prophet ﷺ, "Do not bow until he bows, do not prostrate until he prostrates." The basic principle is that the words 'do not' indicate that the action is *harām*, and if someone were to say that it is a major sin, that would not be farfetched, because the Prophet ﷺ said, "Does the one who raises his head before the Imām not fear that Allāh may turn his head into the head of a donkey, or make his form like that of a donkey?"[\[359\]](#) This is a warning, and a warning is one of the signs that a sin is a major sin.

Ruling on the prayer of one who anticipates the Imām:

If a person anticipates the Imām knowingly, aware of the ruling and of what he is doing, then his prayer is invalid. But if he is ignorant or forgot, then his prayer is valid, unless that excuse ceased to exist before the Imām did that action, in which case he has to go back and repeat what he did before the Imām, after the Imām. If he does not do that, knowing the ruling and aware of what he is doing, then his prayer is invalid, otherwise it is not.

2 – Delay

There are two kinds of delay in following the Imām:

- (i) Delay for a reason
- (ii) Delay without any excuse

The first kind is where there is a reason or excuse. He has to make up what he delayed, then he should follow the Imām, and there will be no blame on him, even if it is one or two essential parts of the prayer. So if a person is distracted or loses focus, or did not hear the Imām until the Imām has done one or two essential parts of the prayer before him, then he should do the things that he delayed in and then follow the Imām, unless the Imām reaches the point where he is in the *rak'ah*, in which case he should not make up the missing parts and he should stay with the Imām. Then one *rak'ah* will be valid for him which is formed from two *rak'ahs* of the Imām, the *rak'ah* in which he delayed and the *rak'ah* which the Imām reached the same point as him. An example of that is of a man was praying with the Imām and the Imām bowed, rose, prostrated, sat up, prostrated a second time and stood up, but the person praying behind him did not hear the loudspeaker except in the second *rak'ah*, because the electricity cut out for example. Let us assume that this was during *Jumu'ah* prayer, so he heard the Imām reciting *al-Fātihah*, then the electricity cut out, and the Imām completed the first *rak'ah*, but the person remained standing thinking that the Imām had not yet bowed in the first *rak'ah*, then he heard him reciting

□ هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ □

□ Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)? □ [\[360\]](#)

We say: you should stay with the Imām, so the second *rak'ah* for the Imām will be the rest of the first *rak'ah* for you. Then when the Imām says the *tasleem*, you should make up the second *rak'ah*. The scholars said: so the person praying behind the Imām will have one *rak'ah* that is formed from the two *rak'ahs* of his Imām, because followed the Imām in part of the first and part of the second.

If he realizes that he has lagged behind before the Imām reaches the same point in the second *rak'ah*, he should make it up and follow the Imām. For example, a man is standing with the Imām, and the Imām bows but he does not hear that he is bowing. When the Imām says, “*Sami’a Allāhu liman hamidah* [Allāh hears those who praise Him – said when rising from bowing], and the person praying behind him hears that, we say to him that he should bow and rise, and follow your Imām, and you will have caught up with the *rak'ah*, because the delay here was for a reason.

The second type is delaying with no excuse.

Delaying with regard to an essential part of the prayer means lagging behind in following the Imām, but catching up with him in the next essential part of the prayer. For example, the Imām bows when you still have a verse or two left of the *sūrah* you are reciting, so you remain standing to complete what you still have to recite, but then you bow and catch up with the Imām in *ruku’*. In this case the *rak'ah* is valid, but your action goes against the *sunnah*, because what is prescribed is to start bowing when the Imām reaches the bowing posture and not to lag behind, because the Prophet ﷺ said, “When he bows, then bow.”[\[361\]](#)

Lagging behind in an essential part of the prayer means that the Imām is one step ahead of you in the prayer, i.e., he bows and rises before you bow. The *fuqaha’*, may Allāh have mercy on them, said that if you lag behind in *ruku’* then your prayer is invalid, just as if you did *ruku’* before the Imām. If you lag behind in *sujood* (prostration) then according to what the *fuqaha’* say your prayer is valid, because it is lagging behind in an essential part of the prayer other than *ruku’*.

But the correct view is that if a person lags behind the Imām in any essential part of the prayer with no excuse, then his prayer is invalid, whether that is in *ruku’* or any other part of the prayer. Based on this,

if the Imām rises from the first prostration and this person who is praying behind him is making *du'ā'* in *sujood* and continues to make *du'ā'* until the Imām prostrates for the second time, then his prayer is invalid, because he has lagged behind in an essential part of the prayer. If the Imām is one step ahead of him, how can he then be following him?

3 – Doing an action simultaneously with the Imām.

This refers either to word or actions, and falls into two categories:

The first category is say words simultaneously. This does not matter, except in the case of the *takbeerat al-ihram* and the *tasleem* at the end of the prayer.

With regard to the first *takbeer*, if you say *takbeer* before the Imām has completed his *takbeerat al-ihram*, you have not entered prayer in the first place, because it is essential to say the *takbeerat al-ihram* after the Imām has finished saying it completely.

With regard to the *tasleem*, the scholars said that it is *makrūh* (reprehensible) to say the first and second *salām* at the same time as your Imām, but if you say the first *salām* after he has said the first *salām* and the second *salām* after he has said the second *salām*, there is nothing wrong with this, but it is better not to say the *salām* until the Imām has said both.

With regard to all other words of the prayer, it does not matter if you say them simultaneously with the Imām, or before him, or after him. If we assume that you hear the Imām reciting the *tashāhhud*, and you have already recited it, this does not matter, because anticipating the Imām in the words of prayer, apart from the first *takbeer* and the *salām*, does not affect the prayer. Similarly it does not matter if you recite *al-Fātihah* before him and say, “*Wa laa’l-daalleen* (nor of those who went astray)” whilst he is still reciting “*Iyyāka na’abūdu wa iyyāka nasta’een* (You (Alone) we worship, and You (Alone) we ask for help (for each and everything))” in *Dhuhr* prayer, for example, because it is prescribed in *Dhuhr* and ‘*Asr* prayer for the Imām to let the people hear the verse he is reciting sometimes, as the Messenger of Allāh ﷺ used to do.

The second category is to do the actions of prayer simultaneously with the Imām, and this is *makrūh*.

For example, when the Imām says “*Allāhu akbar*” for *ruku’*, and starts to bend forward, and you start to bow simultaneously with the Imām, this is *makrūh*, because the Messenger ﷺ said, “When he bows, then bow, and do not bow until he bows.” And in *sujood* when he says *takbeer* for *sujood*, if you prostrate and reach the floor at the same time as him, this is *makrūh*, because the Messenger ﷺ disallowed that and said, “Do not prostrate until he prostrates.”

4 – Following

Following is the *sunnah*, and what it means is that a person starts to do the actions of prayer immediately after the Imām starts them, but without doing them at the same time.

For example, when he bows, you bow, even if you have not completed the recitation that is *mustahabb* (recommended, encouraged), and even if you have a verse still to go, because that would mean that you are lagging behind, so you do not complete it. In *sujood*, when the Imām rises from his prostration, you follow the Imām, and your following him is better than your remaining in prostration making *du’ā’* to Allāh, because your prayer is connected to the Imām, and you are now enjoined to follow your Imām.

The Voluntary prayers (Salāt tatawwu’)

It is from the mercy of Allāh ﷻ to His servants that He ﷻ made for every type of obligation (*fareedah*) a voluntary act that is similar to it. *Salāt* has voluntary prayers; *zakāt* has voluntary charities; *siyām* has voluntary fasting days, and likewise for *hajj* there is *umrah*. These *nawāfil* (optional acts) are of the mercy of Allāh ﷻ towards His servants so that the Muslims increase their share of rewards and their closeness to Allāh ﷻ. Indeed, they are used to patch the gaps left by the worshippers in their obligatory prayers; they help complete the *farā’id* (obligatory prayers) on the Day of Judgement.

Tatawwu’ means to offer more *nawāfil* on one’s own after performing the *farā’id*. The following hadīth tells us the merits of optional prayers and holds promise of *jannah* (paradise) for those who make it a practice:

Umm Habeebah, may Allāh be pleased with her, the Mother of the Believers reported, “I heard the Messenger of Allāh ﷺ saying, ‘A house will be built in *jannah* for every Muslim who offers twelve *rak’āt*

of optional *salāt* other than the obligatory *salāt* in a day and a night (to seek the pleasure of Allāh).”[362]

Of the voluntary prayers, there are those that follow immediately the obligatory ones; they are called *rawātib* and they are:

Four *rak’āt* before *Dhuhr* prayer with two *tasleems* and they take place after the entry of *Dhuhr* time and two *rak’āt* after the performance of the *Dhuhr* prayer. These are six *rak’āt* related with the noon prayer. The ‘*Asr*’ prayer has no *rātiba*; the *Maghrib* prayer has one *rātiba* consisting of two *rak’āt* after its performance; the ‘*Esha*’ has also one *rātiba* consisting of two *rak’āt* after it is performed; and finally one *rātiba* consisting of two *rak’āt* before the *Fajr* obligatory prayer, and it is preferable that the optional prayer before *Fajr* would be done lightly with recitation of *Surat al-Kafirun* in the first *rak’ah* and *Surat al-ikhhlās* in the second *rak’ah*, or with,

□ [363] قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا □

in the first *rak’ah* and

□ [364] قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاء □

in the second one.

The *rātiba* of the *Fajr* prayer is observed in one’s place of residence and in travel. It has a great value and merit, as mentioned by the Prophet □ when he said: “The two *rak’at* of *Fajr* are better than this world and what it contains.”[365]

Among the *nawāfil*, there is the *witr* prayer, which is considered as one the most confirmed and highly recommended *nawāfil*, so much so that some scholars have stated its necessity to be performed. Imām Ahmad, may Allāh’s Mercy be upon him, said, “Whoever abstains from *witr* is a wicked man whose witness should not be accepted.”

It is with the *witr* prayer that the Muslim ends his daily prayers. Whoever fears that he might not get up at night to pray the *witr* has to pray it after the ‘*Esha*’ prayer before he goes to sleep. But whoever wants to perform the night prayers (*qiyām*, *tahajjud*) should finish them with the *witr* prayer, as the Prophet □ said, “Make *witr* as your last prayer at night.”[366]

Abdullāh ibn ‘Umar reported that a man said, “O Messenger of Allāh! How is the prayer of the night?” The Prophet ﷺ said, “Two *rak’āt* followed by two *rak’āt* and so on, and when you apprehend the approaching dawn, offer one *rak’ah* as *witr*.”[\[367\]](#)

The least to offer in the night prayer is three *rak’āt* and it is permissible to join them with one *tashāhhud*.

If one sleeps over and forgets to pray *witr*, he makes up for it during the day but in *rak’āt* of twos, if it was his habit to pray three *rak’āt* for *witr*, he should then pray four; if he used to pray *witr* in five, then he should pray six, and so on. It was confirmed that “if the Messenger of Allāh ﷺ was overcome by sleep or stomach pain to get up and pray at night, he would pray twelve *rak’āt* when he got up in the morning.”[\[368\]](#)

AbūSa’id al-Khudri that the Prophet ﷺ said, “If one of you sleeps (and thus misses) the *witr* prayer or forgets it, he should pray it when he remembers it.”[\[369\]](#)

The Ruling Regarding Zakāt

Literally, *zakāt* means grow (in goodness) or ‘increase’, ‘purify’ or ‘making pure’. So the act of giving *zakāt* means purifying one’s wealth to gain Allāh’s blessing to make it grow in goodness.

Zakāt is one of the obligations of Islām. It is also one of its five pillars, and the most important amongst them after the testimonies of faith and the prayer. Proof for its obligation can be found in the Book of Allāh, the sunnah of His Messenger and the unanimous consensus of the Muslims. So whoever rejects its obligation is a disbeliever who turns away from Islām, and he should be made to repent, and if not then he should be killed. And whoever is miserly with giving it or minimizes any portion that is due from it, then he is from the wrongdoers who are deserving of Allāh’s punishment.

Allāh says:

□ وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ □

□ And let not those who hold back miserly from giving that which Allāh has bestowed on them from His Bounty think that it is good for them. Nay, it will be worse for them. The things that they held back from giving will be tied to their necks like a collar on the Day of Recompense. And to Allāh belongs the heritage of the heavens and the earth, and Allāh is well-Aware of all that you do. □ [\[370\]](#)

Abū Hurayrah, may Allāh be pleased with him, reported that Allāh’s Messenger □ said, “Whoever Allāh has given money to and does not

give his *zakāt* for it, it will take the form of a shiny-headed male serpent with two black spots over its eyes, which will encircle him on the Day of Judgement and bite his cheeks saying, 'I am your money, I am your wealth.'" [371]

Allāh says:

□ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ يَوْمَ يُخْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كَنْزْتُمْ لِأَنْفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ □

□ And those who hoard up gold and silver and do not spend on them in the Way of Allāh (i.e. by giving *zakāt*), give them the tidings of a painful punishment. This will be on the Day when those treasures (i.e. gold and silver) will be heated in the fire of hell and with it their foreheads, bodies and backs will be branded. (And it will be said to them): 'This is the treasure that you hoarded for yourselves, so taste what you used to hoard. □ [372]

Abū Hurayrah □, reported that the Prophet □ said, "There is no one that possesses gold and silver and doesn't give his due (*zakāt*) on it except that on the Day of Judgement, it will be made into plates of fire, then dipped into the fire of hell and with it his body, forehead and back will be branded. Each time the plates grow cool, they will be reheated and brand him again. This will occur on a day the length of fifty thousand years, until Allāh judges His servants." [373]

Zakāt has many religious, behavioural and communal benefits of which we will mention the following from them.

Some religious benefits:

1. It is abiding by one of the pillars of Islām, upon which rests an individual's prosperity in this worldly life and the Hereafter.
2. It brings a servant close to his Lord and increases his faith. This is the case with all of the acts of worship.
3. A great reward comes as a result of doing it. Allāh says:

□ يَمْحَقُ اللَّهُ الرِّبَا وَيُزْبِي الصَّدَقَاتِ □

□ Allāh will wipe away (the reward) of usury and increase that of charity (i.e. *zakāt*). □ [374]

□ And that which you give as a gift (to others) in order that it may increase (your wealth by expecting something in return) from other people's property, has no increase with Allāh. But that which you give in *zakāt* sincerely for the sake of Allāh, those people shall have manifold increase.”[375]

4. Allāhwipes away the (minor) sins by way of it, as the Prophet ﷺ said, “Giving charity wipes away sins just as water extinguishes fire.”[377] The word charity (*sadaqah*) here refers to the *zakāt* as well as the supererogatory form of charity.

1. It causes him to follow the way of the generous individuals possessing kindness and magnanimity.

3. What has been witnessed is that giving financial and physical support to Muslims causes the hearts to become open and the soul to be pleased. And it causes a person to become loved and respected according to the extent of support he gives to his fellow brothers.

4. Giving *zakāt* cleanses one's character from stinginess and miserliness, as Allāh says:

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□ □

□ **Take the charity (*zakāt*) from their wealth in order to purify and cleanse them by way of it.** □ [\[379\]](#)

Some communal benefits:

1. *Zakāt* provides for the needs of the poor who are the majority of people in most countries.
2. *Zakāt* strengthens the Muslims and raises their status. This is why one of the areas *zakāt* can be given in is *jihād* in the cause of Allāh, as we will mention later, by the Will of Allāh.
3. It removes the grudges and ill feelings found in the hearts of the poor and destitute. This is since when the poor see the money the wealthy have and their not benefiting them with it, by giving them neither a little nor a lot, then it is likely that they will hold hatred and rancour for the wealthy as they did not enforce their rights or provide for their needs. But when the wealthy do give some of their money to them at the beginning of every year (i.e. after holding the wealth for a year's time), these things terminate and there comes about love and harmony.
4. Giving *zakāt* boosts one's wealth and increases its blessedness, as is stated in the hadīth from the Prophet □ in which he said, "Charity does not detract from one's wealth." [\[380\]](#) This means that even though charity (*zakāt*) takes away from one's wealth numerically, it indeed never takes away from its blessedness or its increasing in the future. Rather, Allāh will replace what he gave away and bless his wealth.
5. *Zakāt* is a means for spreading and distributing wealth throughout the community. This is since if some wealth is given out, its range is broadened and many people benefit from it, contrary to when the wealth is just preserved amongst the rich, since the poor will not gain any part of it.

All of these benefits that come from giving *zakāt* show clearly that *zakāt* is something necessary and required in order to rectify the

individual and the society. How perfect is Allāh, the All-Knowing and Most Wise!

Zakāt is required to be given on specific forms of wealth, which include:

1. Gold and silver, on the condition that they meet the *nisāb*[\[381\]](#) (minimum requirement). With regard to gold, the *nisāb* is 11 3/7 Saudi pounds, and for silver it is 56 Saudi Riyals (90.8 grams of gold and for silver it is 594 grams.)worth of silver or whatever equals that amount from other forms of paper currency. One is obligated to pay a quarter of a tenth *zakāt* on the above, meaning 2.5%. It makes no difference if the gold and silver come in the form of cash, coins or jewellery.

Furthermore, one must pay *zakāt* on a woman's gold and silver jewellery if it meets the *nisāb*, regardless of whether she wears that jewellery or lends it out. The reason for this is because the evidences that mandate that *zakāt* be paid on gold and silver are general and not detailed. And it is also because there are specific *ahadīth* that indicate the obligation of giving *zakāt* on jewellery, even if it is worn, such as what has been reported by 'Abdullāh bin 'Amr ibn al-'Aas, may Allāh be pleased with him, that, "A woman once came to the Prophet ﷺ with her daughter who had two gold bangles on her hand. So the Prophet ﷺ said, 'Do you pay *zakāt* on this?' She said, 'No.' So he ﷺ said, 'Would it please you if Allāh made you wear two bangles of fire instead?' So she took them off and said, 'They are for Allāh and His Messenger.'" [\[382\]](#)

Another reason is because this is more cautious and the most cautious approach takes precedence.

Also from the wealth that one is obligated to pay *zakāt* on is business merchandise, which includes everything that is prepared for business purposes, such as real estate property, automobiles, livestock, household goods and other types of wealth. It is obligatory to pay a quarter of a tenth (i.e. 2.5%) on these items.

After holding the item for one year, one must estimate how much it is worth and pay 2.5% *zakāt* on it, regardless of whether it now costs more, less or the same amount as what

he originally paid for it. As for the items he prepares for his personal use or which he leases, such as real estate property, automobiles, appliances and so on, then there is no *zakāt* due on them based on the Prophet's ﷺ statement, "A Muslim is not obligated to pay *zakāt* on his slave or his horse." [383]

However, *zakāt* is due on things that are rented out, when their year time-limit is reached, as well as on gold and silver due to what was stated previously.

The Conditions for the Obligation of Zakāt

The conditions for the obligation of *zakāt* are: Islām, freedom, ownership of the *nisāb*, its stability, and a year should pass on the *nisābi*.

As for Islām, we know that non-Muslims are not required to give *zakāt*. It will not be accepted from him if he gives it in the name of *zakāt*; for Allāh ﷻ says:

ﷻ وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَبِرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى ﷻ

ﷻ **Nothing hinders their spendings being accepted from them, except that they disbelieve in Allāh and in His Messenger and they do not come to prayer but while they are sluggish.** ﷻ [384]

As for the condition of freedom, the slave does not own money because his money is in the possession of his master; therefore, he is not under obligation to give *zakāt*.

As for the ownership of the *nisāb*, it means that a person should own money that reaches the *nisāb*, estimated by *sharī'ah*. It varies according to the diversity of money. If he does not have the required *nisāb*, he does not have to give *zakāt*, because his wealth is little and is not enough to take from it to support others.

As for the condition of the passing of a year on the *nisāb* before its *zakāt* is due, it is because if it is due after a shorter period (i.e. less than a year), it would be an act of hardship towards the wealthy, and if it is due in a period longer than a year, it would be harmful for the poor. Therefore, it was the wisdom of the *sharī'ah* to estimate fixed a

should not be given *zakāt*. This is based on the Prophet's □ statement, "There is no share in it (i.e. the *zakāt*) for a wealthy person or for a strong able-bodied person who can earn a living."[\[386\]](#)

3. Those employed to collect the *Zakāt*: They are the ones put in charge by the ruler of a country to collect the *zakāt* from those who owe it, distribute it to those who are entitled to it, guard the funds and all other types of duties involved with the supervision of *zakāt*. So they should be given a portion of the *zakāt* in accordance with the work they put in, even if they may already be wealthy.

4. Those whose hearts will be inclined: This refers to tribal and clan leaders, who do not have strong faith. They should be given *zakāt* so as to strengthen their faith, which will make them callers to Islām and good role models. But what if a person is weak in his Islām, and he is not from the leaders who are followed and obeyed, but rather from the common folk, should he be given some *zakāt* in order to strengthen his faith?

Some scholars hold that it should be given to him since benefiting one's religion is better than benefiting one's body. Look at the example of a poor person. He is given *zakāt* in order to nourish his body. So nourishing someone's heart with faith is greater and of more benefit. However some scholars hold that he should not be given the *zakāt* since the benefit of strengthening his faith is a personal benefit that is specific to him alone.

5. Slaves: What falls under this is buying slaves using *zakāt* funds in order to free them, as well as assisting in the liberation of Muslim war captives.

6. Those in debt: They are the ones who owe debts. This is on the condition that they do not possess that which will enable them to remove their debts. So these people should be given enough *zakāt* that will relieve them of their debt, whether it is a small or large amount, even if they may be wealthy due to their livelihood. So in the case where there is a man who has some income that is enough for the livelihood of himself and his family, but he has some debt that he cannot repay, he may be given sufficient *zakāt* that will remove his

debt from him. However, it is not permissible for a person who is owed money by a poor person to cancel that person's debt, intending to give his share of *zakāt* by that.

The scholars have differed regarding the case where the one in debt is someone's father or son. Can he be given *zakāt* in order to remove his debt? The correct opinion is that it is permissible. It is permissible for a person who owes *zakāt* to go to the creditor, namely, the person owed the debt, and pay him back the loan of the indebted without the latter being aware of it. This is on the condition that the person owing *zakāt* knows that the indebted one is unable to repay his debt.

7. In the Cause of Allāh: This refers to jihād in the cause of Allāh. So those who fight in jihād should be given a portion of the *zakāt* that will suffice them for their jihād and enable them to buy the necessary tools for jihād in the cause of Allāh.

What also falls under the phrase

□ وَفِي سَبِيلِ اللَّهِ □ ه

□ in the cause of Allāh.. □ [\[387\]](#)

is religious knowledge. So a student of Islāmic knowledge should be given that which will enable him to seek knowledge, such as books and so on. This is unless he already has money of his own that will enable him to achieve that.

8. The Wayfarer: This refers to a traveller that has been cut off from his journey. So he should be given enough *zakāt* that will enable him to return to his homeland.

These are the people who are entitled to receive *zakāt*, the ones whom Allāh has mentioned in His Book and informed us that this is an obligation that He mandated, which stems from His knowledge and wisdom. And Allāh is All-Knowing, All-Wise.

It is not permissible to direct the *zakāt* to any other place, such as towards building *masājīd* or fixing roads. This is because Allāh has told us those who are entitled to receive the *zakāt* for the purpose of limiting them to just those mentioned. So this limitation indicates that we are to negate all other potential recipients that do not fall under this limitation.

If we were to reflect on those individuals that we may give *zakāt* to, we would come to realize that among them are those who are in need of the *zakāt* for personal use as well as those who are in need of it for the Muslims generally. So by this, we can see the extent of wisdom behind the requirement of *zakāt*. And we would come to know that the wisdom behind *zakāt* is to build a complete and upright society, as best as possible. And that Islām does not disregard money or the benefits that can be generated from wealth, nor does it leave greedy and stingy souls to go about freely unchecked with their stinginess and vain desires. On the contrary, it is the greatest guiding force towards the good and betterment of nations. And all praise is due to Allāh, Lord of the universe.

Is it permissible to discharge the obligation of *Zakāt-ul-Fitr* on the first day of Ramadān? And is it permissible to distribute it in money?

As for the discharging of it on the first day of Ramadān, there is *ikhtilāf* (difference of opinion among the scholars) about it. The most correct opinion is that it is not permissible, because it is called *zakāt-ul-fitr*, and *al-fitr* (ending of the fast) does not occur except at the end of the month. Also, the Messenger of Allāh ﷺ ordered that it be discharged before the people go out to the prayer (*salāt-ul-‘Eid*). Along with that, the companions (*sahābah*) used to give out the *zakāt-ul-fitr* one or two days before the ‘Eed. As for discharging the *zakāt-ul-fitr* in money, this is a point of *ikhtilāf*, and the correct opinion, as I see it, is that it is not discharged except by the distribution of food.

This is because Ibn ‘Umar said, “The Messenger of Allāh made obligatory (the payment of) *zakāt-ul-fitr* from a *sā’* [388] of dates or a *sā’* of barley...” [389]

Abū Sa’id Al-Khudri said, “We used to distribute it (*zakāt-ul-fitr*) in the time of the Messenger of Allāh ﷺ as one *sā’* of food, and our food was dates and barley and raisins and cottage cheese...” [390]

So, it becomes clear from these two hadīth that *zakāt-ul-fitr* is not discharged except from food. And the distribution of it in food displays it openly and shows it, and all of the members of the family

know about it. In this way, there is an exhibition or manifestation of this aspect of the religion.

As for discharging it in money, this causes it to be concealed (unseen), and perhaps the person may favour himself, by discharging it in money, and thus reduce its amount.[\[391\]](#) Therefore, strictly following the law of Allah from the Qur'ān and sunnah is best and it is blessed. Someone might argue that the distribution of food doesn't benefit the poor. But, we say the poor person, if truly poor, must definitely benefit from the food.

Is it permissible to discharge *Zakāt-ul-Fitr* in money with mention of the evidences?

Zakāt-ul-fitr is not permissible to be paid except from food. And it is not allowed to discharge its value in money. This is because the Prophet ﷺ made it obligatory to be discharged from a *sā'* of dates or a *sā'* of barley.

Abū Sa'id Al-Khudri said, "We used to discharge it (*zakāt-ul-fitr*) in the time of the Prophet ﷺ as a *sā'* of food...".[\[392\]](#)

Therefore, it is not lawful for anyone to discharge *zakāt-ul-fitr* from money, clothing or household furnishings. Instead, that which is obligatory is to discharge it in what Allāh has made obligatory on the tongue of the Prophet ﷺ. There is no consideration (weight) for the *istihsān* [viewing of something to be good, without basis from the legal sources of Qur'ān and sunnah] of those of the people who viewed the giving of money as a good thing. The *sharī'ah* does not follow (i.e. it is not secondary to) the opinions of people.

No, it (the Law) is from the One Who is Wise, Knowing -Allāh - The Mighty, The Glorious, The Most Knowing, The Most Wise. So, if that which has been made obligatory by the tongue of Muhammad ﷺ is a *sā'* of food, then it is not permissible to bypass and skip over that, no matter what our intellect make us view as being good. Instead, it is a must that the human being question and suspect his intellect and views, if it conflicts with, or contradicts, the law of Allāh.

What is the ruling in the case of someone compelled to discharge *Zakāt-ul-Fitr* by money? And does it fulfil for him his obligation?

Answer:

It appears to me that if someone is compelled to discharge the *zakāt-ul-fitr* by money, then he should give them the money, and not openly disobey those in authority. But, as far as that which is between him and Allāh, he should discharge what he has been commanded by the Prophet ﷺ to discharge. So, he should discharge a *sā'* of food as the Prophet ﷺ commanded. Their compelling you to discharge it from money is compulsion to do something which Allāh has not legislated. In that case, you must fulfil what you believe to be obligatory.

Is it permissible to discharge *zakāt-ul-fitr* from meat? Some of the desert dwellers don't have food to distribute for *zakāt-ul-fitr*, so is it permissible for them to slaughter some of their animals and distribute it to the poor?

This is not correct, because the Prophet ﷺ made it obligatory to give one *sā'* of food, while meat is measured by weight (not by volume).

Ibn 'Umar ﷺ said, "The Messenger of Allāh made obligatory the *zakāt-ul-fitr* as a *sā'* of dates or a *sā'* of barley..."[393]

And AbūSa'id al-Khudri ﷺ said, "We used to discharge it (*zakāt-ul-fitr*) in the lifetime of the Prophet ﷺ as a *sā'* of food, and our food was dates and barley, and raisins and cottage cheese." [394]

For this reason, the strongest opinion of the sayings of the scholars is that *zakāt-ul-fitr* is not fulfilled by paying money, nor clothing, nor furnishings. There is no weight to the sayings of those who say that *zakāt-ul-fitr* is fulfilled by payment of money; this being so because as long as we have in front of us a text of the Prophet ﷺ, then there is no opinion (in the matter) after his, nor accepting as good what the intellect considers good while negating the Law of Allāh (the Qur'ān and sunnah). Allāh ﷻ will not ask us about the opinion of so and so on the day of Resurrection. He will only question us about the saying of the Messenger, as in His (Allāh's ﷻ) saying :

﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ﴾

﴿ And (remember) the Day (Allāh) will call to them and say: what answer gave you to the Messengers? ﴾ [395]

Just imagine yourself standing before Allāh ﷻ on the Day of Resurrection while it had been made obligatory on you to fulfil the payment of *zakāt-ul-fitr* from food. Will it be possible, if you are

asked on the Day of Resurrection, “How did you answer the Messenger of Allāh ﷺ in reference to the obligation of this charity?” Will it be possible for you to defend yourself and say, “By Allāh! This is the opinion of so and so, and this is the opinion of such and such?” The answer is No! And even if you said that, it would not benefit you (at all). The truth, without doubt, is that *zakāt-ul-fitr* is not accepted except from food; and any food which is the staple food of the country fulfils this obligation.

If you see the opinions of the scholars in this issue, you will see that they are on two extremes and one in the middle. One (extreme) side says, pay it (*zakāt-ul-fitr*) from food or pay it from money. The other (extreme) side says, ‘don’t pay it from money, and don’t pay it from food except five types only, that is: wheat, dates, barley, raisins, cottage cheese. These two opinions are the extreme opposite of each other.

As for the middle opinion, it says, pay it (*zakāt-ul-fitr*) from every food which the people are fed from, and not from that which the people are not fed from. So, pay it from wheat, dates, rice, pearl millets (*dukhn*), corn, and whatever is similar to that, even to the extent if we accepted the idea that there is a place where the staple food of the people is meat, then we would pay it from meat. Based on this, it becomes clear that what the questioner mentioned about the people of the desert giving meat in place of (a *sā’* of those staple items which are normally given as) *zakāt-ul-fitr*, does not fulfil the obligation of *zakāt-ul-fitr*.

Fasting: The Great Act of Worship

Abū Hurayrah narrated that Allāh's Messenger ﷺ said, "When the month of Ramadān starts, the gates of *jannah* (paradise) are opened and the gates of hell are closed, and demons are chained." [396] The gates of *jannah* are opened in this month because a great deal of righteous deeds are performed, and as an encouragement for those who seek Allāh's reward. The gates of hell are closed because few sins are committed by believers. The demons will be chained so that they may not have the chance they have in other months to whisper into the hearts of the believers and misguide them.

Allāh has prescribed fasting and it was obligatory upon all nations. He said:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﷻ

ﷻ **O you who believe! Fasting has been prescribed for you as it was prescribed for those before you, that you may become al-muttaqoon (the pious).** ﷻ [397]

If fasting were not a great act of worship, and the reward thereof were not so great, Allāh ﷻ would not have prescribed it on all nations.

Among the virtues of fasting is that it is a means for atonement of sins. It is narrated on the authority of Abū Hurayrah ﷻ that the Prophet ﷺ said, "He who observes the fast of the month of Ramadān out of sincerity and hope for the reward from Allāh will have his past sins forgiven." [398] That is, when fasting is observed out of belief and without resentment to it as an act of worship or doubt in its reward, Allāh will forgive the past sins of the one who observes it.

AbūHurayrah رضي الله عنه reported the Prophet ﷺ as saying, “Allāh said, ‘All the deeds of Ādam’s children belong to them, except fasting, which belongs to Me and I will reward it. Fasting is a shield (against the hell and against the commission of sins).’ If one of you happens to be fasting he should avoid sexual relations with his wife, and should avoid quarrelling. Should someone fight or quarrel with him let him say, ‘I am fasting.’ By Him in Whose hand my soul is, the smell of the month of a fasting person is better in the sight of Allāh than that of the musk.”[\[399\]](#) It is a shield because it safeguards the believer from vain talk and wrongdoing, and hence protects him from hell.

Of all the good deeds, Allāh has favoured fasting to be greatly rewarded by Him and distinguished it with prestige when it is observed with the pure intention to please Him alone.

Fasting is so meritorious for a believer that he will have two occasions of joy. The first is at the time of breaking his fast, when he enjoys the bounties of Allāh because he has been favoured with Allāh’s mercy to observe the fast while many others have been deprived of this great blessing. He will rejoice in the second occasion when he meets his Lord and enjoys the abundant reward for having observed fasting. In addition to this, fasting intercedes with Allāh on behalf of the believer on the Day of Judgement.[\[400\]](#)

When Does Fasting Begin And End?

Fasting begins upon sighting the new moon. Allāh said:

﴿ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ﴾

﴿ **So whoever of you sights (the crescent on the first night of) the month (of Ramadān), he must fast that month.** ﴾[\[401\]](#)

However, it is not incumbent on everyone to view the new moon. Rather, if a trustworthy Muslim testifies that he has seen it, then everyone must observe fasting. AbūHurayrah رضي الله عنه narrated, “A bedouin came to the Prophet ﷺ and said, ‘O Messenger of Allāh! I have seen the new moon of Ramadān.’ Thereupon the Prophet ﷺ asked the man, ‘Do you bear witness that ***Lā ilāha illa-llah***. (i.e. there is no god worthy of being worshipped except Allāh)?’ ‘I do,’ said the bedouin. The Prophet ﷺ further asked him whether he testifies that Muhammad is the Messenger of Allāh. The bedouin affirmed that,

too. Thereupon, the Prophet ﷺ asked Bilāl ﷺ to announce to the people to begin their fast the next day.”[402]

Ibn ‘Umar ﷺ also confirmed the practice of sighting the new moon in his report, “The people were seeking the new moon. Having sighted it myself, reported it to the Prophet. He ﷺ began his fast and ordered the people to begin theirs too.”[403]

He who sights the new moon of Ramadān must inform those in authority in the Muslim government or community. Once the Muslim government announces the beginning of Ramadān upon the sighting the new moon it becomes binding on the rest of Muslims to begin their fast.[404]

It should be borne in mind, however, that astronomical calculations must be ruled out from the *sharī‘ah* and must not be relied on for sighting the moon, as the Prophet ﷺ has ruled that Muslims must begin their fast upon seeing the new moon, not upon calculating the month astronomically. It is only when it becomes hard to see the new moon due to weather conditions when Muslims may complete the month of *Sha‘bān*, which precedes Ramadān, as thirty days.[405] The lunar month is either 29 or 30 days. It has neither fewer nor more days.

Who Should Fast And Who Should Not?

Fasting is obligatory on the mature sane and healthy Muslim. Those who are immature (i.e. young children) are encouraged to fast. Exempted are those who suffer terminal illness, or are too old to fast. Allāh does not overburden His slaves.

Permission to abstain from fasting is granted to the travellers who do not travel for the purpose of breaking their fast. Even though it is permissible to break fast during travel, it is praiseworthy to fast while travelling if no hardship is felt. In any case, travellers should make up the days they missed fasting in Ramadān once Ramadān is over and they are back home.

As for those whose sickness does not allow them to fast, they fall into three categories:

1. If it is neither hard nor harmful for them, they must observe fasting.

The Wisdom Behind Fasting

Fasting is a great act of worship the Muslim performs by turning away from his own desires in order to please his Lord, hoping for His reward. Common sense dictates that one would not give up desired things except for the sake of more desirable ones, in this case the pleasure of Allāh, which is the most sought after desire.

It is also a means of achieving piety and righteousness. The Prophet ﷺ said, “He who does not give up forged speech and evil actions, Allāh needs not his refraining from eating or drinking.”[\[411\]](#) In other words, Allāh does not accept his fast.

The heart, through fasting, is inclined to maintain its tenderness since the desires are not sought, but rather shunned, and thus the heart tends to be more receptive to the words of Allāh.

The rich person will, through fasting, be more appreciative of Allāh’s graces and bounties. He also will suffer the deprivation the poor and needy experience under normal circumstances. Thus he will be motivated to help them. Fasting helps depress pride or egoism and maintains humbleness. Moreover, fasting has health advantages by means of decreasing the intake of food and relaxing the digestive system. Great is the wisdom of Allāh, and great are His Graces!

Obligatory Conditions Of Fasting

Performing the other acts of worship and duties is most important, and *salāh* is of particular importance, as without it no other act of worship is accepted by Allāh.

Praying in congregation is a great aspect in our religion; every male should attend. Its reward is twenty-seven times greater than that which is performed individually.[\[412\]](#) At one time the Prophet ﷺ was about to burn the houses on those who did not attend the congregational prayers.[\[413\]](#)

Refraining from bad behaviour such as lying, cheating, playing anything unislamic or listening to music, smoking, backbiting and slandering others to create animosity also has a detrimental affect. The Prophet ﷺ said, “No slanderer shall enter paradise.”[\[414\]](#) The Prophet ﷺ said, “There will exist in my *ummah*; those who will deem

lawful things that are unlawful (such as) fornication, silk for men, intoxicating beverages and musical instruments.”[415]

Praiseworthy Etiquette Of Fasting

Taking the meal of *suhoor*. The Prophet ﷺ said, “Take (the meal of) *suhoor* because there is blessing in it.”[416] He also said, “The difference between our fasting and that of the people of the book is taking the meal of *suhoor*.”[417] Even taking a cup of water instead of a meal for *suhoor* has blessing in it, too.

Other praiseworthy etiquettes include breaking the fast as soon as the sun sets,[418] making *du’ā’* upon breaking fast,[419] and reciting as much Qur’ān as possible during the month of Ramadān.

Practices which breaks the fast

1. Sexual intercourse in the daytime. The violation of the fast by this practice requires the fast of sixty consecutive days in order to make up for the day in which the intercourse took place.[420]
2. Ejaculation by means of kissing or caressing, etc. Wet dreams and unintentional ejaculation do not break the fast.
3. Eating, drinking, smoking or taking any food substitutes, such as receiving blood, glucose, or intravenous substances while observing the fast.
4. Deliberate, not unintentional, vomiting.
5. Menstrual bleeding.[421]

Days in which the above practices 2 through 5 took place are to be made up a day for a day once Ramadān is over.

On the other hand, the application of *kohl*, eye, ear or nose drops does not break the fast; they are neither food nor a substitute thereof. Wearing perfumes, using the *siwāk* toothbrush without toothpaste do not break fast since it has been reported that the Prophet ﷺ used to do so.[422]

QIYAM OR TARAWEEH PRAYER

Allāh has prescribed five obligatory daily prayers upon the Muslims, but due to His Grace, He ﷻ rewards for fifty prayers. He also

encourages the believers to perform voluntary or optional prayers, such as the night prayer which falls between midnight and dawn. Allāh

□ praised those who engage themselves in prayer at night:

□ تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا □

□ **Their sides forsake their beds to invoke their Lord in fear and hope.** □[423]

The Prophet □ said, “The best prayer next to obligatory is the night prayer.”[424]

In another tradition he □ said, “O people! Spread the (Islāmic) greeting (i.e. by saying ‘*assalāmu alaykum*’), give the food (to those who need it), connect your relatives (by visitation) and pray at night while the others are asleep, and you shall enter *jannah* peacefully.”[425] Of the night prayer is *witr*, the minimum of which is one *rak’ah* and maximum of which is eleven *rak’at*.”

Performing night prayer in Ramadānis far more superior to performing in any other month by virtue of its recommendation by the Prophet □ who said, “Whoever prayed at night in it (i.e. Ramadān) out of sincere faith and hoping for a reward from Allāh, then all his previous sins will be forgiven.”[426]

Taraweeh prayer is considered the night prayer in Ramadān, and, therefore, one should take good care to observe it. To pray *taraweeh* in *jamā’ah* (congregation) is a *sunnah* initiated by our beloved Prophet □ and revived by the second rightly-guided Caliph, ‘Umar □ .[427]

Though there has been a difference of opinion among the scholars in the past as to how many *rak’ahs* the *taraweeh* should be; all of them agreed that the best opinion is to apply the *sunnah* of performing it with eleven *rak’at* only. The Prophet □ did not pray more than eleven *rak’at* in Ramadān or in any other month. ‘Ā’ishah, the wife of the Prophet □ said, “The Messenger of Allah □ never prayed more than eleven *rak’at* at night in Ramadān or in any other month.”[428]

The full reward of *taraweeh* is obtained only when it is performed in *jamā’ah*.

The person who performs it in *jamā’ah* will be considered, according to authentic tradition, as if he spent the rest of that night praying.”

The Virtues Of Reciting The Qur'an.

There are two types of Qur'an recitation:

1. Practical recitation, which means reading with belief in and application of the orders of Allāh and refraining from the unlawful things.

2. Word recitation.

There are many ahadīth in which emphasis is laid on the great reward for those who recite the Qur'an. The prophet ﷺ said, "The best of you is he who learns the Qur'an and teaches it." [429] He ﷺ also said, "The one who excels in reciting the Qur'an will be in the company of the honoured angels. The example of the believer who reads the Qur'an is like that of the *utrujah* (a citrus fruit) which has a beautiful fragrance and a beautiful taste. While the example of the believer who does not read the Qur'an is like that of the date fruit; it has sweet taste, but has no fragrance." [430] And yet again, in another narration he ﷺ said, "He who recites one letter of the Book of Allāh will be rewarded for it, and the reward will be multiplied in folds." [431]

There are certain *sūrahs* of the Qur'an that have more reward for their recitation. The Prophet ﷺ verified that Satan does not enter the house wherein *Surat al-Baqarah* [432] is recited. When one recites *Ayat-ul-Kursi* [433] at the night, as the Prophet ﷺ informed us, he shall be protected by Allāh, and Satan shall not come near him till he wakes up in the morning. [434] The same results may be achieved by the recitation of the last two verses of *Surat al-Baqarah*, [435] as well as the last three *sūrahs* of the Qur'an. [436]

Our pious predecessors used to busy themselves extensively in reciting the Qur'an during the month of Ramadān. It was customary for them not to go beyond ten verses before they learned the rulings and the knowledge those ten verses contained.

Etiquesses of reading the Qur'aan

The Qur'ān which we recite contains the actual words of Allāh revealed to Muhammad ﷺ. Therefore, we should observe the following when reciting it.

1. Seek refuge in Allāh before reading it

(أعوذ بالله من الشيطان الرجيم)

“*A'oothu billāhi mina-sh-shaytāni-r-rajeem*”)

2. Have the intention that the recitation thereof is purely to seek the pleasure of Allāh ﷻ alone.

3. Recite with an alert heart that you may comprehend its contents, imagining while reciting it that Allāh ﷻ is speaking to you through the Qur'ān.

4. Make sure you are clean before touching the Qur'ān. Do not read it when you are in the state of impurity.

5. Do not read the Qur'ān in lavatories or similar places.

6. Read it slowly with pleasant sound and rhythm.

7. Prostrate wherever a verse requires prostration.

THE VIRTUES OF THE LAST TEN DAYS OF RAMADĀN AND LAYLAT AL-QADR

It has been reported that the Prophet ﷺ used to put extra effort in his devotion in the last ten days of Ramadān. He used to wake his family up in the night to prevent them from losing the benefit of those blessed nights.[\[437\]](#) It is also reported that he used to make *I'tikāf*, [\[438\]](#) by spending the last ten days in the *masjid*.[\[439\]](#)

Laylat al-Qadr means the night of honour and decree. The Prophet ﷺ strongly recommended for it to be sought in the last ten days of Ramadān. This night is valued to be better than a thousand months spent in devotion to Allāh ﷻ. One of the privileges of this night is that the Qur'ān was revealed in it. In it too, the angels descend to earth with blessings, goodness and mercy.[\[440\]](#) It is a peaceful night in which many are saved from the hell. Forgiveness of past sins is granted to those who spend it dedicated in prayer and remembrance of Allāh.[\[441\]](#)

The Prophet ﷺ said, “Seek it in the odd nights of the last third of Ramadān.”[\[442\]](#)



Do You Think You Have Sihr, Jinn or Evil Eye?

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Fatāwa About Siyam

Fasting the day of doubt

There was a confusion regarding the fasting of the first day of Ramadān. Some observed the fast on that day, while others fasted to midday and then they broke their fast when they saw other people not observing the fast. When it was confirmed to the officials in charge that the day was the first of Ramadān, they called on everyone to make up that day after Ramadān. Therefore, is the fasting lawful and approved for those people who observed the fast that day or do they have to make up that day like the other people?

Answer: What needs to be done is to make up that day, because they fasted on unconfirmed basis. Whoever's fasting is unfounded, it will not count for him; it is a fasting without any confirmation of the lunar sight. The majority of the people of knowledge suggest the making up for that day in such a case, and the matter is easy, thanks to Allāh ﷻ ; for it is only one day.

Sexual Intercourse with Wife on the Day of Doubt

A man had sexual intercourse with his wife of the day of doubt. They knew that it was the first day of Ramadān only after it was announced later. So what is the judgement about their case?

They have not committed a sin and there is no expiation upon them, because they had no knowledge that the day was the first of Ramadān. The basis remains that the day was the last day of Sha'bān, unless it was announced otherwise (that it was the first day of Ramadān, following the lunar sighting). There is no expiation in this case; as for making up for the day, it is an easy matter for Muslims.

The ruling regarding the kissing during the fast

If a young or old man kisses his wife while he is fasting, would it be considered a sin upon him?

No, kissing the wife will not be ruled a sin upon the man observing the fast, whether he is young or old. It was reported that ‘Umar ibn Abi Salamah ؓ asked the Prophet ﷺ, “Should one observing fast kiss (his wife)? The Messenger of Allāh ﷺ said to him, ‘Ask her (Umm Salama).’ She informed him that the Messenger of Allāh ﷺ did that, where upon he said, ‘Messenger of Allāh, Allāh had pardoned all your sins, the previous and the later ones.’ Upon this the Messenger of Allāh ﷺ said, ‘By Allāh, I am the most God conscious among you and I fear Him most among you.’”[\[443\]](#)

The Blood that breaks the Fast

The blood that breaks the fast is the one that comes out in *hijāmah*[\[444\]](#), for the Prophet ﷺ said, “The cupper and the cupped have broken the fast.”[\[445\]](#) In analogy with *hijāmah*, we assess everything that a person does, at his will, and which leads to the coming out of a lot of blood from his body and causes his weakness. It breaks his fasting like *hijāmah*. As for the little blood that comes out of man unintentionally such as nose bleeding or body injury from a knife cut or from stepping on broken glass, etc, such incidents do not break one’s fast. Also the blood taken out for medical analysis does not break the fast.

If the fasting is obligatory as in Ramadān, it is not permissible for the fasting man to perform *hijāmah*, because it will necessitate upon him to break an obligatory day of fast, except if there is an urgent case when he suffers from the ‘bad blood’; there is no objection to break the fast for the rest of the day. I would like to raise an issue where some people exaggerate when they bleed a little from a scratch and decide to break their fast, thinking that their fasting would be invalid. Their assumption is wrong, because the unintentional bleeding, be it little or plenty, such as nose bleeding, does not affect one’s fasting, since it comes out against one’s will.

Hajj and Umrah

The Ruling Regarding Hajj

Hajj is one of the best forms of worship and is one of the most sublime deeds because it is one of the pillars of Islām that Allāh ﷻ sent the Prophet Muhammad ﷺ with.

The Prophet ﷺ said, “Islām has been built upon five things - on testifying that there is no god save Allāh, and that Muhammad is His Messenger; on performing *salāh*; on giving the *zakāh*; on hajj to the House (*ka’bah*); and on fasting during Ramadān.”[446]

Hajj is an obligatory upon every Muslim, as Allāh ﷻ says:

ﷻ وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعَالَمِيْنَ ﷻ

ﷻ ***Hajj* (pilgrimage to Makkah) to the House (*ka’bah*) is a duty that mankind owes to Allāh, those who can afford the expenses; and whoever disbelieves (i.e. denies *hajj*), then Allāh stands not in need of any of the *‘ālameen* (mankind and jinn). ﷻ[447]**

Therefore, whoever denies the duty of *hajj* is a *kāfir*, except the ignorant of its obligation, such as the person new in Islām or someone brought up in a remote country who does not know the laws of Islām. Such person is excused for his lack of knowledge; he should be informed about the tenets of faith, and if he denies any of them thereafter, he should be judged as a *murtād* (apostate) who rejects Islām.

A servant’s religion is incomplete without the fulfilment of the Hajj duty when there is ability to do it.

A form of worship is only acceptable when one devotes it to Allāh ﷻ alone, with a desire for the hereafter. It cannot be done with the

intention of being seen among people or for worldly gain.

One must follow the Prophet's example, in words and deeds. This cannot be accomplished, except by gaining knowledge of the sunnah.

The Conditions for the Obligation of Hajj and 'Umrah

There are five conditions that should be met to fulfil the obligation of hajj and 'umrah:

First Condition: Islām. Non Muslims are not under obligation to perform the pilgrimage. It is unlawful for them to enter Makkah and Madīna; for Allāh ﷻ says:

□ إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا □

□ Truly the idolaters are impure; so they shall not approach the Sacred Mosque after this year. □[448]

Any polytheist, whatever their disbelief might be, are not authorised to enter Makkah, and yet they will all be questioned about rejecting hajj and any branch of Islām, according to the preferred opinion of the people of knowledge; because Allāh ﷻ says:

□ إِلَّا أَصْحَابَ الْيَمِينِ فِي جَنَّاتٍ يَتَسَاءَلُونَ عَنِ الْمُجْرِمِينَ مَا سَلَكَكُمْ فِي سَقَرٍ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ وَلَمْ نَكُ نُطْعِمِ الْمِسْكِينَ وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ حَتَّى أَتَانَا الْيَقِينُ □

□ Except those on the Right, in Gardens (Paradise) they will ask one another, about *al-mujrimoon* (polytheists, disbelievers, etc.), “What has caused you to enter hell?” They will say: “We were not of those who used to offer their *salāt*, nor we used to feed *al-miskeen* (the poor); and we used to talk falsehood with vain talkers and we used to belie the Day of Recompense, until there came to us (the death) that is certain. □[449]

Second Condition: The Intellect. There is no obligation for hajj upon the insane.

Third Condition: Reaching the age of discernment or any other sign of adulthood. Anyone below the age is not obliged to perform the hajj; however, if he does, his hajj would be valid but would not count as the *fard* (obligation) for the adult (i.e. he would still have to perform hajj when he reaches the age of obligation). A woman lifted her child to the Prophet ﷺ and said, “Is the hajj valid for this one?”

and he ﷺ replied, “Yes, and there is reward for you.”[\[450\]](#) However, it will not count as the *fard* for the child because at his age, he is not concerned with the obligation yet.

On this occasion, I would like to say that in such overcrowded events, *ihrām* becomes unbearable for children. Therefore, it is all the more reason that they neither perform hajj nor ‘umrah, because of the hardship upon them and upon their guardians. They would probably distract their adult companions from completing properly their hajj rituals. Since hajj is not yet an obligation upon them, there is plenty of time ahead for them.

Fourth: Freedom. There is no obligation upon the slave to perform hajj, because he is in the service of his owner. He is excused for not doing hajj, because he finds no way to it.

Fifth: The Condition of Financial and physical Ability to perform hajj.

If a person is able financially but not physically, he delegates someone to do it on his behalf, following the hadīth of Ibn ‘Abbās ﷺ that a woman from the clan of Khath’am asked the Prophet ﷺ, “O Messenger of Allāh, My father has come under Allāh’s obligation of performing hajj but he is a very old man and cannot sit properly on his mount. Will the obligation be fulfilled if I perform hajj on his behalf?” The Prophet ﷺ replied in the affirmative.[\[451\]](#)

A woman should be accompanied with a *mahram*. If she cannot find a legal one, she is not under obligation to perform hajj; because this falls into the condition of ability.

Fixed Times For *Ihrām*[\[452\]](#)

This refers to the specific period of time when the rites of hajj have to be performed to be valid. This is clear from the words of Allāh:

□ **يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ** □

□ **They ask you concerning the new moons. Say: They are but signs to mark fixed periods of time (in the affairs of) men, and for hajj.** □ [\[453\]](#)

□ **الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ** □

□ **For hajj are the months well-known.** □ [\[454\]](#)

The Muslim scholars are agreed that the months of hajj are the months of *Shawwāl* and *Dhul-Qa'dah*. They differ about the month of *Dhul-Hijjah*, whether only the first ten days of it are included in the months of hajj or the entire month. Ibn 'Umar, Ibn 'Abbās, Ibn Mas'ood, the Hānafi and Shāfi'i school, and Ahmad are of the opinion that only its first ten days are included in the months of hajj, while Mālik holds the entire month of *Dhul-Hijjah* as one of the hajj months. Similarly we know that of the rites of hajj, the throwing of pebbles at *jamarah* takes place on the 13th of *Dhul-Hijjah*, while the scholars agree that the circumambulation of *ifādah*, which is one of the essential rites of hajj, may be performed anytime in the month of *Dhul-Hijjah*. There is no disagreement on this point. Therefore, it is quite correct to say that all three months are the months of hajj.

Putting on *Ihrām* before the Months of Hajj

Ibn 'Abbās, Ibn 'Umar, Jābir and Ash-Shāfi'i are of the opinion that donning the garb of *ihrām* for hajj is not valid outside its months. Anyone putting on *ihrām* before the months of hajj may, however, perform 'umrah, but this cannot be a substitute for his *ihrām* for hajj) Ibn 'Umar said, "The months of hajj are *Shawwāl*, *Dhul-Qa'dah* and ten days of *Dhul-Hijjah*." Ibn 'Abbās said, "The sunnah is to declare one's intention and to put on *ihrām* with the intention of performing hajj during the month of hajj." [\[455\]](#)

Ibn Jarīr reported from Ibn 'Abbās that he said: "To put on *ihrām* for Hajj is not valid except in the month of Hajj."

The Hānafis, Mālikis, and Hānbalis are of the opinion that to put on *ihrām* for hajj before its months is permissible but disliked. Ash-Shawkāni, however, preferred the first opinion. He observes, “Allāh ﷻ has named specific months for hajj rites, of which *ihrām* is one. So whosoever claims that it is permissible to put on *ihrām* even before these months must produce evidence to support his claim.”

Fixed Places for Putting on *Ihrām*

Mawāqeet are the specific places where a pilgrim or a person intending to visit Makkah for ‘*umrah* or hajj must declare his intention to do so and put on *ihrām*, the pilgrim garb. Anyone intending to perform hajj or ‘*umrah* must not pass beyond these places without *ihrām*.

The Prophet ﷺ himself specified these places:

For the people of Madīnah and anyone who passes by Madīnah, the *meeqāt* (singular of *mawāqeet*) is *Dhul-Halaifah*, a place 450 kilometres to the north of Makkah, from where they must declare their intention and don the *ihrām*, the hajj garb;

For those coming from Syria, Jordan, Palestine and Lebanon, the *meeqāt* is *Al-Juhfah*, a place 187 kilometres to the north-west of Makkah, and close to *Rābigh*, which is 204 kilometres from Makkah. *Rābigh* became the *meeqāt* for the people coming from Syria and Egypt, after the settlement of *Al-Juhfah* disappeared completely.

The *meeqāt* for people of Najd is *Qarn al-Manazil*, a mountain 94 kilometres to the east of Makkah, overlooking mount ‘Arafah.

Yalamlam, a mountain 54 kilometres to the south of Makkah is the *meeqāt* for those coming from Yemen. Here they must declare their intention and put on *ihrām*.

For the people of Iraq, the *meeqāt* is *Dhat-‘Irq*, a place 94 kilometres to the north-east of Makkah.

These places were fixed by the Prophet ﷺ himself for all those who pass by them whether they come from these specific areas or some other areas. The Prophet ﷺ said, “These places are for the people (coming from the above specified countries) as well as for others who pass by them on their way to perform hajj or ‘*umrah*.”[\[456\]](#) For a person who is present in Makkah and intends to perform Hajj, like the residents of Makkah, his *meeqāt* would be the place where he is

staying in Makkah. However, if such a one intended to perform ‘*umrah*, then he should go to *Al-Khol* or *At-Tan’m*, for that is his *meeqāt* for ‘*umrah*. He should go there and make his *ihram* for ‘*umrah*.

A person who is a resident in an area between the *meeqāt* and Makkah, he may make his *ihram* from his house.

Ibn Hāzm said, “A person travelling by land or sea (to Makkah for hajj or ‘*umrah*) who does not pass by any of these places may make his *ihram* from any place he likes.”

Declaring *Ihram* before Reaching the *Meeqāt*

Ibn al-Munzhir says, “There is consensus among the scholars that a person who declares his intention to perform hajj or ‘*umrah* and puts on his *ihram* before reaching the *meeqāt* does enter the state of *ihram*. But is it undesirable to do so? Some say it is, in light of the saying of the companions that the Prophet ﷺ himself fixed *Dhul-Hulaifah* as *meeqāt* for the people of Madīnah which means that (an intending pilgrim) should make his *ihram* from these specified places, without any addition or deletion from the rule. But if addition is not prohibited, then at least the best course would be not to do it (i.e. not make *ihram* before reaching the fixed place).”

Forms of Pilgrimage

There are three forms of hajj: ***Tamattu'*** - ***Ifrād*** - ***Qirān***

Tamattu': A pilgrim wears *ihrām* for 'umrah only during the months of hajj, which means when a pilgrim reaches Makkah, he or she makes *tawāf* and 'sa'yi[457] for 'umrah. Then he shaves or clips the hair[458]. On the day of *tarwiya*[459], which is the eighth of *Dhul-Hijjah*, a pilgrim puts on his *ihrām* for hajj only and carries out all of its requirements.

Ifrād: A pilgrim wears *ihrām* for hajj only. When he reaches Makkah, he performs *tawāf* for his arrival and 'sa'yi for hajj. He does not shave or clip his hair as he does not disengage from *ihrām*. Instead, he remains in *ihrām* till after he stones *jamrat al-aqaba*[460] on the 'Eid day. It is permissible for him to postpone his 'sa'yi for hajj until after his *tawāf* for hajj.

Qirān: A pilgrim wears *ihrām* for both 'umrah and hajj or he wears *ihrām* first for 'umrah, then makes intentions for hajj before his *tawāf* for hajj. The obligations on one performing *ifrād* are the same as those on one performing *qirān*, except that the latter must slaughter the sacrificed (sheep, goat, etc) whereas the former is not obligated to do so. The best of the three forms is *tamattu'*. It is the form that the Prophet – may the peace and blessings of Allāh be upon him – encouraged his followers to perform.

Even if a pilgrim makes intentions to perform *qirān* or *ifrād* he is allowed to change his intentions to *tamattu'*; he can do this even after he has performed *tawāf* and 'sa'yi.

When the Prophet ﷺ performed *tawāf* and 'sa'yi during the year of the farewell hajj with his companions, he ordered all those who had not brought sacrificial animals to change their intentions for hajj to

intentions for *'umrah*, cut their hair, and disengage from *ihrām* till hajj. He said, "If I hadn't brought the sacrificial animal, I'd have done what I've ordered you to do." [\[461\]](#)

The Rituals of the Umrah

If a pilgrim wishes to be ritually pure for *'umrah*, he should shed his clothing and bathe as he would after sexual defilement, if convenient. He should perfume his head and beard with the best oil he can find. There is no harm in what remains of it after *ihrām*. Bathing for *ihrām* is sunnah for both men and women, including menstruating women and those experiencing postnatal bleeding. After bathing and preparing himself, a pilgrim, other than those menstruating or experiencing post-natal bleeding, prays the obligatory prayer, if it is time. Otherwise, she makes her intention by praying the two sunnah *rak'at* which are made each time *wudu'* is performed.

When he finishes his prayer he should say, "Here I am for *'umrah*--here I am, Oh Allāh, here I am. Here I am. You have no partner. Here I am. Surely all praise, grace and dominion is Yours, and You have no partner" (*talbiyyah*). [\[462\]](#) A man raises his voice when saying this and a woman says it so that only one beside her may hear her.

One in *ihrām* should say the *talbiyyah* as often as possible, especially when times and places change. For example, when descending or ascending during travel or when day or night approach. He should also ask Allāh for His pleasure, for heaven and seek refuge in Allāh's mercy from hellfire.

One should say the *talbiyyah* during *'umrah*, starting from the time he puts on his *ihrām* till he starts *tawāf*. During hajj he should say it starting from the time he puts on his *ihrām* till he starts to stone *jamrāt al- aqaba* on the *'Eid* day.

When a pilgrim enters the Holy Mosque he puts forth his right foot first and says:

"Bismillah wa salaatu wa salaamu 'ala rasoul Allah. Allahumma ghfir li zunubi wa ftah li abwab rahmatاك; a'uzu billah wa quwwatihi wa jalaalihi mina shaytani rajeem »

"In the name of Allāh, may peace and blessings be upon the Messenger of Allāh. Oh Allāh, forgive me my sins and open to me the

doors of Your mercy. I seek refuge in Allāh the Almighty and in His Eminent Face and in His Eternal Dominion from the accursed Satan.”

He approaches the *hijr al aswad* (black stone), touches it with his right hand and kisses it. If this is no’t possible, he should face the black stone and point to it. It is best not to push and shove, causing harm and being harmed by other people.

When touching the stone, a pilgrim should say the following:

“In the name of Allāh, Allāh is the greatest. Oh, Allāh, with faith in you, belief in Your book, loyalty to you, compliance to the way of your Prophet Muhammad, may the peace and blessings of Allāh be upon him.”

A pilgrim must walk, keeping the *ka’bah* on his left. When he reaches the *rukn al Yamani*[\[463\]](#) he should touch, but not kiss it, and say:

“Our Lord, grant us good in this life and good in the hereafter and save us from the punishment of the Hell-fire. Oh Allāh, I beg of You for forgiveness and health in this life and in the Hereafter.” Each time he passes the black stone he should say:

“Allāh is the Greatest.”

During the remainder of his *tawāf*, he may say what he pleases of supplications, mentioning Allāh □ , and recitation of Qur’ān. This is because *tawāf*, *’sa’yi*, and stoning the *jamrah* have been devised for the purpose of mentioning Allāh □ .

During this *tawāf* it is necessary for a man to do two things:

- *Al-idhtebā’* from the beginning of *tawāf* until the end. *Al-idhtebā’* means placing the middle of one’s *rida’* under his right arm and the ends of it over his left shoulder. When he is finished performing *tawāf*, he may return his *rida’* to its original state because the time for *idhtebā’* is only during *tawāf*.
- *Al-Raml*[\[464\]](#) during the first three circuits, speeding up one’s pace with small steps. A pilgrim should walk at a normal pace during his last four circuits. When he completes seven circuits of *tawāf*, he approaches *maqām Ibrahīm*[\[465\]](#) and recites:

□ وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى □

□ **And take you the station of Abraham as a place of prayer.** □[466]

He prays two short *rak'at*, as close as conveniently possible, behind *maqām Ibrahīm*. During the first *rak'ah*, he recites *Surat Al-Kafiroon* and during the second one *Surat Al-Ikhlās*.

When he completes the two *rak'at*, he should return to the black stone and touch it, if convenient. He goes out to the *mes'ā*[467] and when he nears *As-Safā*[468], he recites:

□ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ □

□ **Verily *As-Safā* and *Al-Marwah* are among the symbols of Allāh.** □[469]

He ascends *As-Safā* until he is able to see the *ka'bah*. Facing the *ka'bah* and raising his hands, he praises Allāh □ and makes any supplications he chooses. The Prophet □, prayed thus: “There is no Deity but Allāh alone,” three times, supplicating in between.[470]

He descends *As-Safā* and heads for *Al-Marwah*[471] at a normal pace, until he reaches the green marker. He should then run fast, until the next green marker. He continues toward *Al-Marwah* at a normal pace. When he reaches it, he ascends it, faces the *qiblah*, raises his hands and repeats what he said on *As-Safā*. He descends *Al-Marwah* heading towards *As-Safā*, taking care to walk where walking is designated, and run where running is designated.

He continues this procedure until he completes seven laps. Going from *As-Safā* to *Al-Marwah* is a lap and returning is another lap. During his *sa'yi* he may recite what he wills of supplications, recitation of 'Qur'ān, and mentioning Allāh □.

In completion of *sa'yi* he shaves his head. A woman clips her hair the length of a finger tip. Shaving is preferable, except when hajj is near and there is not sufficient time for hair to grow back. In this case it is best to clip so that hair will remain for shaving during hajj. With that, *'umrah* is completed and a pilgrim is free to dress in other clothing, wear perfume and engage in marital relations, etc.

The Ritual of the Hajj

In the forenoon of the eighth day of *Dhul-Hijjah*, a pilgrim purifies himself once again by bathing as he did before *'umrah* in the place in

which he is staying, if convenient. He puts on his *Ihrām* and says:

"Labaik! Allahumma labaik. Labaik la sharika laka labaik. Innal-hamda wan-ni'mata laka wal-mulk. La sharika lak."

"Here I am at Your service. Here I am, Oh Allāh, here I am. Here I am. You have no partner. Here I am. Surely all praise, grace and dominion is yours, and you have no partners."

If he fears that something will prevent him from completing his hajj, he should make a condition when he makes his intentions, saying: "If I am prevented by any obstacle my place is wherever I am held up." If he has no such fear, he does not make this condition.

A pilgrim goes to Mina and there prays *Dhuhr*, 'Asr, *Maghrib*, 'Esha and *Fajr*, shortening his four *rak'at* prayers so as to make them two *rak'at* each, without combining them.

When the sun rises, he goes to *Arafah*[\[472\]](#) and there prays *Dhuhr* and 'Asr combined at the time of *Dhuhr*, making each one two *rak'at*. He remains in Namira Mosque until sunset if possible. He remembers Allāh ﷻ and makes as many supplications as possible while facing the *qiblah*. The Prophet ﷺ prayer was, "There is no Deity but Allāh alone. He has no partner. All dominion and praise are His and He is powerful over all things."

If he grows weary it is permissible for him to engage in beneficial conversation with his companions or reading what he can find of beneficial books, especially those concerning Allāh's grace and abundant gifts. This will strengthen his hope in Allāh ﷻ. He should then return to his supplications and be sure to spend the end of the day deep in supplication because the best of supplication is the supplication of the day of *Arafah*. At sunset he goes from *Arafah* to *Muzdalifah*[\[473\]](#) and there prays *Maghrib*, 'Esha, and *Fajr*. If he is tired or has little water, it is permissible for him to combine *Maghrib* and 'Esha. If he fears that he will not reach *Muzdalifah* until after midnight, he should pray before he reaches it; for it is not permissible to delay prayer until after midnight.

He remains there, in *Muzdalifah*, making supplications and remembering Allāh ﷻ till just before sunrise.

If he is weak and cannot handle the crowd during *ar-rami*[\[474\]](#), it is permissible for him to go to Mina at the end of the night to stone the

jamrah before the arrival of the crowd. Near sunrise, a pilgrim goes from *Muzdalifah* to Mina. Upon reaching it, he does the following:

- He throws seven consecutive pebbles at *jamrāt al-aqaba* which is the closest monument to Makkah, saying, “Allāh is Greatest,” as he throws each pebble.
- He slaughters the sacrificial animal, eats some of it, and gives some to the poor. Slaughter is obligatory on the one who performs *tamattu’* and *qirān* hajj.
- He shaves or clips his hair; shaving is preferable. A woman clips her hair the length of a finger-tip.

These three should be done in the above order if convenient, but there is no restriction if one precedes another.

After that, one is allowed to come out of *ihram*. He can wear other clothing and do everything that was lawful before *ihram* except engaging in marital relations. He goes to Makkah to perform *tawāf al-ifādha* and *’sa’yi*, also for hajj. It is sunnah to put perfume on before going to Makkah.

With the completion of this *tawāf* and *’sa’yi*, a pilgrim is allowed to do everything that was lawful before *ihram*, including engaging in marital relations. After performing *tawāf* and *’sa’yi*, he returns to Mina to spend the nights of the eleventh and twelfth days there.

He stones the three *jamrah* in the afternoon of both the eleventh and twelfth days. He starts with the first *jamrah*, which is furthest from Makkah, then the middle one, and lastly *jamrāt al-aqaba*. Each one should be stoned with seven consecutive pebbles accompanied by *takbeer*.

He stops after the first and middle *jamrah* to make supplications facing the *qiblah*. It is not permissible to stone before noon on these two days. It is best to walk to the *jamrah*, but riding is permissible. If he is in a hurry after stoning on the twelfth day, he leaves Mina before sunset. But if he wishes to prolong his stay, which is best, he spends the night of the thirteenth in Mina and stones that afternoon in the same manner as on the twelfth day. When he is ready to return to his country, he makes *tawāf al-wadā’*, which is seven circuits around the *’ka’bah*.

Menstruating women and women experiencing postnatal discharge are not obligated to perform *tawāf al- wadā'*.

Visiting the Prophet's Mosque

1. A pilgrim goes to *Madīnah* before or after hajj with the intention of visiting the Prophet's Mosque and praying in it. Prayer there is better than a thousand prayers elsewhere, except in the Holy Mosque in Makkah.

2. Upon reaching the mosque, he prays two *rak'at* of salutation or performs any obligatory prayer that is due.

3. He goes to the grave of the Prophet ﷺ and he stands before it. He greets him saying "*Assalāmu alaika ya rasoul Allāh*. May Allāh grant you a good reward on behalf of your people."

He takes a step or two to his right to position himself before Abū Bakr ﷺ and greets him saying, "*Assalāmu alaika ya Abū Bakr*, Caliph of the Messenger of Allāh. May Allāh be pleased with you and grant you a good reward on behalf of Muhammad's ﷺ people." Then he takes a step or two to his right to position himself before 'Umar ﷺ and greets him saying: "*Assalāmu alaika ya 'Umar*, Commander of the believers. May Allāh be pleased with you and grant you a good reward on behalf of Muhammad's ﷺ people."

4. In a state of purity, he goes to pray in Qūba' Mosque.

5. He goes to *Al-Baqee'* to visit Uthmān's ﷺ grave. He stands before it and greets him saying, "*Assalāmu Alaika ya Uthmān*, Commander of the believers. May Allāh be pleased with you and grant you a good reward on behalf of Muhammad's ﷺ people". He greets any other Muslims in *Al-Baqee'*.

6. He goes to *Uhud* and visits the grave of Hamza ﷺ, and the other martyrs there with him. He greets them and prays to Allāh ﷻ to grant them forgiveness, mercy, and pleasure.

Notification

The following is incumbent upon the *muhrim* for hajj or 'umrah:

1. That he be committed to Allāh's religious obligations upon him such as prayer in its time (in congregation for men).

2. That he avoids what Allāh ﷻ has prohibited, such as obscenity, inequity, and disobedience. Allāh ﷻ says:

a. He cannot cover his head with something that touches it, although there is no harm in the use of an umbrella, the roof of a car or tent for

shade. There is also no harm in carrying his baggage atop his head.

b. He cannot wear a shirt, turban, hooded cloak trousers, or shoes. Only if he is unable to obtain an *izar*^[477] or sandals can he wear trousers or shoes.

c. He cannot wear anything with the same qualities of the above mentioned such as an *abaya*,^[478] hat, undershirt, etc.

It is permissible for him to wear sandals, rings, glasses, a hearing aid, a watch, worn on his wrist or hung from his neck, or a speech aid. It is permissible for him to cleanse himself with unscented cleansers and to wash his head and body, even if some of his hair falls unintentionally. In such a case there is no obligation on him because of it.

A woman cannot wear a *niqāb* or '*burqa*'. The sunnah is for her to uncover her face except if men not related to her might see her, in which case it is obligatory for her to cover her face during *ihrām* and otherwise.

An advice to the one who performed Hajj

I advise him and her to be mindful of Allāh □ in observing every other obligation that Allāh □ has commanded upon us, such as *salāt*, *zakāt*, *siyām*, piety towards the parents, keeping ties with kinship, benevolence to Allāh's creation, and any other divine command. This is all covered in the following verse:

□ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُم لَعَلَّكُمْ تَذَكَّرُونَ وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ □

□ Allāh commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that you may receive admonition. Fulfil the covenant of Allāh when you have entered into it, and break not your oaths after you have confirmed them; indeed you have made Allāh a surety over you; for Allāh knows all that you do. □^[479]

Allāh is the giver of success.

May His blessings be upon our Prophet Muhammad ﷺ and all of his family and companions.

So I ask Allāh that He should grant us and our Muslim brothers understanding of His Book and the sunnah of His Messenger ﷺ and that we act upon them inwardly and outwardly, in matters of '*aqeedah*', worship and dealings. And that He grants us all a good outcome, indeed He is the Most Beneficent, Most Generous.

And all praise is for Allāh, the Lord of all creation, and may Allāh extol and send blessings of peace upon our Prophet Muhammad, upon his companions and all his true followers.

[1] Surat Yūsuf, 12:83.

[2] Surat Al-Ahzāb, 33:1.

[3] Surat Ad-Dhāriyāt, 51:56.

[4] Surat Al-Mu'minoon, 23:115.

[5] Surat Al-Qiyāmah, 75:36.

[6] Surat Al-Bayyinah, 98:5.

[7] Surat Maryam, 19:93.

[8] Surat Al-Furqān, 25:1.

[9] Surat Al-Baqarah, 2:23.

[10] Surat Sād, 38:45.

[11] Sahīh Al-Bukharī, Hadīth 1395; Muslim, Hadīth 1584; Ibn Mājah, Hadīth 1783.

[12] The doctrine of Oneness of God (Allah ﷻ). It is the concept of Monotheism in Islam.

[13] This is also known as 'ibādāh. This is the belief that Allah ﷻ is One without rival in His divinity and in worship, i.e. the Commander. Allah ﷻ is worthy of worship and all worship must be directed to Him. This necessitates the complete and absolute denial of all forms of intercession and association of partners with Allah ﷻ. Worship encompasses much more than salāh, zakāt, hajj, etc. It is the total obedience to Allah ﷻ as the Lawgiver, the Controller, the Commander and the Legislator.

[14] This is the belief that Allah ﷻ is One without partner in His dominion. He is Lord and Sustainer of the universe in all matters of creation, planning and controlling, i.e. the Creator. Tawheed al-Rubūbiyah is based on the fundamental concept that Allah ﷻ alone caused all things to exist. Allah ﷻ sustains and maintains the creation and He ﷻ is independent from His creation.

[15] This is the belief that Allah ﷻ is one without similitude in His Names and Attributes. Allah ﷻ must be referred to in the manner He and His Messenger ﷺ have described Him. Allah's ﷻ Attributes and Names must be taken in the absolute sense, free from human deficiencies of interpretation.

[16] Surat Maryam, 19:42

[17] Surat Fātir, 35:3

[18] Surat An-Nahl, 16:17

[19] Surat As-Sāfāt, 37:96

[20] Surat Al-Mu'minoon, 23:14

[21] Sahīh Al-Bukharī, Hadīth 5951; Muslim, Hadīth 2108; an-Nassā'i, Hadīth 536; Ibn Mājah, Hadīth 2151; Ahmad (2/20) and Bayhaqi (7/268), Hadith 14343.

[22] Surat Al-Mulk, 67:1.

[23] Surat Al-Mu'minoon, 23:88.

[24] Surat An-Noor, 24:61.

[25] Surat Al-Mu'minoon, 23:6.

[26] Sahīh Al-Bukharī, Hadīth 1477; Muslim, Hadīth 593; Ahmad (4/249); Ibn Mājah 13/27, Hadīth 5719; Musnad Abu 'Awānah, (4/166), Hadīth 6389; and Bayhaqi (6/36), Hadīth 11122.

[27] Surat An-Nisā', 4:5.

[28] Surat Al-A'rāf, 7:54.

[29] Surat Al-Mā'idah, 5:72.

[30] Ta'weel: Introducing change in a statement, leaving out the meaning understood by it, expressing and accepting such a meaning which the words may indicate in a doubtful sense. In the present context (i.e. Attributes of Allah ﷻ) it means rejecting the true meaning of Attributes of Allah, as understood by the companions, may Allah be pleased with them, and giving preferences to one's own understanding.

Ta'teel (Rejecting, Leaving or Vacating): It means negating the Attributes of Allah and denying them with His Self. The difference between Tahreef and Ta'teel is that in the latter case the real meaning is denied which is proved by the Qur'an and the Hadīth. While in Tahreef the explanation of the text is done with such meanings that are false and the word does not prove them. So Ta'teel includes Tahreef. Wherever there is Tahreef, Ta'teel is certainly there, but the reverse is not true. If someone tries to prove the false meaning and denies the real meaning, he is committing both Ta'teel and Tahreef.

Tashbeeh: likening Allah's Attributes to those of man for example.

[31] Surat Al-Mā'idah, 5:64.

[32] Surat Ash-Shūra, 42:11.

[33] Surat Al-A'rāf, 7:33.

[34] Surat Al-Isrā', 17:36.

[35] Surat ash-Shurā, 42:11.

[36] Surat An-Nahl, 16:74.

[37] Surat Tā-Hā, 20:5.

[38] Surat Az-Zukhruf, 43:12-14.

[39] Al-Arsh means The Throne.

[40] Surat Az-Zukhruf, 43:3.

[41] Surat Al-A'rāf, 7:54.

[42] Surat Al-Kawthar, 108:2.

[43] Pious and righteous people.

[44] Surat Al-Anfāl, 8:38.

[45] Surat Al-Furqān, 25:68-70.

[46] Surat Hūd, 11:101.

[47] Surat Luqmān, 31:30.

[48] Surat An-Najm: 53:19-23.

[49] Surat Al-A'rāf, 7:158.

[50] Surat Al-Furqān, 25:1.

[51] Divine revelation.

[52] Surat Al-An'ām, 6:50.

[53] Surat Al-Jinn, 72:21-22.

[54] Surat Al-A'rāf, 7:188.

[55] Surat Al-Munāfiqoon, 63:1.

[56] Sahīh Al-Bukharī, Hadīth 52; Muslim, Hadīth 1599; Ibn Mājah, Hadīth 3984; Ahmad (4/270); Dārimi (2/319), Hadīth 2531; Ibn Hibbān (1/532), Hadīth 297.

[57] Surat Al-Baqarah, 2:143.

[58]

Umar ibn al-Khattāb said, "One day we were sitting in the company of Allah's Messenger ﷺ when there appeared before us a man dressed in pure white clothes, his hair extraordinarily black. There were no signs of travel on him. None amongst us recognized him. At last he sat with the Messenger ﷺ. He knelt before him placed his palms on his thighs and said: Muhammad, inform me about al-Islām. The Messenger of Allah ﷺ said: Al-Islam implies that you testify that there is no god but Allah and that Muhammad is the messenger of Allah, and you establish prayer, pay Zakat, observe the fast of Ramadan, and perform pilgrimage to the (House) if you are solvent enough (to bear the expense of) the journey. He (the inquirer) said: You have told the truth. He (Umar ibn al-Khattāb) said: It amazed us that he would put the question and then he would himself verify the truth. He (the inquirer) said: Inform me about Eemān (faith). He (the Holy Prophet) ﷺ replied: That you affirm your faith in Allah, in His Angels, in His Books, in His Messengers, in the Day of Judgment, and you affirm your faith in the Divine Decree, both good and evil. He (the inquirer) said: You have told the truth. He (the inquirer) again said: Inform me about al-Ihsān (performance of good deeds). He (the Holy Prophet) ﷺ said: That you worship Allah as if you are seeing Him, for though you don't see Him, He, verily, sees you. He (the enquirer) again said: Inform me about the hour (of the Doom). He (the Holy Prophet) ﷺ remarked: One who is asked knows no more than the one who is inquiring (about it). He (the inquirer) said: Tell me some of its indications. He (the Holy Prophet) ﷺ said: That the slave-girl will give birth to her mistress and master, that you will find barefooted, destitute goat-herds vying with one another in the construction of magnificent buildings. He (the narrator, Umar ibn al-Khattāb) said: Then he (the inquirer) went on his way but I stayed with him (the Holy Prophet) ﷺ for a long while. He then, said to me: Umar, do you know who this inquirer was? I replied: Allah and His Apostle knows best. He (the Holy Prophet) ﷺ remarked: He was Gabriel (the angel). He came to you in order to instruct you in matters of religion.

Sahīh Al-Bukharī, Hadīth 50; Muslim, Hadīth 9; Nassā'i, Hadīth 4991; Ibn Mājah, Hadīth 64; Ahmad, (2/426) Hadīth 9497; Ibn Khuzayma 4/5; and Ibn Hibbān, 1/375 Hadīth 159. [Sahīh Muslim Eng. Trans. Vol. 1, Hadīth 1]

[59] Surat An-Naml, 27:14.

[60] Surat At-Tūr, 52:35-36.

[61] Surat Al-Baqarah, 2:164.

[62] Members of ad-Dahriya sect, who believe that nothing can destroy them but time (dahr), as mentioned in *Surat al-Jaathiya, Verse 24*. Hence, their name "dahriyah". This term also includes secularists, meaning those people who may accept the existence of God and may also worship in ritualistic ways, however they believe that laws related to life are, and should be, devised by humans rather than a Creator.

[63] Surat Al-Anbiya', 21:20.

[64] Surat At-Tahreem, 66:6.

[65] Surat Ash-Shu'arā', 26:193-195.

[66] Surat An-Nahl, 16:102.

[67] Regarding the verses: "And was at a distance of but two bow-lengths or (even) nearer; So did (Allah) convey the Inspiration to His slave (Gabriel) and then he (Gabriel) conveyed (that) to Muhammad..." (53.9-10) Ibn Mas'ood narrated to us that the Prophet had seen Gabriel with six hundred wings. [Sahīh Al-Bukharī, Eng. Trans. Vol 6, Hadīth 379] Sahīh Al-Bukharī, Hadīth 3234; Muslim, Hadīth 177.

[68] Tabarāni in al-Kabeer (11/379) Hadīth 12061; Bayhaqi in al-Shi'ab (1/176-177); Haythami in al-Mujma' (9/19).

[69] Al-Hāfidh ibn Hājar mentioned in al-Fath (11/368) from Al-Hulaymi, one of the Shāfi'i scholars, that there was consensus that Isrāfil is the guardian of the Trumpet. See also Sunan at-Tirmidhi, Hadīth 2431 and Hadīth 3244.

[70] Muslim, Hadīth 770; Ahmad in his Musnad (6/156) Hadīth 25266; Ibn Khuzayma in his Sahīh (2/185) Hadīth 1153; Ibn Hibbān in his Sahīh (6/335) Hadīth 2600; Al-Bayhaqi in al-Kubrā (3/5) Hadīth 4444; and an-Nassā'i in al-Kubrā (1/417) Hadīth 1322.

[71] Sahīh Al-Bukharī, Hadīth 3207; Muslim, Hadīth 164; Ahmad in his Musnad (3/153) Hadīth 12580; Ibn Khuzayma in his Sahīh (1/153,154,155) Hadīth 301, and Abu 'Awānah in his Musnad (1/108) Hadīth 337.

[72] At-Tabarāni in al-Mu'jam al-Waseet (4/44) Hadīth 3568 and in al-Kabeer (2/184) Hadīth 1751. It was also mentioned by Al-Hāfidh Al-Haythami in Mujma' az-Zawā'id (1/52) and (10/358).

[73] Surat Al-Baqarah, 2:98.

[74] surat Al-Baqarah, 2:97.

[75] Surat Al-Hadeed, 57:25.

[76] Surat Al-Baqarah, 2:213.

[77] Surat an-Nisā', 4:163.

[78] Abū Hurayrah narrated that they were in the company of the Prophet at a banquet and a cooked (mutton) forearm was set before him, and he used to like it. He ate a morsel of it and said, "I will be the chief of all the people on the Day of Resurrection. Do you know how Allah will gather all the first and the last (people) in one level place where an observer will be able to see (all) of them and they will be able to hear the announcer, and the sun will come near to them. Some people will say: 'Don't you see, in what condition you are and the state to which you have reached? Why don't you look for a person who can intercede for you with your Lord?' Some people will say: 'Appeal to your father, Ādam.' They will go to him and say: 'O Ādam! You are the father of all mankind, and Allah created you with His Own Hands, and ordered the angels to prostrate for you, and made you live in Paradise. Will you not intercede for us with your Lord? Don't you see in what (miserable) state we are, and to what condition we have reached?' On that Ādam will reply, 'My Lord is so angry as He has never been before and will never be in the future; (besides), He forbade me (to eat from) the tree, but I disobeyed (Him), (I am worried about) myself! Myself! Go to somebody else; go to Nūh.' They will go to Nūh and say; 'O Nūh! You are the first amongst the messengers of Allah to the people of the earth, and Allah named you a thankful slave. Don't you see in what a (miserable) state we are and to what condition we have reached? Will you not intercede for us with your Lord?' Noah will reply: 'Today my Lord has become so angry as he had never been before and will never be in the future Myself! Myself! Go to the Prophet (Muhammad). The people will come to me, and I will prostrate myself underneath Allah's Throne. Then I will be addressed: 'O Muhammad! Raise your head; intercede, for your intercession will be accepted, and ask (for anything). for you will be given.'

[Sahīh Al-Bukharī Eng. Trans. Vol 4, Hadīth 556] Sahīh Al-Bukharī, Hadīth 4476; Muslim, Hadīth 193; Ibn Mājah, Hadīth 4312; Imam Ahmad in his Musnad (3/112) Hadīth 12174; and An-Nassā'i in Al-Kubra (6/464) Hadīth 11243.

[79] Surat Al-Ahzāb, 33:40.

[80] Surat Aal-'Imrān, 3:81.

[81] 'Abdullah bin 'Abbas said, "Allah never sent a Prophet but after taking his pledge that if Muhammad were sent in his lifetime, he would believe in and support him." Allah commanded each Prophet to take a pledge from his

nation that if Muhammad were sent in their time, they would believe in and support him." [At-Tabari, 6:555].

[82] A period that occurs after death, waiting for the Day of Judgement.

[83] Surat Al-Insān, 76:1.

[84] Surat An-Nahl, 16:78.

[85] On the Day of Resurrection, Allah ﷻ will command Angel Israfil to blow in the Trumpet

[86] The Prophet ﷺ said, "You will be gathered (on the Day of Judgement), bare-footed, naked and not circumcised." [Sahīh Al-Bukharī Eng. Trans. Vol 4, Hadīth 568]

[87] Surat Al-Anbiya', 21:104.

[88] Surat Al-Furqān, 25:2.

[89] Surat Al-An'ām, 6:59.

[90] Surat Qāf, 50:16.

[91] Surat Al-Baqarah, 2:283.

[92] Surat Tā-Hā, 20:51-52.

[93] Abu Dawood, Hadīth 4700; Tirmidhi, Hadīth 2155. Abu 'Isa said: This Hadīth is ghareeb according to this transmission. It was also narrated by Abdullāh ibn Ahmad ibn Hānbal in as-Sunnah (2/401, Hadīth 871).

[94] Surat Al-Hajj, 22:70.

[95] Surat Al-Dukhān, 44:27.

[96] Surat An-Nahl, 16:9.

[97] Surat Fātir, 35:16

[98] Surat Al-Baqarah, 2:253.

[99] Surat As-Sāffāt, 37:96.

[100] Surat An-Naba', 78:39.

[101] Surat At-Taghābun, 64:16.

[102] Surat Al-Baqarah, 2:286.

[103] Surat At-Takweer, 81:28-29.

[104] Surat Al-An'ām, 6:148

[105] Surat An-Nisā', 4:165.

[106] Surat Al-Layl, 92:5.

[107] Sahīh Al-Bukharī Eng. Trans. Vol 2, Hadīth 444.

[108] Surat At-Taghābun, 64:16.

[109] Surat Al-Baqarah, 2:286.

[110] Surat al-Hujurāt 49:17.

[111] Muslim, Hadīth 2664; Ibn Mājah, Hadīth 79; Ahmad in his Musnad (2/366); Ibn Hibbān in his Sahīh (13/28) Hadīth 5721; Al-Bayhaqi in Al-Kubrā (10/89) and Nassā'i in Al-Kubrā (6/159) Hadīth 10457.

[112] Surat Al-Hadeed, 57:22-23.

[113] Surat Al-Baqarah, 2:260.

[114] Surat Al-Mudaththir, 74:31.

[115] Surat At-Tawbah, 9:124-125.

[116] Sahīh Al-Bukharī, Eng. Trans. Vol 1, Hadīth 301.

[117] Surat Ad-Dhariyāt, 51:20-21.

[118] Sahīh Al-Bukharī, Eng. Trans. Vol 8, Hadīth 773.

[119] The Arabic word *taghoot* refers to idolatry. It can be anything worshipped other than the One True God, Allah ﷻ, such as deities of other religions, people claiming themselves to be holy outside of Islam's definition, or the worshipping of ideas, man-made laws before God. The word taghoot is well explained in the Qur'an:

□ **Haven't you seen those who were granted a portion of the scriptures? They believe in superstition and (they rally around) 'taghoot' (entities and institutions aligned against Allah). Concerning the disbelievers, they say, "They are closer to the right path than the believers. □ [Surah 4:51].**

□ **(Oh prophet)! Aren't you aware of those, who claim to believe in what has been revealed to you, as well as that, which had been revealed before you? Yet, they seek the decisions (concerning their lives) from the 'taghoot' _ (those arrogant ones rebelling against Allah) _ even though 'taghoot' is precisely what they were ordered to reject and refute. Satan wants to lead them astray, and far away. □ [Surah 4:60].**

□ **Those who believe, do fight for the sake of Allah, while those who reject faith fight for the cause of 'taghoot'_ (all rebellious forces aligned against Allah). So, fight against the minions of Satan. Feeble indeed is the wily guile of Satan! □ [Surah 4:76].**

□ **Whoever disbelieves in 'taghoot' and believes in Allah, then he has grasped the most trustworthy handhold which will never break. □ [Surah 2:256].**

[120] Dr. Saleh As-Saleh said in his commentary about this part in this critical subject: "These words of the Sheikh, may Allah's mercy be upon him, were originally published in the book entitled "Fatāwā..." and which was compiled by Ashraf Maqsood. The Sheikh addressed the same issue in his most recent book "Al-Qawlul Mufeed Sharhu Kitābit Tawheed" in its edited and corrected

version [Vol.2, p.160; published by Dār ibn Al-Jawzee, 1419, Dammām, KSA]. He said: "As far as the one who lays down a system of legislations while knowing the judgement of Allah [regarding the issues for which these legislations are laid down] and that these legislations contradict the Judgement of Allah, then this ruler has substituted the *shari'ah* with such legislations. Thus he is an unbeliever, because he did not prefer such system of laws to the *shari'ah* of Allah except that he believes that it is better for the slaves of Allah and for the country from the *shari'ah* of Allah. And so when we say that he is an unbeliever, then we mean by that, that this action leads to unbelief." These words of our noble Sheikh were totally ignored by some people. And so as an advice to the believers, I relate these late statements of our Sheikh, asking Allaah ﷻ to guide me and all Muslims to His Straight Path. Āmeen.

[121] Surat Ash-Shurā, 42:21

[122] Surat Al-Mā'idah, 5:44

[123] Surat Al-Mā'idah, 5:45.

[124] Surat Al-Mā'idah, 5:47.

[125] Ā'isha heard Allah's Messenger saying, "The angels descend the clouds and mention this or that matter decreed in the Heaven. The devils listen stealthily to such a matter, come down to inspire the soothsayers with it, and the latter would add to it one-hundred lies of their own."

[Sahīh Al-Bukharī, Eng. Trans. Vol 4, Hadīth 432]

[126] Muslim, Hadīth 2230; Ahmad in his Musnad (5/380) Hadīth 23270; Bayhaqi in Al-Kubrā (8/138).

[127] Al-ghayeb: The hidden and unseen of all unperceived realities related to Allah, Paradise, Hell and so on.

[128] Surat An-Naml, 27:65.

[129] Sahīh Al- Muslim, Eng. Trans..Vol.4, Hadith 5540.

[130] Sahīh Al-Bukharī, Eng. Trans. Vol 2, Hadīth 437.

[131] Sahīh Al-Bukharī, Hadīth 1061; Muslim, Hadīth 915; Ahmad in his Musnad (4/249); Ibn Hibbān in his Sahīh (7/67) Hadīth 2827; Bayhaqi in Al-Kubrā (3/341) Hadīth 6164; and Nassā'i in Al-Kubrā (1/567) Hadīth 1843.

[132] Sahīh Al-Bukharī, Eng. Trans. Vol 7, Hadīth 662.

[133] Surat Al-Baqarah, 2:102.

[134] Surat Al-A'rāf, 7:116.

[135] Surat Tā-Hā, 20:66.

[136] Ā'isha narrated that magic was worked on Allah's Messenger so that he began to imagine that he had done something although he had not. One

day while he was with me, he invoked Allah and invoked for a long period and then said, "O 'Aisha! Do you know that Allah has instructed me regarding the matter I asked Him about?" I asked, "What is that, O Allah's Messenger?" He said, "Two men came to me; one of them sat near my head and the other sat near my feet. One of them asked his companion, 'What is the disease of this man?' The other replied, 'He is under the effect of magic.' The first one asked, 'Who has worked magic on him?' The other replied, 'Labeed bin A'sām, a Jew from the tribe of Bani Zuraiq.' The (first one asked), 'With what has it been done?' The other replied, 'With a comb and the hair stuck to it and a skin of the pollen of a male date palm tree.' The first one asked, 'Where is it?' The other replied, 'In the well of Dharwan.' - Then the Prophet went along with some of his companions to that well and looked at that and there were date palms near to it. Then he returned to me and said, 'By Allah the water of that well was (red) like the infusion of Henna leaves and its date palms were like the heads of devils" I said, -O Allah's Messenger! Did you take those materials out of the pollen skin?" He said, - No! As for me Allah has healed me and cured me and I was afraid that (by showing that to the people) I would spread evil among them. Then he ordered that the well be filled up with earth, and it was filled up with earth." Sahīh Al-Bukharī, Eng. Trans. Vol 7, Hadīth 661.

[137] Surat Al-Isrā', 17:17.

[138] Surat An-Nahl, 16:16.

[139] It is only established through evidence from the Shari'ah

[140] Surat Ash-Shura, 42:11.

[141] Surat Maryam, 19:65.

[142] Sheikh Al-Albāni, may Allah's mercy be upon him, said that the *isnād* of the narration from Hammād is Sahīh (Ath-Thahābee's Al-'Uluw], p. 184.

[143] Tirmidhi, Hadīth 1535; Abu Dawood, Hadīth 3251; Ibn Hibbān, in his Sahīh, Hadīth (10/200), Hadīth 4358; Imam Ahmad in his Musnad (2/69) Hadīth 5593; Bayhaqi in his Sunan Al-Kubrā (10/29); and Hākim in his Al-Mustadrak (4/330) Hadīth 7814.

[144] Sahīh Muslim Eng. Trans. Vol. 1, Hadīth 146

[145] Surat Al-Jāthiyah, 45:23.

[146] Surat Aal-'Imrān, 3:19.

[147] Surat Aal-'Imrān, 3:85.

[148] Surat Al-Mā'idah, 5:3.

[149] Surat Al-Hujurāt, 49:14.

[150] Surat Ad-Dharyāt, 51:35-36.

[151] Surat Al-Hāqqah, 69:11.

[152] Surat An-Nisā', 4:59.

[153] Surat An-Nisā', 4:59.

[154] Sahīh Al-Bukharī, Eng. Trans. Vol 9, Hadīth 363.

[155] Surat Al-Ahzāb, 33:7.

[156] Surat Ash-Shūra, 42:13.

[157] Surat Az-Zukhruf, 51:59.

[158] Surat Al-Mā'idah, 5:117.

[159] Surat Aal-'Imrān, 3:59.

[160] Surat As-Saff, 61:6.

[161] And mention in the Book (the Qur'ān, O Muhammad ﷺ, the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east. She placed a screen (to screen herself) from them; then We sent to her Our Ruh [angel Jibrael (Gabriel)], and he appeared before her in the form of a man in all respects. She said: "Verily! I seek refuge with the Most Beneficent (Allāh) from you, if you do fear Allāh." (The angel) said: "I am only a Messenger from your Lord, (to announce) to you the gift of a righteous son."

She said: "How can I have a son, when no man has touched me, nor am I unchaste?"

He said: "So (it will be), your Lord said: 'That is easy for Me (Allāh): And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allāh), and it is a matter (already) decreed, (by Allāh).' " [Surat Maryam, 19:16-21.]

[162] Surat An-Nisā', 4:157-159.

[163] Surat Tā-Hā, 20:55

[164] Surat Al-A'rāf, 7:25.

[165] Tirmidhi, Hadith 2640, 2641; (Declared *hasan* by Sheikh Al-Albāni), Ibn Mājah in Kitāb Al-Fitan, Hadith 3991; and Ahmad in his Musnad (2/332). It is also in Sahīh Al-Jāmi' Hadith 1083.

[166] Sunan of Abu Dawood, Hadith 4579

[167] Al-Bukharī in his Sahīh, Vol.3, Hadith 293; Muslim, Vol.3, Hadith 3661; at-Tirmidhi, Hadīth 1246; Ahmad in his Musnad 3/402, Hadīth 15349; Dārimi in his Sunan 2/325, Hadīth 2547.

[168] Surat Al-An'ām, 6:132.

[169] Surat Ash-Shūra, 42:13.

[170] Surat Ar-Rūm, 30:32.

[171] Ijtihād: The process of deducing reasoned decisions to suit particular circumstances based upon fundamental guidelines derived from the Qur'ān

and authentic Sunnah.

[172] Sahīh Al-Bukharī, Eng. Trans. Vol. 5, Hadith 445.

[173] Ahmad 1/391 [Eng. Fortress of the Muslim, Al Qahtāni, p.141]

[174] Sahīh Al-Bukharī, Hadīth 6326; Muslim, Hadīth 2705; Tirmidhi Hadīth 3531; Nassā'i Hadīth 1302; Ibn Mājah Hadīth 3835 and Ahmad in his Musnad 1/3 Hadīth 8.

[175] Surat Al-A'rāf, 7:180.

[176] Nassā'i, Hadīth 1305, Ahmad in his Musnad 4/264, Ibn Hibbān in his Sahīh 5/304-305 Hadīth 1971, Hākim in his Al-Mustadrak 1/705 Hadīth 1923 and said, "This Hadīth has an authentic chain of narration."

[177] Surat Aal-'Imrān, 3:190-193.

[178] The Prophet said, "While three persons were walking, rain began to fall and they had to enter a cave in a mountain. A big rock rolled over and blocked the mouth of the cave. They said to each other, 'Invoke Allah with the best deed you have performed (so Allah might remove the rock)'. One of them said, 'O Allah! My parents were old and I used to go out for grazing (my animals). On my return I would milk (the animals) and take the milk in a vessel to my parents to drink. After they had drunk from it, I would give it to my children, family and wife. One day I was delayed and on my return I found my parents sleeping, and I disliked to wake them up. The children were crying at my feet (because of hunger). That state of affairs continued till it was dawn. O Allah! If You regard that I did it for Your sake, then please remove this rock so that we may see the sky.' So, the rock was moved a bit. The second said, 'O Allah! You know that I was in love with a cousin of mine, like the deepest love a man may have for a woman, and she told me that I would not get my desire fulfilled unless I paid her one-hundred Dinars (gold pieces). So, I struggled for it till I gathered the desired amount, and when I sat in between her legs, she told me to be afraid of Allah, and asked me not to deflower her except rightfully (by marriage). So, I got up and left her. O Allah! If You regard that I did it for Your sake, kindly remove this rock.' So, two-thirds of the rock was removed. Then the third man said, 'O Allah! No doubt You know that once I employed a worker for one Faraq (three Sa's) of millet, and when I wanted to pay him, he refused to take it, so I sowed it and from its yield I bought cows and a shepherd. After a time that man came and demanded his money. I said to him: Go to those cows and the shepherd and take them for they are for you. He asked me whether I was joking with him. I told him that I was not joking with him, and all that belonged to him. O Allah! If You regard that I did it sincerely for Your sake, then please remove the rock.' So, the rock was removed completely from the mouth of the cave."

[Sahīh Al-Bukharī Hadith Eng. Trans. Vol. 3, Hadith 418]

- [179] Surat Al-Qasas, 28:24.
- [180] Surat Maryam, 19:4.
- [181] Ruqya: Treating with recitation of Qur'ānic texts an ill person who suffers from a disease or from possession by jinn. In the latter case, he is to be exorcised with the Qur'an.
- [182] Sahīh Al-Bukharī Hadith Eng. Trans. Vol. 7, Hadith 702
- [183] Sahīh Muslim, Eng. Trans. Vol. 4, Hadith 6588
- [184] Sahīh Al-Bukharī, Eng. Trans. Vol. 2, Hadith 123]
- [185] Sahīh Al-Bukharī, Eng. Trans. Vol. 8, Hadith 574.
- [186] Surat An-Najm, 53:26.
- [187] Surat Al-Baqarah, 2:255.
- [188] Surat Tā-Hā, 20:109.
- [189] Surat Al-Anbiya', 21:28.
- [190] Surat Al-Muddaththit, 74:48.
- [191] Surat Al-Isrā', 17:79.
- [192] Surat At-Tawbah, 9:6.
- [193] Surat An-Naml, 27:76.
- [194] Al-hadath al-asghar: State of ritual impurity arising from passing wind or urine or answering the call of nature.
- [195] Al-hadath al-akbar: Major state of impurity arising from sexual discharge.
- [196] Janāba: state of major ritual defilement after sexual intercourse after having a wet dream.
- [197] Wird: some verses from the Qur'ān or supplications or the like from the remembrance of Allāh which a person recites on a daily basis.
- [198] Surat Sād, 38:29.
- [199] Sahīh Al-Bukharī, Eng. Trans. Vol. 4, Hadith 24; Ar: Sahīh Al-Bukharī, Hadīth 2756; Ahmad in his Musnad 1/370, Hadīth 3508.
- [200] Sahīh Al-Bukharī, Eng. Trans. Vol. 4, Hadith 31; Ar: Sahīh Al-Bukharī, Hadīth 2760; Muslim, Hadīth 1004; Abu Dawood, Hadīth 2881; Nassā'i, Hadīth 2649 and Ibn Mājah, Hadīth 2717.
- [201] Sahīh Muslim, Eng. Trans. Vol. 4, Hadith 4005
- [202] Surat Hud, 11:15-16.
- [203] Muslim, Hadīth 1893; Tirmidhi, Hadīth 2670; Abu Dawood, Hadīth 5129; Ahmad in his Musnad 5/272, Hadīth 22393; and Ibn Hibbān in his Sahīh 4/554, Hadīth 1668.

[204] Tirmidhi, Hadīth 96; Ibn Mājah, Hadīth 478; Ahmad in his Musnad 4/239; Ibn Khuzayma in his Sahīh 1/98, Hadīth 196; and Ibn Hibbān in his Sahīh 4/149, Hadīth 1320.

[205] Surat An-Nisā', 4:43.

[206] Sahīh Al-Bukharī, Hadīth 137; Muslim, Hadīth 361; Abu Dawood, Hadīth 176; Tirmidhi, Hadīth 75; Ahmad in his Musnad 4/40; Dārimi in his Sunan 1/198.

[207] The Messenger of Allah (peace be upon him) was asked about performing ablution after eating the flesh of the camel. He replied: Perform ablution, after eating it. He was asked about performing ablution after eating meat. He replied: Do not perform ablution after eating it.

[Abu-Dawood in his Sunnan, Eng. Trans. Vol. 1, Hadith 184]; Tirmidhi, Hadīth 81; Ibn Mājah, Hadīth 497; Ahmad in his Musnad 4/303; Ibn Hibbān in his Sahīh 3/410, Hadīth 1128; and Bayhaqi in Al-Kubra 1/159, Hadīth 716.

[208] Surat Al-Mā'idah, 5:3.

[209] Surat Al-Baqarah, 2:222.

[210] Surat Al-Furqān, 25:48.

[211] Abu-Dawood in his Sunnan, Eng. Trans. Vol. 1, Hadith 83

[212] Ahmad in his *Musnad*.

[213] Ahmad in his *Musnad*, and others.

[214] Abu-Dawood in his Sunnan, Eng. Trans. Vol. 1, Hadith 6

[215] Abu-Dawood in his Sunnan, Eng. Trans. Vol. 1, Hadith 30

[216] Allah's Messenger said, "If anyone of you goes to an open space for answering the call of nature he should neither face nor turn his back towards the Qibla; he should either face the east or the west." [Sahīh Al- Bukharī, Eng. Trans. Vol. 1, Hadith 146]

[217] Surat Al-Mā'idah, 5:6.

[218] Recorded by Muslim.

[219] Sahīh Al-Bukharī, Eng. Trans. Vol. 1, Hadith 269.

[220] Tirmidhi classed it as authentic; Bukharī said it is the most authentic Hadīth related to the issue.

[221] Sahīh Al- Muslim, Eng. Trans. Vol. 1, Hadith 986.

[222] Recorded by al-Bukharī.

[223] Sahīh Al- Bukharī, Eng. Trans. Vol. 1, Hadith 384.

[224] Sunan of Abu Dawood, Eng. Trans. Vol. 1, Hadith 162.

[225] Sahīh Al- Muslim, Eng. Trans. Vol. 1, Hadith 537; Sunan of Abu Dawood, Eng. Trans. Vol. 1, Hadith 157.

- [226] Surat Al-Mā'idah, 5:6.
- [227] Sahīh Al- Muslim, Eng. Trans. Vol. 1, Hadith 684
- [228] Sahīh Al- Bukharī, Eng. Trans. Vol. 1, Hadith 290.
- [229] Surat Al-Baqarah, 2:222.
- [230] Sahīh Al- Bukharī, Eng. Trans. Vol. 1, Hadith 322.
- [231] Sahīh Al- Bukharī, Eng. Trans. Vol. 1, Hadith 817
- [232] Surat Al-Mā'idah, 5:6.
- [233] Recorded by at-Tirmidhi.
- [234] Surat Al-Mā'idah, 5:6.
- [235] Sahīh Al- Bukharī, Eng. Trans. Vol. 1, Hadith 248.
- [236] Mustahab: The person who does it is praiseworthy and will be rewarded for it, whereas one who doesn't do it is not blameworthy nor will he be punished for leaving it.
- [237] Sahīh Al- Bukharī, Eng. Trans. Vol. 2, Hadith 5.
- [238] Sunan of Abu Dawood, Eng. Trans. Vol. 2, Hadith 3155.
- [239] Sahīh Al- Bukharī, Eng. Trans. Vol. 1, Hadith 51.
- [240] Sunan of Abu Dawood, Eng. Trans. Vol. 3, Hadith 4005.
- [241] Recorded by at-Tirmidhi.
- [242] Sahīh Al- Muslim, Eng. Trans. Vol. 1, Hadith 643.
- [243] Surat An-Nisā', 4:43.
- [244] Recorded by at-Tirmidhi.
- [245] Sahīh Al- Bukharī, Eng. Trans. Vol. 1, Hadith 344.
- [246] Sahīh Al- Bukharī, Eng. Trans. Vol. 1, Hadith 343.
- [247] Recorded by Ahmad in his Musnad and at-Tirmidhi in his Sunan.
- [248] Sahīh Al- Bukharī, Eng. Trans. Vol. 1, Hadith 317.
- [249] Sahīh Al- Bukharī, Eng. Trans. Vol. 1, Hadith 302.
- [250] Agreed upon By al-Bukhari and Muslim and others.
- [251] Sahīh Al- Bukharī, Eng. Trans. Vol. 2, Hadith 714.
- [252] Surat Al-Baqarah, 2:222.
- [253] Sahīh Al- Muslim, Eng. Trans. Vol. 1, Hadith 592.
- [254] Sahīh Al- Bukharī, Eng. Trans. Vol. 1, Hadith 298.
- [255] Sahīh Al- Bukharī, Eng. Trans. Vol. 9, Hadith 639..
- [256] Sahīh Al- Bukharī, Eng. Trans. Vol. 1, Hadith 317.
- [257] Sahīh Al- Bukharī, Eng. Trans. Vol. 1, Hadith 228.
- [258] Surat An-Nisā', 4:29.
- [259] Sahīh Al- Bukharī, Eng. Trans. Vol. 2, Hadith 305..

[260] Qudsi hadith or the “sacred *Hadith*” is the Saying of Allah ﷻ expressed in the Prophet’s words, whereas the Qur’an is the direct Word of Allah through His Angel Jibreel (Gabriel) to the Prophet ﷺ .

[261] Sahīh Al- Muslim, Eng. Trans. Vol. 1, Hadith 775.

[262] Surat Al-Baqarah, 2:45.

[263] Surat Al-‘Ankaboot, 29:45.

[264] Sahīh Al- Muslim, Eng. Trans. Vol. 1, Hadith 432.

[265] Recorded by Ahmad, Ibn Hibbān and at-Tirmidhi.

[266] Recorded by Ahmad and an-Nassā’i.

[267] Sahīh Al- Bukharī, Eng. Trans. Vol. 1, Hadith 506.

[268] Sahīh Al- Muslim, Eng. Trans. Vol. 1, Hadith 448.

[269] Sahīh Al- Bukharī, Eng. Trans. Vol. 1, Hadith 618.

[270] Sahīh Al- Muslim, Eng. Trans. Vol. 1, Hadith 1375.

[271] Surat Al-Mu’minūn, 23:1-11.

[272] Sahīh Al- Bukharī, Eng. Trans. Vol. 1,* Hadith 1.

[273] Sahīh Al- Bukharī, Eng. Trans. Vol. 9, Hadith 352.

[274] Sahīh Al- Bukharī, Eng. Trans. Vol. 9, Hadith 608.

[275] Surat An-Nisā’, 4:103.

[276] Sahīh Al- Bukharī, Eng. Trans. Vol. 5, Hadith 634.

[277] Surat Al-Muddaththir, 74:39-46.

[278] Sahīh Al- Muslim, Eng. Trans. Vol. 1, Hadith 146.

[279] Surat At-Tawbah, 9:11.

[280] Sahīh Al- Muslim, Eng. Trans. Vol. 2, Hadith 2161.

[281] Surat Maryam, 19:59-60.

[282] Ibn Qayyim in As-Salāh wa Hukm Tarikuhā, p. 41.

[283] Sahīh Al- Muslim, Eng. Trans. Vol. 1, Hadith 146.

[284] Narrated by Ahmad, Abu Dawood, at-Tirmidhi, al-Nasaai and Ibn Mājah.

[285] Sahīh Al- Muslim, Eng. Trans. Vol. 3, Hadith 4573.

[286] Sahīh Al- Bukharī, Eng. Trans. Vol. 9, Hadith 178.

[287] Surat An-Nahl, 16:89.

[288] Surat An-Nahl, 16:44.

[289] Sahīh Al- Muslim, Eng. Trans. Vol. 1, Hadith 128.

[290] Sahīh Al- Bukharī, Eng. Trans. Vol. 8, Hadith 70.

[291] Iqtidaa’ al-Siraat al-Mustaqeem (p. 70, Al-Sunnah Al-Muhammadiyah edn.)

- [292] Surat Maryam, 19:59.
- [293] (Majmaa az-Zawaa'id, (1/295) Al-Haythami said: At-Tabarāni collected it in al-Awsat, and the men of its chain are from Sahīh al-Bukharī).
- [294] Sahīh Al- Muslim, Eng. Trans. Vol. 1, Hadith 146.
- [295] Narrated by Ahmad, Abu Dawood, at-Tirmidhi, al-Nasaai and Ibn Mājah.
- [296] Majmu' al-Fatawā, 22/47-49.
- [297] Punishment for committing fornication is: flogging for an unmarried Muslim person and stoning to death for a married person, male or female.
- [298] As-Salāh wa Hukm Tārikuha, p.17.
- [299] Surat An-Nisā', 4:103.
- [300] Surat Al-Isrā', 17:78.
- [301] This is the first Takbeer in salāh. It is called Takbeer Al-Ihrām because after its recitation many things become unlawful (harām) for the worshipping such as eating, talking, drinking etc.). Takbeer Al-Ihram is a pillar of prayer meaning if we leave it, our prayer is not accepted.
- [302] Sahīh Al- Bukharī, Eng. Trans. Vol. 1, Hadith 571.
- [303] Surat Tā-Hā, 20:14.
- [304] Sahīh Al- Bukharī, Eng. Trans. Vol. 3, Hadith 861..
- [305] Surat Al-Baqarah, 2:185.
- [306] Sahīh Al- Muslim, Eng. Trans. Vol. 1, Hadith 1517; (Ar. Muslim, Hadīth 705; Abu Dawood, Hadīth 1210; Ahmad in his Musnad 1/223, Hadīth 1953.)
- [307] **Awrah** is a term used within Islam, which denotes the parts of the body, for both men and women, which must be covered with clothing. Exposing the Awrah is unlawful in Islam and is regarded as sin.
- [308] Surat Al-A'rāf, 7:31.
- [309] Sahīh Al- Bukharī, Eng. Trans. Vol. 3, Hadith 861.(Ar. Sahīh Al-Bukharī, Hadīth 361; Ahmad in his Musnad 3/328, Hadīth 3105; Ibn Khuzayma in his Sahīh 1/377, Hadīth 767; Ibn Hibbān in his Sahīh 6/79, Hadīth 2305; Bayhaqi in Sunan al-Kubrā 2/238, Hadīth 3105.)
- [310] Anyone whom a Muslim is not allowed to marry is mahram, if they are of the opposite sex and have reached puberty. A partial list of what is considered a mahram can be found in Surah An-Nūr, 24:31, of the Qur'ān.
- [311] Impurity.
- [312] Surat Al-Baqarah, 2:286.
- [313] Surat Al-Mā'idah, 5:6.
- [314] Sahīh Al- Bukharī, Eng. Trans. Vol. 4, Hadith 636.

- [315] Sahīh Al- Bukharī, Eng. Trans. Vol. 1, Hadīth 215. (Ar. Sahīh Al- Bukharī, Hadīth 2216; Muslim, Hadīth 292; Abu Dawood, Hadīth 20; Tirmidhi Hadīth 70; Nassā'i, Hadīth 31; Ibn Mājah, Hadīth 347; Dārimi, Hadīth 739; Imam Ahmad in his Musnad 1/225, Hadīth 1980.)
- [316] Sahīh Al- Bukharī, Eng. Trans. Vol. 1, Hadīth 304. (Ar. Sahīh Al- Bukharī, Hadīth 307; Muslim, Hadīth 291.)
- [317] Sahīh Al- Bukharī, Eng. Trans. Vol. 8, Hadīth 366. (Ar. Sahīh Al- Bukharī, Hadīth 222; Muslim, Hadīth 286.)
- [318] Sahīh Al- Bukharī, Eng. Trans. Vol. 8, Hadīth 54. (Ar. Sahīh Al- Bukharī, Hadīth 220; Abu Dawood, Hadīth 380; Imam Ahmad in his Musnad 2/239, Hadīth 7254; Mālik in Al-Muwatta' 1/64, Hadīth 142; Nassā'i in Sunan Al-Kubrā 1/75, Hadīth 54; Ibn Hibbān in his Sahīh 4/244, Hadīth 1399.)
- [319] The direction that should be faced when a Muslim prays during Salāh.
- [320] Surat Al-Baqarah, 2:144.
- [321] Surat At-Taghābun, 64:16.
- [322] Surat Al-Baqarah, 2:239.
- [323] Sahīh Al- Bukharī, Eng. Trans. Vol. 2, Hadīth 202.
- [324] Sahīh Al- Bukharī, Eng. Trans. Vol. 1, Hadīth 1.
- [325] Muslim, Hadīth 399; Tirmidhi, Hadīth 243; Nassā'i, Hadīth 899; Abu Dāwood, Hadīth 776; Ibn Mājah, Hadīth 806; Imam Ahmad in his Musnad 3/50, Hadīth 11491.
- [326] Sahīh Al-Bukharī, Hadīth 744; Muslim, Hadīth 476; Tirmidhi, Hadīth 3495; Nassā'i, Hadīth 402; Ibn Mājah, Hadīth 805; Imam Ahmad in his Musnad 6/23; Hadīth 24021.
- [327] Sahīh Al- Bukharī, Eng. Trans. Vol. 1, Hadīth 723.
- [328] Sahīh Al- Bukharī, Eng. Trans. Vol. 6, Hadīth 2.
- [329] Sunan of Abu Dawood, Eng. Trans. Vol. 1, Hadīth 837.
- [330] Sahīh Al- Bukharī, Eng. Trans. Vol. 1, Hadīth 776.
- [331] Sahīh Al- Muslim, Eng. Trans. Vol. 1, Hadīth 970.
- [332] Sahīh Al- Bukharī, Eng. Trans. Vol. 1, Hadīth 785.
- [333] Sahīh Al- Bukharī, Eng. Trans. Vol. 1, Hadīth 701.
- [334] Sahīh Al- Muslim, Eng. Trans. Vol. 1, Hadīth 910.
- [335] Surat Al-Baqarah, 2:238.
- [336] Reported by Abu Dāwud, at-Tirmidhi, Ahmad and al-Bazzār.
- [337] Sahīh Al- Bukharī, Eng. Trans. Vol. 1, Hadīth 723.
- [338] Once the Prophet entered the mosque, a man came in, offered the prayer and greeted the Prophet. The Prophet returned his greeting and said

to him, "Go back and pray again for you have not prayed." The man offered the prayer again, came back and greeted the Prophet. He said to him thrice, "Go back and pray again for you have not prayed." The man said, "By Him Who has sent you with the truth! I do not know a better way of praying. Kindly teach me how to pray." He said, "When you stand for the prayer, say Takbir and then recite from the Qur'an what you know and then bow with calmness till you feel at ease, then rise from bowing till you stand straight. Afterwards prostrate calmly till you feel at ease and then raise (your head) and sit with calmness till you feel at ease and then prostrate with calmness till you feel at ease in prostration and do the same in the whole of your prayer." [Sahīh Al- Bukharī, Eng. Trans. Vol. 1, Hadith 759.]

[339] Surat Al-Hajj, 22:77.

[340] Reported by al-Bukharī and Muslim.

[341] Sahīh Al- Bukharī, Eng. Trans. Vol. 1, Hadith 759.

[342] Sahīh Al- Bukharī, Eng. Trans. Vol. 2, Hadith 294.

[343] Surat Al-Furqān, 25:1

[344] Narrated by ad-Daraqutni, with an authentic chain of authority.

[345] Sahīh Al- Bukharī, Eng. Trans. Vol. 8, Hadith 77.

[346] Sahīh Al- Bukharī, Eng. Trans. Vol. 2, Hadith 317.

[347] Sahīh Al- Bukharī, Eng. Trans. Vol. 2, Hadith 315.

[348] Sahīh Al- Bukharī, Eng. Trans. Vol. 1, Hadith 394.

[349] Sahīh Al- Muslim, Eng. Trans. Vol. 1, Hadith 1166.

[350] Sahīh Al- Bukharī, Eng. Trans. Vol. 8, Hadith 77..

[351] Sahīh Al- Bukharī, Eng. Trans. Vol. 1, Hadith 689.

[352] Surat An-Nisa', 4:102.

[353] Sahīh Al- Bukharī, Eng. Trans. Vol. 1, Hadith 626. (Ar. Sahīh Al- Bukharī, Hadīth 644; Muslim, Hadīth 651; Abu Dawood, Hadīth 548; Nassā'i, Hadīth 848; Ibn Mājah, Hadīth 791.)

[354] Sunan of Abu Dawood, Eng. Trans. Vol. 1, Hadith 551. (Ar. Muslim, Hadīth 653; Nassā'i, Hadīth 850; Abu 'Awanah in his Musnad 1/352, Hadīth 1261; Bayhaqi in Al-Kubrā 3/57, Hadīth 4725.)

[355] Sahīh Al- Muslim, Eng. Trans. Vol. 1, Hadith 1374. (Ar. Muslim, Hadīth 654; Abu Dawood, Hadīth 550; Nassā'i, Hadīth 849; Ibn Mājah, Hadīth 777.)

[356] A sin. Every act that goes against the Commands of Allah ﷻ and His Messenger ﷺ .

[357] Sahīh Al- Bukharī, Eng. Trans. Vol. 1, Hadith 618. (Ar. Sahīh Al- Bukharī, Hadīth 645; Muslim, Hadīth 650; Nassā'i, Hadīth 837; Ibn Hibbān 5/401 Hadīth 2052.)

- [358] Sahīh Al- Bukharī, Eng. Trans. Vol. 1, Hadith 689.
- [359] Sahīh Al- Bukharī, Eng. Trans. Vol. 1, Hadith 660.
- [360] Surat Al-Ghāshiyah, 88:1.
- [361] Sahīh Al- Bukharī, Eng. Trans. Vol. 1, Hadith 689.
- [362] Sahīh Al- Muslim, Eng. Trans. Vol. 1, Hadith 1579.
- [363] Surat Al-Baqarah, 2:136.
- [364] Surat Aal-‘Imrān, 3:64.
- [365] Sahīh Al- Muslim, Eng. Trans. Vol. 1, Hadith 1537. (Ar. Muslim, Hadīth 725; Tirmidhi, Hadīth 416; Nassā’i, Hadīth 1759; Ahmad in his Musnad 6/265, Hadīth 26329; Ibn Khuzayma in his Sahīh 2/160, Hadīth 1107.)
- [366] Sahīh Al- Bukharī, Eng. Trans. Vol. 2, Hadith 112. (Ar. Sahīh Al- Bukharī, Hadīth 998; Muslim, Hadīth 751; Abu Dawood, Hadīth 1438; Tirmidhi Hadīth 437; Ahmad in his Musnad 2/20, Hadīth 4710.)
- [367] Sahīh Al- Bukharī, Eng. Trans. Vol. 2, Hadith 238.
- [368] Sahīh Al- Muslim, Eng. Trans. Vol. 1, Hadith 1632. (Ar. Muslim, Hadīth 746; Ahmad in his Musnad 6/94, Hadīth 4710.)
- [369] Sunan of Abu Dawood, Eng. Trans. Vol. 1, Hadith 1426.
- [370] Surat Aal-‘Imrān, 3:180.
- [371] Sahīh Al- Bukharī, Eng. Trans. Vol. 2, Hadith 248.
- [372] Surat At-Tawbah, 9:34.
- [373] Sahīh Al- Muslim, Eng. Trans. Vol. 1, Hadith 2161.
- [374] Surat Al-Baqarah, 2:276.
- [375] Surat Ar-Rūm, 30:39.
- [376] Sahīh Al- Bukharī, Eng. Trans. Vol. 2, Hadith 491
- [377] Tirmidhi
- [378] Sahīh Al- Bukharī, Eng. Trans. Vol. 2, Hadith 373
- [379] Surat At-Tawbah, 9:103.
- [380] Sahīh Al- Muslim, Eng. Trans. Vol. 1, Hadith 2178.
- [381] The Lawgiver, Allah ﷻ as prescribed the minimum amount that is obligatory for zakāt in different ranges of properties, and that minimum amount is known as nisāb. The reason for nisāb is to ensure that no one is forced to give zakāt out of what he or she does not have, and that no wealth goes without zakāt. Nisāb is also an insurance against the tyranny of the state to tax the poor and or the neediest as is the case in many countries. Nisāb is a reference point for the average Muslim who is not sure whether he possesses the minimum wealth on which zakāt is obligatory. The wealthy

need not worry about the nisāb. Zakāt is obligatory on their entire wealth and must be paid out at the end of financial year that they set for their zakāt.

[382] Sunan of Abu Dawood, Eng. Trans. Vol. 1, Hadith 1558.

[383] Sahīh Al- Bukharī, Eng. Trans. Vol. 2, Hadith 542.

[384] Surat At-Tawbah, 9:54.

[385] Surat At-Tawbah , 9:60.

[386] Sunan of Abu Dawood, Eng. Trans. Vol. 1, Hadith 1629.

[387] *Surat at-Tawba*, 9:60.

[388] One sā' is equal to four (4) *mudd*, and one (1) *mudd* is equal to the amount held by cupping the two hands together. It is a measure by volume not by weight.

[389] Sahīh Al- Bukharī, Eng. Trans. Vol. 2, Hadith 542.

[390] Sahīh Al- Bukharī, Eng. Trans. Vol. 2, Hadith 582.

[391] As the amount would differ if we compare the value of one sā' of dates to one sā' of barley, for example. Since a sā' of barley is about 7 riyals (£1.50), while a sā' of dates ranges -according to quality - from 25 riyals (£4.50) for a lesser quality to 42 riyals (£7.00) for a medium quality, to 175 riyals (\$25.00) for the best quality per sā'.

[392] Sahīh Al- Bukharī, Eng. Trans. Vol. 2, Hadith 582

[393] Sahīh Al- Bukharī, Eng. Trans. Vol. 2, Hadith 579

[394] Sahīh Al- Bukharī, Eng. Trans. Vol. 2, Hadith 582

[395] Surat Al-Qasas, 28:65

[396] Sahīh Al- Bukharī, Eng. Trans. Vol. 3, Hadith 123.

[397] Surat Al-Baqarah, 2:183.

[398] Sahīh Al- Bukharī, Eng. Trans. Vol. 3, Hadith 125.

[399] Sahīh Al- Bukharī, Eng. Trans. Vol. 3, Hadith 128.

[400] The Prophet ﷺ said, "Fasting and the Qur'an intercede for the servant on the Day of Resurrection. Fasting will say: O my Lord! I prevented him from food and desires, so accept my intercession for him; and the Qur'an will say: I prevented him from sleep at night, so accept my intercession for him. So their intercession will be accepted." [Tirmidhi]

[401] Surat Al-Baqarah, 2:185.

[402] Sunan of Abu Dawood, Eng. Trans. Vol. 2, Hadith 2333.

[403] Sunan of Abu Dawood, Eng. Trans. Vol. 2, Hadith 2335.

[404] "Some scholars take into account the divisions amongst the Muslim countries related to the beginning and end of fasting. They advise that, in the absence of one Khilāfah, governing all Muslims, it is incumbent upon

Muslims to follow their respective countries as to when to fast and when to break the fast. This minimizes the divisions occurring within the same country where people fast according to different rulings.” (See Sheikh Al-‘Uthaymin’s *Ash-Sharh Al-Mumtī* “alaa zād-il-Mustaqni,” vol.6, p. 322 and Sheikh Al-Albānī’s *Tamam-ul-Minnah fee at- Ta’leeq ‘ala fiqhis-sunnah*, p. 398). According to Sheikh al-Islam Ibn Taymiyah, “The criteria upon which fasting becomes bound upon Muslims is that the information regarding the moon sighting reaches them in a reasonable amount of time to be able to act upon it.” (*Jāmi lil-ikhtiārāt al-Fiqhiyah li-Sheikh al-Islam Ibn Taymiyah* by Dr. Ahmad Mawāfi [Dammam, Saudi Arabia: Dar Ibn Jawzi, 1413/1993], pp. 438-444.) And Allah knows best.

[405] Sahīh Al- Bukharī, Eng. Trans. Vol. 3, Hadith 130.

[406] Surat An-Nisā’, 4:29

[407] Surat Al-Baqarah, 2:195.

[408] Ahmad, ibn Mājah; Sahīh [Sahīh Al- Jāmi as-Sagheer, # 7517]

[409] Sahīh Al- Bukharī, Eng. Trans. Vol. 3, Hadith 172.

[410] Sahīh Al- Muslim, Eng. Trans. Vol. 2, Hadith 2486.

[411] Sahīh Al- Muslim, Eng. Trans. Vol. 1, Hadith 2486.

[412] Sahīh Al- Bukharī, Eng. Trans. Vol. 1, Hadith 618.

[413] Sahīh Al- Bukharī, Eng. Trans. Vol. 3, Hadith 617..

[414] Sahīh Al- Bukharī, Eng. Trans. Vol. 8, Hadith 82.

[415] Sahīh Al- Bukharī, Eng. Trans. Vol. 7, Hadith 494B.

[416] Sahīh Al- Bukharī, Eng. Trans. Vol. 3, Hadith 146.

[417] Sahīh Al- Muslim, Eng. Trans. Vol. 1, Hadith 2413.

[418] Sahīh Al- Bukharī, Eng. Trans. Vol. 3, Hadith 178.

[419] Sunan of Abu Dawood, Eng. Trans. Vol. 2, Hadith 2350.

[420] Sahīh Al- Bukharī, Eng. Trans. Vol. 3, Hadith 517.

[421] Sahīh Al- Bukharī, Eng. Trans. Vol. 3, Hadith 172.

[422] Sahīh Al- Bukharī, Eng. Trans. Vol. 3, Hadith 154.

[423] Surat as-Sajdah: 16.

[424] Sahīh Al- Muslim, Eng. Trans. Vol. 2, Hadith 2611

[425] Tirmidhi.

[426] Sahīh Al- Bukharī, Eng. Trans. Vol. 3, Hadith 226

[427] Sahīh Al- Bukharī, Eng. Trans. Vol. 3, Hadith 227.

[428] Sahīh Al- Bukharī, Eng. Trans. Vol. 2, Hadith 248.

[429] Sahīh Al- Bukharī, Eng. Trans. Vol. 6, Hadith 546.

[430] Sahīh Al- Bukharī, Eng. Trans. Vol. 9, Hadith 649.

- [431] Sahīh Al- Bukharī, Eng. Trans. Vol. 6, Hadith 538.
- [432] Sahīh Al- Muslim, Eng. Trans. Vol. 1, Hadith 1707.
- [433] Surat Al-Baqarah, 2:255.
- [434] Sahīh Al- Bukharī, Eng. Trans. Vol. 6, Hadith 530.
- [435] Sahīh Al- Bukharī, Eng. Trans. Vol. 6, Hadith 530.
- [436] Sahīh Al- Bukharī, Eng. Trans. Vol. 7, Hadith 644.
- [437] Sahīh Al- Bukharī, Eng. Trans. Vol. 3, Hadith 241.
- [438] I'tikāf is the secluding of oneself usually in a mosque to concentrate on spirituality and leaving the wordly issues for a set period of time.
- [439] Sahīh Al- Bukharī, Eng. Trans. Vol. 3, Hadith 249.
- [440] Tirmidhi
- [441] Tirmidhi
- [442] Sahīh Al- Bukharī, Eng. Trans. Vol. 3, Hadith 234.
- [443] Sahīh Al- Muslim, Eng. Trans. Vol. 2, Hadith 2450.
- [444] **Hijāma** (Cupping) means letting out bad blood that is beneath the skin as a kind of medical treatment. It was narrated from Ibn `Abbas (may Allah be pleased with him) that the Prophet ﷺ said, "Healing is in three things: in the incision of the cupper, in drinking honey, and in cauterizing with fire, but I forbid my *ummah* (nation) to use cauterization." (Sahīh Al- Bukharī, Eng. Trans. Vol. 7, Hadith 585.). The Prophet ﷺ, "The Hijāma is among your best remedies." [Sunan of Abu Dawood, Eng. Trans. Vol. 2, Hadith 3848].
- [445] Sunan of Abu Dawood, Eng. Trans. Vol. 2, Hadith 2361.
- [446] Sahīh Al- Bukharī, Eng. Trans. Vol. 1, Hadith 7.
- [447] Surat Aal'Imrān, 3:97.
- [448] Surat At-Tawbah, 9:28.
- [449] Surat Al-Muddaththir, 74:39-47
- [450] Sahīh Al- Muslim, Eng. Trans. Vol. 2, Hadith 2450. (Ar. Muslim, Hadīth 1336; Abu Dawood, Hadīth 1736; Tirmidhi, Hadīth 924; Nassā'i, Hadīth 2645; Ibn Mājah, Hadīth 2910; Ahmad in his Musnad 1/244 Hadīth 2187; Mālik in Al-Muwatta' 1/422, Hadīth 943.)
- [451] Sahīh Al- Bukharī, Eng. Trans. Vol. 3, Hadith 78. (Ar. Sahīh Al- Bukharī, Hadīth 1854; Muslim, Hadīth 1334; Abu Dawood, Hadīth 1809; Tirmidhi, Hadīth 928; Nassā'i, Hadīth 2642; Ahmad in his Musnad 1/329, Hadīth 3050.)
- [452] The ceremonial state of making Hajj or the Hajj garments themselves.
- [453] Surat Al-Baqarah, 2:189.
- [454] Surat Al-Baqarah, 2:197.

- [455] Recorded by al-Bukharī.
- [456] Sahīh Al- Bukharī, Eng. Trans. Vol. 2, Hadith 605.
- [457] The walk made between As-Safā and Al-Marwah.
- [458] A woman clips her hair the length of a finger tip.
- [459] The eighth of Dhul-Hijjah.
- [460] The monument closest to Makkah.
- [461] Sahīh Al- Muslim, Eng. Trans. Vol. 2, Hadith 2785.
- [462] The supplication a Muslim recites once he is in ihram and has made his intention.
- [463] The corner of the Ka'bah which faces Yemen.
- [464] Walking quickly but with small steps during the first three circuits of Tawāf.
- [465] The stepping stone of the prophet Abraham
- [466] Surat Al-Baqarah, 2:125.
- [467] The stretch between As-Safā and Al-Marwah.
- [468] Name of the hillock where a Muslim ends his last lap of Sa'yi.
- [469] Surat Al-Baqarah, 2:128.
- [470] Sahīh Al- Muslim, Eng. Trans. Vol. 2, Hadith 2803.
- [471] Name of the hillock where a Muslim ends Sa'yi.
- [472] The most important stop during Hajj, located beyond Muzdalifah.
- [473] One of the ceremonial shrines of Hajj, between Mina and Arafah.
- [474] The Stoning.
- [475] Surat Al-Baqarah, 2:197.
- [476] Ceremonial shrines.
- [477] lower cloth of Ihram.
- [478] cloak-like, woollen wrap
- [479] Surat An-Nahl, 16:90-91.