

Simple summary

of the pillars of Islam and Eemaan

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Religion of Islam	4
Firstly: Islam	6
1-Believe in Allaah	14
2.Belief in the Angels	27
3.Believe in the Books	29
4.Belief in the Prophets, peace be upon them	
5.Belief in the Last Day	34
6.Belief in Al-Qadar (Divine preordainment)	38
Thirdly: Ihsaan	40
Fourthly: Completion of the Pillars of Islam	40
Etiquette of answering the call of nature	41
Wiping over Khuffs (leather socks)	43
Things nullifying ablution	43
Tayammum (Dry Ablution)	45
Menstruation	45
Istihaadah	46
Conditions of the Prayer	47
Integral parts of the Prayer	49
Obligatory practices of prayer	50
Recommended acts of prayer	50
Description of the Prayer	51
Actos detestables durante la Oración	54
Postración de olvido	55
Thikr (Remembrance of Allaah The Almighty) following prayer	55
Congregational prayer	57
Voluntary prayer	58
Times When Prayer is Forbidden	59
Prayer of Those Having Legal Excuses	59
The Prayer of the riders	60
The Prayer of the Traveler	60
Jumu`ah (Friday) Prayer	62
Rulings of the Khuttbah	62
Its description	63
Two Feasts (Eeds) Prayer	63
Eclipse Prayer	65
Istisqaa' (Rain Prayer)	66
Funeral Prayer	66
3. Fasting	68
Things nullifying fasting	69
Voluntary fasts	71
Zakaat Al-Fitr (Fast-breaking Zakaah)	72

4- Zakaah	72
Zakaah of Grazing Animals and Livestock	73
Zakaah of grains and fruits	76
Zakaah of gold and silver	77
Zakaah of Trade Goods	77
Entitled Recipients of Zakaah	78
5-Hajj	80
Mawaaqeet of Hajj	82
How to assume Ihraam	84
Kinds of Hajj	84
Acts prohibited during Ihraam	84
Rites of Tarwiyah Day (the eighth day of Thul-Hijjah)	88
Rites of Day of 'Arafah (the ninth of Thul-Hijjah)	88
Day of 'Eed (10th day of Thul-Hijjah)	89

Religion of Islam

Islam means submitting to Allaah by affirming that He is One (Tawheed) and submitting to Him by obeying Him and disavowing shirk and its people.

Allaah The Almighty says:

{Indeed, the religion in the sight of Allaah is Islam.}[Aal-'Imraan: 19]

He The Almighty also says:

{And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.}[Aal-'Imraan: 85]

All of the Prophets, peace be upon them all, come with such general meaning of Islam. Allaah The Almighty says on the behalf of Nooh (Noah), peace be upon him:

{And if you turn away [from my advice] then no payment have I asked of you. My reward is only from Allaah, and I have been commanded to be of the Muslims.}[Yoonus: 72]

He The Almighty also says:

{And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], "O my sons, indeed Allaah has chosen for you this religion, so do not die except while you are Muslims.}[Al-Baqarah: 132]

He The Almighty also says:

{But when Jesus felt [persistence in] disbelief from them, he said, "Who are my supporters for [the cause of] Allaah?" The disciples said, "We are supporters for Allaah. We have believed in Allaah and testify that we are Muslims [submitting to Him].}[Aal-'Imraan: 52]

It was narrated that the Prophet, peace and blessings be upon him, said: "The Prophets are like brothers from one father, their mothers are different but their religion is one." [Reported by Al-Bukhaari]

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It has three degrees:

Firstly: Islam in its specific meaning.

Secondly: Eemaan (faith) and includes the inward deeds.

Thirdly: Ihsaan (Perfection of Worship)

If such three degrees (Islam, Eemaan and Ihsaan) are mentioned together in a text of the Book of Allaah The Almighty and Sunnah of the Messenger of Allaah, peace and blessings be upon him, then everyone of them has its specific meaning. Islam will then refer to the outward deeds; Eemaan will refer to the unseen matters while Ihsaan will refer to the highest degree of the religion. However, if Islam is mentioned with its own (i.e. not accompanied by Eemaan or Ihsaan) in a text, then it will include Eemaan, if Eemaan is mentioned with its own, then it will include Islam and if Ihsaan is mentioned alone, then it will include Islam and Eemaan.

Firstly: Islam

It refers to all the outward words and deeds that Allaah The Almighty or His Messenger, peace and blessings be upon him, enjoined us to do.

It has five pillars:

1. Testifying that there is no God but Allaah, and that Muhammad is His Messenger.
2. Performing prayers
3. Paying the Zakaat
4. Fasting the month of Ramadan.
5. Pilgrimage to the Sacred House (Mecca).

It was narrated that the Messenger of Allaah, peace and blessings be upon him, said:

“Islam is based on (the following) five (principles): To testify that none has the right to be worshipped but Allaah and Muhammad is Allaah’s slave and His messenger, to offer the (compulsory congregational) prayers dutifully and perfectly, to pay Zakaat (i.e. obligatory charity). To perform Hajj. (i.e. Pilgrimage to Mecca), and to observe fast during the month of Ramadan.” [Reported by Al-Bukhaari and Muslim]

1- Ash-Shahadataan (Two Testimonies of Faith) (Laa ilaaha illallaah, Muhammadun Rasool-ul-Allaah):

- Testimony of (Laa ilaaha illallaah) means the belief and the acknowledgement that none is truly worthy of worship except Allaah, firm commitment of that and acting upon that.

- Laa ilaah means negating divinity and worship (ilaahiyyah) from anything except Allaah The Almighty and disbelieving in all what is worshiped besides Allaah The Almighty.

- Illallaah means affirming divinity and worship for Allaah The Almighty alone i.e. Allaah The Almighty alone is truly worthy of all kinds of worship.

Allaah a noun refers to the Lord, Glorified and Exalted be He. No one other than Him can be named so. The Arabic root of this word means the one who is worshiped. He is the One Who is loved, glorified and exalted humilatingly and submissively; due to fear, hope and reliance upon Him; as well as being the One Who is asked from and is supplicated to.

Negation and affirmation is the two pillars of the testimony of Laa ilaaha illallaah. Allaah The Almighty says:

{So whoever disbelieves in Taghut (it is every object that is worshipped instead of Allaah) and believes in Allaah has grasped the most trustworthy handhold.}[Al-Baqarah: 256]

His exalted saying: {So whoever disbelieves in Taghut} refers to the first pillar (Laa ilaaha) and His exalted saying: {and believes in Allaah} refers to the second pillar (illallaah).

This testimony (Laa ilaaha illallaah) will not benefit the one who says it unless he

has:

- Knowledge of its meaning. Allaah The Almighty says:

{So know, [O Muhammad], that there is no deity except Allaah.}[Muhammad: 19]

- Certainty i.e. it is to have complete surety of what it indicates. Allaah The Almighty says: {The believers are only the ones who have believed in Allaah and His Messenger and then doubt not.}[Al-Hujuraat: 15]

- Acceptance i.e. it is to accept what it indicates of worshiping Allaah The Almighty alone and renouncing worshiping whatever other than Him. Allaah The Almighty says: {Indeed they, when it was said to them, «There is no deity but Allaah,» were arrogant. And were saying, «Are we to leave our gods for a mad poet?»}[As-Saafaat: 35-36]

- Submission i.e. it is to submit to what it indicates. Allaah The Almighty says: {And whoever submits his face to Allaah while he is a doer of good - then he has grasped the most trustworthy handhold.}[Luqmaan: 22]

- Truthfulness i.e. it is to have sincerity in saying it. It was narrated that the Prophet, peace and blessings be upon him, said: "There is no person who bears witness that there is no god but Allaah and that Muhammad is His slave and Messenger truthfully from his hear, but Allaah will forbid him to the Hellfire." [Reported by Ahmad]

- Sincerity by saying it. It was narrated that the Prophet, peace and blessings be upon him, said: "Allaah has forbidden the Hellfire for those who say, <None has the right to be worshipped but Allaah> for Allaah>s sake only." [Reported by Al-Bukhaari and Muslim]

- Love i.e. it is to have love for what it indicates, its people – those who act upon it, adhering to its conditions. Allaah The Almighty says: {And [yet], among the people are those who take other than Allaah as equals [to Him]. They love them as they [should] love Allaah. But those who believe are stronger in love for Allaah.} [Al-Baqarah: 165]

So this necessitates loyalty for the believers and disassociation from the disbeliever.

Loyalty is to love the believers of whatever/any origin, race, country for their faith. It is to support, advise, help, show mercy, respect, and honor them. It is to feel their pains whenever a calamity afflicts them and feel happy for their happiness. Allaah The

Almighty says:

{The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give Zakaah and obey Allaah and His Messenger. Those - Allaah will have mercy upon them. Indeed, Allaah is Exalted in Might and Wise. }[At-Tawbah: 71]

He The Almighty also says:

{Your ally is none but Allaah and [therefore] His Messenger and those who have believed - those who establish prayer and give Zakaah, and they bow [in worship]. And whoever is an ally of Allaah and His Messenger and those who have believed - indeed, the party of Allaah - they will be the predominant. }[Al-Maa'idah: 55-56]

It was narrated that the Prophet, peace and blessings be upon him, said: "No one of you truly believes until he loves for his brother what he loves for himself." [Reported by Al-Bukhaari and Muslim]

So the sincere truthful believer such as the steadfast affirmers of truth and the righteous and on the top of them the companions of the Messenger of Allaah, peace and blessings be upon him, should be absolutely loved. However, the believers who had mixed a righteous deed with another that was bad, they will be loved from one side and hated from another. They will be loved for the faith they have and hated for the sins they commit which is less grievous than Kufr (disbelief) and Shirk (associating partner with Allaah The Almighty in worship).

Loving them entails advising them and denouncing their deeds. It is not permissible to keep silent towards their sins. Rather, they should be denounced, enjoined to do good deeds and prohibited to do evil ones. Hudood (prescribed punishments) and Ta'zeer (discretionary punishment) should be carried out against them so that they may stop committing sins and repent of their sins. But they should not be purely hated to the extent that one dissociates himself from them. Furthermore, they should not be purely loved or taken as friends. One should take a moderate stance with them.

If good and evil, obedience and disobedience, Sunnah and innovation combined in one person, so he deserves loyalty and reward as much as he has of good, and deserves enmity and punishment as much as he has of evil.

Disassociation and disavowal: It is have no loyalty with the hypocrites and the disbelievers in general and disassociating from them and their actions; of whatever

origin, race or country they are for they fight Allaah The Almighty with the greatest sins and misdeeds i.e. Shirk and Kufr. They worship other than Him, make an associate with Him, dishonor and do not respect Him, Exalted and Glorified be He. Allaah The Almighty says: {O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allaah guides not the wrongdoing people.}[Al-Maa'idah: 51]

He The Almighty also says: {And those who disbelieved are allies of one another.}[Al-Anfaal: 73]

He The Almighty also says: {You will not find a people who believe in Allaah and the Last Day having affection for those who oppose Allaah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred.}[Al-Mujaadilah: 22]

He The Almighty also says: {There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, «Indeed, we are disassociated from you and from whatever you worship other than Allaah. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allaah alone.}[Al-Mumtahanah: 4]

Disavowal and disassociation from the disbelievers does not entail treating them unjustly, assaulting them in their bodies, honors, and properties, or coerce them to convert to Islam. All of such matters are really prohibited for Muslims to do. Allaah The Almighty says: {Allaah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allaah loves those who act justly. Allaah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - [forbids] that you make allies of them. And whoever makes allies of them, and then it is those who are the wrongdoers.}[Al-Mumtahanah: 8-9]

He The Almighty also says: {O you who have believed, be persistently standing firm for Allaah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allaah; indeed, Allaah is Acquainted with what you do.}[Al-Maa'idah: 8]

He The Almighty also says: {There shall be no compulsion in [acceptance of] the

religion. The right course has become clear from the wrong.}[Al-Baqarah: 256]

It was also reported that the Prophet, peace and blessings be upon him, said: "Whoever killed a person having a treaty with the Muslims, shall not smell the smell of Paradise though its smell is perceived from a distance of forty years." [Reported by Al-Bukhaari]

However, it is obligatory for every Muslim to invite them to Islam, clarify the truth for them, and establish argument against them to get them out of darkness into light and save them from the worship of the created beings to the worship of the One.

As for the meaning of the testimony of (Ann Muhammadan Rasool-ul-Allaah (Muhammad is the Messenger of Allaah), it is to acknowledge inwardly and outwardly that Muhammad is the slave and Messenger of Allaah The Almighty to all people and act upon that.

(Muhammad) is Muhammad ibn `Abdullaah ibn `Abd Al-Muttalib ibn Haashim Al-Qurashi Al-`Arabi (of Arabic origin) from the children of Ismaa`eel (Ishmael) ibn Ibraaheem (Abraham), peace be upon him.

(Messenger of Allaah) Allaah The Almighty sent him to mankind and jinn as a bringer of good tidings and a warner.

Allaah The Almighty says:

{And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know.}[Saba': 28]

He The Almighty also says: {Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner}[Al-Furqaan: 1]

And made him, peace and blessings be upon him, the last of the prophets and messengers, peace be upon them all.

Allaah The Almighty also says: {Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allaah and last of the prophets.}[Al-Ahzaab: 40]

Abrogating with his message the other previous messages: Allaah The Almighty will in no way accept any religion except by following Muhammad, peace and blessings be upon him. No one will realize the pleasure of Paradise except through him. Allaah

The Almighty says: {And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.}[Aal-'Imraan: 85]

The Prophet, peace and blessings be upon him, said: "By the One in Whose hand is my soul, no one of this nation, Jew or Christian, hears of me then dies without having believed in that with which I was sent, but he will be one of the people of the Hellfire." [Reported by Muslim]

So he has to be obeyed and believed in all what he has informed and we have to avoid all what he has prohibited and warned against. Furthermore, Allaah The Almighty should not be worshiped except with what he (the Prophet, peace and blessings be upon him) has prescribed. Allaah The Almighty says: {And whatever the Messenger has given you - take; and what he has forbidden you - refrain from.}[Al-Hashr: from the verse no. 7]

He The Almighty also says: {So believe in Allaah and His Messenger and the Qur>an which We have sent down. And Allaah is Acquainted with what you do.} [At-Taghaabun: 8]

He The Almighty also says: {So believe in Allaah and His Messenger, the unlettered prophet, who believes in Allaah and His words, and follow him that you may be guided.}[Al-A'raaf: 158]

Such Shahaadatayn (Two Testimonies of Faith) are what make one enter Islam. Uttering them is an acknowledgement of their implication and a commitment of acting upon their requirements of fulfilling the rites of Islam.

Nullifications of Shahaadatayn are the nullifications of Islam such as associating partners with Allaah The Almighty in worship, ridiculing or joking about any part of the religion, performing magic. They will be explained later on.

6. Performing prayers

7. Paying the Zakaat

8. Fasting the month of Ramadan.

9. Pilgrimage to the Sacred House (Mecca).

Such pillars will also be explained later on, Inshaa' Allaah (Allaah willing).

Eemaan is the firm conviction, complete and perfect acknowledgement with the Lordship (Ruboobiyyah) and Divinity (Uloohiyyah) of Allaah The Almighty and the heart should have assurance for all of that. It is also to adhere to the commands of Allaah The Almighty and avoid His prohibitions. It is to believe in the prophethood of the Muhammad, peace and blessings be upon him, accept all what he has informed about his Lord and religion of Islam, submit to him, peace and blessings be upon him, in absolute obedience in all what he commanded, avoid all what he has prohibited inwardly and outwardly and demonstrate submission and assurance to all of that.

It is to believe with the heart, testify with the tongue and act with the limbs. It increases with acts of obedience and decreases as a result of committing acts of disobedience. Allaah The Almighty says: {The believers are only those who, when Allaah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely.}[Al-Anfaal: 2]

He The Almighty also says: {It is He who sent down tranquility into the hearts of the believers that they would increase in faith along with their [present] faith.}[Al-Fat-h: 4]

It was also narrated that the Messenger of Allaah, peace and blessings be upon him, said: "Faith has seventy-odd branches, the highest of which is saying Laa ilaaha ill-Allaah (there is no god except Allaah) and the least of which is removing a harmful thing from the road. And (Hayaa') modesty is a branch of faith." [Reported by Al-Bukhaari and Muslim]

It has six pillars: Belief in Allaah, His angels, His Books, His Messengers, the Last Day, and Al-Qadar (Divine Predestination), both good and bad.

Allaah The Almighty says: {Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allaah, the Last Day, the angels, the Book, and the prophets.} [Al-Baqarah: 177]

He The Almighty also says: {The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allaah and His angels and His books and His messengers.} [Al-Baqarah 285]

He The Almighty also says: {Indeed, all things We created with predestination.} [Al-Qamar: 49]

It was narrated that `Umar ibn Al-Khattaab, may Allaah be pleased with him, said: "One day when we were with the Messenger of Allaah, peace and blessings be upon him, there appeared before us a man whose clothes were exceedingly white and his hair was exceedingly black, and there were no signs of travel on him. No one among us recognized him. He came and sat down by the Prophet, peace and blessings be upon him, and rested his knees against his and placed the palms on his hands on his thighs. He said: "O Muhammad, tell me about Islam." The Messenger of Allaah, peace and blessings be upon him, said: "Islam is to testify that there is none worthy of worship except Allaah and that Muhammad is the Messenger of Allaah, to establish regular prayer, to pay Zakaah, to fast Ramadan and to go on pilgrimage to the House if you are able to." He said: "You have spoke the truth." And we were amazed at his asking that and saying that he had spoken the truth. Then he said: "Tell me about Eemaan (faith, belief)," He said: "It means believing in Allaah, His angels, His Books, His Messengers, and the Last Day, and believing in Al-Qadar (the Divine Predestination), both good and bad." He said: "You have spoken the truth." He said: "Tell me about Ihsaan." He said: "It means worshipping Allaah as if you can see Him, and although you cannot see Him, He can see you..." Then he said to me: "O `Umar, do you know who the questioner was?" I said: "Allaah and His Messenger know best." He said: "That was Jibreel, who came to teach you your religion." [Reported by Muslim]

1-Believe in Allaah

It is to believe in the existence of Allaah, Exalted and Glorified be He, and believe in the Oneness of His Lordship and Divinity.

One will be Muslim through acknowledging that pillar and proclaiming (Laa ilaaha il-la Al-lâh wa Anna Muhammadan Rasool-ul-Al-lâh):

Tawheed Ar-Rububiyah (Oneness of the Lordship of Allaah):

It is to acknowledge the existence of Allaah The Almighty and single Him out in His actions, such as creation, provision, sovereignty, bestowing gifts, kingdom, fashioning, giving, withholding, benefiting, harming, giving life and death, perfect arrangement, Qadaa' (Divine Decree) and Al-Qadar (Divine Pre-ordainment). Allaah The Almighty says:

{Allaah is the Creator of all things.}[Az-Zumar: from the verse 62]

It is to Affirm that which Allaah has affirmed for Himself or that His Messenger, peace and blessings be upon him, has affirmed of His Beautiful Names such as Al-Hayy (the Ever-Living) and Al-Qayoom (the Sustainer of all existence). Allaah The Almighty says:

{Allaah- there is no deity except Him, the Ever-Living, the Sustainer of [all] existence} [Al-Baqarah: 255]

And Ar-Rahmaan (The Most Beneficent) and Ar-Raheem (The Most Merciful). Allaah The Almighty says: {[All] praise is [due] to Allaah, Lord of the worlds. The Most Beneficent, the Most Merciful.} [Al-Faatihah: 2-3]

And the Sublime Attributes, such as knowledge. Allaah The Almighty says: {And they encompass not a thing of His knowledge.} [Al-Baqarah: 255]

And Seeing and Hearing. Allaah The Almighty says: {There is nothing like unto Him, and He is the Hearing, the Seeing.} [Ash-Shoora: 11]

And Highness. Allaah The Almighty says: {Exalt the name of your Lord, the Most High.} [Al-A'la: 1]

He The Almighty also says: {They fear their Lord above them, and they do what they are commanded.} [An-Nahl: 50]

It is to affirm and acknowledge to Allaah The Almighty its sound meanings and indications and be aware of its effects and prerequisites in the creation.

It is to deny that which Allaah The Almighty has denied Himself or that His Messenger, peace and blessings be upon him, has denied. Allaah The Almighty says:

{Say, "He is Allaah, [who is] One, Allaah, the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent.}[Al-Ikhlaas: 1-4]

Ar-Rabb is the one who is worshiped and the owner who has full authority over His property. Our Rabb is Allaah who created us and created all the creation from nothing. He raises us and all worlds with His blessings. He is the Lord of all things, their owner and Who has authority over them. All affairs are determined by Him, all types of good are in His Hand and all affairs belong to Him.

Intellect has proved the existence of Allaah The Almighty and that he is unique in His Lordship and that He has perfect power over all creatures and control them. This is done by contemplating and thinking about the signs of Allaah The Almighty that indicate Him such as contemplating His signs in creating the human soul. Allaah The Almighty says: {And in yourselves. Then will you not see?} [Ath-Thaariyaat: 51]

He The Almighty also says: {And [by] the earth and He who spread it.} [Ash-Shams: 7]

If one contemplates himself thoughtfully and the miraculous creation of Allaah The Almighty, then this will guide him to the idea that he has a Lord and Creator who is Ever-Wise and Well-Acquainted. Indeed, no one can create the Nutfah (a sperm-drop) from which he was created, or change it to a clot, or change the clot to a lump of flesh, or change the lump of flesh to bones, or cover the bones with flesh.

Contemplating the signs of Allaah The Almighty in creating the universe. Allaah The Almighty says: {We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. But is it not sufficient concerning your Lord that He is, over all things, a Witness?} [Fussilat: 53]

He The Almighty also says: {And of His signs are the night and day and the sun and moon.} [Fussilat: 37]

So whoever considers this universe carefully and whatever therein of the sky that contains stars, planets, sun and moons, the land that has mountains, sand, trees, seas and rivers and that he is operated in such perfect delicate system, then this will indicate that there is a creator and originator for this universe who manages its affairs. Allaah The Almighty says: {Or were they created by nothing, or were they the creators [of themselves]? Or did they create the heavens and the earth? Rather, they are not certain.} [At-Toor: 35-36]

It cannot be imagined that such creation that has such perfection in arrangement is aimless and purposeless for this will necessitate that it was created for sport and uselessly. In fact, such conclusion is invalid and thus all is based on it is also invalid. Allaah The Almighty says: {And We did not create the heaven and earth and that between them in play.} [Al-Anbiyaa': 16]

He The Almighty explained that He did not create creation uselessly and without any purpose; rather, He created them for a great wisdom. His wisdom prevents Him The

Almighty from leaving them without obligations, rewards and punishments.

Accordingly, the Eemaan of the slave cannot be sound nor can his monotheism be achieved except if he believes in the Lordship of Allaah The Almighty. However, such kind of monotheism cannot save one from the punishment of Allaah The Almighty as long as the slave does not fulfill its prerequisite namely, Tawheed Al-Uloohiyyah (Oneness of the Divinity of Allaah). Therefore, Allaah The Almighty says: {And most of them believe not in Allaah except while they associate others with Him.} [Yoosuf: 106], meaning that most of them do not acknowledge Allaah The Almighty as their Lord, Creator, Provider and Manager of their affairs, all of such matters are included in the Tawheed Ar-Ruboobiyyah, except while they associate others with Him in worship such as idols and images that cannot bring benefit or cause harm, and cannot give or withhold.

Rather, polytheists during the time of the Prophet, peace and blessings be upon him, acknowledged Allaah The Almighty as a Lord, Creator, Provider and Manager of their affairs. Their polytheism was in worship for they took peers and associates to call upon them, seek their help and ask them to fulfill their needs and requests. Allaah The Almighty says: {If you asked them, "Who created the heavens and earth and subjected the sun and the moon?" they would surely say, "Allaah." Then how are they deluded?} [Al-'Ankaboot: 61]

He The Almighty also says: {And if you asked them, "Who sends down rain from the sky and gives life thereby to the earth after its lifelessness?" they would surely say "Allaah." Say, "Praise to Allaah"; but most of them do not reason.} [Al-'Ankaboot: 63]

He The Almighty also says: {And if you asked them who created them, they would surely say, "Allaah." So how are they deluded?} [Az-Zukhruf: 87]

He The Almighty also says: {Say, [O Muhammad], "To whom belongs the earth and whoever is in it, if you should know?" They will say, "To Allaah." Say, "Then will you not remember?" Say, "Who is Lord of the seven heavens and Lord of the Great Throne?" They will say, "[They belong] to Allaah." Say, "Then will you not fear Him?" Say, "In whose hand is the realm of all things - and He protects while none can protect against Him - if you should know?" They will say, "[All belongs] to Allaah." Say, "Then how are you deluded?"} [Al-Mu'minoon: 84-89]

Polytheists did not believe that the idols are the power that send down rain, provide the world and manage its affairs; but rather, they believed that all of such things

are from the characteristics of the Lord The Almighty. Moreover, they acknowledged that their idols that they call besides Allaah The Almighty are just created beings and possess not for themselves and their worshipers any harm or benefit and possess not power to cause death or life or resurrection. They do not hear or see. They believed that Allaah The Almighty is the only One Who can do all of such things and has no associate, and they and their idols have nothing to do with that. Alalh is the creator and all others than Him are mere created beings. He is the Lord and all others than Him are slaves to the Lord. But despite this they still attributed to Him partners and mediators from His creation. They believed that these creatures could intercede for them and bring them closer to Allaah The Almighty. Therefore, Allaah The Almighty says:

{And those who take protectors besides Him [say], "We only worship them that they may bring us nearer to Allaah in position."}[Az-Zumar: 3], meaning intercede for them with Allaah The Almighty to support, provide and help them in what afflicts them in the worldly life.

Tawheed Al-Uloohiyyah (Oneness of the Divinity of Allaah):

It is to single out Allaah The Almighty with the action of the slaves that they do to draw near to Him (acts of worship) such as supplication, vowing, sacrifice, trust, fear and so on. Allaah The Almighty says: {That is from what your Lord has revealed to you, [O Muhammad], of wisdom. And, [O mankind], do not make [as equal] with Allaah another deity, lest you be thrown into Hell, blamed and banished.}[Al-Israa': 39]

He The Almighty also says: {They have certainly disbelieved who say, "Allaah is the Messiah, the son of Mary" while the Messiah has said, "O Children of Israel, worship Allaah, my Lord and your Lord." Indeed, he who associates others with Allaah- Allaah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.}[Al-Maa'idah: 72]

Tawheed Al-Uloohiyyah is the greatest, most perfect, best and most necessary principle ever for the goodness of humanity. It is for which Allaah The Almighty has created mankind and jinn. He The exalted created all creatures and prescribed rulings to establish it. With it goodness will exist and without it evil and corruption will prevail. Therefore, this category of Tawheed was the main object, sublime aim and basic element of the Da'wah (call) of all Messengers, peace be upon them. Allaah The Almighty says: {And We certainly sent into every nation a messenger, [saying], "Worship Allaah and avoid Taghut."}[An-Nahl: 36]

He The Almighty also says: {And We sent not before you any messenger except that We revealed to him that, "There is no deity except Me, so worship Me."} [Al-Anbiyaa': 25]

It is the core of the argument between the prophets, peace be upon them, and their peoples. Prophets call them to the worshipping Allaah The Almighty alone and dedicating worship solely for Him in all sincerity. However, all peoples insisted on adopting Shirk and worshipping idols except those whom Allaah The Almighty has guided.

'Ibaadah (Worship) is all words and actions that Allaah The Almighty has enjoined us to do for Him. So it is a comprehensive word which includes all word and deeds that Allaah loves and is pleased with, both outward and inward.

It is for which Allaah The Almighty has created all creatures. He The Almighty says: {And I did not create the jinn and mankind except to worship Me.}[Ath-Thaariyaat: 56]]

He The Almighty also says: {O mankind, worship your Lord, who created you and those before you, that you may become righteous -}[Al-Baqarah: 21]

He The Almighty also says: {Worship Allaah and associate nothing with Him.}[An-Nisaa': 36]

It has many types. Amongst them are: Du'aa' (Supplication)

Allaah The Almighty also says: {So invoke Allaah, [being] sincere to Him in religion, although the disbelievers dislike it.}[Ghaafir: 14]

He The Almighty also says: {And [He revealed] that the Masajids (Mosques) are for Allaah, so do not invoke with Allaah anyone.}[Al-Jinn: 18]

Isti'aathah means seeking refuge and protection from any harm. Allaah The Almighty says: {Say, "I seek refuge in the Lord of daybreak. From the evil of that which He created}[Al-Falaq: 1-2]

He The Almighty also says: {Say, "I seek refuge in the Lord of mankind, The Sovereign of mankind. The God of mankind, From the evil of the retreating whisperer -}[An-Naas: 1-4]

Istighaathah means seeking help to be saved from a difficulty and destruction.

Allaah The Almighty says: {[Remember] when you asked help of your Lord, and He answered you.}[Al-Anfaal: 9]

Sacrifice. Allaah The Almighty says: {Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allaah, Lord of the worlds.} [Al-An'aam: 162]

He The Almighty also says: {So pray to your Lord and sacrifice [to Him alone].}[Al-Kawthar: 2]

'Ibaadah can be done by heart such as fear and hope or by tongue such as Du'aa', Tasbeeh (glorification of Allaah The Almighty), reciting Quran, or by limbs such as prayer.

It has two conditions:

1- Dedicating these deeds sincerely and solely for the sake of Allaah The Almighty. Allaah The Almighty says: {And they were not commanded except to worship Allaah, [being] sincere to Him in religion.} [Al-Bayyinah: from the verse no. 5]

2- Keeness to follow the example and guidance of the Messenger of Allaah, peace and blessings be upon him. Allaah The Almighty says: {And whatever the Messenger has given you - take; and what he has forbidden you - refrain from.}[Al-Hashr: 7]

God is the one who is worship. The truthful god is the one who is attributed by all perfect characteristics and miraculous abilities, who is able to do all things, and who has no defect or shortcoming. This rank can never be attained by one of the created being because every created being whatever his great status is, is definitely weak and imperfect. Consequently, this necessitates that none should be worshiped except Allaah The Almighty and none can be the lord except Allaah The Almighty.

What can nullify Tawheed (Monotheism) or contradict with its perfection:

Every Muslim individual should avoid all what may distort his Tawheed of the words or the actions that can destroy or decrease it. One should be aware of all of such thing, especially what may nullify or eradicate it completely. Amongst such nullifications are:

1- Shirk: It has two categories

Firstly, Shirk Akbar: It is to establish equality between others than Allaah and Allaah regarding the matters that are special attributes of Allaah The Almighty alone. It takes one out of the fold of Islam and renders all of his deed futile, and the eternal existence in the Hellfire for the one who died upon it. Allaah The Almighty says: {Indeed, Allaah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allaah has certainly fabricated a tremendous sin.}[An-Nisaa': 48]

He The Almighty also says: {Indeed, association [with him] is great injustice."}[Luqmaan: 13]

He The Almighty also says: {And it was already revealed to you and to those before you that if you should associate [anything] with Allaah, your work would surely become worthless, and you would surely be among the losers.}[Az-Zumar: 65]

He The Almighty also says: { Indeed, he who associates others with Allaah- Allaah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.}[Al-Maa'idah: 72]

This kind of Shirk has also two categories:

A-Shirk of Ruboobiyyah: It is to establish equality between others than Allaah and Allaah regarding the matters that are special attributes of Allaah The Almighty alone or attributing something of it to others than Him such as creation, provision, giving life and death, managing the matters of this universe and the like. Allaah The Almighty says: {Is there any creator other than Allaah who provides for you from the heaven and earth? There is no deity except Him, so how are you deluded?} [Faatir: 3]

Or establishing equality between others than Allaah and Allaah The Almighty regarding something of His Names and Attributes. Allaah The Almighty says: {There is nothing like unto Him, and He is the Hearing, the Seeing.}[Ash-Shoora: 11]

B- Shirk of Al-Uloohiyyah: It is to establish equality between others than Allaah and Allaah by dedicating something of the acts of worship for others than Allaah The Almighty such as prayer, fasting, supplication, seeking help, sacrifice, vowing and the like. It has some types. Amongst them are:

- Shirk of Du'aa' (supplication): Supplicating others than Allaah The Almighty regarding what no one can do except Allaah The Almighty such as giving life to the dead, curing

the sick or seeking provision. That is because supplication is one of the greatest kinds of worship. It was narrated that the Prophet, peace and blessings be upon him, said: "Du'aa' is worship." [Reported by At-Tirmithi and Ahmad]

So whoever invokes a prophet, angel, Wali (righteous worshiper), grave, stone or the like of the created beings is a disbeliever Mushrik. Allaah The Almighty says: {And whoever invokes besides Allaah another deity for which he has no proof - then his account is only with his Lord. Indeed, the disbelievers will not succeed.}[Al-Mu'minoon: 117]

He The Almighty also says: {And when they board a ship, they supplicate Allaah, sincere to Him in religion. But when He delivers them to the land, at once they associate others with Him.}[Al-'Ankaboot: 65]

Important note: Supplicating, seeking refuge and help from others are divided into three categories:

First: Supplicating a created being in one of the matters that one can realize with concrete means such as the question of the poor, when the drowned seeks the help to be saved from those who are present. This is permissible and allowed.

Second: Supplicating and seeking help of the created being in one of the matter that no one can do except Allaah The Almighty such as supplicating Him to make what is in the womb of the woman a boy, or seeking His help to make him enter Paradise and save him from the Hellfire. This is a major Shirk.

Third: Supplicating or seeking the help of a created being who cannot respond in the known concrete means such as supplicating and seeking the help of the dead and the absent. This is a major Shirk for this kind cannot be occurred except if the one who supplicates believed something secret in the supplicated person with which he can conduct the matter.

- Shirk of Intention, Wish and Aim: It is to intend to do deeds totally for attaining the gains of the worldly life, showing off and fame as the people of pure hypocrisy do, and not intend to do them for the sake of Allaah The Almighty and the Hereafter. He will be a disbeliever and falls on the major Shirk. Allaah The Almighty says: {Whoever desires the life of this world and its adornments - We fully repay them for their deeds therein, and they therein will not be deprived. Those are the ones for whom there is not in the Hereafter but the Fire. And lost is what they did therein, and worthless is what they used to do.}[Hood: 15-16]

- Shirk of Obedience: So whoever obeys the created being regarding allowing what Allaah The Almighty has prohibited or prohibiting what Allaah The Almighty has allowed and believe in this with his heart i.e. permit them to allow and prohibit and permit himself and others to obey them although he knows that this goes against the religion of Islam. In this way, he has taken them as lords besides Allaah The Almighty and committed the major Shirk with Allaah The Almighty. Allaah The Almighty says: {They have taken their scholars and monks as lords besides Allaah, and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him.} [At-Tawbah: 31]

- Shirk of Love: Love here means the love of servitude that entails honoring, glorification, humiliation, and submission that should be for Allaah The Almighty alone who has no partner. Whenever the slave dedicates such love to others than Allaah The Almighty, then he commits the major Shirk with Allaah The Almighty. Allaah The Almighty says: {And [yet], among the people are those who take other than Allaah as equals [to Him]. They love them as they [should] love Allaah. But those who believe are stronger in love for Allaah.} [Al-Baqarah: 165]

Secondly: Minor Shirk: It is all that can be conducive to major Shirk and a means to fall on it, or it is what has been established from the texts of the Book or of the Sunnah, as being designated as Shirk, but it is not from the types of major Shirk. It can be occurred in deeds and words and it is obligatory to repent of it.

Amongst its examples are:

A- Little amount of Riyaa' (showing off): It was narrated that the Prophet, peace and blessings be upon him, said: "The thing that I fear most for you is minor Shirk." He was asked what that was, and he said, "Showing off. On the Day of Resurrection, Allaah will say to those who show off, "Go to those for whom you used to show off in the world, and see whether you find any reward with them." [Reported by Ahmad]

B-Hanging up amulets: Amulets are all what are worn on the necks. They are made from spells, pearls or bones in order to ward off evil or to bring some benefits. It is one of the kinds of Shirk for it is a kind of putting trust in others than Allaah The Almighty. No one can ward off evil except Allaah The Almighty and harmful matters cannot be expelled except by Allaah The Almighty, His Names and Attributes. It was narrated that

the Messenger of Allaah, peace and blessings be upon him, said: "(Non-Prescribed) Ruqyah[1], amulets and love-charms are Shirk." [Reported by Abu Daawood]

He, peace and blessings be upon him, also said: "Whoever wears an amulet has committed Shirk." [Reported by Ahmad]

If the one who wears it believes that it affects by itself away from Allaah The Almighty, then he commits major Shirk regarding the Tawheed of Ar-Ruboobiyyah for he believes that there is a creator and manager besides Allaah The Almighty.

If he believes that the whole matter is decided by Allaah The Almighty and it is just a means that has no effect, then he commits the minor Shirk, because he is regarding something that is not a means as a means and turning to others than Allaah The Almighty with his heart. His action is conducive to the major Shirk if his heart believes in it and hopes that it can bring him benefit or ward off harm.

2- Kufr: It is the opposite of Eemaan (faith). It refers to all beliefs, words and actions that the religion has ruled that they contradict Eemaan wholly or partially.

It is of two types:

Firstly, Major Kufr: It means not believing in Allaah and His Messenger, whether that is accompanied by denial or it is not accompanied by denial but rather doubt, or turning away from faith out of jealousy or arrogance, or because one is following whims and desires that prevent one from following the message. It necessitates eternal existence in the Hellfire. It has some kinds. Amongst them are:

- The Kufr of denial: It refers to the belief of the untruthfulness of the Messengers, peace be upon them. So whoever denies something of what they come with inwardly or outwardly commits Kufr (he is a disbeliever). Allaah The Almighty says: {And who is more unjust than one who invents a lie about Allaah or denies the truth when it has come to him? Is there not in Hell a [sufficient] residence for the disbelievers?} [Al-'Ankaboot: 68]

- The kufr of turning away in arrogance: It refer to the idea when one knows the truthfulness of the Messenger, peace and blessings be upon him, and that what he came with is from Allaah The Almighty, but not submit to his judgment and obey his command in arrogance and stubbornness. Allaah The Almighty says: {And [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers.} [Al-Baqarah:

34]

-The Kufr of doubt, which means hesitating and being uncertain with the truthfulness of the Messenger, peace and blessings be upon him. It is also called Kufr Athann (i.e. doubt), it is the opposite of Al-Jazm (certainty and sureness). Allaah The Almighty says: {And he entered his garden while he was unjust to himself. He said, "I do not think that this will perish - ever. And I do not think the Hour will occur. And even if I should be brought back to my Lord, I will surely find better than this as a return." His companion said to him while he was conversing with him, "Have you disbelieved in He who created you from dust and then from a sperm-drop and then proportioned you [as] a man? But as for me, He is Allaah, my Lord, and I do not associate with my Lord anyone.} [Al-Kahf: 35-38]

-The Kufr of I'raadh (turning away): It refers to complete turning away from the religion of Islam i.e. turn away with his hearing, heart, knowledge from what the Messenger, peace and blessings be upon him, came with. Allaah The Almighty says: {But those who disbelieve, from that of which they are warned, are turning away.} [Al-Ahqaaf: 3]

- The Kufr of Hypocrisy: demonstrating Eemaan and hiding Kufr. Allaah The Almighty says: {That is because they believed, and then they disbelieved; so their hearts were sealed over, and they do not understand.} [Al-Munaafiqoon: 3]

It is of two kinds:

1- Doctrinal Hypocrisy. It is a major Kufr that puts one beyond the pale of Islam. It has some types: denial of the Messenger, peace and blessings be upon him, denial of some of what he came with, hating the Messenger, peace and blessings be upon him, hating some of what he came with, rejoicing over the decline of the religion of the Messenger, peace and blessings be upon him, or resenting the victory and prevalence of the religion of the Messenger, peace and blessings be upon him.

2- Practical hypocrisy. It is a minor Kufr which does not put one beyond the pale of Islam, but it is a great crime and sin. Amongst its examples is the Hadeeth in which the Prophet, peace and blessings be upon him, said: "Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up; whenever he is entrusted, he betrays, whenever he speaks, he tells a lie, whenever he makes a covenant, he proves treacherous and whenever he quarrels, he behaves in a very imprudent, evil and insulting manner." [Reported by Al-Bukhaari and Muslim]

- Claiming knowing the Al-Ghayb (unseen, unknown): Al-Ghayb is all what is hidden from the minds and eyes of the present, past and future matters. Allaah The Almighty only kept the knowledge of it and made this exclusive for Him The Almighty. Allaah The Almighty says:

{Say, "None in the heavens and earth knows the unseen except Allaah."} [An-Naml: 65]

So no one knows the unseen except Allaah The Almighty; no angel who is close to Him nor any Prophet who was sent, rather, all others than them.

Allaah The Almighty may inform some of His creation about some of the unseen matters via revelation as Allaah The Almighty says: {[He is] Knower of the unseen, and He does not disclose His [knowledge of the] unseen to anyone. Except whom He has approved of messengers, and indeed, He sends before each messenger and behind him observers. That he may know that they have conveyed the messages of their Lord; and He has encompassed whatever is with them and has enumerated all things in number.} [Al-Jinn: 26-28]

This is of the relative unseen which is concealed from some creation rather than some others. As for the absolute unseen, no one knows it except Allaah The Almighty.

Therefore, every Muslim individual should warn against fortunetellers and liars who claim knowing the unseen who fabricate lies against Allaah The Almighty, who had misguided themselves and misled many and have strayed from the soundness of the way such as the sorcerers, fortunetellers astrologers and the like.

Secondly, Minor Kufr: It does not put one beyond the pale of Islam, nor does necessitate eternal existence in the Hellfire, but rather it deserves severe punishment and threat. It is ungratefulness. It comprises all of sins that are referred to in the Book and the Sunnah as Kufr, but do not reach the level of major Kufr.

Amongst its examples is the statement of Allaah The Almighty: {And Allaah presents an example: a city which was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of Allaah. So Allaah made it taste the envelopment of hunger and fear for what they had been doing.} [An-Nahl: 112]

And the Hadeeth of the Prophet, peace and blessings be upon him, in which he said: "There are two practices found among people, both of which indicate disbelief: casting

aspersions upon people's lineages and wailing for the dead." [Reported by Muslim]

[1]As for the non-prescribed Ruqyah, it is that contains shirk-related matters such as spells. However, the prescribed Ruqyah that is performed by reciting Quran, invocations and supplications and that are mentioned in the authentic Sunnah, then it is permissible. (Translator)

2. Belief in the Angels

It means believing in their existence, believing in them as a whole and in those whom Allaah The Almighty and His Messenger, peace and blessings be upon him, told us about in details. Allaah The Almighty created them from light. The Messenger of Allaah, peace and blessings be upon him, said: "The angels were created from light." [Reported by Muslim]

They are many and no one knows their number except Allaah The Almighty. They are able to take different beautiful shapes, forms and images. They possess great powers and abilities to move from one place to another. Allaah The Almighty says: {[All] praise is [due] to Allaah, Creator of the heavens and the earth, [who] made the angels messengers having wings, two or three or four. He increases in creation what He wills.} [Faatir: 1]

Allaah The Almighty has chosen them to worship Him and carry out His commands. So they disobey not, from executing the Commands they receive from Allaah, but do that which they are commanded. Allaah The Almighty says: {To Him belongs whoever is in the heavens and the earth. And those near Him are not prevented by arrogance from His worship, nor do they tire. They exalt [Him] night and day [and] do not slacken.} [Al-Anbiyaa': 19-20]

He The Almighty says: {But if they are arrogant - then those who are near your Lord exalt Him by night and by day, and they do not become weary.} [Fussilat: 38]

He The Almighty says: {And they say, "The Most Merciful has taken a son." Exalted is He! Rather, they are [but] honored servants. They cannot precede Him in word, and they act by His command.} [Al-Anbiyaa': 26-27]

Allaah The Almighty made them inhabit the heavens; however, they descend down to the earth to carry out the commands of Allaah The Almighty in the creation and what is commissioned to them of managing their affairs. Allaah The Almighty says: {He sends down the angels, with the inspiration of His command, upon whom He wills of His servants.} [An-Nahl: 2]

Amongst them are:

Jibreel who is commissioned to bring down revelation from Allaah The Almighty upon whom He wills of His prophets and Messengers. Allaah The Almighty says: {The Trustworthy Spirit has brought it down. Upon your heart, [O Muhammad] - that you may be of the warners.} [Ash-Shu'raa': 193-195]

Mikaa'eel who is appointed in charge of the rain and vegetation. Israafeel who is appointed to blow the Trumpet on the Day of Resurrection. Allaah The Almighty says: {Whoever is an enemy to Allaah and His angels and His messengers and Gabriel and Michael - then indeed, Allaah is an enemy to the disbelievers.} [Al-Baqarah: 98]

It was also narrated that the Prophet, peace and blessings be upon him, said in his supplication: "O Allaah, Lord of Jibreel, Mikaa'eel and Israafeel." [Reported by Muslim]

Angel of Death and his helpers who are entrusted with taking out the souls at death. Allaah The Almighty says: {Say, "The angel of death will take you who has been entrusted with you. Then to your Lord you will be returned.} [As-Sajdah: 11]

He The Almighty also says: {When death comes to one of you, Our messengers take him, and they do not fail [in their duties].} [Al-An'aam: 61]

Some angels carry the Throne of Allaah The Almighty.

Allaah The Almighty says: {Those [angels] who carry the Throne and those around it exalt [Allaah] with praise of their Lord and believe in Him and ask forgiveness for those who have believed.} [Ghaafir: 7]

Some of them are the keepers of Paradise.

Allaah The Almighty says: {But those who feared their Lord will be driven to Paradise in groups until, when they reach it while its gates have been opened and its keepers say, "Peace be upon you; you have become pure; so enter it to abide eternally therein,"

[they will enter].} [Az-Zumar: 73]

Some of them are the keepers of Hellfire.

Allaah The Almighty says: {And those in the Fire will say to the keepers of Hell, "Supplicate your Lord to lighten for us a day from the punishment.}"[Ghaafir: 49] and others

3. Believe in the Books

They are the books and scriptures that contained the words of Allaah The Almighty which He revealed to its Messengers, peace be upon them, whether what He sent down in a written form such as At-Tawraah (Torah), or verbally conveyed by the angel and then written like all the other books.

So we have to believe firmly that they are all revealed by Allaah The Almighty. They are the words of Allaah The Almighty not the words of other than Him, Allaah The Almighty spoke them in a real sense however He willed and in the way that He The Exalted wanted. Allaah The Almighty says: {Allaah- there is no deity except Him, the Ever-Living, the Sustainer of existence. He has sent down upon you, [O Muhammad], the Book in truth, confirming what was before it. And He revealed the Torah and the Gospel. Before, as guidance for the people. And He revealed the Qur'an. Indeed, those who disbelieve in the verses of Allaah will have a severe punishment, and Allaah is exalted in Might, the Owner of Retribution.} [Aal-'Imraan: 2-4]

We have to believe also that all of them invited to the worship of Allaah The Almighty alone and that they came with all good, guidance and light. Allaah The Almighty says: {It is not for a human [prophet] that Allaah should give him the Scripture and authority and prophethood and then he would say to the people, "Be servants to me rather than Allaah.} [Aal-'Imraan: 79]

He The Almighty also says: {Mankind was [of] one religion [before their deviation]; then Allaah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth.}[Al-Baqarah: 213]

We have to believe in the Books that Allaah The Almighty has named in particular and in what Allaah The Almighty and His Messenger, peace and blessings be upon him, told about. Amongst them are:

Scriptures of Ibraaheem (Abraham), peace be upon him: Allaah The Almighty says: {Indeed, this is in the former scriptures. The scriptures of Abraham and Moses.} [Al-A'la: 18-19]

Tawraah (Torah) which was revealed to Moosa (Moses), peace be upon: {And We gave Moses the Scripture, after We had destroyed the former generations, as enlightenment for the people.} [Al-Qasas: 43]

He The Almighty also says: {Indeed, We sent down the Torah, in which was guidance and light.} [Al-Maa'idah: 44]

Al-Injeel (Gospel) which was revealed to 'Isa (Jesus), peace be upon him. Allaah The Almighty says: {And We sent, following in their footsteps, Jesus, the son of Mary, confirming that which came before him in the Torah; and We gave him the Gospel, in which was guidance and light.} [Al-Maa'idah: 46]

Az-Zaboor (Psalms) which was revealed to Daawood (David), peace be upon him. Allaah The Almighty says: {And to David We gave the book [of Psalms].} [An-Nisaa': 163]

Great Noble Quran which was revealed to our Prophet Muhammad, peace and blessings be upon him, confirming that which preceded it of the Scripture and as a criterion over it. It is the last revealed Book. It is the most Honored and most perfect. It abrogates all other previous books. Allaah The Almighty says: {And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it.} [Al-Maa'idah: 48]

He The Almighty also says: {Say, "What thing is greatest in testimony?" Say, "Allaah is witness between me and you. And this Quran was revealed to me that I may warn you thereby and whomever it reaches.} [Al-An'aam: 19]

He The Almighty said to His Prophet, peace and blessings be upon him, commanding him to judge between the people of scripture by the Noble Quran: {So judge between them by what Allaah has revealed and do not follow their inclinations away from what has come to you of the truth.} [Al-Maa'idah: 48]

Allaah The Almighty has taken upon Himself to preserve and protect its words and meaning from any verbal or concrete distortions. Allaah The Almighty says: {Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.} [Al-Hijr: 9]

He The Almighty also says: {Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy.} [Fussilat: 42]

Meanwhile, the people of scripture distorted and changed the books that Allaah The Almighty sent down to them. Allaah The Almighty said about the Jews: {Do you covet [the hope, O believers], that they would believe for you while a party of them used to hear the words of Allaah and then distort the Torah after they had understood it while they were knowing?} [Al-Baqarah: 75]

He The Almighty also says: {Among the Jews are those who distort words from their [proper] usages.} [An-Nisaa': 46]

Allaah The Almighty said about the Christians: {And from those who say, "We are Christians" We took their covenant; but they forgot a portion of that of which they were reminded. So We caused among them animosity and hatred until the Day of Resurrection. And Allaah is going to inform them about what they used to do. O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much.} [Al-Maa'idah: 14-15]

He The Almighty also says: {So woe to those who write the "scripture" with their own hands, then say, "This is from Allaah," in order to exchange it for a small price. Woe to them for what their hands have written and woe to them for what they earn.} [Al-Baqarah: 79]

He The Almighty also says: {Say, "Who revealed the Scripture that Moses brought as light and guidance to the people? You [Jews] make it into pages, disclosing [some of] it and concealing much.} [Al-An'aam: 91]

4. Belief in the Prophets, peace be upon them

It is to have a firm belief that Allaah The Almighty sent into every nation a messenger to call them to worship Allaah The Almighty alone, without associating others with Him in worship, and to disbelieve in all what can be worshiped besides Allaah The Almighty. Allaah The Almighty says: {And We certainly sent into every nation a messenger, [saying], "Worship Allaah and avoid Taghut."} [An-Nahl: 36]

We have also to believe that they all are truthful, dutiful, right-minded, noble, righteous, faithful, and guides who are upon correct guidance.

It is also obligatory to believe that they are created human beings and that they are the best of mankind. They have nothing to do with the characteristics of Lordship; rather, they are just slaves (to Allaah The Almighty) whom Allaah The Almighty honored with the message. Allaah The Almighty says: {Their messengers said to them, "We are only men like you, but Allaah confers favor upon whom He wills of His servants.} [Ibraaheem: 11]

He The Almighty also says: {Allaah chooses from the angels messengers and from the people. Indeed, Allaah is Hearing and Seeing.} [Al-Hajj: 75]

We have to believe in the prophets whom Allaah The Almighty named in His Noble Book or the Prophet, peace and blessings be upon him, in his tradition and according to the way that the texts mentioned them such as mentioning their names, reports, virtues and characteristics. Allaah The Almighty preferred some of them to others; Allaah The Almighty says: {Those messengers - some of them We caused to exceed others. Among them were those to whom Allaah spoke, and He raised some of them in degree.} [Al-Baqarah: 253]

The best of them are the Messengers of strong will. They are five: Nooh (Noah) and Ibraaheem (Abraham) and Moosa (Moses) and 'Isa (Jesus), the son of Mary and Muhammad, peace and blessings be upon him. Allaah The Almighty says: {And [mention, O Muhammad], when We took from the prophets their covenant and from you and from Noah and Abraham and Moses and Jesus, the son of Mary; and We took from them a solemn covenant.} [Al-Ahzaab: 7]

The best of them all are Muhammad, peace and blessings be upon him, and his message to all of the two races of mankind and jinn. So every one of them (the prophets, peace be upon them) has to follow him and believe in his message. Allaah The Almighty says: {And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner.} [Saba': 28]

He The Almighty says: {Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner.} [Al-Furaqaan: 1]

He, peace and blessings be upon him, was made the last of the prophets and Messengers, peace be upon them. Allaah The Almighty says: {Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allaah and last of the

prophets.} [Al-Ahzaab: 40]

We have to believe them in all what they came with and that they are sent by their Lord to convey what Allaah The Almighty ordered them to convey for those whom they are sent, We have not to make distinction between any of them. Allaah The Almighty says: {And We did not send any messenger except to be obeyed by permission of Allaah.} [An-Nisaa': 64]

He The Almighty says: {Indeed, those who disbelieve in Allaah and His messengers and wish to discriminate between Allaah and His messengers and say, "We believe in some and disbelieve in others," and wish to adopt a way in between. Those are the disbelievers, truly.} [An-Nisaa': 150-151]

We have also to believe that the basic element of their invitation is to call for the worship of Allaah The Almighty alone; however, their laws are different. Allaah The Almighty says: {And We sent not before you any messenger except that We revealed to him that, "There is no deity except Me, so worship Me.} [Al-Anbiyaa': 25]

He The Almighty also says: {To each of you We prescribed a law and a method.} [Al-Maa'idah: 48]

We have to believe also that they have conveyed all what they have been sent with in the clearest way. Thus the argument was established against the creation as a whole. Allaah The Almighty says: {[We sent] messengers as bringers of good tidings and warners so that mankind will have no argument against Allaah after the messengers.} [An-Nisaa': 165]

They, peace be upon them, will die as all of the humans do; however, their bodies do not disintegrated. Allaah The Almighty says addressing His Prophet, peace and blessings be upon him: {Indeed, you are to die, and indeed, they are to die.} [Az-Zumar: 30]

He The Almighty also says: {Every soul will taste death.} [Aal-'Imraan: 185]

Except what Allaah The Almighty has said about `Isa, peace be upon him, that He The Exalted raised him (`Isa) to Himself as Allaah The Almighty says: {[Mention] when Allaah said, "O Jesus, indeed I will take you and raise you to Myself and purify you from those who disbelieve.} [Aal-'Imraan: 55]

So he, peace be upon him, is alive in the heaven and did not die. Allaah The Almighty

has told about the time of his death before the Hour when he will descend at the end of time and kill Al-Maseeh Ad-Dajjal (Anti-Christ). Allaah The Almighty says: {And there is none from the People of the Scripture but that he will surely believe in Jesus before his death. And on the Day of Resurrection he will be against them a witness.} [An-Nisaa': 159]

5. Belief in the Last Day

It is to have firm belief in the Day of the great Resurrection which there will be no day after it. Allaah The Almighty says: {Sovereign of the Day of Recompense.} [Al-Faatihah: 4]

Belief in it also includes the belief in all what will occur after death such as:

Questioning by the two angels: Munakr and Nakeer for the deceased: It was narrated that the Prophet, peace and blessings be upon him, said: Allaah The Almighty says: {Allaah keeps firm those who believe, with the firm word, in worldly life and in the Hereafter.} [Ibraaheem: 27] It was descended regarding the Torment of the Grave. It will be said to him (the deceased): Who is your Lord? Allaah is my Lord and Muhammad, peace and blessings be upon him, is my Prophet. This is the saying of Allaah The Almighty: {Allaah keeps firm those who believe, with the firm word, in worldly life and in the Hereafter.} [Reported by Al-Bukhaari and Muslim]

It was also narrated that the Prophet, peace and blessings be upon him, said, "When a human being is laid in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask him: ¿What did you use to say about this man, Muhammad, peace and blessings be upon him? The believer will say: I testify that he is Allaah's slave and His Messenger. Then it will be said to him, 'Look at your place in the Hellfire. Allaah has given you a place in Paradise instead of it.'" The Messenger of Allaah, peace and blessings be upon him, added, "The dead person will see both his places. But a non-believer or a hypocrite will be said to him: What did you use to say about this man?" He will say: "I do not know, but I used to say what the people used to say! It will be said to him, 'Neither did you know nor did you take the guidance (by reciting the Quran).'

Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by whatever approaches him except human beings and jinn." [Reported by Al-Bukhaari and Muslim]

Then the people of obedience will be pleased and torture will be for all who deserves it from the people of disobedience and immorality. Allaah The Almighty says: {So Allaah protected him from the evils they plotted, and the people of Pharaoh were enveloped by the worst of punishment -The Fire, they are exposed to it morning and evening. And the Day the Hour appears [it will be said], "Make the people of Pharaoh enter the severest punishment.} [Ghaafir: 45-46]

It was narrated that the Prophet, peace and blessings be upon him, said: "When anyone of you dies, he is shown his place both in the morning and in the evening. If he is one of the people of Paradise; he is shown his place in it, and if he is from the people of the Hellfire; he is shown his place there-in. Then it is said to him, 'This is your place till Allaah resurrects you on the Day of Resurrection.'" [Reported by Al-Bukhaari and Muslim]

Questioning, pleasure or torment will be for the one who deserve them whether he is buried in a grave or not, whether he is eaten by wild animals or burnt until it becomes dust, or drown in the sea or the like. This pleasure or torment will be for the soul and body as well. The soul will be pleased or tortured while it is attached to the body. Accordingly, pleasure and torment will be for both of them. Also, the soul may sometimes be pleased or tortured away from the body.

Resurrection after death:

It is when Allaah The Almighty resurrects the dead and bring them forth from their graves. Allaah The Almighty will gather the bodies of the dead that are disintegrated and recreated them with His power as they were. Then He The Exalted will give them back their souls. Allaah The Almighty says: {Then indeed, after that you are to die. Then indeed you, on the Day of Resurrection, will be resurrected.} [Al-Mu'minoon: 15-16]

He The Almighty says: {Those who disbelieve have claimed that they will never be resurrected. Say, "Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did. And that, for Allaah, is easy.} [At-Taghaabun: 7]

He The Almighty says: {And he presents for Us an example and forgets his [own] creation. He says, "Who will give life to bones while they are disintegrated?" Say, "He will give them life who produced them the first time; and He is, of all creation, Knowing."} [Yaa-Seen: 78-79]

It was narrated that the Prophet, peace and blessings be upon him, said: "Then (after

this period) Allaah will send water from the sky and then the dead bodies will grow like vegetation grows. There is nothing of the human body that does not decay except one bone; that is the little bone at the end of the coccyx from which the human body will be recreated on the Day of Resurrection." [Reported by Al-Bukhaari and Muslim]

This is unlike the condition of the prophets for Allaah The Almighty prohibited the earth to eat the bodies of the prophets, peace be upon them, as it was previously outlined.

Al-Hashr (Assembly): Creatures will be driven and gathered after resurrecting them to the land of Mahshar (Assembly). Allaah The Almighty says: {On the Day the earth breaks away from them [and they emerge] rapidly; that is a gathering easy for Us.} [Qaaf: 44]

He The Almighty also says: {And We will gather them and not leave behind from them anyone.} [Al-Kahf: 47]

He The Almighty also says: {It will be] on the Day the earth will be replaced by another earth, and the heavens [as well], and all creatures will come out before Allaah, the One, the Prevailing.} [Ibraaheem: 48]

It was narrated that the Prophet, peace and blessings be upon him, said: "People will be gathered on the Day of Resurrection barefoot, naked and uncircumcised." [Reported by Al-Bukhaari and Muslim]

The Prophet, peace and blessings be upon him, also said: "Allaah will gather mankind, the first and the last of them, in one place, so that the caller will be able to make them all hear his voice and the watcher will be able to see them all." [Reported by Al-Bukhaari and Muslim]

In this day, Allaah The Almighty will judge among the creatures. It was narrated that the Prophet, peace and blessings be upon him, said: "All rights will be restored on the Day of Resurrection, until even the hornless sheep will settle its score with the one that has horns." [Reported by Muslim]

Then those who are competent for religious assignment will be reckoned, their deeds will be weighted by a real balance that has a beam and two pans. It will be inclined by an atom's weight of good or evil.

Allaah The Almighty says: {And We place the scales of justice for the Day of Resurrection,

so no soul will be treated unjustly at all.} [Al-Anbiyaa': 47]

Some of them will take their books with their right hands while some others will take them with their left hands (as it is mentioned in the Soorat of Al-Ahqaaf; verses No. 18-34)

Then the bridge will be laid over the Hellfire. All the first and last generations will pass over it. It is their way to the Paradise. It was narrated that the Prophet, peace and blessings be upon him, said: "Then the bridge will be laid across Hell." We, the companions of the Prophet said, "O Allaah's Messenger! What is the bridge?" He said, "It is a slippery (bridge) on which there are clamps and (Hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called As-Sa'daan. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, a strong wind, fast horses or she-camels. So some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire). The last person will cross by being dragged (over the bridge)." [Reported by Al-Bukhaari]

Then they will go to Paradise which is the abode of eternal reward for whoever obeys Allaah The Almighty. Allaah The Almighty has prepared for its people in it of pleasures what no eye has seen, no ear has heard, and it has never crossed the mind of man.

Or they will go to the Hellfire which is the abode of punishment for whomever Allaah The Almighty wills to punish of the disobedient believers who will remain in it according to their sins then they will enter paradise. It is the eternal abode for the disbelievers, polytheists and those who have doctrinal hypocrisy.

Furthermore, belief in the Last Day includes the belief in all what will occur before the Day of Resurrection such as the portents and signs of the Hour, too much killing, earthquakes, eclipses, the emergence of Al-Maseeh Ad-Dajjaal, descent of `Isa, peace be upon him, emergence of Gog and Magog and the like of the signs that are conveyed from Allaah The Almighty or His Messenger, peace and blessings be upon him.

6. Belief in Al-Qadar (Divine preordainment)

It is to have a firm belief that everything that happens in this universe whether it is good or evil happens by the will, decree and preordainment of Allaah and that He

The Exalted is the Effector of what He intends. Nothing can occur except what He wants. Nothing can go out of His will. Nothing in the whole universe can do something against His decree nor can occur except through His arrangements. No one can escape the preordained decree nor can go beyond what is written in Al-Lawh Al-Mahfooth (The Preserved Tablet). He is the One Who created the actions, obedience and disobedience of the slaves. In spite of this fact, He The Almighty ordered and forbade them. He gave them free choice in their actions and did not compel them to do such actions; rather, they occur according to their abilities and wills. Allaah The Almighty created them and their abilities. He The Exalted guides whomever He wills with His mercy and misguides whomever He wills with His wisdom. He The Exalted is not questioned about what He does, but they will be questioned.

It is of four degrees:

Firstly: Belief in the eternal knowledge of Allaah that encompasses all things, and that He The Almighty knew what happened, what is going to happen and what did not happen, how it would have been if it had happened. Allaah The Almighty says: {So you may know that Allaah is over all things competent and that Allaah has encompassed all things in knowledge.} [At-Talaaq: 12]

He The Almighty also says: {He is Allaah, other than whom there is no deity, Knower of the unseen and the witnessed.} [Al-Hashr: 22]

He The Almighty also says: {And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record.} [Al-An'aam: 59]

Secondly: Belief that Allaah The Almighty wrote everything that is going to happen until the Hour starts. Allaah The Almighty says: {Do you not know that Allaah knows what is in the heaven and earth? Indeed, that is in a Record. Indeed that, for Allaah, is easy.} [Al-Hajj: 70] He The Almighty also says: {And all things We have enumerated in a clear register.} [Yaa-Seen: 12]

Thirdly: Belief that the will of Allaah is irresistible and nothing can escape His might. Allaah The Almighty have willed whatever therein the heavens and the earth. Nothing can happen except what He The Exalted wills. So whatever Allaah The Almighty will come to pass and whatever He does not will, will never occur. Allaah The Almighty says: {And Allaah does what He wills.} [Ibraaheem: 27]

He The Almighty also says: {And you do not will except that Allaah wills - Lord of the worlds.} [At-Takweer: 29]

Fourthly: Belief that Allaah The Almighty created and originated all things. He The Exalted is the Creator alone without any partner. He is the creator of every worker and his work, every moving creature and its movements and every motionless being and its stillness, Allaah The Almighty says: {And has created each thing and determined it with [precise] determination.} [Al-Furqaan: 2]

He The Almighty says: {Allaah is the Creator of all things, and He is, over all things, Disposer of affairs.} [Az-Zumar: 62]

He The Almighty says: {While Allaah created you and that which you do?"} [As-Saafaat: 96]

Belief in Al-Qadr does not contradict with the idea that the slave has a will and ability in his optional actions. They are the basis of the obligations on which reward and punishment based. Allaah The Almighty says: {So he who wills may take to his Lord a [way of] return.} [An-Naba': 39]

He The Almighty says: {For whoever wills among you to take a right course.} [At-Takweer: 28]

He The Almighty says: {Allaah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned.} [Al-Baqarah 286]

Every individual knows that he has a will and ability with which he can do or leave something. He can easily differentiate between his will in any action such as walking or what occurs away from his will such as trembling. However, the will and the ability of the slave only occur by the will and ability of Allaah The Almighty. Allaah The Almighty says: {And you do not will except that Allaah wills.} [Al-Insaan: 30]

And because the whole universe is owned by Allaah The Almighty, then nothing can occur in His kingdom away from His knowledge and will.

Thirdly: Ihsaan

It is to worship Allaah as if you could see him, and although you cannot see Him, He can see you. It is the highest of the three degree of the religion.

Fourthly: Completion of the Pillars of Islam

1-Prayer

Prayer is the second pillar of Islam after the two testimonies of faith. Prayer is what distinguishes Muslim from the non-Muslim.

It was narrated that the Messenger of Allaah, peace and blessings be upon him, said: "Between a man and Shirk and Kufr there stands his neglect of the prayer." [Reported by Muslim]

It is the cornerstone of Islam, and it is the first thing one is questioned about when called to account on the day of Resurrection. Therefore, if it is correctly performed and (thus) accepted (by Allaah The Almighty) all one's good deeds will be accepted, and if rejected, so will be all one's deeds.

It is comprised of five prayers in days and night. Fajr (dawn) Prayer is of two Rak'ahs, Thuhr (noon) Prayer is of four Rak'ahs, 'Asr (afternoon) Prayer is of four Rak'ahs, Maghrib (sunset) Prayer is of three Rak'ahs, and 'Ishaa' (night) Prayer is of four Rak'ahs.

As long as the Prayer cannot be valid except by Tahaarah (purification) for the Prophet, peace and blessings be upon him, said: "Allaah does not accept any prayer (Salat) without purification." [Reported by Muslim], then it is more appropriate to speak about purification first.

Purification:

It is to remove impurity from the body or clothes and remove what can prevent from performing prayer by Wudoo` (ablution) or Ghusl (ritual bath).

Impure objects:

1-What comes out of what is prohibited to be eaten such as human being and dog like: urine, stool, blood and the like. The exceptions are the following:

-Sperm of male human being, his nasal mucus, and saliva. The milk of woman and the wetness that comes from a woman's vagina.

-What comes out of what has no blood such as insects.

-Saliva and sweat of what is difficult to keep away from such as cat.

2- All dead objects except that of the sea and human being and all that have no blood.

3- Every part separated from a living creature. The exception from that are: hair, feather, wool, horn, hooves and part of human being.

4- Shed blood that is brought about slaughtering the animal or comes out of a part of body of the animal while it is alive and blood comes out of the vulva of humans.

Etiquette of answering the call of nature

It is not permissible for Muslim to answer the call of nature in the ways of the people, in their shades, in their water resources, and the like of what the people need to pass by or stay in it.

Upon entering the bathroom, it is desirable for Muslim to say: [Bismillaahi], Allaahumma "innee 'a'oothu bika minal-khubthi walkhabaa'ith ([In the Name of Allaah]. (Then) O Allaah, I seek protection in You from the male and female evil spirits), stepping in with his left leg. One should not touch one's stool and urine exits with one's right hand. When leaving, one should wash one's stool and urine exit after defecation or urination with water. If one cannot do that, then one is to any clean permissible matter such as leaves, stones and tissues, provided one should wipe it thrice or more. But one should not use bones or dung in doing this.

It is desirable for one to step out one's right leg invoking: Ghufraanaka (I seek your

forgiveness).

In case one has to answer the call of nature out of doors, (at a place not prepared for that purpose), it is desirable for him to do so away from the people, screening oneself behind a wall, a tree, or the like. In addition, while answering the call of nature out of the doors, one is prohibited to face or turns one's back towards the Qiblah, one should move eastward or westward (to avoid facing or turns one's back towards the Qiblah). He should say the invocation that is prescribed before beginning. On the other hand, one must be cautious of splashing one's urine least it might spoil one's body or clothes.

* Ablution:

It is to wash the organs of ablution

The way of performing ablution:

- To intend to perform ablution with his heart, then says: Bismillaahi

-To wash his hands three times.

-To rinse the mouth (three times) and then to rinse the nose (three times) from one handful (by sniffing water and then blowing it out using the left hand).

-To wash his face three times.

- To wash the hands up to the elbows three times.

-To wipe over the whole head only once, including the ears, with wet hands, provided the water used for wiping over them is fresh one, unlike that remaining from washing hands.

-To wash the feet three times including the ankles.

Wiping over Khuffs (leather socks)

Wiping over Khuffs (leather socks):

It is permissible to wipe over Khuffs and their likes such as Jawrab and the like by passing one's wet hand over the upper part of the Kuff and Jawrab. As for the

duration of the validity of wiping over the Kuffs, it is permissible for the resident (i.e. not a traveler) to wipe over them for a period of one day and night. As for the traveler whose journey legally allows shortening prayer (i.e. when the destination is far enough), then the period of permissibility is three days and nights. For both (the resident and the traveler), the period of permissibility (of wiping over the Khuffs) starts from the first ablution after being in a state of ritual impurity (caused by passing urine, stool or wind). So whoever performs ablution for Fajr Prayer, then wears the two Khuffs and keeps his ablution until 'Asr Prayer, then enters a state of ritual impurity so he performs ablution for 'Asr Prayer, then the beginning of the time of wiping over them starts from 'Asr Prayer.

Wiping over the Kuffs is only permissible only if one wears them after being in a state of complete ritual purity (i.e. a state of ablution) by using water.

As for the one who has a wound and has a splint over it or the like such as bandages and plasters that cover wounds, all such coverings are permitted to be wiped over by passing a wet hand over the splint i.e. the upper and lower parts of it that should be washed. If there is nothing over it, then one should wash or wipe it. But if it can be harmed by wiping or washing, then one should perform Tayammum (dry ablution) after performing ablution.

In addition, it is permissible to wipe over the splints and the like in both states of ritual impurity (minor or major ritual impurity), and there is not fixed period for the permissibility of wiping over them. In other words, it is permissible to wipe over the splint until it is removed or the broken limb heals. In a nutshell, the permissibility of wiping over the splint during purification is dependent on the necessity of the cover.

Things nullifying ablution

- 1- Whatever comes out of the stool and urine exits such as urine, sperm, pre-seminal fluid, menstrual blood, stool or wind.
- 2- Mental unconsciousness either due to insanity, due to sleeping, fainting or the like.
- 3- Eating the meat of camels.

Whenever something of such matters occurs, then the ablution of the one in such state is deemed null and has to perform ablution.

Ritual bathing:

It is to pass water over one's whole body along with the intention of removing impurity.

Cases in which performing a ritual bath is obligatory:

- Ejaculation: if it comes out in the case of wakefulness, then it is stipulated that it should be associated with sexual pleasure. If not, owing to an illness or inability to control it, then ritual bathing is not obligatory. However, it is absolutely obligatory for one to take a ritual bath if one ejaculates while being asleep, which is called wet dreaming, as one in this case unconscious and may not feel any pleasure. On the other hand, if one wake up and finds the traces of ejaculation, it is obligatory for one to take a ritual bath then, but if there is no trace of ejaculation, ritual bathing is not obligatory. He should clean whatever he had. If he saw in a dream that he had sexual intercourse but found no traces of ejaculation, then ritual bathing is not obligatory on him.

-Sexual intercourse:Ritual bathing is obligatory by inserting one's penis into woman's vulva, even without ejaculation for both man and woman.

-Menstruation and postnatal bleeding.

Description of the ritual bath:

After having intention, one should pour water over his whole body or sink in it. It is recommended to wash the organs of ablution first.

Tayammum (Dry Ablution)

*Tayammum (Dry Ablution):

It is to resort to Tayammumin the case of the unavailability of water or probability of harm when purification with water might cause harm due to illness, or cause the delay of one's recovery, or difficulty.

Its description:

When performing Tayammum, one strikes the earth (of the likes such as dust, sand, stone, rock or the like) only once with one's hands. Then one wipes over his face and

hand with the palm of one's hand.

Things nullifying Tayammum:

- Whatever nullifies ablution
- Whatever major ritual impurity necessitates ritual bathing
- When water is found (in case Tayammum is performed because of lack of water)
- When there is no longer a legal excuse such as illness and the like.

Menstruation

*Menstruation: It is a natural blood flow from the womb of the woman at specific times.

It is prohibited for a menstruating woman either to perform prayer or observe fasting. In addition, it is prohibited for her husband to have sexual intercourse with her. However, it is permissible for husband of the menstruating woman to enjoy her i.e. by kissing, touching and the like, except for having sexual course with her.

Once the menstrual blood stops discharging, a woman becomes pure and her menstrual period is deemed over. She must then take a ritual bath, after which she is allowed to do whatever acts of worship which were prohibited for her during menstruation. After blood stops discharging, woman does not have to be concerned about any secretion or yellowish discharging. Furthermore, she is obliged to make up for the missed days of fasting, without making up for the prayers she has missed.

The end of the period (becoming pure) can be known by the emission of the white discharge which the womb pushes at the end of the period or dryness in the place and cessation of bleeding.

Postnatal bleeding: It is the blood flows from the vagina of the woman due to giving birth; after and before it along with labor pains.

If woman sees blood before the child is born, not accompanied by the signs of giving birth such as pains, then this is not Nifaas.

The ruling on a woman in a state of postnatal bleeding is like that of the menstruating

one. The maximum period of postnatal bleeding is forty days. So if the bleeding of a woman in a state of postnatal bleeding stops before the fortieth day, the period of postnatal bleeding ends, and she must have a ritual bath, perform prayer, and practice all acts of worship that have been prohibited for her during her postnatal bleeding period.

If a pregnant woman miscarries and starts discharging, and the stillborn has reached a distinctively recognizable form, she is considered a woman in a state of postnatal bleeding. An embryo takes about eighty-one days to three months in order to have a distinctively recognizable shape. If the embryo is a mere lump of flesh or a clinging clot (without a distinctively recognizable form), the woman is not considered in a state of postnatal bleeding, and none of the rulings on postnatal bleeding is applicable in this case.

Istihaadah

*Istihaadah: It is the blood that comes out of the vagina of the woman other than menstruation or postnatal bleeding. It is an irregular vaginal bleeding. Moustahaadah (i.e. woman that has Istihaadah) is considered legally pure and the rulings of pure women apply to her.

In fact, she has, regarding such blood, three cases:

First: When a woman used to have a stable, regular menstrual period (i.e. having certain duration of menstrual period) before she had Istihaadah. That is to say before Istihaadah, she used to menstruate for five or eight days in the beginning or in the middle of the month. So she knows its number and time. Thus, such a woman can wait until her usual period ends and the rulings on menstruation are applicable in this case. When her period ends, she has to take a ritual bath and perform prayer, then deem any other bleeding as Istihaadah.

Second: When a woman does not have a regular menstrual period, but her bleeding is always distinguishable; sometimes she bleeds malodorous, thick, and black blood (i.e. having the characteristics of menstruation blood), and some other times she bleeds red blood which is neither thick nor malodorous. Such a woman is to consider the former kind of blood as that of her menstrual period and she has to take a ritual bath when it ends. She should regard the other kind as that of Istihaadah, the period in which she can perform prayer and observe fasting, for she is considered ritually pure in this case.

Third: When a woman has neither a regular menstrual period nor a distinguishable

kind of blood (e.g. the confused woman). Such a woman must follow the prevalent womanly menstrual period (i.e. average of six or seven days a month) and deem whatever discharge after this period as Istihaadah.

Conditions of the Prayer

They are those on which the validity of the prayer depends. They are as follows:

- 1- Sanity.
- 2- Ablutions or what can take its place.
- 3- To be performed at its specified times.

The Thuhr (Noon) Prayer: Its specified time begins when the sun passes its meridian and declines westward. This specified time for the Thuhr Prayer continues until an object's shadow becomes approximately the same in length as the object itself.

For example, bring a stick and fix it in the ground, where only 100 cm of it appears from the ground. Then watch the shade before, after and during the sun passes its meridian. If you find the shade before the sun passes its meridian (from the westward) is 200 cm and begins to decrease until it reaches 110 cm when the sun passes its meridian, then begins to increase (from the eastward) to become 110 cm, then it is the shadow and the beginning of its increase is the beginning of the time of Thuhr Prayer.

The 'Asr (afternoon) Prayer: It begins when the time of the Thuhr Prayer ends i.e. when the shadow of an object is of the same length as the object itself, and continues until the sun sets.

The Maghrib (Sunset) Prayer: The time of the Maghrib Prayer begins when the sun sets and lasts until the red twilight ends (it will have whiteness mixed with redness. Then redness will disappear while pure whiteness will remain then disappear).

The Isha' (Night) Prayer: The time specified for this prayer begins when the time of the Maghrib Prayer (i.e. the time during which it is performed) ends. Thus the time of the 'Isha' Prayer begins when the red twilight disappears and continues up to the half of the night.

The Fajr (Dawn) Prayer: The time of the Fajr Prayer begins with the true dawn (it is the whiteness that comes across horizon before the sunrise) and lasts until sunrise.

Whoever in a place that the signs of the beginning and ending of the times of Prayers cannot be accurately defined, he has to estimate their times by making analogy according to the nearest country in which the sun rises and sets every day. Whoever can accurately define such signs, then prayers becomes obligatory on him in their due times, regardless of the long and short time.

4-Facing the Qiblah (direction of prayer), the honorable Ka'bah.

5-To conceal one's 'Awrah (1). As for the 'Awrah of man, it is from his navel to his knees. As for that of the woman, it is all of her body except her face.

6-Intention; to intend performing an act of worship to draw near to Allaah The Almighty. The heart is real place of intention.

Whoever is unable to do one of such matter, then has to do whatever he is able, making best efforts in this regard: such as the one who is in place and cannot in any way define the direction of the Qiblah, then he has to do the best efforts, then prayer and he is obliged to do nothing, even if he find, after performing prayer, that he is mistaken.

As for the intention, it cannot be dropped in any way, while insanity drops obligations.

(1)'Awrah: the private parts or the parts of the body which are illegal to expose to others; a males 'Awrah is from the navel to the knees. As for a females 'Awrah, it includes all her body in one view whereas in another it is all her body with the exception of her face and hands. (Translator)

Integral parts of the Prayer

Integral parts of the Prayer:

They are the statements and postures which the negligence of any of which, intentionally or unintentionally, invalidates the prayer or invalidates the Rak'ah (unit of prayer) in which it is neglected; being replaced by the next one.

They are as follows:

- 1- Standing while performing an obligatory prayer.
- 2- Opening Takbeer (in the beginning of prayer).
- 3- Reciting Al-Faatihah (the opening Chapter of the Noble Quran).
- 4- Bowing in every Rak'ah.
- 5- Rising following bowing and standing upright.
- 6- Prostrating i.e. making one's seven organs of prostration, namely the nose, the hand, the knees and bottom of the toes, touch the ground. Prostration is to be done twice in each Rak'ah.
- 7- Raising oneself from prostration and sitting erect between the two prostrations.
- 8- Final Tashahhud and the posture of sitting for it.
- 9- Concluding prayer with Tasleem(1).
- 10- Observing succession when performing the above mentioned integral parts of prayers.
- 11- Being tranquil while performing all the actions of prayer.

(1)Tasleem: it is to say:'As-Salaamu `alaykum wa rahmat-Allah (peace be upon you and the mercy of Allaah. (Translator)

Obligatory practices of prayer:

They are the statements and postures, which if any of them is intentionally neglected, prayer is invalidated, but if inattentively, it is not invalidated, and performing the prostration of Forgetfulness will be obligatory then.

They are eight:

- 1- All the Takbeers of prayer – other than the opening Takbeer.
- 2- Saying, 'Sami'a Allaahu liman hamidah (Allaah hears those who praise Him', which is obligatory to be said by the Imaam or the one praying alone after rising from bowing.
- 3- Saying, Rabana wa laka Al-Hamd (Our Lord, praise is Yours).
- 4- Saying, Subahaana Rabbiy Al-Azeem (i.e. "Glory be to my Lord, the Most Great") only once while bowing.
- 5- Saying, Subhaana Rabbiy Al-'la" (i.e. "Glory be to my Lord, the Most High") only once while prostrating.
- 6- Invoking Allaah The Almighty saying, "O my Lord, forgive me," once between the two prostrations.
- 7- Reciting the First Tashahhud.
- 8- Sitting for reciting the First Tashahhud.

Description of the Prayer

Description of the Prayer:

Whenever you stand for prayer, then face the Qiblah, raise your hands up to the level of your shoulders, making the palms face the Qiblah saying: Allaah Akbar i.e. Allaah is the Greatest."

Then place the right hand over the left.

Then say the opening invocation saying:

“Subhaanaka Allaahumma wa bi hamdika, wa tabaaraka ismuka, wa ta’aala jadduka wa laa ilaaha ghayruka (Glory and praise be to You, O Allaah; blessed be Your name, exalted be Your Majesty, and there is no god but You).”

or

Allaahumma baa’id bayni wa bayna khataayaaya kama baa’adta bayna al-mashriqi wa’l-maghrib. Allaahumma naqqini min khataayaaya kama yunaqqa al-thawb al-abyad min al-danas. Allaahumma ighsilni min khataayaaya bi’l-thalji wa’l-maa’i wa’l-barad (O Allaah, put a great distance between me and my sins, as great as the distance You have made between the East and the West. O Allaah, cleanse me of sin as a white garment is cleansed from filth. O Allaah, wash away my sins with snow and water and hail).”

Then say: A’oodhu Billaahi min Ash-shaytaan il-rajeem (I seek refuge with Allaah from the accursed Satan) and “Bismillaahi’r-Rahmaani’r-Raheem” (In the Name of Allaah, then Most Gracious, the Most Merciful).

Then recite Al-Faatihah, following it with saying “Ameen (Amen)”.

Then recite of the Quran as much as may be easy for you.

It is recommended to make the recitation of the first Rak’ah longer than that of the second every prayer.

Then raise your hand in the same way you do while saying the opening Takbeer of prayer, saying Allaah Akbar. Then bow putting your hands on your knees firmly, parting between your fingers, and stretching your back, making your head aligned with your back, neither raising nor lowering it, and say: Subahaana Rabbiy Al-Azeem (i.e. Glory be to my Lord, the Most Great), once or more. Glorifying the Lord and then raise your head saying: Sami’a Allaahu liman hamidah (Allaah hears those who praise Him”, raising both your hands in the same way you do upon bowing.

After that, stand up straight saying, (following Tasmee’), “Rabbanaa wa lakal hamd hamdan katheeran tayyiban mubaarakan fih Mil’ al-samawaati wa mil’ al-ard wa mil’ ma shi’ta min shay’in ba’d ” (Our Lord, praise is Yours, abundant, good and blessed praise (A praise that) fills the heavens and the earth and what lies between them, and

whatever else You please. (You Allaah).

Then say Takbeer without raising your hands this time, then prostrate. In prostration, settle your forehead, nose, hands, knees, and the bottom of your toes on the ground (or the place of prayer), making your fingers and toes face the Qiblah. Then lean on the palms of your hands during prostration, keeping your upper arms apart from your sides, your abdomen apart from your thighs and your thighs apart from your legs, saying: "Subhaana Rabbiy Al-'la (i.e. "Glory be to my Lord, the Most High")" once or more. Then supplicate Allaah The Almighty of whatever you wants and make your prostration like your bowing in duration.

Then raise your head saying Takbeer, placing your left foot on its side and sitting on it, keeping the right foot as it was since prostration, making the bottom of its toes faces the Qiblah. Then place your hands on your thighs saying: Allaahum-maghfir lee, warhamnee, wa `aafinee, wahdinee, warzuqnee (O Allaah forgive me, have mercy on me, protect me, guide me and provide for me).

Make your sitting like your prostration in duration. Then say Takbeer and prostrates, doing in the second prostration the same as you did in the first.

After that, raise you head saying Takbeer, and then stand upright after resting on the bottom of your toes and leaning on ground. You can sit to rest if you need so.

When you stand upright, start reciting Al-Faatihah, performing the second Rak'ah in the same way you did in the first.

At the end of the second Rak'ah, sit for the First Tashahhud, placing your left foot on its side and sitting on it just as you do while sitting between the two prostrations. Then place your right hand on your right thigh and your left hand on your left thigh. In some other times, you can put you right hand on the edge of your right knee and your left hand on your left knee. Place the thumb of your right hand on your middle finger making them like a ring, holding your pinkie and ring finger, leaving the index finger extended forward as if pointing, and recite the First Tashahhud:

Attahiyyaatu lillaahi wassalawaatu, wattayyibaatu, assalaamu `alayka `ayyuhan-Nabiyyu wa rahmatullaahi wa barakaatuhu, assalaamu `alaynaa wa `alaa `ibaadillaahis-saaliheen. 'Ash-hadu `an laa `ilaaha `illallaahu wa `ash-hadu `anna Muhammadan `abduhu wa Rasooluhu (All greetings of humility are for Allaah, and all prayers and goodness. Peace be upon you, O Prophet, and the mercy of Allaah and His blessings. Peace be upon us and upon the righteous slaves of Allaah. I bear witness that there

is none worthy of worship but Allaah, and I bear witness that Muhammad is His slave and His Messenger.)

After this, stand upright and say Takbeer. If you stand upright, then raise your hands up to the level of the shoulders, performing both the third and the fourth Rak'ah and make them shorter than the first two ones and only recite Al-Faatihah in them.

Then sit for the Final Tashahhud, placing your left foot on its side and sitting on it, keeping the right foot as it was since prostration (i.e. resting on the bottom of its toes while the heel is up), or putting his left calf under his right one, keeping his right foot vertical, erecting your right leg and facing the Qiblah with their toes, and sitting on the ground (or the place of prayer) instead.

Then recite the Final Tashahhud, which is the same as the first with the following addition:

Allaahumma salli `alaa Muhammadin wa `alaa `aali Muhammadin, kamaa sallayta `alaa `Ibraaheema wa `alaa `aali `Ibraaheema, `innaka Hameedun Majeed. Allaahumma baarik `alaa Muhammadin wa `alaa `aali Muhammadin, kamaa baarakta `alaa `Ibraaheema wa `alaa `aali `Ibraaheema, `innaka Hameedun Majeed (O Allaah, bestow Your favor on Muhammad and on the family of Muhammad as You have bestowed Your favor on Ibrahim and on the family of Ibrahim, You are Praiseworthy, Most Glorious. O Allaah, bless Muhammad and the family of Muhammad as You have blessed Ibrahim and the family of Ibrahim, You are Praiseworthy, Most Glorious).

Following the Final Tashahhud, seek refuge with Allaah The Almighty from the torture of the Hellfire, from the torture in the grave, from the trail of life and death, and from the evil of the trail of the Maseeh Ad-Dajjal (Antichrist). You may then invoke Allaah The Almighty with whatever invocations you like.

Finally, close prayer with Tasleem, turning your head to the right saying, As-Salaamu `alaykum wa rahmat-Allah (peace be upon you and the mercy of Allah), then turning to the left saying the same.

Actos detestables durante la Oración

Es detestable dar vuelta con la cara y el pecho. Hay casos excepcionales como darse vuelta por miedo o con una excusa válida. Sin embargo, si uno da vuelta

innecesariamente con todo el cuerpo, la oración no será válida, porque así uno gira y no enfrenta la Qibla durante la oración sin una excusa legal.

También es detestable mirar hacia el cielo y cerrar los ojos durante la oración innecesariamente. Sin embargo, no es detestable cerrar los ojos cuando sea necesario, como cuando uno cierra los ojos para evitar mirar lo que puede distraerlo durante la oración, como adornos, decoración, etc.

Es detestable apoyar los antebrazos en el piso mientras esta postrado, estirándolos con codos tocando el suelo.

Es detestable también, moverse y jugar durante la oración, como jugando con las piernas, barba, prendas o cualquier otra cosa durante la oración, o jugar con la mano sobre el suelo.

Entre los actos detestables está, colocar las manos en la cintura durante la oración.

Entrelazar los dedos y hacer sonar los nudillos también es algo detestable durante la oración.

También es detestable realizar la oración cuando hay alguna cosa que distrae la atención en frente de uno (como, dibujos en la alfombra de oración), o en un lugar donde hay pintura o dibujos.

Es detestable realizar oración mientras está perturbado por algo, como la necesidad de responder al llamado de la naturaleza (necesidad de orinar, excretar o liberar gases), o estar perturbado por calor o frío extremo, o realizar oración en presencia de comida deliciosa que uno desea.

Postración de olvido

Son dos postraciones que la persona que realiza la oración puede hacer para compensar cualquier disminución o adición hecha sin intención durante la oración. Se debe llevar

a cabo cuando uno realiza algo adicional durante la oración sin querer, cuando uno pierde sin intención algo integral en la oración, o cuando uno está en duda, si ha realizado algo adicional o ha perdido alguna parte integrante de la oración.

Uno debe realizar la postración del olvido antes del Tasleem, si hay una disminución en la oración, como olvidar hacer Tasbeeh durante la inclinación o postración o si duda haber realizado algo adicional o perdido algo en la oración.

Uno debe hacerlo después del Tasleem si hay un aumento, como inclinaciones adicionales, postración, estar de pie, sentado o duda si ha realizado algo adicional, o perdido algo durante la oración, o duda si algo ha realizado tres o cuatro Rak'ahs, y él sabe que sólo realizó tres, entonces tiene que realizar otra y hacer la postración del olvido después de Tasleem.

En cuanto a aquel que olvida varios pasos durante la oración, es suficiente para él sólo dos postraciones. Si tiene que postrarse por olvido antes y después del Tasleem, se tiene que postrar sólo antes de Tasleem.

Thikr (Remembrance of Allaah The Almighty) following prayer

When the one who performs prayer finishes his prayer, then it is recommended for him to say: Astaghfirullaah (I ask Allaah for forgiveness) three times. Then say: Allaahumma anta as-salaam wa minka as-salaam tabaarakta ya dhaa'l-jalaali wa'l-ikraam (O Allaah, You are the One Who is free from all defects and deficiencies and from You is all peace, blessed are You, O Possessor of majesty and honor).

Then say: Laa 'ilaaha 'illallaahu wahdahu laa shareeka lahu, lahul-mulku, wa lahul-hamdu wa Huwa `alaa kulli shay'in Qadeer. Laa hawla wa laa quwwata "illaa billaahi, laa 'ilaaha 'illallaahu, wa laa na`budu "illaa 'iyyaahu, lahun-ni`matu wa lahul-fadhlu wa lahuth-thanaa'ul-hasanu, laa 'ilaaha 'illallaahu mukhliseena lahud-deena wa law karihal-kaafiroon, Allaahumma laa maani` limaa 'a`tayta, wa laa mu`tiya limaa mana`ta, wa laa yanfa`u thal-jaddi mink al-jadd (None has the right to be worshipped but Allaah alone, He has no partner, His is the dominion and His is the praise and He is Able to do all things. There is no power and no might except by Allaah. None has the right to be worshipped but Allaah, and we do not worship any other besides Him. His is grace, and His is bounty and to Him belongs the most excellent praise. None has the right to be worshipped but Allaah. (We are) sincere in making our religious devotion

to Him, even though the disbelievers may dislike it, O Allaah, there is none who can withhold what You give, and none may give what You have withheld; and the might of the mighty person cannot benefit him against You).

Then say: Subhaan Allaah wa'l-hamdu Lillaah wa Allaahu akbar (Glory be to Allaah, praise be to Allaah and Allaah is most great) 33 times, and to complete one hundred one should say: Laa ilaaha ill-Allaah wahdahu laa shareeka lah, lahu'l-mulk wa lahu'l-hamd wa huwa `ala kulli shay'in qadeer (There is no god but Allaah Alone, with no partner or associate His is the sovereignty and to Him be praise, and He is Able to do all things).

Sometimes, one may say: Subhaan Allaah wa'l-hamdu Lillaah wa Allaahu akbar twenty-five times.

Some other times: one may say: Subhaan Allaah wa'l-hamdu Lillaah wa Allaahu akbar ten times.

Or one sometimes may say: Subhaan Allaah wa'l-hamdu Lillaah wa Allaahu akbar 33 times, then say: Allahu Akbar (in addition to the previous ones) to complete one hundred.

Then one should recite:

-Aayat al-Kursiy (Soorah 2: 255).

-Al-Mu`awwithataan (Last two Soorahs of the Noble Quran).

Congregational prayer

It is obligatory upon every Muslim individual to perform prayers in congregation (i.e. in the Masjid), except for a legal acceptable excuse such as sickness, cold weather or far distance.[1]

The least number that should be present in order to perform a valid congregation prayer is two persons. That is, two persons are the least number that can form a congregation.

As for women, it is viewed permissible for them to attend the congregational prayer

in mosques after taking the permission of their husbands. This is to be done on certain conditions; namely, women must not be perfumed nor should they show their adornment and they should perform prayer with a complete cover. Moreover, women are not to mingle with men and they must perform prayer while standing behind the rows of men.

It is obligatory upon the one who is led in prayer to fully follow the Imam (one who leads people in the prayer). He should not move before the Imam or delayed.

It is recommended for the Imam to recite aloud in the two Rak'ahs of Fajr Prayer, and in the first two Rak'ahs of Maghrib and 'Ishaa' Prayers.

One who is led in prayers is not obliged to recite Al-Faatihah in the Rak'ahs in which the Imam recites loudly. However, if the prayer is to be performed secretly, or in the case that the one led in prayer does not hear the Imam, then he has to recite Al-Faatihah.

The one coming late for the congregational prayer is not to be regarded as having caught up with the prayer unless he prays at least one Rak'ah (unit of prayer) thereof i.e. joining Imam in the sufficient bowing. So if the latecomer to congregational prayer reaches the prayer while the Imam is in the bowing position, he must pronounce the opening Takbeer (in prayer) while standing, then he should bow with the Imam preferably after a second Takbeer (saying Allahu Akbar). When one doubts catching up bowing, then if he is quite certain that he caught it, then such Rak'ah is sufficient for him. But if not (he is uncertain that he caught bowing), he has to perform another Rak'ah and perform the prostration of forgetfulness before Tasleem.

If the latecomer to congregational prayer gets the Imam in any position (in prayer), then he should follow him. when the Imam pronounces the second Tasleem (the final Salaams in prayer), the latecomer is to stand erect to perform whatever he has missed, yet he is not to stand before the second Tasleem pronounced by the Imam. The beginning of the prayer of the latecomer to congregational prayer is the part he catches up with Imam, and what he performs after the Tasleem (of the Imam) is the last part of it.

The one who is most entitled to lead the prayer is the one who has most knowledge of the Book of Allaah, then the one who has most of Fiqh, then by the one who migrated (made Hijrah) first; if they are equal in terms of recitation of Quran, Fiqh and Hijrah, then by the one who became Muslim first, then the elder one of them

[1]It should be mentioned that congregational prayers are obligatory for healthy Muslim men, and for women the best prayer is at home, due to her responsibilities with her children and home, and her delicate fragile nature. (Translator)

Voluntary prayer

It is recommended for every Muslim individual to perform Sunan Raatibah (regularly-observed supererogatory) prayers before or after the obligatory prayers. They are twelve Rak'ahs: 4 Rak'ahs before and 2 after the Thuhr Prayer, 2 after the Maghrib Prayer, 2 after the 'Ishaa' Prayer and 2 before the Fajr Prayer.

Duha (Forenoon) Prayer:

It is two Rak'ahs or four. The time for the Duha Prayer begins when the sun is about a spear's length, (in one's sight) above the horizon and it continues until the sun approaches the meridian.

It is also recommended for one to pray Witr Prayer at night. The Witr Prayer can be as short as one Rak'ah and can be as many as eleven Rak'ahs.

Its time starts immediately after the 'Ishaa' Prayer and continues until dawn.

It is also recommended for one to pray two by two Rak'ahs then perform the Witr with a single Rak'ah.

Moreover, Muslim is permitted to perform nine continuous Rak'ahs. He should sit after the eighth Rak'ah to make the first Tashahhud but not to make Tasleem. Then stand to do the ninth Rak'ah, make the last Tashahhud, and then end his prayer with Tasleem. He also may perform seven of five continuous Rak'ahs, with one Tashahhud in the end after which is to end the prayer with Tasleem. He may also perform seven continuous Rak'ah, with two Tashahhud; one after the sixth and the other after the seventh with one Tasleem.

One also can do it with three Rak'ah; to perform two Rak'ah and say Tasleem, and then perform a single (last) one. He may also perform three continuous Rak'ahs with only one Tashahhud and Tasleem.

In the month of Ramadan, it is desirable to perform the supererogatory night prayer in congregation (i.e. Taraaweeh).

Times When Prayer is Forbidden

It was narrated that prayer is forbidden in three times. They are as follows:

1-The first time starts from the second (the factual) time of dawn (the beginning of the time of the Fajr Prayer); it is forbidden to pray in this time except for two supererogatory Rak'ah of Fajr and its Prayer, until the sun reaches the height of a spear, in one's sight, above horizon.

2-The second time starts from the time when the sun is at its height at the midday until it passes over the meridian. This time is known as the time when 'shade stops' i.e. it does not increase nor does it decrease; until it starts moving toward the west.

3-The third time starts from the time of the 'Asr Prayer until the sun sets.

Prayer of Those Having Legal Excuses

Prayer of Those Having Legal Excuses:

They are the sick, the traveler and those who fear they cannot establish prayer as completely as those without excuses.

The prayer performed by the sick:

Muslim patient must perform prayer standing if he can. If he is unable to stand, then it is permissible for him to sit in prayer. If he is unable to sit, then it is permissible for him to lie on his side facing the Qiblah. It is desirable for him in this case to lie on his right side except if the left one is easier. If there is no one to help him face the Qiblah, he cannot face the Qiblah himself or he finds real difficulty in this, then it is permissible for him to perform prayer facing whatever direction he can face.

If a Muslim patient cannot lie on his side in prayer, it is permissible for him to lie on his back, making his legs face the Qiblah if possible.

If a Muslim patient sits in prayer or if he lies on his side or back and cannot prostrate, then it is sufficient for him to beckon bowing and prostration with his head, making his head a bit lower to beckon prostration than in bowing. If a Muslim patient sits in prayer and can prostrate, it is obligatory for him to prostrate and it is not sufficient then to beckon prostration with head.

If Muslim patient is unable to beckon with his head, he can intend performing the acts of the prayer in his heart and move his tongue with its words. If he is unable to do even so, he can intend having its words in his heart.

The Prayer of the riders

It is obligatory for a Muslim who performs prayer while riding his animal (or what takes the same ruling like a car...etc) to face the Qiblah if possible. If he cannot, then it is permissible for him to face any direction in prayer. He is obliged to do whatever he is able to do such as bowing, standing, prostration, tranquility, if he cannot do bowing and prostration, then he has to beckon with prostration while he is sitting and bowing while he is standing if he is able to stand. Whatever he cannot do, it is not obligatory for him to do it.

If one is able to dismount, or it can be combined with what follows it and one is able to dismount in the time of the prayer to which the other will be combined, then one has to wait until he dismounts and pray a complete prayer.

The Prayer of the Traveler

The Prayer of the Traveler:

It is permissible for the traveler to shorten the prayer consisting of four Rak'ahs to only two Rak'ahs.

A Muslim on journey is to start shortening the prayer as soon as he leaves his town or city. A traveler is permitted to shorten the prayer even if he frequently travels. There is no specific distance stipulated for shortening prayer; rather, prayer can be shortened in all what can be called a travel.

If the traveler performed prayer behind a resident (i.e. not a traveler) leader, in the case of the prayer consists of four Rak'ah, one should complete his prayer if he performed

two Rak'ah with him or more, or he can shorten them. If the traveler performs the Maghrib Prayer, he should sit after the third Rak'ah until the Imam say Tasleem and he say Tasleem with him. If the resident is performing the Maghrib Prayer and the traveler performing the Isha' Prayer, then he should pray complete four Rak'ahs.

There is no limited duration for the traveler to shorten prayer, but if the traveler settled for a long time and became like those who are resident i.e. having house, renting it or the like, then he should complete his prayers.

When the time of prayer becomes due and then he sets out, he should shorten prayer according to action.

If one is on his journey, then performing Jumu'ah (Friday) Prayer is not obligatory upon him. He also cannot start it except to follow the residents. So if he passed by those who pray it after the second Athaan, he should pray with them. If he is resident in the country, then he has to perform Jumu'ah Prayer, following to the residents.

It is permissible for a traveler to combine the Thuhr Prayer and the 'Asr Prayer at the due time of either of them, and, likewise, to combine the Maghrib Prayer and the Isha' Prayer at the due time of either of them. This will be recommendable if a traveler is in haste on his journey.

When a traveler stops on his journey, to take a rest, it is better for him to perform each prayer shortened at its due time, not to combine prayers. There will no blame on him if he combined them.

It is better for the one who is permitted to combine prayers to combine them according to what suits his/her situation most.

Jumu'ah (Friday) Prayer

It is obligatory upon every male, adult, and sane Muslim individual who has no legal excuse.

Conditions that make the Jumu'ah valid:

1- It must be performed at its due time as the cause with other obligatory prayers. Thus, it is not valid if performed either before or after its due time. It is to be performed after meridian and it is permissible to do it before it (i.e. the meridian).

- 2- Observers of the Jumu'ah Prayer must be three residents in houses built with any usual material.
- 3- Two Khutbah (sermons) at the beginning of it.

It is not obligatory for the woman, traveler, and the sick to do it; however, if anyone of them attends it, it will be sufficient for him especially because they are excused not to do it as a kind of lightening difficulties for them.

One is recommended to go early to Masjid after the sun rises. It is also recommended for one to do great deal of conferring prayers and blessings upon the Prophet, peace and blessings be upon him.

Rulings of the Khutbah

If one enters the Masjid while the Imam is delivering the sermon, he should not sit down until he performs two short Rak'ah. It is not permissible for one to talk while the Imaam is delivering the sermon. The Imam is permitted to talk to any of the persons led in prayer and they are permitted to speak to him for any legal interest. When the preacher confers blessing upon the Prophet, peace and blessings be upon him, it is recommended for a Muslim to confer blessing upon the Prophet, peace and blessings be upon him, but without raising his voice in order not distract the attention of others. Imam should not raise his hands during supplications except in Istisqaa' (Rain Prayer) for it is recommended for the Imam and the person led in such prayer to raise their hands in it. In something other than Istisqaa', Imam can point with his finger.

During the sermon one is not permitted to play with his hand, foot, beard, clothes and the like.

During the sermon, a Muslim should not turn right or left, nor look at the people (around him), in order not to be distracted from listening to the sermon. Rather, he should face the preacher (looking at him). If one sneezes, one should praise Allaah The Almighty secretly. For the sake of a legal interest, a Muslim is permitted to talk before or after the sermon, or during the interval between the two sermons. However, one should not talk about worldly matters for it is detestable.

During the two sermons of Jumu'ah, it is recommended for the preacher to stand on a pulpit. The preacher should greet those present in the mosque when he ascends the pulpit. He should also sit between the two sermons, deliver the sermon while

standing. He also should make the sermon moderately brief and raise his voice while delivering the sermon. It is also recommended to pronounce an Iqaaamah (immediate prayer call) immediately after the second sermon, and then start the prayer without a long interval.

Its description

It consists of two Rak'ahs like the Fajr Prayer. It is recommended that Imam recites the Soorah of Al-Jumu'ah (Chapter 62) after reciting Al-Faatihah, and in the second Rak'ah he may recite the Soorah of Al-Munaafiqoon (Chapter 63) after reciting Al-Faatihah. He may also recite the Soorah of Al-A'la (Chapter 87) in the first Rak'ah and the Soorah of Al-Ghaashiyah (Chapter 88) in the second Rak'ah. There is no harm if he recites something other than that.

Whoever catches up a Rak'ah with the imam, he should complete his prayer (after the imam says the Tasleem) as Jumu'ah prayer.

But if one catches up with the imam after he has stood up from bowing in the second Rak'ah, this means that one has missed Jumu'ah prayer, and has not caught up with it. In this case one has to stand up after the Imam has said Tasleem and complete his prayer as Thuhr with four Rak'ahs.

Two Feasts ('Eeds) Prayer

They are 'Eed Al-Fitr (the Fast-breaking Feast) and the 'Eed Al-ADha (the Feast of Sacrifice). Performing them is a Fard Kifaayah (communal obligation) upon every legally competent, male Muslim who has no legal excuse.

The due time of the 'Eed Prayer is when the sun rises to the length of a spear above the horizon, by one's sight, and extends until the meridian. However, when Muslim do not know about the time of the 'Eed until after the sun has passed the meridian; they are to make up for it the next morning.

Furthermore, it is recommended for one to eat some dates before going out to perform the prayer of Fast-breaking and not to eat on the Day of Sacrifice until one performs the prayer.

It also recommended for Muslim to attend the Feast Prayer after taking ritual bath,

looking nice and wearing one's best clothes. He also should go early to Prayer.

It is recommended for women to go out to the 'Eed Prayer, but not with wearing perfume or wearing obscene clothes.

Its description:

It is to be performed in two Rak'ahs. Neither Athaan (prayer call) nor Iqaamah (immediate prayer call) is ordained for the 'Eed Prayer. Then one is to start with announcing the opening Takbeer in the first Rak'ah, then recite the opening invocation. Then one is to recite six or five Takbeers before seeking refuge with Allaah The Almighty from Satan and reciting Basmalah. Then one is to recite Quran loudly. In the first Rak'ah, he should recite Al-Faatihah and Soorat Al-A'la. In the second one, after reciting six or five Takbeers other than that uttered when moving from the prostration position to standing position Takbeer, one should recite Soorah Al-Ghaashiyah. Whoever recites something other than that, then there is no blame on him. After Tasleem, the Imam should address the people.

It is permissible for the one who missed something of the 'Eed prayer to make up for it on its description mentioned above along with the additional Takbeers.

It is recommended to recite the following Takbeer in the Two 'Eeds: Allaahu akbar, Allaahu akbar, laa ilaaha ill-Allaah, wa Allaahu akbar, Allaah akbar, wa Lillaah il-hamd (Allaah is Most Great, Allaah is most Great, there is no god but Allaah, Allaah is Most great, Allaah is most great, and to Allaah is the praise). It should be said loudly, but not for women i.e. they should lower their voices saying it.

The time for Takbeer on 'Eed Al-Fitr starts from the night before 'Eed until the Imam enters to lead the 'Eed prayer.

In the case of 'Eed Al-Adha, the Takbeer begins from the dawn of the first day of the month of Dhu'l-Hijjah and lasts until sunset on the thirteenth day of the last of the days of Tashreeq[1].

[1]The Days of Tashreeq: The Eleventh, the twelfth, and the thirteenth of Thul-Hijjah, i.e. the three days following the Day of Sacrifice. (Translator)

Eclipse Prayer:

It is the prayer that is performed when there is an eclipse of sun or moon.

As for the time of the eclipse prayer, it is to start from the beginning of the eclipse until it is clear. The Eclipse prayer is not to be performed after the eclipse, for its due time has been missed. Also, if the eclipse is over before people know of it, they are not to perform the Eclipse prayer.

Its description:

Eclipse Prayer is to be performed with two Rak'ah, in which one it to recite the Quran aloud. As for the first Rak'ah, one is to recite Al-Faatihah and another long Soorah. Then, one is to perform a prolonged bowing, and raise one's head and say, Sami'a Allaahu liman hamidah, Rabbanaa wa lakal hamd (Allaah hears those who praise Him, Our Lord, praise is Yours) after one stands straight. After that, one is to recite Al-Faatihah and another long Soorah, but shorter than the first. Next, one is to perform a long bowing, but shorter than the first one, and raise one's head and say: Sami'a Allaahu liman hamidah, Rabbanaa wa lakal hamd hamdan katheeran tayyiban mubaarakan fih Mil' al-samawaati wa mil' al-ard wa mil' ma shi'ta min shay'in ba'd " (Allaah hears those who praise Him, Our Lord, praise is Yours, abundant, good and blessed praise (A praise that) fills the heavens and the earth and what lies between them, and whatever else You please. (You Allaah).

One should praise Allaah The Almighty and repeat and prolong saying: Li Rabia Al-Hamd (To my Lord is all praise). Then one is to perform two prolonged prostrations and not to prolong sitting between them and invoke Allaah The Almighty.

Then, one is to perform the second Rak'ah similar to the first, namely with two prolonged bowing and two prolonged prostration. Finally, one is to recite Tashahhud and say Tasleem.

It is recommended that one perform Eclipse Prayer in congregation. Also, it is recommended for the Imam to preach people after performing the Eclipse Prayer, warn them against heedlessness with regard to Allaah's commands, and against unawareness. The Imam should also command them to invoke Allaah The Almighty frequently and ask for His forgiveness.

If the prayer is finished before the eclipse is over, one is to resort to the remembering and invoking Allaah The Almighty until it is over, and not to repeat prayer. However,

if the eclipse is clear during prayer, one is to complete it lightly and not to finish it straight away and not to interrupt it.

Istisqaa' (Rain Prayer)

This prayer is a means of seeking rain from Allaah The Almighty. The Prayer of Rain is ordained during times of drought and times when rain stops to fall.

Its description:

The Prayer of Rain is like the Prayer of 'Eed.

Muslim may supplicate Allaah The Almighty for rain in various ways. For instance, he may supplicate Allaah The Almighty in a congregational prayer. He may also supplicate Him by invoking him during the sermon of Jumu'ah Prayer. Furthermore, it may be by invoking Him with neither prayer nor sermon.

Funeral Prayer

Funeral Prayer:

Performing the Funeral Prayer over the deceased is a collective duty; if performed by some of those in the neighborhood of the deceased, the rest of them will not be accountable for it; it is still a recommended act to be observed by the rest of them. Yet, if all abandoned it, it will be a sin upon them all.

The conditions of the Funeral Prayer:

- 1-Intention; one must have the intention of performing it.
- 2- Facing the Qiblah.
- 3- Concealing one's 'Awrah when performing it.
- 4-The ritual purity of the one performing it.
- 5-Avoidance of any physical impurity.

6-The deceased must be Muslim.

7-Attending the funeral procession after the Funeral Prayer if they are in the neighborhood.

8-Being legally accountable.

The integral parts of the Funeral Prayer:

- Standing upright

-Reciting four Takbeers.

-Reciting the Soorah of Al-Faatihah.

-Asking Allaah The Almighty to confer His blessing upon the Prophet, peace and blessings be upon him.

-Praying for the deceased.

-Ending the Prayer with Tasleem.

-Performing these integral parts in sequence.

The way the Funeral Prayer is performed:

The Funeral Prayer is to be performed in the following way: The Imam, or one performing it alone over a deceased person, should stand toward the chest of the deceased if a man and toward her middle if a woman. As for those led in prayer, they should stand behind the Imam, and it is recommended to stand in three rows. One begins with saying the opening Takbeer and then seek refuge with Allaah The Almighty from Satan, then recite Basmalah and then recite Al-Faatihah. After that, one is to say the second Takbeer and ask Allaah The Almighty to confer His blessing upon the Prophet, peace and blessings be upon him, just as it is recited in Tashahhud. Then, one is to say the third Takbeer and pray Allaah The Almighty for the deceased: "Allaahumma ighfir lahu warhamhu wa `aafihi wa a'fu `anhu, wa akrim nuzulahu wa wassi' madkhalahu waghsilhu bi'l-maa' wa'l-thalj wa'l-barad, wa naqqihi min al-khataaya kama yunaqqa' al-thawb al-abyad min al-danas. Allaahumma abdilhu daaran khayra min daarihi wa ahlan khayra min ahlihi wa Zawjan Khayran min Zawjih. Allaahumma adkhillhu al-

jannah wa a'idhhu min 'adhaab il-qabri wa min 'adhaab il-naar. (O Allaah, forgive him and have mercy on him, keep him safe and sound and forgive him, honor the place where he settles and make his entrance wide; wash him with water and snow and hail, and cleanse him of sin as a white garment is cleansed of dirt. O Allaah, give him a house better than his house, a family better than his family and a wife better than his wife. O Allaah, admit him to Paradise and protect him from the torment of the grave and the torment of Hellfire."

On the other hand, if the deceased is a child, the invocation will be as follows: Allaahuma Ij'alhu lana faratan was slafan and thukhra (O Allaah, make him precede his parents (to paradise) and (let him be) saved)."

Afterwards, those performing the Prayer over the deceased must say the fourth Takbeer and wait a little then say one Tasleem, turning their faces to the right. If one recites five or six Takbeers, then there is not harm in this.

As for the one who missed a part of the Funeral Prayer, he should join the prayer performing what is left thereof with the congregation led by the Imam. Then, when the Imam ends prayer with Tasleem, one can perform the part one has missed in the same manner performed in this prayer. On the other hand, if one missed performing the Funeral Prayer over the deceased before the burial, one can perform it at his grave.

3. Fasting

It is to abstain, by the intention of worship, from the things that break the fast, from the true dawn until sunset. Fasting Ramadan is one of the Five Pillars of Islam and one of its obligations.

The obligatory time of fasting the month of Ramadan begins when the beginning of the month is known. This can be done by the sighting of the new moon, being informed of the appearance of the new moon, or by the completion of thirty days of Sha'ban. So if the new moon is sighted in a country, then all other countries that agree with the country of sighting in seeing the new moon must fast.

It is recommended for one to have Suhoor, strive hard in the acts of worship, such as prayer, reciting Quran, giving voluntary charity, and hastening fast breaking. It is also recommended for the fasting person to break his fast with fresh dates; if fresh dates were not available, he would eat (dried) dates; if dried dates were not available, he

would have some water; if water were not available, then he would have whatever available of food or beverage.

Things nullifying fasting

Things nullifying fasting:

1- Having sexual intercourse:

Intercourse is when the tip of the penis disappears fully into the vagina. If a fasting person has sexual intercourse with his wife, his fasting will be nullified, and he will be obliged to make up for that day, on which he had such a sexual intercourse. Moreover, one is not only obliged to make up for such a day, but also to expiate for it. The expiation for such an act is emancipating a slave, and if one does not find a slave to emancipate, one is to fast for two months consecutively, and the one unable to fast them due to a legal excuse such as being very old, permanent illness or harm will afflict his life, then one should then feed sixty poor persons with half a Saa` of country's staple food for each.

As for the sleeping person, if he has had a wet dream, there will be no blame on him and his fasting remains valid.

2-Deliberate eating or drinking.

As for a fasting person who forgetfully eats or drinks, the validity of his fasting is by no means affected.

Fasting cannot be affected by any of the things that break fasting except if:

1- One should not have forgotten that he is fasting.

2-One should be doing that by choice.

3- One should know the ruling

However, if one forgets, is coerced, or is ignorant of the legal ruling and does something that can break his fasting, then his fasting is still valid and he has to do nothing.

3- Menstruation and postnatal bleeding.

One may break one's fasting during the month of Ramadan due to a legal excuse such as menstruation and travel, and may do so for an illegal such as having sexual intercourse during fasting of the like. In both cases, it is obligatory for one to make up for the missed day(s) of fasting.

It is desirable for one to hasten to make up for the missed fasting days of Ramadan so as not to be accountable for it. It is also desirable to make up for the missed days of fasting consecutively. Moreover, it is permissible for one to delay making up for fasting, as its compensation time is flexible. However, if it is the month of Sha'ban of the following year, and there are unperformed fasting days of the previous Ramadan – provided the remaining days of Sha'ban are only enough for making up for those unperformed fasting days of Ramadan – one in this case has to make up for them successively. One is to make up for fasting consecutively, due to the limited time one has. However, it is impermissible to delay making up for fasting until after the following Ramadan without a legal excuse. If one delays making up for the missed fasting days of Ramadan until the following Ramadhan begins one is to observe fasting of the present Ramadan and to make up for the missed days afterwards. As for a person who has delayed making up for such unperformed fasting due to a legal excuse that prevent him from doing so, he does not have to do anything except making up for it (i.e. there is no expiation for it). Yet, if a person has delayed making up for fasting for no legal excuse, he is to make for the missed days in addition to the feeding of a poor person for each day he had missed, with a quantity of half a Saa' of food in expiation for each day.

He who has a legal excuse, such as being ill, or on a journey, so that he could not make up for the missed fasting days of Ramadan, and dies after the beginning of the following Ramadan, there will be nothing on him. but, if the person delays making up for the missed fasting days for no legal excuse then dies, there must be expiation for those days to be fulfilled from his inheritance, namely feeding (on his behalf) a poor person for each fasting days he had missed.

Those who can neither perform fasting nor make up for it, such as those advanced in years and those who are hopelessly sick, Allaah The Almighty relieves them from fasting, enjoining them to feed a poor person for each unperformed fasting days instead; they are to provide half a Saa' of food for each day. If he dies, then feeding a poor person for each day has to be fulfilled from his inheritance.

Among those who break their fasting due to a legal excuse are travelers, sick people

whose recovery is expected, and menstruating women or women in a state of postnatal bleeding. It is obligatory for people in all the aforesaid cases to make up for the unperformed fasting days. That is to say, they are to observe fasting on other days equal to the number of days they have broken their fasting on.

If the one on a journey observes fasting with great difficulty, he will be forbidden to fast, yet valid. However, if one on a journey finds only slight difficulty, it is recommended to him to break his fast and it is detestable for him not to observe fasting. In addition, if he finds not difficulty in travel, then it is better for him to fast.

A Muslim should make his intention to observe obligatory fasting from the previous night i.e. from the sunset to the sunrise. It is sufficient to have only an intention at the beginning of fasting. However, interrupting it by illness, travel, or the like, one should renew his intention.

On the other hand, it is permissible for a Muslim to intend performing general supererogatory fasts in daytime. However, specific ones such as fasting the Day of 'Arafah, six days of Shawwaal, Day of 'Aashuraa' and the like, one must make intention of performing it from the night except it is a general supererogatory fasts.

Voluntary fasts

It is recommended to fast alternate days; it is the best kind of fasting which is the fasting of Prophet Daawood (David), peace be upon him, three days of each month, Mondays, Day of 'Arafah, six days of Shawwaal, and the tenth day of the month of Al-Muharram.

It is forbidden to observe fasting on the day of 'Eed Al-Fitr and day of 'Eed Al-Adha, and single out Friday for especial fasting.

Zakaat Al-Fitr (Fast-breaking Zakaah)

It is obligatory upon all the Muslims, male and female, young and old, and it is to be paid before the people went out to perform 'Eed Al-Fitr Pray.

Everyone has to give a Saa' (that equals 2.40 kg approximately). It is to be give from the staple food of one's area whether it s wheat, barley, dates or the like of such kinds that the people used to eat in one's country and use it most such as rice, corn, meat,

or what they people eat in ones country. It is permissible to pay it in cash money equivalent to the value of its sale instead of the prescribed amount of the stable food for Zakaat Al-Fitr if there is necessary to do so[1].

It is permissible to give it early before the Day of 'Eeds by a day or two. Giving it on the Day of 'Eed and before prayer is even better. If a person delays it after the 'Eed prayer without a legal excuse, then he is a sinner and he has to make up for it. However, if there is a legal excuse for his delay, then he has to make up for it.

[1]In fact, this issue is very controversial among our prominent scholars. Some of them prevent giving Zakaat Al-Fitr in cash for it is not the way of the Prophet, peace and blessings be upon him, while some others allow it. (Translator)

4- Zakaah

It is a legally prescribed right for the poor in the properties of the rich which the rich give as an act of worship to Allaah The Almighty in their due times.

Zakaah is obligatory upon the Muslim individual regarding his owned property that reached the minimum amount liable for Zakaah and a complete year passed on it.

The completion of a year remains stipulated with regard to money, cattle and trading commodities. As for what is produced from the land, Zakaah is entitled upon it whenever it is harvested. Thus, the lapse of a year is irrelevant for it. As for the offspring of cattle liable to Zakaah and the profit gained in trade, the lapse of the year is to be counted with regard to the original capital. Thus, it is not necessary that a complete year passes on the offspring of the cattle or the profit if their original capital has reached the Nisaab (i.e. the minimum amount liable for Zakaah).

As for the creditor of an insolvent person, the creditor is to pay the due Zakaah of the debt when he receives it in case the debt has remained for a whole year with the indebt. However, when being the creditor of a rich solvent person, the creditor is to pay Zakaah due upon this property each year.

Moreover, no Zakaah is due upon any property set for possession or usage such as one's dwelling house, clothes, the furniture, the vehicles and the animals prepared for riding and usage.

As for what is set for rent as vehicles, stores and houses, no Zakaah is due upon its original capital but Zakaah is due upon the rent paid for such a property if it reaches the Nisaab alone or by adding it to another estate and a complete year lapses since the time of concluding the contract.

As for the one upon whom Zakaah is obligatory and he dies before paying it, it must be paid for his inheritance and is not annulled by his death.

Zakaah of Grazing Animals and Livestock

Zakaah is obligatory in case of camels, cows and sheep on two conditions:

The first condition: they must be used for producing milk and for reproduction, not for toil. If they are to be used for working in land or the like, then there is no Zakaah on them. However, if they are for trading, then there will be a Zakaah on them as that of the trading goods.

The second condition: They must be grazing livestock (i.e. feed on herbage in a field or on pastureland throughout the year or most of it). Thus, no Zakaah is due upon animals that are fed with fodder bought for them or picked from herbage or another place.

Due Zakaah on them:

Zakaah due on camels

Zakaah due on cows

Zakaah due on sheep

Number

Its Zakaah

Number

Its Zakaah

Number

Its Zakaah

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1-29

-

1-39

-

5-9

One sheep

30-39

Tabee'[1]or tabee'ah

40-120

one sheep

10-14

Two sheep

40-59

Musinnah[2]

121-200

two sheep

15-19

Three sheep

More than 60

For every thirty a Tabee' is due and for every Forty a Musinnah is due

More than 200

for every hundred, one sheep is due

20-24

Four sheep

25-35

Female Bint Makhaad[3](a she-camel in its second year)

36-45

female Bint Laboon (a she-camel in its third year)

46-60

a Hiqqah (a she-camel in its fourth year)

61-75

a Jadha'ah (a she-camel in its fifth year)

76-90

two Bint Laboon (she-camels in their third year)

91-120

two Hiqqahs (she-camels in their fourth year)

More than 120

For every forty a Bint Laboon is due and for every fifty a Hiqqah is due

Furthermore, an old sheep is not to be accepted as Zakaah, nor a defective one. Also, the pregnant one is not to be accepted, nor the one that suckles its baby. The best animal, which is the most precious to its owner, is not to be taken as Zakaah.

Yet, if the proprietor desires to give better than that enjoined upon him, it will certainly be better and greater in reward for him.

If the property is a mixture of grown-up and young, sound and defective, or male or female animals, a sound grown-up female is to be taken based on estimating value of the superior and inferior divisions of the property. Firstly, the superior part of the property is to be estimate to know what should be taken as Zakaah and the same is to be done with regard to the inferior part. After that, the due Zakaah is to be taken justly on an average basis from among the whole property. The same is to be applied with respect to the other types of sound and defective, or male and female sheep. So, if the value of Zakaah that is to be given is twenty sheep, in case the whole Nisaab is

of grown sound sheep; and its value is ten in case the Nisaab is of young sick sheep, then the given Zakaah is to be one half of that and one half of that. Thus, fifteen sheep are to be given as Zakaah.

[1] The Tabee' (male) or tabee'ah (female) is a bovine that is one year old and has entered its second year. It is so called because it follows (yatba') its mother.

[2]The Musinnah is that which is two years old.

[3]As for Bint Makhaad is a camel that has completed one year, Bint Laboon is one that has completed two years, Hiqqah is one that has completed three years and jadha'ah is one that has completed four years.

Zakaah of grains and fruits

Zakaah is to be given from all grains such as wheat, barley, rice and the rest of cereals. Also, Zakaah is to be given from all the things that can be weighed and shored such as fruits, dates, raisins and the like whenever they are harvested. Its Nisaab is five Awsuq[1](690 kg).

The amount that is to be given as Zakaah of grain and fruits differs according to the method of irrigation:

In case the land is irrigated without effort but from rain, wells and rivers, then tenth (10%) of the yield is to be given as Zakaah.

In case of what is irrigated by exerting effort to bring water from wells and machines, then one-twentieth (5%) is to be given as Zakaah.

[1] Awsuq is the plural form of Wasq which is a standard measure that equals 130320 grams. (Translator)

Zakaah of gold and silver

The rulings on Zakaah of gold and silver are also applied with regard to what is derived from them such as money, ingots and the like.

Zakaah is to be given in gold when it reaches twenty Mithqaals[1]. Thus the Nisaab of 24 carat gold is 85 grams, 92.7 grams of 22 carat gold, 97.14 grams of 21 carat gold, 113.3 grams of 18 carat gold, or 127.5 grams of 16 carat gold.

With regard to silver, the Nisaab of silver is 200 dirhams which equals 595 grams of silver.

The due amount of Zakaah in gold and silver is one-fortieth (2.5%), whether they are coined or not.

[1]twenty Mithqaals is equal to 85 grams of Gold (Translator)

Zakaah of Trade Goods

Trade goods refer to anything allocated for trading purposes with the aim of making profit.

Zakaah on trade goods becomes obligatory only under the following conditions:

- The value of trade goods must reach the Nisaab evaluated in gold or silver.
- A lunar year must lapse upon the Nisaab.

Zakaah on trade good is to be appraised at the completion of the lunar year (when the value of one's trade goods amounts to the Nisaab) by either gold or silver. When appraising the value of the Nisaab, it should be appraised according to the value that will be more useful to the poor. Then, one fortieth (2.5%) of the value is to be paid.

Nisaab of trade goods = 85 (Nisaab of gold) multiplied (X) by the price of gold at the time of giving Zakaah,

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= 595 (Nisaab of Silver) multiplied (X) by the price of silver at the time of giving Zakaah.

So one whose trade goods equal the outcome of the multiplication of one of both previous equations or more, so they have reached the Nisaab and Zakaah on them becomes obligatory.

Entitled Recipients of Zakaah

1-The poor: They are those who do not have what is enough for their living, or those who have only some of their needs to maintain life. So, they are to take from Zakaah what suffices all their needs of the legal expenditures such as food, clothes, rent of the house and the like and basic needs of the furniture and machines of the house with what suit them.

2-The needy: They are those who have most of their needs of the year or half of it. So, they are to be given of Zakaah the rest of their needs to suffice them for a whole year.

3- Those employed to collect Zakaah. They are those people who collect Zakaah from its givers, keep it and then distribute it among those entitled to take it, according to the orders of the Muslims' ruler. They are to be given from Zakaah in return for the effort they exert, except when those in authority already give them salaries from the Public Treasury of Muslims in return for their work, as it is the case nowadays. Thus, it is prohibited for them to take from Zakaah any more (since they are already paid for their work from another source).

4-The fourth category is those given Zakaah to bring their hearts together for Islam. They are those who are expected to embrace Islam i.e those who have tendency to enter Islam. Moreover, Muslim can be given Zakaah to strengthen his faith or to make his peer of the non-Muslim embrace Islam. A disbeliever may also be give from Zakaah in order to withhold his evil or evil of others than him from Muslims provided that he is an obedient leader among his people.

5- The fifth category involves the slaves indebted to get their freedom and who cannot pay their debts. In this case, such as a slave is to be given what makes him able to pay his debt in order to have freedom. It is permissible for the Muslim to buy a slave with the money of his Zakaah and emancipate him, and it is also permissible for him to the ransom of a Muslim captive from the money he has assigned for Zakaah, for such as act leads to emancipating Muslim captives.

6-The sixth category involves those in debt whether the one who has fallen into debt for the sake of others in order to amend matters of difference among people or the one who falls in debt for his own sake and cannot pay it.

7- The seventh category is that spent in the Cause of Allaah The Almighty i.e. for fighting for the Cause of Allaah The Almighty.

8-The eighth category is the stranded traveler. He is a traveler who loses or runs out of his provisions and becomes stranded before completing his journey.

It is permissible to spend the whole amount of Zakaah on only one of the aforementioned eight categories of the entitled recipient of Zakaah.

It is sufficient for the giver of Zakaah to give it to only one person entitled to take it. Moreover, it is recommended for the giver of Zakaah to give it to his close relatives who are entitled to take it as long as they are not among those whom he is legally required to maintain.

5-Hajj

It is to go to the sacred House of Allaah The Almighty to perform specific rites in the month of Thul-Hijjah. It is one of the Pillars and obligations of Islam.

A Muslim, male or female, must perform the obligatory Hajj as soon as one is able to, and whoever defers it without a legal excuse is deemed sinful.

There are some conditions that must be fulfilled as prerequisites of performing Hajj: to be a Muslim, to be sane, to have reached puberty, to be free (not a slave), and to

be able to perform it.

Performing Hajj and 'Umrah for a little boy is accepted as a supererogatory act of worship.

As for a child under the age of discretion, his guardian can assume Ihraam (a state of ritual consecration during Hajj or 'Umarh) and declare the intention to perform Hajj on his behalf. The guardian should stop the child from doing whatever acts which are forbidden during Hajj, and should perform Tawaaf (circumambulating the Ka'bah) and Sa'y (going between As-Safa and Al-Marwah) on behalf of the child while carrying him. The guardian is also to accompany the child to Mount 'Arafah, Muzdalifah, and Mina, throwing the pebbles on his behalf.

However, if the child reaches the age of discretion, he can assume Ihraam and declare the intention to perform Hajj after seeking the permission of his guardian. The child is to perform whatever rites of Hajj he can do, and his guardian performs whatever the child is unable to do on his behalf, such as throwing the pebbles or the like. If the child is unable to walk, his guardian can carry him performing Tawaaf, Sa'y, etc. still, the child must perform whatever he can perform himself, whether or not (he is) at the age of discretion, and it is impermissible to perform any rites of Hajj on his behalf as long as the child is able to perform it himself. Also, he should avoid whatever acts forbidden to be done by adults during Hajj.

The one capable of performing Hajj is that who can afford it both physically and financially, i.e. the one able to endure the journey and have enough money to go and return. One has also to be able to supply one's children and whomever one financially supports, leaving them enough money until one returns. In addition, one has to settle all one's debts and fulfill all one's financial duties before heading for Hajj, provided the journey to Hajj is safe for the pilgrim's life and possessions.

So, if a person can afford Hajj financially but not physically, such as being disabled by old age or an incurable chronic disease, one in this case may assign someone to perform Hajj on his behalf.

The person who performs Hajj on behalf of another must have performed Hajj on his own behalf first and should be given enough money to cover the costs of the journey back and forth.

There are some additional conditions for Hajj that are obligatory for women. A woman must be accompanied by a Mahram[1] during Hajj.

The Mahram of a woman should be her husband or any person unmarriageable to her forever, either by kinship such as a father, a son, a brother, a nephew, a paternal and maternal uncle, or by being unmarriageable to her for a legal reason such as a foster brother, a foster paternal uncle and the like, or by affinity, such as stepfather or a stepson, father-in-law and son-in-law.

A woman must cover the expenses of her Mahram during the journey of Hajj. Therefore, a woman is not obliged to perform Hajj until she has enough money to cover her own and her Mahram's expenses of back and fro.

If a woman finds a Mahram yet she delays performing Hajj, out of negligence, until she lost him while she still possesses the financial capability, she has to wait until she finds another Mahram. However, if she has lost hope in finding another Mahram, she is to find someone to perform Hajj on her behalf.

If someone is obliged to perform Hajj but he died before doing it, an amount of money, enough to cover the Hajj expenses, should be taken out of the capital of his inheritance and given to someone to perform it on his behalf.

When someone performs Hajj on behalf of another, the latter becomes no longer obliged to perform it. It is as if he has performed it himself. In this case, the one performing Hajj for another is called a 'deputy pilgrim'. Upon performing Hajj on behalf of another, a deputy pilgrim should have the intention of performing Hajj on that person's behalf, and he is to recite Talbiyah also on his behalf; it is sufficient to make the intention to perform the rites of Hajj on someone's behalf without mentioning his name. However, if the deputy pilgrim forgets the name of the person on behalf of whom he is performing Hajj, he can declare the intention and recite Talbiyah on behalf of the one who has given money to perform Hajj on his behalf, without mentioning his name.

[1] Mahram: A woman's husband or any unmarriageable kin of hers. (Translator)

Mawaaqeet of Hajj

There are certain times for Hajj, and certain sites for entering the state of Ihraam.

The Fixed times of Hajj are the months of Shawwaal, Thul-Qa'dah and the first ten days of Thul-Hijjah.

As for the fixed sites for entering the state of Ihraam, they are the specific places which a pilgrim must not exceed and head for Makkah without entering the state of Ihraam, declaring the intention to perform Hajj. These places are: Thul-Hulayfah (as a site for Ihraam) for the people of Medina, Al-Juhfah for the people of Ash-Shaam, Qarnul-Manaazil for the people of Najd, and Yalamlam for the people of Yemen. They are sites for entering Ihraam for the people of the aforesaid places and those passing through them (i.e. those sites) with the intention of performing Hajj and 'Umrah. Regarding those who dwell in places that are nearer to Makkah than the aforementioned places, they assume Ihraam for Hajj or Umrah from their places. As for the people of Makkah, they assume Ihraam from Makkah. They do not have to get out of Makkah to assume Ihraam from there. However, when it comes to 'Umrah, they have to get out of Makkah to the nearest precincts wherefrom they can assume Ihraam i.e. 'Arafaat, Tan'eem, Ju'raanah or others. One should do the possible thing to him.

As for those who do not pass by any of the aforesaid sites of Ihraam on their way to perform Hajj, they have to assume Ihraam once they know they are at the nearest place opposite to any of these sites.

Similarly, those who travel by plane should assume Ihraam once they know that they are parallel to any of the sites for Ihraam during the flight. However, they should be prepared before getting on board the plane by ritual bathing and cleaning. Afterwards, whenever the plane reaches a place that is parallel to any of the aforesaid sites for Ihraam, they should declare the intention of Ihraam and recite Talbiyah in the plane. It is impermissible for one to delay Ihraam until the plane lands in the airport.

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How to assume Ihraam

It means the intention to start the rites. It is desirable to have a bath – washing the whole body – before Ihraam. Moreover, it is desirable for a pilgrim to perfume oneself using whatever is available. It is also desirable for male pilgrim before Ihraam to take off all tailored or sewn clothes and wear something unstitched. A pilgrim should wear a white, clean unstitched loincloth wrapped round the lower part of the body, wrapping another sheet of white, clean, unstitched cloth round the upper part. Yet, it is permissible to replace the white color with any other color provided it is traditionally befitting men.

If a pilgrim intends assuming Ihraam while still wearing his ordinary sewn clothes, his Ihraam is considered valid, but he is then obliged to take such clothes off and put on the clothes of Ihraam.

Kinds of Hajj

A pilgrim is free to choose either the three kinds of Ihraam, namely Tamattu', Ifraad, and Qiraan:

Tamattu': It means that a pilgrim assumes Ihraam for performing 'Umrah during the months of Hajj, and then, after performing 'Umrah, a pilgrim assumes Ihraam for performing Hajj in the same season.

Ifraad: It means that a pilgrim assumes Ihraam for performing Hajj only, keeping in the state of Ihraam until he finishes performing the rites of Hajj.

Acts prohibited during Ihraam

They are specific forbidden acts that a pilgrim should avoid while being in a state of Ihraam. These prohibited acts are nine:

First: It is prohibited during Hajj to cut the hair of the head.

Second: A Muhrim is prohibited to clip one's fingernails or toenails without any legal excuse.

Third: A male Muhrim is prohibited to cover his head.

Fourth: It is also prohibited for a male Muhrim to wear sewn clothes to cover all or parts of the body, such as a shirt, a turban, or a pair of trousers. Similarly, it is prohibited for a male Muhrim to wear anything made exactly to fit a certain part of the body, such as shoes, gloves, or socks. As for female Muhrim, she may wear whatever clothes she like while being in a state of Ihraam, for she must be covered well. Still, she is not allowed to wear Burqu' (i.e. a veil covering the face and has two holes for the eyes to permit vision). So, a Female Muhrim is not to wear a Burqu', but she is to cover her face with other things such as Khimaar (a shawl-like cloth covering the head and shoulders) and a gown. Moreover, a female Muhrim should not wear gloves to cover her hands.

Fifth: It is prohibited for a Muhrim to wear perfume, whether on the body or the clothing of Ihraam.

Sixth: A Muhrim is also prohibited to kill game (hunting).

Seventh: A Muhrim is prohibited to marry (while being in a state of Ihraam) or arrange the marriage of another by guardianship.

Eighth: A Muhrim is prohibited to have sexual intercourse. To clarify, if a man in a state of Ihraam (i.e. Muhrim) has sexual intercourse with his wife before the first release (before throwing the pebbles of Jamrat Al-'Aqabah) from Ihraam, it will invalidate his Hajj. Yet, it is obligatory for him to continue performing the rest of the rites of Hajj.

Still, it is obligatory for such a person to re-perform Hajj the following year, and to slaughter a camel or a cow. On the other hand, if a Muhrim has sexual intercourse with his wife after the first release of Ihraam (after throwing the pebbles of Jamrat Al-'Aqabah), his Hajj is still considered valid, provided that he slaughters a sheep in expiation or feed six poor individual or fasting three days.

Ninth: A Muhrim is prohibited to touch his wife (or any woman) lustfully (such as kissing or the like).

With regard to the one who does any of these forbidden things out of forgetfulness or ignorance or because he is forced to do so, then there is no blame on him and he does not have to offer any expiation. However, if one does any of them while he has knowledge of this and remembers well that this act is prohibited, he is sinful and has to offer expiation.

It is recommended for the Muhrim to be preoccupied with chanting Talbiyah, praising Allaah The Almighty, reciting Quran, enjoining what is good, and forbidding what is evil.

Then if a Muhrim reaches Makkah with the intention of Tamattu', he is to begin with performing the 'Umrah rites as follows:

A Muslim begins with performing Tawaaf seven times, starting with the Black Stone. He should stand aligned with the Black Stone with his entire body or some of it. Then he should say Allahu Akbar (Allaah is the Greatest). Muhrim should touch the Stone with his right hand and kiss it if possible, or touch it with his hand and kiss his hand, or touch it with anything and kiss it. If he cannot reach the Stone due to overcrowding, it is sufficient for him to point with his hand and not to kiss his hand after pointing to it. He should make the Ka'bah on his left and start the first circuit. He should preoccupy himself with the Remembrance of Allaah The Almighty, Du'aa

(supplication), and recitation of Quran. When he reaches the Yemeni Corner (Ar-Rukn Al-Yamaani, which is the third corner after the Black Stone) he should touch it if possible, without kissing his hand or pointing to it. Between the Yemeni Corner and the Black Stone he should say, "Rabbanaa aatina fi'l-dunya hasanah wa fi'l-aakhirah hasanah wa qinna `adhaab al-Naar (Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire). When he reaches the Black Stone, then he completed the first circuit. Then one should touch the Stone or point to it and start the second circuit and so on until he complete the seven circuits.

It is recommended for one to do Raml in the first three circuits only, Iidtibaa' (wrapping the garment under the right armpit and rolling the two edges over the left arm) in Tawaaf.

Afterwards, he is to offer two light Rak'ahs (units of prayer) and recite in them the two Soorahs: Soorat Al-Kaafiroon (Chapter 109) and Soorat Al-Ikhlaas (Chapter 112). It is recommended to perform them behind the Standing Place of Ibraaheem if possible i.e. it is to make it between him and the Sacred House. Otherwise, the Muhrim can perform them elsewhere in the mosque.

Then, the Muhrim is to head for As-Safa to perform Sa'y (going between As-Safa and Al-Marwah seven times). When Muhrim reaches As-Safa, he should recite the statement of Allaah The Almighty:

{Indeed, As-Safa and Al-Marwah are among the symbols of Allaah} [Al-Baqarah: 158]

Then he should climb As-Safa until he can see the Ka'bah, recite Takbeer, praise and glorify Allaah three times, and say: "Laa ilaaha ill-Allaah wahdahu laa shareeka lah, lahul-mulk, wa lahul-hamd, wa huwa `ala kulli shay'in qadeer. Laa ilaaha ill-Allaah wahdah, anjaza wa`dah, wa nasara `abdah, wa hazamaa al-ahzaaba wahdah (There is no god but Allaah alone, with no partner or associate; His is the Dominion, all praise is due to Him, and He is able to do all things. There is no god but Allaah alone; he fulfilled His promise, granted victory to His slave, and defeated the confederates alone).

Muhrim should repeat that three times, make Du'aa' in between and then come down from As-Safa to Al-Marwah. By this, he started the first circuits.

When he reaches the green marker he should run as quickly and when he reaches

the second green marker, he should walk normally until he reaches Al-Marwah. He should climb up it and say what he said at As-Safa. By this, he completed the first circuit. Then he should come down from Al-Marwah and head for As-Safa. In this way, he started the second circuit. He should do what he did the first time, and the same when he goes back to Al-Marwah, until he has completed seven circuits; going from As-Safa' to Al-Marwah is one circuit, and coming back from Al-Marwah to As-Safa is another circuit.

It is recommended for the Muhrim to preoccupy his Sa'y with Du'aa, Remembrance and recite Quran.

After finishing the seventh round Sa'y, a male pilgrim must shave all his head and it is better for man in this situation to cut his hair only if his assuming Ihraam of Hajj was still near. As for a female pilgrim, she should cut a small part (equivalent to a fingertip) of the hair of the head.

In this way, a pilgrim will have accomplished the 'Umrah rites, so he exits the state of Ihraam and, thus, is allowed to do all lawful acts that have been prohibited while being in a state of Ihraam such as lawful sexual intercourse, wearing perfume, wearing sewn clothes and the like.

As for those Muhrim who reach Makkah with the intention of performing Qiraan or Ifraad, they start with performing the Arrival Tawaaf, following it with the Sa'y for Hajj (instead of performing it later) if they like. Then they should keep in the state of Ihraam until the Day of Sacrifice, as will be explained later, Allaah Willing.

Rites of Tarwiyah Day (the eighth day of Thul-Hijjah)

Rites of Tarwiyah Day (the eighth day of Thul-Hijjah):

A pilgrim performing Tamattu' may assume Ihraam from the place where he stays, whether in Makkah, Mina, or any place outside Makkah.

Those pilgrims should head for Mina and perform Thuhr and 'Asr Prayers there, at Mina, camping there until they perform the rest of the Five Daily Prayers including the Fajr Prayer of the following day i.e. the ninth of Thul-Hijjah.

They should preoccupy themselves with reciting Talbiyah, raise their voices with it until they throw the pebbles of Jamrat Al-'Aqabah on the Day of 'Eed.

Rites of Day of 'Arafah (the ninth of Thul-Hijjah)

It is recommended for the pilgrim to proceed, after sunrise, from Mina to 'Arafah; the whole area of 'Arafah is a standing place except for the valley called Batn 'Uranah. Thus, it is sufficient for a pilgrim to stand anywhere on that day within the boundaries of 'Arafah.

When the sun passes its meridian, a pilgrim performs the Thuhr and 'Asr Prayers, shortening and combining them at the due time of Thuhr Prayer (i.e. performing each as two Rak'ahs instead of four) with one Athaan and two Iqaamah. Then the pilgrim should dedicate himself to Du'aa' in his place at 'Arafah, facing the Qiblah. One should remain at 'Arafah and keep reciting Du'aa' until the sunset.

Standing at 'Arafah is one of the obligatory pillars of Hajj; rather, it is the most important and greatest pillar of it. Time of standing there starts from the dawn of the Day of 'Arafah (ninth of Thul Hijjah) until the dawn of the tenth of Thul-Hijjah (the Day of Feast of Sacrifice)

When the sun sets on the Day of 'Arafah (the ninth of Thul-Hijjah), pilgrims leave 'Arafah setting out for Muzdalifah calmly and tranquility, seeking forgiveness, reciting Takbeer and Talbiyah.

Upon arriving at Muzdalifah, a pilgrim is to perform the Maghrib Prayer and the 'Ishaa' Prayers, shortening the 'Ishaa' to two Rak'ahs and combining them with one Athaan and two Iqaamah.

A pilgrim then encamps at Muzdalifah and offers the Fajr Prayer at its due time. It is, also, recommended for the pilgrim to spend the night at Muzdalifah and offer the Fajr Prayer at its due time. After that, while standing at Muzdalifah, a pilgrim keeps on supplicating Allaah The Almighty until the daylight spends. Then, before sunrise, a pilgrim proceeds to Mina.

As regards feeble pilgrims, such as old people, women, children and the like, as well as those who take care of them, they are allowed to head for Mina after midnight or when the moon disappears, instead of waiting at Muzdalifah until dawn.

Day of 'Eed (10th day of Thul-Hijjah)

A pilgrim heads for Mina shortly before sunrise (of the tenth of Thul-Hijjah i.e. the Day of Sacrifice). Pilgrims should leave in a state of tranquility and calmness, but when they pass through the valley called Muhassir, they should go faster. Pilgrim then should pick up the pebbles which are beans i.e. slightly bigger than chickpeas, while he is on his way to Mina or elsewhere. Upon reaching Mina, pilgrims are to head for Jamratul-'Aqabah (the nearest Jamrah to Makkah which is called the Great Jamrah) and stone it with seven consecutive pebbles and recite Takbeer upon throwing each pebble. The time for stoning is after sunrise, and extends until the dawn of the night of the eleventh day of Thul-Hijjah.

After stoning Jamratul-'Aqabah, it is preferable for a pilgrim who performs Hajj as Tamattu' or Qiraan to slaughter the obligatory sacrificial animal. Such a pilgrim has to buy a sacrificial animal to slaughter and distribute its meat among the poor, keeping a share for himself to eat.

Afterwards, a pilgrim shaves his head or cuts his hair short, yet shaving is better. If a pilgrim chooses to shorten his hair, then he must shorten all his hair and not only some of it.

As for a female pilgrim, she should only shorten her hair by cutting a small part equivalent to a fingertip of each hair braid (or of the tips of her hairs).

After stoning Jamratul-'Aqabah and shaving or cutting the hair short, a pilgrim becomes in a state of semi-consecration, namely the first (partial) release of Ihraam. That is to say, everything is lawful for him except for having sexual intercourse with his wife.

After throwing pebble at Jamratul-'Aqabah, slaughtering the sacrificial animal, and shaving or shortening the hair, a pilgrim then proceeds to Makkah to perform Ifaadah (Going-forth) Tawaaf. After that, a pilgrim performs Sa'y if he is performing Hajj as Tamattu', or as Qiraan or Ifraad but he has not performed it following the Arrival Tawaaf. Yet, if a pilgrim is performing Hajj as Qiraan or Ifraad and has already performed Sa'y following the Arrival Tawaaf, then he does not have to perform another Sa'y after Ifaadah Tawaaf. A pilgrim gets the complete release after performing Tawaaf in the Sacred House.

Those four rituals are to be performed in the following order: Stoning Jamratul-'Aqabah, slaughtering the sacrificial animal, shaving or shortening the hair, and performing the Ifaadah Tawaaf followed by Sa'y. Performing these rituals in this order is recommended. So there is no sin on a pilgrim if he has to perform them in a way

other than the aforesaid order.

After the completion of the Ifaadah Tawaaf, it is obligatory for a pilgrim to return to Mina on the Feast Day and to spend the night there. Thus, a pilgrim is to spend the night of that day at Mina, remaining there for three nights if he not in a hurry. Otherwise, if a pilgrim is in a hurry, he may stay there only for two night: 11th and 12th of Thul-Hijjah. A pilgrim should spend most of the night there. At that time, a pilgrim is to shorten all prayers without combining them; each prayer is to be performed at its due time.

A pilgrim has to throw pebbles at each of the three Jamrahs of Mina on each of the Days of Tashreeq. Throwing pebbles is to be formed when the sun declines (i.e. at noon). A pilgrim should start with the First Jamrah which is the nearest to Mina and Al-Khayf Mosque. A pilgrim should throw seven consecutive pebbles at each Jamrah, raising his hands upon each throw and saying: Allahu Akbar. Then one should proceed a little, stand facing the Qiblah, raise his hands and make a prolong supplications. Then one comes to Middle Jamrah to throw it. Then one should proceed a little, stand facing the Qiblah, raise his hands and make a prolong supplications. Then proceed to the Greater Jamrah to throw and stand there.

As for pilgrims who cannot throw the pebbles themselves due to sickness or old age, as well as pregnant women and those women who might be harmed by the throng of pilgrims, it is permissible for them to ask for someone else to throw the pebbles on their behalf. The one who performs stoning on behalf of another can throw the pebbles for himself and for the other pilgrim as the same time.

Having finished stoning on the twelfth of Thul-Hijjah, a pilgrim is free either to return to Makkah before sunset or to spend the night (of the twelfth of Thul-Hijjah) in Mina, and throw pebbles at the three Jamrahs on the following day, the thirteenth, after the sun decline (at noon). Yet, the latter choice is better.

On the twelfth of Thul-Hijjah, if the sun sets while a pilgrim is still in Mina, then he must spend the night there and do the pebble throwing on the following day.

If a female pilgrim has menstruated or has a postpartum period after or before assuming Ihraam, she remains in her Ihraam. She can perform all the rites of Hajj as other pilgrims do, such as standing at 'Arafah, spending the night at Muzdalifah, throwing the pebbles, and spending the night at Mina. Still, it is impermissible for her in such cases to perform Tawaaf or Sa'y unless she purifies herself from the state of major ritual impurity.

Farewell Tawaaf: If a pilgrim desires to return to his home country or elsewhere after finishing all the rites of Hajj and prepared for traveling, just before leaving Makkah he has to perform Farewell Tawaaf so as to be the last thing done in Makkah. Again, a menstruating pilgrim is exempted from performing the Farewell Tawaaf, so she can travel without doing it.

Praise be to Allaah The Almighty. The book has been finished

And Allaah is the Most High and knows best. May peace and blessing of Allaah be upon our Prophet Muhammad, his household and all his companions.



Simple summary

of the pillars of Islam and Eemaan

By Yoosuf ibn Abdullaah

knowingallah.com

