

**THE
PILLARS OF ISLAM**

الإسلام وأركانه

A Book By
Yassin Roushdy

Revised by
Muhammad Higab

CONTENTS

SUBJECT	PAGE
SHAHADA- <i>Confession Of A Muslim</i>	1
AS-SALÂH (<i>prayer</i>)	6
<i>Tahârah</i> (Purity)	7
Kinds Of water	9
Using Water	10
Manners Of Relieving Oneself	11
<i>Wudû'</i> (Ablution)	14
Menstruation, <i>Istihâdah</i> , And Parturition	20
<i>Ghusl</i>	23
Wiping On The <i>Khuff</i>	25
Wiping On The <i>Jabîrah</i> (or The Wrapper)	27
<i>Tayammum</i> (Dry Ablution)	28
The One Who Has No Means Of Purifying Himself	31
<i>As-Salâh</i> (Prayer)	31
The Times For <i>Salâh</i>	34

Reprehensible Actions During <i>Salâh</i>	63
Actions Which Are Disliked Inside The Mosques	66
Actions Which Invalidate <i>Salâh</i>	67
Supplication After <i>Salâh</i>	71
<i>Adhân</i> (The Call To Prayer)	74
<i>Al-Iqâmah</i>	79
<i>Jumu'ah</i> (Friday) Prayer	81
<i>Khutbat Al- Jumu'ah</i> (Friday Sermon)	84
The <i>Imâmah</i> (Leadership in prayer)	90
Shortening The Four- <i>Rak'ahs</i> Prayers	106
Combining Two Prayers	109
Performing Missed Prayers (<i>Qadâ'</i>)	112
The Prayer Of A Person Who Is Sick	115
<i>Salât-Al-Tattawu'</i> (Supererogatory Prayers)	117
<i>Sujûd</i> That Is <i>Sunnah</i>	145
Funerals	153

AL-ZAKAH

173

<i>Zakah</i> on Cattle	176
<i>Zakah</i> on Gold, Silver and Money	184
<i>Zakah</i> on Trade	187
<i>Zakah</i> on Minerals	191
<i>Zakah</i> on Plants and Fruits	194

<i>Zakat Ul -Fitr:</i>	198
The Channels of <i>Zakah</i>	200
Conditions For Spending The <i>Zakah</i>	203

AL- SIYAM (*Fasting*) **205**

Types Of Fasting	207
Acts That Spoil The Fast	215
<i>I'tikâf</i> (Retreat)	223

AL-HAJJ (Pilgrimage) 228

<i>Al-Hajj</i>	229
<i>'Umrah</i>	236
Manner of Performing <i>'Umrah and Hajj</i>	238
Manner of Performing <i>'Umrah</i>	238
Manner of Performing <i>Hajj</i>	253
<i>Fidyah</i> and What Requires it	260
Penalty For Hunting	262
<i>Hajj</i> on Behalf of Others	263
The Sacrifice	265
Visiting the Prophet's, Allah's Prayers and Peace be upon him, Tomb	275
References	276

PREFACE

Allâh, Praise and Glory be to Him, said: **﴿Verily, We have sent you (O Muhammad, Allâh's Prayers and Peace be upon him) as a witness, as a bearer of glad tidings, and as a warner.. In order that you (O mankind) may believe in Allâh..﴾**. (Al-Fath, "The Victory",8-9).. And said: **﴿Those who convey the Message of Allâh and fear Him, and fear none save Allâh..﴾**. (Al-Ahzâb, "The Confederates",39).. And said: **﴿..And whatsoever the Messenger (Muhammad, Allâh's Prayers and Peace be upon him) gives you, take it; and whatever he forbids you, abstain (from it). And fear Allâh ..﴾**. (Al-Hashr, "The Gathering",7).. And said: **﴿Say (O Muhammad, Allâh's Prayers and Peace be upon him, to mankind): If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you..﴾**. (Âl-'Imrân, "The Family of Imran",31).. And said: **﴿He who obeys the Messenger (Muhammad, Allâh's Prayers and Peace be upon him), has indeed obeyed Allâh,..﴾**. (An-Nisâ', "The Women",80)..

That proved that reaching the satisfaction of **Allâh** does happen unless you reach the satisfaction of the Messenger of **Allâh**. That illiterate Messenger of **Allâh** who never said anything unless it was relayed to him from **Allâh**, Praise and Glory be to Him,.. All the rules of the Qur'ân

were in general without any details. The details came through the Messenger of **Allâh**, like for example the details of the *Salât* (prayer), and the timing of it.. The *Zakah*, and its different kinds and amounts.. The procedures of the *Hajj* (pilgrimage), and how to perform them.. And all the rules and procedures of Islam that there is no space enough to mention and explain them here.

The friends and followers of the Messenger of **Allâh** were always very keen to observe and follow him in all that he performs in order to imitate and do like him in all that he performs. They learned his words and studied them honestly. All that was inherited by the learned (*Ulamaa*) who relayed them generation after generation to those who came after them. Every one of them –at this time- was like the light and was proof for the people to benefit and be enlighten from their information and lessons.

That is why the Messenger of **Allâh** said: “*The Ulamaa are the inheritors of the Prophets*”.. Also, he said: “*The Ulamaa are to be asked about what the Prophets are asked*”.

My brothers and sisters in Islam made me responsible for arranging and summarizing the pillars of Islam in an easy and definite way in order to save them the trouble of looking and fetching for information in the different books.. Also, not to make them confused between the

different opinions and explanations of the different (*Ulamaa*)..

I used to explain the main subjects of Islam orally, giving them the liberty to fetch and look in the different books, but their insistence gave me no choice.. So I put my faith and trust in **Allâh**, Praise and Glory be to Him, and asked for His guidance and help, as was said: Unless the person gets the help of **Allâh**, he will never succeed.

So, with the help of **Allâh**, Praise and Glory be to Him, I started dictating, trying as much as possible to make reconciliation and harmony between the different ideas and doctrines, taking into consideration that what I choose is the most correct and prudent.

I hope to have reached the requested intention, and I ask guidance from **Allâh** and to be firm and stable in Islam, for me and all Muslims.

Amîn.

Yassin Roushdy

The First Pillar Of
ISLAM

SHAHADA
CONFESSION OF A MUSLIM

Lâ ilâha illallâh,

Muhammad-ur-Rasûlullâh

**None has the right to be worshipped but Allâh,
and Muhammad, Allâh's Prayers and Peace be upon him,
is the Messenger of Allâh**

SHAHADA

Lâ ilâha illallâh, Muhammad-ur-Rasûlullâh has three aspects:

1. It is that, you have to pledge a covenant with **Allâh**, the Creator of the heavens and earth, the Ruler of all that exists, the Lord of Majesty and Highness, on four points (or conditions):
 - a) A confession with your heart that the Creator (of everything) is **Allâh**; it is that you have to say: I testify that the Creator of all the universe including the stars, the planets, the sun, the moon.. etc, is **Allâh**. He is the Organizer and Planner of all its affairs. It is He Who gives life and death, and He (i.e. **Allâh** Alone) is the Sustainer, and the Giver of security.
 - b) A confession with your heart that: I testify that none has the right to be worshipped but **Allâh** Alone. The word (worship) carries a great number of meaning in Islam terminology: it conveys that all kinds of worship are meant for **Allâh** Alone and none else. So pray to none but **Allâh**, invoke none but **Allâh**, and ask for help from none (unseen) but **Allâh**, ..etc.. and that

means, all that **Allâh** and His Messenger Muhammad, **Allâh**'s Prayers and Peace be upon him, order you to do, in the Qur'ân and in the *Sunnah* (legal ways of Prophet Muhammad, **Allâh**'s Prayers and Peace be upon him,) you must do, and all that **Allâh** and His Messenger Muhammad, **Allâh**'s Prayers and Peace be upon him, forbid you, you must not do.

- c) A confession with your heart that: O **Allâh**! I testify that all the best of names and most perfect qualities with which You have named or qualified Yourself in Your Book (i.e. the Qur'ân) or as Your Prophet Muhammad, **Allâh**'s Prayers and Peace be upon him, has named or qualified You, with his statement, I believe that all those (names and qualities) are for You without changing their meanings or neglecting them completely or likening them (giving resemblance) to others. As **Allâh** says: *«There is nothing like unto Him; and He is the All-Hearer, the All-Seer»*. (*Ash-Shûrâ*, "The Consultation", 11).
- d) A confession with your heart: O **Allâh**! I testify that Muhammad, **Allâh**'s Prayers and Peace be upon him, is Your Messenger. That means that none has the right to be followed after **Allâh**, but the Prophet Muhammad,

Allâh's Prayers and Peace be upon him, as he is the last of His Messengers. As **Allâh** says: *﴿Muhammad, Allâh's Prayers and Peace be upon him, is not the father of any man among you, but he is the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever All-Aware of everything﴾*. (Al-Ahzâb, "The Confederations",40).

2. It is essential to utter: *Lâ ilâha illallâh, Muhammad-ur-Rasûlullâh* (none has the right to be worshipped but **Allâh**, and Muhammad, **Allâh's** Prayers and Peace be upon him, is the Messenger of **Allâh**).. As it has come in the statement of the Prophet Muhammad, **Allâh's** Prayers and Peace be upon him, to his uncle 'Abû Tâlib at the time of the latter's death: *"O uncle, if you utter it (Lâ ilâh illallâh, Muhammad-ur-Rasûlullâh, none has the right to be worshipped but **Allâh**, and Muhammad, Allâh's Prayers and Peace be upon him, is the Messenger of **Allâh**), then I shall be able to argue on your behalf before **Allâh**, on the Day of Resurrection"*.
3. It is essential that the limbs and all the other parts and organs of one's body testify to it, and this is very important as regards its meaning (i.e. the meaning of *Lâ ilâha illallâh Muhammad-ur-Rasûlullâh*- none has the right to be worshipped but **Allâh**, and Muhammad,

Allâh's Prayers and Peace be upon him, is the Messenger of **Allâh**)..
So whoever has confessed this (to his Lord), he shall not commit sins, and in case he commits sins, he should know that it is a sin that obliges him to repent to **Allâh**, and ask His Forgiveness, as (his) body parts (i.e. skin, hands, tongue, ears.. etc) will testify to mention crimes (i.e. actions) against himself on the Day of Resurrection.

Also it is essential to believe in all the Messengers of **Allâh** and not to differentiate between them.. And must believe in six articles of Faith, i.e. to believe in:

Allâh.. His angels.. His Messengers.. His revealed Books.. The Day of Resurrection.. *Al-Qadar* (Divine Preordainments i.e. whatever **Allâh** has ordained must come to pass).

The Second Pillar Of
ISLAM

AS-SALÂH

PRAYER

AS-SALÂH

Tahârah (Purity):

Its linguistic meaning is to be clean from dirt and filth, whether tangible or intangible. Its legislative meaning is to remove *Hadath* and *Khabath*. *Hadath* is anything that comes out of the forepart or the posterior part, while *Khabath* is any tangible thing that is disgusting and is called *Najâsah*; i.e. impurities.

Pure Objects:

The essence in everything is purity unless its impurity is certified by the Qur'ân or *Sunnah*. Among the pure bodies we can list the following:

1. The human being whether alive or dead.
2. Inanimate objects; i.e. any body that is not alive, or was not separated from a living creature, such as minerals or parts of the earth.
3. All plants even those which are sedating or poisoning.
4. Liquids, such as water, oil, perfume, or vinegar unless it has been altered by the presence of impurities.
5. All living creatures as long as they are alive except the pig, the dog, and their breed.

Impure Objects:

1. Dead animals, birds, or insects, with the exception of dead animals of the sea, and dead animals that have no running blood, such as locusts, mosquitoes, and flies.
2. Anything that comes out of a dead body such as eggs, milk, as well as rotten eggs.
3. Blood in all its forms, except: liver, spleen, whatever remains in the meat of the slaughtered animal or any of its veins which can be eaten, the blood of fish, and the blood of a martyr as long as it is on his body.
4. Anything that flows out of injuries, such as blood or pus.
5. Urine and excrement of human beings and animals, including animals that are permissible to eat such as livestock and birds, except birds that spit in the air (e.g. pigeons) since it is difficult to keep away from it.
6. *Al-madhy* which is a thin fluid that flows from the male sexual organ as a result of foreplay or thinking about sex.
7. *Al-wady* which is a thick white fluid discharged by some men usually after urination.
8. Vomiting of a human being or an animal.
9. Milk of animals that are not permissible to eat.
10. All kinds of alcoholic drinks.
11. Saliva of dogs, their sweat, tears, and mucus, and the same for pigs.

12. Any organ or part that is cut or separated from any living creature whose dead body is impure.

Defiled Objects:

1. Any pure object which was touched or mixed with impurities.
2. Cooked food if it is mixed with impurities, or if any of its ingredients were impure.
3. Liquids and fluids if mixed with impure substances.

Removing Impurities:

Removing impurities from the body, the clothes, and what is prayed on is obligatory for a correct prayer. Impurities are considered to be removed only if the impure substance, its colour, and its odour vanish, and purifying water or clean soil are used to remove these impurities. In case impurities cannot be removed, then what cannot be cleaned is considered impure.

Kinds Of Water:

1. **Purifying Water:** It is water that is pure in itself and purifying to other things. Examples of this type of water are: rain water and underground water, that have not been used and none of their three characteristics - which are

colour, taste, and smell - have been altered, to the extent that it cannot be counted as water.

2. **Pure Water:** It is water that is pure in itself but does not purify other objects, such as purifying water which has been used before.
3. **Impure Water:** It is what is impure in itself, such as urine and alcohol.
4. **Defiled Water:** It is water that is purifying or pure water in large quantities which was mixed with impurities that resulted in changing one or more of its three characteristics (colour, taste, and smell). If the quantity of water was small, it becomes defiled upon mixing it with impurities even if none of its characteristics changed.

Using Water:

1. **Purifying Water:** is used for acts of worship, for removing *Hadath* and *Khabath*.
2. **Pure Water:** is used for everyday purposes such as drinking, cooking, washing dishes and clothes, and so on, provided that these objects are free from impurities.
3. **Impure Objects:** one has to be cautious and keep away from it, and if it reaches the body, clothes, or an object they have to be purified at once.
4. **Defiled Objects:** it is permissible to use it if it is possible to extract or remove the impurities from it. If, for instance,

a dead animal falls into butter and the dead animal and whatever surrounds it are removed, the rest of the butter becomes pure; if, however, it was impossible to remove the impurity, then it is considered impure.

Manners Of Relieving Oneself:

1. It is recommended to relieve oneself as soon as one feels the need to.
2. One should neither face nor turn his back to the *Qiblah*¹ while easing nature. One should not also face the sun or the moon if he is in the open air.
3. It is forbidden to relieve oneself in the following places:
 - a) On graves.
 - b) In shaded places used by people.
 - c) In still water.
 - d) In water sources such as rivers, canals, or wells.
 - e) In places where people walk or pass.
4. It is not recommended to relieve oneself in the direction of the wind, or talk while relieving oneself unless necessary.
5. It is *Sunnah* to enter the bathroom with the left foot and say: **(O Allâh! I seek refuge in You from the bad and evil things).**

¹ *Qiblah*: The direction towards all Muslims face in *Salât* (prayers) and that direction is towards the *ka'bah* in *Makkah* (Saudi Arabia).

6. It is *Sunnah* to exit the bathroom with the right foot while saying: **(O Allâh, I seek Your Forgiveness. All praise is due to Allâh who has removed the harm from me and relieved me from what harms).**

Al-Istinjâ’:

Istinjâ’ is to remove the impurities adhering to the forepart or the posterior part as a result of whatever is discharged from them such as urine, excrement, blood, pus, *madhy*, *wady*, or any discharge.

Istinjâ’ is obligatory for every Muslim capable of performing it, and has to be performed using purifying water if available, taking care of the following:

1. *Istinjâ’* should not start except after completely relieving oneself, i.e. *Istibrâ’*.
2. Impurities should be removed as well as their colour and smell.
3. One should clean oneself with the left hand using the fingers and not the palm of the hand.
4. One should clean the forepart first and then the posterior part unless there is an excuse for reversing the order.
5. It is preferable to use soap with water for cleaning the posterior part for men, and for both the forepart and the posterior part for women. It is also preferable to dry after

cleaning. One should be cautious, while rinsing, so that no impurities are to be scattered over the body.

6. One should wash the hands thoroughly after *Istinjâ*'.

Al-Istibrâ' :

It means to be absolutely sure that all the urine or the excrement has been discharged; this could be done by waiting for a while, coughing, or moving, etc... In case there is an excuse for not performing *Istibrâ*' immediately, there should be a time lag between relieving oneself and performing ablution sufficient for any residual excretions to be discharged, under two conditions:

1. The existence of a layer that prevents impurities from reaching the clothes, such as a piece of cotton or cloth.
2. To remove this layer and repeat *Istinjâ*' before ablution.

Al-Istijmâr:

It means *Istinjâ*' with small stones (in the past people living in the desert used stones to remove impurities, where in the present tissue paper can be used instead). This is done in case water cannot be found or one is not capable of using it. One is to use at least three small stones, and has to make sure that impurities and all remaining traces have been completely removed. It is

forbidden to use bones or remains of animals. It is also forbidden to use paper which is written upon or smooth objects. If possible, it is preferable to combine between *Istijmâr* and *Istinjâ'*.

***Wudû'* (Ablution):**

Its literal meaning in the Arabic language is beauty and cleanliness; its legislative meaning is to use water in a specific manner to clean specific organs of the body in order to perform specific acts of worship such as: *Salâh* (prayer), *Tawâf* (circumambulation of the *Ka'bah*²), to touch the Holy Qur'ân, etc..., this is performed when one is in a minor impure state (*Hadath Asghar*).

Conditions For *Wudû'* To Be Obligatory:

1. Being an adult.
2. Time for prayer starts.
3. Capability of performing *Wudû'*.
4. Availability of water and the ability to use it.

Conditions For The Validity Of *Wudû'*:

1. Water used should be purifying water.

² *Ka'bah*: A square stone building in *Al-Masjid-al-Harâm* (the great mosque at *Makkah*) towards which all Muslims face in *Salât* (prayers).

2. Discernment of the person performing *Wudû'*.
3. The absence of anything that prevents water from reaching the organ to be washed.
4. Nothing that violates the validity of *Wudû'* should occur while performing *Wudû'*.

Conditions For *Wudû'* To Be Obligatory And Valid:

1. Being sane.
2. Being a Muslim.
3. Intending to perform *Wudû'*, and the persistence of this intention from the beginning till the end of *Wudû'*.
4. Knowledge of the proper manner of performing *Wudû'*.
5. The one who performs *Wudû'* should own the water used or be allowed to use it.
6. Succession.
7. Keeping the prescribed order (the details of which will be explained later).
8. Not to sleep or lose consciousness while performing ablution.
9. Women should be pure from menstruation and parturition.

Manner Of Performing *Wudû'*:

1. To intend performing *Wudû'* while saying³: **(I seek refuge with Allâh against Satan the cursed, in the Name of Allâh, the Most Gracious the Most Merciful, I intend ablution for prayer for the sake of Allâh).**
2. To wash the hands while saying: **(Praise be to Allâh for the bounty of Islam. Praise be to Allâh Who made water purifying and made Islam a light. O Allâh! I seek refuge with You from the whispers of the devils, and I seek refuge with You lest they should come near me. O Allâh! keep my hands away from all sins).** It is to be noted that washing means allowing the water to run over the organ, while rubbing it with the hand.
3. To rinse the mouth three times with the right hand while saying: **(O Allâh! Help me for Your remembrance, and Your gratitude and the best worship for You).** In case one uses artificial teeth, he has to remove them and wash them carefully, and rinse the mouth without them.
4. To sniff up water in the nostrils thoroughly -unless one has an excuse- with the right hand, and blow it out with the left hand three times, while saying: **(O Allâh! Let me**

³ Intention is based in heart; it is not necessary to utter it, and so is the case with supplication. Some *Imâms* advised that it is to be uttered in order to engage the tongue in supplication together with the presence of the intention in the heart.

smell the odour of Paradise and keep me away from the odour of Hell).

5. To wash the face three times while saying: **(O Allâh! Make my face white and shiny on the day when some faces will be white and others will be black).**
6. To wash the right arm to beyond the elbow three times while saying: **(O Allâh! give me my book with my right hand, and make my reckoning an easy one).**
7. To wash the left arm to beyond the elbow three times while saying: **(O Allâh! Do not give me my book with my left hand nor from behind my back).**
8. To wipe the head backward and forward once while saying: **(O Allâh! Overshadow me with your Shade on the Day where no shade will exist except Yours).**
9. To wipe the interior and the exterior of the ears three times while saying: **(O Allâh! Make me from those who listen to the good advice and follow the best thereof).**
10. Wiping the neck once while saying: **(O Allâh! Save my neck from Hellfire).**
11. To wash the right foot three times to above the ankles⁴ while letting water run between the toes, while saying: **(O Allâh! Fix my foot on the Path, the day when feet slip).**

⁴ Ankles: The two round bones at the ankle.

12. To wash the left foot the same way while saying: (**O Allâh make my sins forgiven, my striving appreciated, and my deeds accepted**).
13. To wash the hands while saying: (**Praise be to Allâh, the Lord of the world**), and then say the *Shahâdah*; i.e. (*Ashhadu anna lâ ilâha illallâh wa ashhadu anna Muhammad-an-Rasûlullâh*) (I testify that there is none has the right to be worshipped but **Allâh**, and that Muhammad is the Messenger of **Allâh**). One should then direct himself towards the *Qiblah*, raise his hands and supplicate **Allâh** with the following *Du'â*⁵: (**O Allâh! Make me from the repentant, the purified, and from your righteous servants. Glory be to You, O Allâh! And praise is due to You, I testify that none has the right to be worshipped but You. I beg Your forgiveness and I repent to You**)⁶. One should then recite (*Sûrat Al-Qadr*, “The Night of Decree”).

Wudû' Al-Ma'dhûr (Ablution Of The Sick):

In case of a sickness that prevents purification such as *Istihâdah*, (bleeding that happens to women in times other

⁵ *Du'â*: is the Arabic word for supplication.

⁶ These supplications have been narrated in *Hadiths* of the Prophet, **Allâh's** Prayers and Peace be upon him, but he did not relate them to *Wudû'*. Some *Imâms* said that it is preferable to say them during *Wudû'*.

than menstruation or parturition), people who cannot control their urine, or their gases, one should do the following:

1. Clean the place (the forepart or the posterior part) very well after time for prayer starts.
2. Put a layer that prevents impurities from reaching the clothes.
3. Perform *Wudû'*, and neither *Wudû'* nor *Salâh* are invalidated if anything that normally nullifies them happens.
4. Perform *Salâh*, taking in consideration that the previous steps must be performed in succession.
5. *Wudû'* in this case is valid for only one prescribed prayer (together with any additional voluntary prayers); ablution should be repeated in the previously prescribed manner for each prescribed prayer.

Causes That Nullify *Wudû'*:

1. Any discharge from the forepart or the posterior part, either through a usual or unusual way.
2. Any impurities that come out of the body (not from the forepart or the posterior part) such as blood and pus, if the total area of these impurities, even if it is from different parts of the body, is as big as a coin.

3. Blood flowing out of the body in any way, in the form of bleeding and in large quantities.
4. Vomiting, at least a mouthful.
5. Touching the genitals with the palm of the hand without a layer.
6. Touching lustfully or having the intention of seeking pleasure, even if no pleasure is experienced.
7. To laugh loudly while praying.
8. Loss of consciousness regardless of the reason, i.e. whether owing to insanity, epilepsy, fainting, drunkenness, or narcotics.
9. Falling asleep.
10. Washing the dead.
11. Apostasy; May **Allâh** forbid, if one then returns to Islam he has to perform *Wudû'*.

Menstruation, *Istihâdah*, And Parturition:

Menstruation:

It is blood that comes out of the woman's vagina at certain times during the age of fertility, and is known by its colour. The shortest period for menstruation is one day and one night, while its longest period is 15 days. If bleeding continues for more than 15 days, it is called *Istihâdah*. Every woman has her own nature.

The menstruation period starts with the first drop of blood, and it is obligatory to perform *Ghusl* (taking a bath in a specific manner that will be explained later) after the bleeding ceases, taking in account that the periods in which bleeding stops during the menstruation period are part of the menses.

Istihâdah:

It is the bleeding from the woman's vagina that occurs during times other than the menstruation or parturition periods, before reaching the adult age, or after menopause. It also includes any bleeding that is beyond the maximum period for menstruation or parturition, or less than the minimum period.

Istihâdah nullifies ablution and does not require *Ghusl*. In case of *Istihâdah* the woman should follow the rules of the *Wudû' Al-Ma'dhûr* previously explained.

Parturition:

It is bleeding from the woman's vagina after miscarriage, at the time of delivery and after it or shortly before it. Its shortest period is a moment; while its maximum is 60 days. If bleeding continues after this period, it is considered *Istihâdah*. It is to be noted that the periods in which bleeding ceases during parturition are considered parturition unless it exceeds 15 days, and it is obligatory to perform *Ghusl* after bleeding stops completely.

Acts Forbidden For Women During Menstruation Or Parturition:

All acts forbidden for a person who has not cleansed himself after having a sexual relation or a wet dream are prohibited to women during menstruation or parturition. These acts include praying, circumambulation of the *Ka'bah*, entering mosques, touching the Holy Qur'ân or reciting verses from the Qur'ân. In addition to these prohibitions, they should not fast or engage in a sexual relation.

What The Woman Experiencing Menstruation Or Parturition Should Do:

1. Perform *Ghusl* as soon as she makes sure that bleeding has stopped. She should intend to be cleansed from the minor and major impure states and from menstruation or parturition.
2. Make up for the days she did not fast. She is not required to perform the prayers she missed regardless of their number.
3. If bleeding stops before sunset, she has to pray *Zuhr* (noon) and *Asr* (afternoon) prayers; if it stops after *'Ishâ'*, she has to pray *Maghrib* (sunset) and *'Ishâ'* (night) prayers. If bleeding stops before noon, she has to pray the *Fajr* (morning) prayer.

Ghusl:

Actions Requiring *Ghusl*:

One should perform *Ghusl* (take a bath) when one is in a major impure state (*Hadath Akbar*). This state is caused by one of the following:

1. Discharge of *Maniyy* (seminal fluid) or what corresponds to it from women, whether in the usual or unusual way, whether asleep or awake.
2. To insert the sexual organ or part of it in the forepart or the posterior part of a person or an animal, whether ejaculation occurs or not.
3. To insert the male organ of a human being or an animal in the forepart or the posterior part of a woman even if pleasure does not happen.
4. When bleeding stops after menstruation or parturition, even if the woman is not a Muslim as long as her husband is a Muslim.
5. In cases of epilepsy, fainting, or insanity in any way, if there is doubt that something requiring *Ghusl* occurred during this period.
6. Death of a Muslim man or woman.
7. When an unbeliever embraces Islam.

How *Ghusl* Is Performed:

1. To intend *Ghusl* while saying: **(I seek refuge with Allâh against Satan, the cursed; in the Name of Allâh, the**

Most Gracious, the Most Merciful. I intend to clean myself from the minor and major impure states)⁷.

2. To wash the genitals with the left hand.
3. To wash the hands.
4. To perform *Wudû'* except the feet (without mentioning supplications pertinent to it).
5. To wash the entire body and all the organs, except the genitals -which should not be touched by the hand without a layer after starting to perform *Wudû'*- one should begin with the right sides before the left, and the top parts before the bottom ones. Plaited hair should be undone and water should be made to reach all parts of the head.
6. To wash the feet, starting with the right foot then the left one as in *Wudû'*.
7. To wash the hands.
8. To supplicate after leaving the bathroom with the relevant *Du'â'* pertinent to *Wudû'*.

⁷ The place of the intention is based in heart; it is not necessary to utter it.

Wiping On The *Khuff*:

The literal meaning of (to wipe), in this case, is to pass the hand over the object.

Its legislative meaning is to wet a specific *Khuff* (a kind of leather shoes that cover the feet), at a specific time, in a specific manner.

Wiping on the *Khuff* is permissible at any time, whether one is traveling or not. In case water is scarce, or one is afraid that the time for prayer is going to elapse, wiping on the *Khuff* becomes a must, subject to the conditions which will follow.

Conditions For Wiping On The *Khuff*:

1. The *Khuff* should cover the ankles (above the two round bones at the ankle).
2. They should not be transparent.
3. They should remain on the feet by themselves (i.e. not needing something to hold them on to the feet).
4. They should prevent water from reaching the feet.
5. They should be suitable for continuous walking.
6. They should not have holes that show part of the feet (i.e. they should cover the part of the feet that should be washed during ablution).
7. There should be no layer that prevents water from reaching the *Khuff*, such as paste or mud.

8. They should not fall off the feet while walking.
9. One should put them on while in a pure state (i.e. before *Wudû'* is nullified).
- 10 They should be legally owned by the one who puts them on.

How To Wipe On The *Khuff*:

1. Intention to perform *Wudû'* should include the intention of wiping on the *Khuff*.
2. To wet both hands with water.
3. The right hand, with the fingers apart, should be put over the surface of the right *Khuff*.
4. In the same manner, the left hand should be put over the surface of the left *Khuff*.
5. To pass both hands at the same time over the top surfaces of the *Khuff*, starting from the tips of the toes, and ending above the ankles, this should be done once.

What Invalidates Wiping On *Khuff*:

1. Becoming in a condition that requires *Ghusl*; such as menstruation or after having a sexual relation or a wet dream.
2. Removal of the *Khuff* or the uncovering of part of the feet.
3. If the *Khuff* is cut or torn.

4. The elapse of the permissible time period for wiping on the *Khuff*, which is one day and one night for the resident, and three days and three nights for the traveler. The time period starts with the nullification of ablution after putting on the *Khuff*.

Wiping On The *Jabîrah* (or The Wrapper):

The *Jabîrah* is anything that is wrapped around the sick organ of the body, the medicine applied to it, the plaster, or anything that covers one of the organs that should be washed during ablution for health reasons.

Conditions For The Validity Of Wiping On The *Jabîrah*:

1. Washing the affected organ would be harmful to it.
2. All of the *Jabîrah* should be wiped, and the part of the organ that is not covered should be washed.
3. If the *Jabîrah* is a medicine that could not be wiped on with water, the organ should be wrapped with a bandage and wiped upon. If this is not possible, as in the case of a burn, one should leave the organ without washing or wiping.
4. Wiping should be done only once.
5. If the *Jabîrah* covers an area larger than the affected part of the organ, the *Jabîrah* should be removed and the parts

that are not injured should be washed. One should then put the *Jabîrah* again and wipe only upon the area that covers the affected part, unless removing it is harmful, impossible, or if removed the *Jabîrah* would not hold on to the organ by itself, then one should wipe on it all.

6. If the affected organ is one that is normally wiped upon during ablution, such as the head, it is permissible to wipe on part of the head away from the part covered by the *Jabîrah*.

What Invalidates The Wiping:

1. If the *Jabîrah* falls accidentally.
2. Removing the *Jabîrah* to replace it with another one.
3. Removing the *Jabîrah* after the organ heals.

In all these cases, one should repeat *Wudû'* taking into account that if the *Jabîrah* falls during prayer, the prayer is nullified since *Wudû'* is thus nullified.

***Tayammum* (Dry Ablution):**

Its literal meaning in the Arabic language is the aim or the purpose. Its legislative meaning is to wipe one's face and hands with clean soil in a specific manner with the intention of being allowed to perform an act of worship which cannot be fulfilled except after ablution or *Ghusl*, in the case of lack of water or the inability to use it.

Clean soil includes sand, gravel, and anything that originates from earth and was not subject to processing.

How To Perform *Tayammum*:

1. One must have the intention in the heart (it is not necessary to utter it), and say: (*A'ûdhu billâhi minashaytâni-rajîm, Bismillâhi-a-Rahmâni-Rahîm*) (I seek refuge with **Allâh** against Satan, the cursed; in the Name of **Allâh**, the Most Gracious, the Most Merciful). (**I intend to perform *Tayammum* to be able to perform prayer, (or touch the Qur'ân,...etc.)**)⁸.
2. Strike the clean soil with both hands and wipe the face once.
3. Strike the clean soil with both hands for a second time, and wipe the right arm by moving the inside of the left hand over the outer surface of the right hand leaving out the thumbs, then wipe the outer surface of the right forearm by moving the left palm over it till above the elbows, then move the left palm towards the inside of the right forearm and return back till the wrist and wipe with the left thumb over the surface of the right thumb, that has been left out. Then wipe the outer surface of the left arm with the right palm, repeating the same procedure and in the same manner he did for the right.

⁸ Intention is based in heart; it is not necessary to utter it.

Conditions For The Validity Of *Tayammum*:

1. Being a Muslim.
2. Time for prayer starts.
3. To intend to perform *Tayammum*.
4. Absence of water or not being able to obtain it, or use it.
5. Soil used has to be clean and the clean soil is that which is in its original form; i.e., not processed.
6. To be pure from menstruation and parturition.
7. The organ that is to be wiped with soil should not be covered with anything, such as a ring.
8. *Tayammum* should be performed consecutively and in the order prescribed.
9. Nothing that invalidates *Wudû'* should occur during *Tayammum*.
10. To perform only one *Fard* (prescribed act) after *Tayammum* and the *Nawafil* (extra voluntary acts) associated with it.
11. If one intends *Tayammum* to be able to perform a certain act of worship, it is not permissible to perform an act of a higher degree with this *Tayammum*. For example, if one intends *Tayammum* in order to be able to touch the Qur'ân, one cannot pray with this *Tayammum*; the same applies for the intention of *Wudû'*.

What Invalidates *Tayammum*:

1. Causes previously mentioned that invalidate *Wudû'* invalidate *Tayammum*.
2. The time for performing the worship, for which *Tayammum* was performed, elapses.
3. The reason for which *Tayammum* was permitted ceases to exist.

The One Who Has No Means Of Purifying Himself:

It is the person who cannot find water for *Wudû'*, clean soil for *Tayammum*, or cannot use either of them and could not find someone to help him. In this case, he can pray but should restrict himself to the prescribed prayers only, and should suffice with reciting (*Sûrat Al-Fâtiḥah*, “The Opening”), if he is in a state of *Janâbah*⁹; he will have to repeat his prayers once he finds water or clean soil, or be able to use either of them.

***As-Salâh* (Prayer):**

Its literal meaning is to supplicate welfare. Its legislative meaning is a set of specific statements and acts which start

⁹ *Janâbah*: The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream. A person in such a state should perform *Ghusl* (i.e. have a bath) or do *Tayammum*, if a bath is not possible.

with proclaiming God's sovereignty by saying (*Allâhu-Akbar*) **Allâh** is Great, and ends with salutations of peace by saying (*As-salâmu-'Alaykum*), with certain conditions. *As-Salâh* was imposed upon Muslims in *Makkah* the night of the Prophet's, **Allâh**'s prayers and peace be upon him, ascension to Heaven.. The manner of performing *Salâh* was proven to us by the Prophet's deeds as was taught to him by *Jibrael* (Gabriel), **Allâh**'s Peace upon his soul.

Types Of *Salâh*:

1. Prescribed prayers (*Fard*), such as the five daily prayers (*Fard-'Ain*¹⁰; i.e., an obligation essential to be performed by each Muslim), and the funeral prayer (*Fard-Kefâyah*, i.e. an obligation which, if performed by one Muslim, suffices for the rest; and does not have to be performed by all).
2. *Sunnah* prayers, performed by the Prophet, **Allâh**'s Prayers and Peace be upon him, such as those associated with the prescribed prayers and *Sujûd Al-Tilâwah*¹¹.
3. Supererogatory prayers, such as *Tahajjud* (prayer before dawn), and *Tattawu'* (voluntary prayers).

¹⁰ *Fard-'Ain*: It is an individual duty- an obligation essentially to be performed by each individual.

¹¹ *Sujûd al-Tilâwah*: Prostration that is performed after recitation of particular verses of the Qur'ân.

Conditions For *Salâh* To Be Obligatory:

1. Being a Muslim.
2. Being sane.
3. Being an adult.
4. Women who are pure from menstruation or parturition.

Conditions For The Validity Of *As-Salâh*:

1. Purity of the body from minor and major impure states.
2. Purity of the body, the clothes, and the place from impurities.
3. Covering the private parts '*Aurah*¹².
4. To face the *Qiblah*.
5. To be aware that the time for the prayer has started.
6. To intend to perform *Salâh*.
7. To perform *Salâh* as prescribed.
8. Nothing that nullifies *Salâh* occurs.

¹² '*Aurah*: That part of the body which is illegal to expose to others.

The Times For *Salâh*:

- **The time for *Fajr*, sometimes called *Subh*, (dawn or morning) prayer:** Starts with dawn and lasts until the sun starts to rise.
- **The time for *Zuhr* (noon) prayer:** Starts immediately after *Zawâl* (midday) and ends when the shadow of an object is equal to the length of the object itself, not taking into account the object's shadow at *Zawâl*. (*Zawâl* is the time in which the sun apparently reaches the highest point in the sky, and remains at this point for approximately four minutes and then starts to go down).
- **The time for '*Asr* (afternoon) prayer:** Starts when the shadow of an object is greater in length than the length of the object itself, not taking into account the shadow at *Zawâl*, and ends with sunset.
- **The time for *Maghrib* (sunset) prayer:** Starts with the complete disappearance of the sun and lasts until the red twilight ends.
- **The time for '*Ishâ*' (night) prayer:** Starts with the disappearance of the red twilight and ends with the true dawn.

General Guidelines:

1. Prescribed prayers must be performed once their time starts unless there is a necessity to delay them, this is because the Prophet, Allâh's Prayers and Peace be upon him, said: *“The best of deeds is to perform the prayers once its time starts”*, and he said: *“The beginning of the prayer time is the good Pleasure of Allâh”*. He also said, when asked about the deeds which **Allâh** likes most, *“To perform prayer once its prescribed time starts”*.

It is preferred to delay the prayer and not perform it once its time starts in the following cases:

- a) Waiting for the *Jamâ‘ah*¹³ (congregation) prayer.
- b) If water is not available for *Wudû’* at the beginning of the prayer’s time but one thinks it will be available before the end of the prayer’s time.
If an essential worldly or non-worldly benefit will be missed, such as missing pilgrimage, saving a person from drowning, or the like.
- c)
- d) Having doubt that the time of prayer has started.

¹³ *Jamâ‘ah*: Praying in congregation behind the *Imâm* who leads *Salâh*.

For the prayer to be valid, the previously mentioned conditions have to be fulfilled. Following is a detailed explanation of these conditions:

First Condition: Purity of the body from the major and minor impure states.

Second Condition: Purity of the body, the clothes, and the place from dirt or impurities.

These two conditions have been explained in the chapter dealing with *Tahârah* (purity).

Third Condition: To cover the '*Aurah* (private parts):

They are as follows:

1. **For the man:** It includes the area between the navel and the knees. The navel and the knees are not considered as '*Aurah*.
2. **For the woman:** All her body except the face and the hands¹⁴.

The '*Aurah* should be covered from the time when one starts to perform the prayer till its end. The cover used

¹⁴ Scholars agreed that the '*Aurah* for the bond woman is the same as that for the man to simplify her obligation as she does not own money.

should not be transparent, tight to the body, nor should it reveal any part of the *'Aurah*.

General Guidelines:

1. If the *'Aurah* or part of it is deliberately uncovered during the prayer, the prayer is nullified.
2. If the *'Aurah* or part of it gets uncovered accidentally during the prayer and is immediately covered without doing too many gestures, the prayer is correct, if what was uncovered is a small part of the (light *'Aurah*) such as the arms of the woman or her hair, or the thigh of the man.
3. The prayer of one who does not have anything to cover his *'Aurah* is correct as long as no one sees him.
4. It is prohibited for the man to look at the woman's *'Aurah*, and vice versa, whether this *'Aurah* is part of the body or was separated from it, e.g. if a woman cuts her hair or her arm was amputated, it is prohibited for men to look at the part of the *'Aurah* after its separation.
5. It is prohibited to look at the beardless handsome boy if this look causes a desire to the one looking; it is also prohibited for the man or the woman to look at the (strong *'Aurah*) of a person of the same sex.
6. The woman's voice is not *'Aurah* unless it can be tempting. The woman should speak with a serious voice and avoid being soft.

7. Anything that is prohibited to look at, is also prohibited to touch without a cover, even if such touching is not lustful.
8. It is permissible for those who are responsible for taking care of a child to look at its *'Aurah* or to touch it.

Fourth Condition: To face the *Qiblah*:

Definition of *Qiblah*:

1. It is the *Ka'bah* itself for those who reside in *Makkah* or nearby; prayer is nullified if the person does not face the *Ka'bah* itself, or its direction if there is a barrier between him and it.
2. The direction of the *Ka'bah* for those who live outside *Makkah* or far from it.
3. The same direction as the *Mihrab* of the Prophet, Allāh's Prayers and Peace be upon him, for those who are in *Masjid Al-Madīnah*¹⁵, as the *Mihrab* has been set in the direction of the *Ka'bah* by inspiration.
4. The air adjacent to the *Ka'bah* from above or underneath for those who are in a place higher or lower than its level.

¹⁵ *Masjid Al-Madīnah*: The Prophet, Allāh's Prayers and Peace be upon him, mosque.

5. *Makkah* for those who live far away and cannot determine the direction of the *Ka'bah*.

How To Determine The *Qiblah*:

1. To determine it according to the *Mihrab* of old mosques or congregational mosques.
2. To ask a trustworthy person who knows the *Qiblah* or by means of tools, equipment, or the stars.
3. To resort to one's judgment based on available facts, i.e. *Ijtihâd*. It is not permissible to resort to *Ijtihâd* unless one does not find a trustworthy person to ask, a *Mihrab* of a mosque, or any method by which to identify the *Qiblah*.
4. To imitate someone who resorts to *Ijtihâd*, this includes the use of cardinal points (i.e., the direction of the East, West, North, and South) to determine one's position in relation to *Hijâz* (Saudi Arabia).
5. Whoever could not use the above four methods, should pray to any direction he thinks is the right one, and his prayer is valid.

Cases In Which One Is Allowed Not To Face The *Qiblah*:

1. To lose the ability to face it, as in the case of sickness, disability, or being unable to determine its direction by one of the methods mentioned above.
2. Lack of security, such as in the case of having fear for one's safety or money from an enemy, or other.

Praying On Board Of A Ship Or Riding An Animal:

1. In performing a prescribed prayer or a voluntary prayer on board of a ship, one has to face the *Qiblah*. If the ship turns during the prayer, one has to turn to keep facing the *Qiblah*. If he is unable to face the *Qiblah*, prostrate, or perform any of the acts required in the prayer, his prayer is still correct (e.g. if he is on board of a plane).
2. Performing a prescribed prayer while riding an animal is correct, if one fears harm. In this case, one may face whatever direction his ride is going and perform the prayer the way he can.
3. It is not permissible to perform a prescribed prayer while riding an animal in case of ability and security unless one can perform it in such a way as to fulfill all its conditions and corners.

Fifth Condition: Knowledge That The Time Has Started:

The prayer is invalid unless its time starts (the time of prayer and how to determine it has been previously explained). If it is performed before its prescribed time, it is invalid.

If it is not possible to determine the starting time for a prayer using the previously explained methods, and one thinks that the time has started, the prayer is valid.

Sixth Condition: Intention:

Its literal meaning is the firm desire to do the action. Its legislative meaning is the determination of the heart to perform the act of worship to seek **Allâh's** Satisfaction alone, and it is the first corner in the prayer, the place of the intention is the heart, as understood from the previous meaning. In order for the worship to be accepted, intention has to be directed towards seeking **Allâh's** Satisfaction alone; if one seeks people's praise or obtaining any worldly benefit by performing the prayer, his prayer is nullified, and he will be punished as a hypocrite.

How Intention Is Done:

1. One has to specify the prayer he is going to perform: whether it is *Zuhr* (noon) or *'Asr* (afternoon) prayer, and specify whether it is a prescribed or a voluntary prayer.
2. To intend performing the prayer, i.e. recalling it in the heart even if this is done in general with regard to the number of *Rak'ahs*¹⁶ and the prayer actions.
3. To intend performing a specific prescribed prayer in its prescribed time in order to exempt oneself from this dutiful act, if it is a prescribed prayer, and specify the type of prayer whether it is *Sunnah* or supererogatory.
4. To utter the intention along with its presence in the heart¹⁷.
5. To formulate the intention with the first action of the prayer, which is *Takbîrat-al-Ihrâm* -i.e. saying (***Allâhu-Akbar***) at the beginning of the prayer).
6. Intention should continue throughout the prayer. If, during the prayer, one intends to terminate the prayer, his prayer becomes nullified even if he does not make the *Taslîm* (final salutation).

¹⁶ *Rak'ahs*: A group of actions that are performed during each prayer. The number and manner of which will be described later in this section.

¹⁷ This is not a condition for the validity of intention but certain jurists consider it a desirable act.

7. It is not essential for the one performing prayer to intend *al-Adâ'* (i.e. performing it in its prescribed time) or *al-Qadâ'* (i.e. performing it after its assigned time passes out). In other words if he missed the *Zuhr* prayer and performed it later, he does not have to intend it as *Qadâ'* (i.e. a prayer that is being performed after its assigned time has passed), because if he intended to perform the prayer as *Adâ'* (i.e. a prayer that is being performed in its assigned time) after its time has passed, his prayer becomes nullified; likewise, if he intended to perform it as *Qadâ'* and performed it during its prescribed time his prayer becomes nullified.
8. It is not required to specify the number of *Rak'ahs*, because if one intends to perform the *Maghrib* prayer (which consists of three *Rak'ahs*) and says by mistake: (I intend to perform the sunset prayer four *Rak'ahs*), his prayer becomes nullified.

The Wording Of The Intention¹⁸:

- a) I intend to perform the prescribed prayer of ... for **Allâh**, Glory be to Him, (and mentions the name of the prescribed prayer).
- b) I intend to perform the *Sunnah* prayer of ... for **Allâh**, Glory be to Him, (and specifies the name of the prescribed prayer to which the *Sunnah* is associated).
- c) I intend to perform the prayer of ... for **Allâh**, Glory be to Him, (and mentions the name of the prayer, such as the *Îd*, i.e. feast prayer).
- d) I intend to pray the four *Takbîrahs* for the soul of the dead Muslim (in case of the funeral prayer).
- e) I intend to pray two *Rak'ahs* for **Allâh**, Praise and Glory be to Him, (when praying *Nafl*, i.e. a voluntary prayer).

¹⁸ That is for those who want to utter it.

The Intention Of The *Imâm*¹⁹ And That Of The *Ma'mûm*²⁰:

1. It is not required for the *Imâm* to intend to lead the prayer.
2. The *Ma'mûm* must intend to follow the *Imâm* in his actions, even if he is *Massbûq* (i.e. he did not start with the *Imâm* from the first act of the prayer).
3. The word *Jamâ'ah* or *Muqtadiyan*²¹ is to be added by the *Ma'mûm* after mentioning the name of the prescribed prayer, for those who utter the intention.
4. The one who performs a prescribed prayer can change his intention during the prayer and turn it into a voluntary prayer, if necessary, provided that the intention is done only by the heart, and not uttered.

Seventh Condition: To Perform The Prayer In The Prescribed Manner:

Intention, as per the above conditions, is considered one of the acts of the prayer, and is immediately followed by:

¹⁹ *Imâm*: The leader of *Salâh*.

²⁰ *Ma'mûm*: The follower of the *Imâm*.

²¹ *Muqtadiyan*: As a follower.

(A) *Takbîrat-al-Ihrâm:*

It means the beginning of the sanctity of prayer, because by saying it, certain actions, that are otherwise permissible, become forbidden to the one performing prayer. It is one of the obligatory acts of the prayer, without which the prayer is invalid. The *Takbîrah* consists of saying (*Allâhu-Akbar*), and for it to be valid the following is necessary:

1. To be uttered in Arabic unless one is incapable of doing so.

To be said while standing if capable, if it is a prescribed prayer; in a voluntary prayer it is valid if it is said while sitting.
- 2.
3. To be said in its exact words.
4. Not to extend the first letter “A” of the Holy Name (**Allâh**).
5. To extend the second letter “A” of the Holy Name (**Allâh**).
6. Not to extend or accentuate the letter “B” of *Akbar*.
7. Not to add letter “W” (which means “and” in the Arabic language) before or after the Holy Name (**Allâh**).
8. There should be no separation between the Holy Name (**Allâh**), and its description (i.e. *Akbar*).
9. To be said loud enough to be heard by himself, if he is praying alone.

10. To be said after the time for prayer starts.
11. To be said while facing the *Qiblah*.
12. To be said after the *Imâm performs* the *Takbîrah*, if he is a *Ma'mûm*.
13. To be said after having the *'Aurah* (the private parts) covered, and being pure from both major and minor impure states, clean from *Khabath* (impurities).
14. To be said immediately after the intention while raising the hands at the level of the shoulders, with the palms open and facing the *Qiblah*, the fingers gathered and the thumbs outstretched touching the lobes of the ears, then uttering it and ending it upon putting the right hand on the wrist of the left hand holding it below the chest.

(B) *Al-Qiyâm* (Standing):

It means to stand with the body straight, keeping the legs apart without bending the knees, the feet inclined slightly outwards, while looking towards the position of *Sujûd*²² without bending the head.

Standing is obligatory in all *Rak'ahs* of the prescribed prayer for those who are capable. It is not obligatory in voluntary prayers, but the reward of one who does not perform it while being able is reduced.

²² *Sujûd*: Prostration, by placing the forehead on the ground in a manner that will be explained later.

(C) *Al-Qirâ'ah* (Recitation):

It includes: the opening supplication, *Al-Itsi'âdhah* (seeking Allâh's refuge against Satan), *Basmâlah* (mentioning Allâh's Name), reciting (*Sûrat Al-Fâtiḥah*, "The Opening") and verses of the Qur'ân. Here are the details:

- 1. The Opening Supplication:** It is a *Sunnah*, and it is reported that the Prophet, Allâh's Prayers and Peace be upon him, said the following supplications: **(Glory be to You, O Allâh, and praise is due to You. Blessed is Your Name and most high are Your Might and Power. There is no Lord besides You. I beg Your forgiveness for all my sins and repent to You).**

(O Allâh, set me far away from my sins (faults) as You have set the East far away from the West. O Allâh, clean me from sins as a white garment is cleaned from dirt (after thorough washing); O Allâh, wash off my sins with snow, water, and hail).

- 2. *Al-Itsi'âdhah* (The Seeking of Refuge):** It is a *Sunnah*; it is to be pronounced silently in the first *Rak'ah* only. One should say: **(I seek refuge with Allâh against Satan, the cursed).**
- 3. The *Basmâlah*:** It is obligatory; it is to be pronounced after seeking refuge from Satan in the first *Rak'ah*, and is repeated in each *Rak'ah*. The *Basmaâlah* is to say:

(Bismillâhi-a-Rahmâni-Rahîm) (i.e., In the Name of **Allâh**, the Most Gracious, the Most Merciful), and it is to be said loudly in the prayers in which recitation is aloud, and silently in the prayers in which recitation is silent.

4. **Reciting *Sûrat Al-Fâtihah***: It is obligatory to recite the *Fâtihah* in each *Rak'ah* for the *Imâm*, the *Ma'mûm*, and for the *Munfarid*²³. The Prophet, Allâh's Prayers and Peace be upon him, said: “*Whoever does not recite (Sûrat Al-Fâtihah, “The Opening”) in his prayer, his prayer is nullified*”. The Arabic wording for it is as follows: *(Bismillâhi-a-Rahmâni-Rahîm, al-hamdu-lillâhi-Rabbi-'lâlamîn, al-Rahmâni-Rahîm, mâliki-yawmiddin, Iyyâka-na'budu-wa-Iyyâka-nasta'în, Ihdina al-sirât al-mustaqîm, sirât al-ladhîna an'amta-'alayhim ghairil-maghdûbi 'alayhim walad-dâllîn)*. It should be read one verse after another paying attention that each word is properly pronounced; it is to be read loudly in prayers in which recitation is aloud, and silently in prayers in which recitation is silent; the *Imâm* should keep silent for a little while after reciting *Al-Fâtihah* to allow the *Ma'mûm* to recite it. After the *Imâm* recites *Al-Fâtihah*, it is preferred that followers answer by saying (*Amîn*), in case the prayer is aloud. Followers of

²³ *Munfarid*: The one who prays alone.

the *Imâm* are not supposed to recite or supplicate while the *Imâm* is reciting.

- 5. Reciting A *Sûrah* Of The Qur'ân:** It is a *Sunnah* for the *Imâm* and for the *Munfarid*, but not for the follower of the *Imâm*, to recite a *Sûrah* or some verses of the Qur'ân in the first two *Rak'ahs*. It is desirable that the recitation in the first *Rak'ah* be longer than in the second and in the same order of the Qur'ân, i.e. it is reprehensible to reverse the order by reciting in the second *Rak'ah* a *Sûrah* that, according to the order of the *Sûrahs* of the Qur'ân, precedes the *Sûrah* which has been recited in the first *Rak'ah*. It is also desirable to prolong the recitation for the one who prays alone and for the *Imâm* as long as he knows that those following his prayer accept this prolonging. It is preferable for those who know the Qur'ân by heart to recite it from start to end in all their prayers. It is to be noticed that the minimum to be recited is three verses or one verse composed of at least thirty letters. While reciting the Qur'ân, one should take care to pronounce the words correctly, to pause at the end of each verse, and to contemplate the meaning of the verses.

(D) Rukû‘ (Bowling Down):

It is obligatory in each prayer and each *Rak‘ah*, for those who are capable. The minimum time it takes is that which is sufficient to say: (*Subhâna Rabiya-‘Azîm*) (i.e., Glory be to **Allâh** the Great) three times. The manner of bowing is as follows:

1. To pronounce the *Takbîrah* i.e., saying: (*Allâhu-Akbar*) while raising the hands, as with *Takbîrat-al-Ihrâm*, after completing the recitation.
2. To bend over while saying the *Takbîrah*, starting both acts together, and ending them together upon putting one’s palms over one’s knees and holding them with the hands, fingers apart and the upper arms away from the sides, taking care to keep the back straight, the head at the level of the back, attaining calmness, and not to bend the knees or stick the feet together; one should direct the eyes towards the feet and remain in that position as though this act is the final one.
3. One should say: (*Subhâna Rabiya-‘Azîm*) at least three times, and add (*Subhânaka-Allâhumma Rabbana-Wabihamdika, Allâhumma-ighfir lî*) (Glory be to You, O **Allâh**, Our Lord! all praises are for You. O **Allâh**, Forgive me), at least once.

(E) To Stand Up After *Rukû'*:

1. It is obligatory after each *Rukû'* and starts by saying:
(*Sami'a Allâhu liman hamidah*) (**Allâh** listens to him who praises and thanks Him) while raising the hands as with the *Takbîrat-al-Ihrâm* and ends with its end, placing the hands at the sides. This is to be pronounced by the *Imâm*, the follower of the *Imâm*, and the *Munfarid*.
2. While standing up, one has to keep straight until all of the back bones return to their places. After attaining calmness, one should say any or all of the following supplications:
 - a) **(O Allâh, our Lord, and to You is the praise).**
 - b) **(O our Lord, All the praises are for You, many good and blessed praises).**
 - c) **(O Allâh! Our Lord! to You be the praise that would fill the heavens and the earth and that which is between them, and that which will please You besides (them). O! You are worthy of praise and glory, most worthy of what a servant says, and we are all Your servants, no one can withhold what You give or give what You withhold, and good fortunes cannot avail lucky person against You).**

(F) *Al-Sujûd* (Prostration):

It is obligatory twice in each *Rak'ah* for those who are capable. The minimum time it should take is that which is sufficient to glorify **Allâh** three times. The manner of prostration is as follows:

1. It has to be on a hard surface, on which the forehead can rest.
2. The forehead should be at the level of the knees while prostrating or below it. It should not be above the level of the knees, unless necessary.
3. There should be no cover on the forehead that would separate it from the ground (like a turban), unless necessary.
4. To touch the ground with the knees first while keeping the back straight, when kneeling down, and then to put the hands on the ground fingers gathered in the direction of the *Qiblah* at the level of the face away from it and parallel to the shoulders. The upper arms should be away from the sides, the elbows above the level of the ground depending on the forehead in *Sujûd*, keeping the abdomen and thighs apart, and the toes in the direction of the *Qiblah*.
5. To say (*Allâhu-Akbar*) (**Allâh** is Great) while kneeling down to prostrate and finishing it upon placing the forehead on the ground.

6. To say: (*Subhâna-Rabiy-al-A'la*) (Glory be to **Allâh** my Lord, the Most High), at least three times. One could also add (*Subhânaka-Allâhumma Rabbana wa bihamdika, Allâhumma-ighfir lî*) (Glory be to You, O **Allâh** our Lord, all praises are for You. O **Allâh**, Forgive me) at least once.
7. Sitting between the two prostrations; this is done as follows:
 - a) Say (*Allâhu-Akbar*) while starting to elevate the forehead from the ground, and end it while sitting up straight;
 - b) Put the palms on the thighs with the finger tips touching the knees in the direction of the *Qiblah*. The fingers should be slightly apart;
 - c) Sit on the left foot and keep the right foot upright with the toes pointing towards the *Qiblah*. This position is called "*Iftirash*"; (i.e. spreading out).
 - d) To attain calmness in the sitting position with the back straight and say, (**O Allâh, forgive my sins and my parents' sins, and be merciful to them as they have raised me as a child**) while looking towards the position of *Sujûd*.
8. To perform the second *Sujûd* and saying (*Allâhu-Akbar*) starting it when starting to move to perform *Sujûd* and ending it while placing one's forehead on the ground. One is to perform in the second *Sujûd* what was done in the first one.

(G) Standing Up For The Following *Rak'ah*:

One has to stand up after the second *Sujûd* for the following *Rak'ah* as follows:

1. To raise the head first from the position of *Sujûd*.
2. To raise the palms after raising the forehead.
3. To raise the knees off the ground while pressing with the hands on the knees.
4. To stand up straight taking the standing position that has been previously described, so as to get ready for the following *Rak'ah*.
5. To say: (*Allâhu-Akbar*) taking in consideration that one is to start saying it when he starts to raise the forehead from the position of *Sujûd* and ends it when he reaches the standing position.

(H) The First *Tashahud*:

The first *Tashahud* is only done when the prayer consists of three or four *Rak'ahs*. It is a *Sunnah*, and if forgotten, can be made up for by performing *Sujûd al-Sahw*²⁴. The manner of performing the first *Tashahud* is as follows:

1. To sit in the same way as one sits between the two prostrations.

²⁴ *Sujûd al-Sahw*: is two prostrations performed at the end of the prayer to correct some mistakes of the prayer, it will be further explained later.

2. To put the hands on the thighs, the left hand in the same way as while sitting between the two prostrations, whereas for the right hand, one should bend the fifth and the ring fingers, the middle finger and the thumb are to be held together shaping a circle, and the forefinger resting on the knee.
3. To direct the eyes towards the forefinger.
4. To recite the following: (*Al-Tahiyâtul-mubâarakât lillâhi wa-ssalâwatu wa-ttayyibât. As-Salâmu ‘alaika ayyuhan-Nabiyyu wa rahmatu-llâhi wa barakâtu. As-Salâmu ‘alaina wa ‘ala ‘ibadillâhi-salihîn*). (All the greetings, prayers and good things are due to **Allâh**, Peace be upon you, O Prophet, as well as **Allâh**'s Mercy and blessings. Peace be on us and on the pious servants of **Allâh**). (*Ashhadu an la-illâh illallâh wahdahu lâ sharîka lahu wa ashhadu anna Muhammadan ‘abduhu wa Rassûluh*). (I testify that none has the right to be worshipped but **Allâh** Alone, and I also testify that Muhammad is His servant and Messenger).
5. One should raise the forefinger upon saying (*illallâh*) (but **Allâh**) and to keep it raised until the end of the *Tashahud*, whether this is the first or last *Tashahud*.
6. To stand up as explained before for the following *Rak‘ah* while raising the hand the same way we did for the *Takbîrat-al-Ihrâm* and say: (**Allâhu-Akbar**) while starting to stand up and end it while lowering the hands and placing them below the chest.

(I) The Third And Fourth Rak'ahs:

They are performed like the first and second *Rak'ahs* but *Sûrat Al-Fâtihah* is recited silently without being superseded by a *Sûrah* of the Qur'ân. (*Sûrat Al-Fâtihah*, “The Opening”) should be recited by the *Imâm*, the *Ma'mûm*, and the *Munfarid*, in the prayers where recitation is aloud or silent.

(J) The Last Tashahud

It is an obligatory act, and it is due as follows:

1. To sit down taking the position of *Tawaruk*, i.e. to sit on the left posterior with the left thigh flat on the ground, to stretch the left foot from beneath the right leg, holding the right foot upright with the toes towards the *Qiblah*, while keeping the hands on the thighs and the eyes towards the index finger.
2. To recite the first *Tashahud* and ask **Allâh** to send His *Salâh*²⁵ upon the Prophet, **Allâh**'s Prayers and Peace be upon him, by saying: (*Allâhumma salli 'alâ Muhammadin wa'alâ âli Muhammadin, kamâ sallayta 'alâ Ibrâhîm wa 'alâ âli Ibrâhîm, wa bârik 'alâ Muhammadin wa 'alâ âli Muhammadin kamâ bârakta 'alâ Ibrâhîm wa 'alâ âli Ibrâhîm fî-alalamina, Innaka Hamîdun Majîd*) (O **Allâh**! Send Your Mercy on Muhammad and on the

²⁵ To ask **Allâh** to send his Graces, Honours, Blessing and Mercy on the Prophet

family of Muhammad, as You sent Your Mercy on *Ibrâhîm* (Abraham) and on the family of *Ibrâhîm* (Abraham), O **Allâh!** Send Your Blessings on Muhammad, and on the family of Muhammad as You sent Your Blessings on *Ibrâhîm* (Abraham) and on the family of *Ibrâhîm* (Abraham), for You are the Most Praiseworthy, the Most Glorious).

3. Supplicate after the last *Tashahud*:

- **(O Allâh! Our Lord! Bestow on us good in this world and good in the Hereafter, and save us from the punishment of the Fire –of Hell).**
- **(O Allâh, I seek refuge with You from the torture of the grave, I seek refuge with you from *fitnah*²⁶ (the trail) of life and *fitnah* of death, and I seek refuge with you from *fitnah* (the trail) of *Masîh al-Dajjâl*).**
- **(O my Lord, forgive me of the earlier and later, secret and open (sins), and that where I made transgression and that You know better than I. You are the Promoter and the Retarder. There is none has the right to be worshipped but You).**

²⁶ *Fitnah*: Trial, persecution, confusion in the religion, conflicts and strifes among the Muslims.

(K) *Taslîm* (The Final Salutation):

It is an obligatory act that ends the prayer. It consists of two greetings and its manner is as follows:

1. To pronounce while looking ahead, (*As-Salâmu 'Alaykum*) (Peace be upon you), then turn the head to the right, in a way that the one behind you sees your right cheek, and say, (*Wa Rahmatullâh*) (and Allâh's Mercy).
2. To return the face back to the front and say, (*As-Salâmu 'Alaykum*), and then look to the left, in a way that the one behind you sees your left cheek and say, (*Wa Rahmatullâh*).

General Guidelines:

1. Supplication during *Salâh* should not be for worldly wishes such as saying: (O **Allâh** let me marry so and so); or, (O **Allâh**, transfer me to such and such country)...etc.
2. It is forbidden to supplicate by asking for a forbidden thing, an impossible or a pending matter such as saying (O **Allâh**, if such and such happens, do so and so....).
3. It is forbidden to supplicate in a way that implies that the speech is directed to someone other than **Allâh** such as saying, (may **Allâh** make you enter Paradise).
4. The follower of the *Imâm* should follow him in all his actions and should not precede or supersede him.
5. If the *Imâm* makes a mistake regarding the number of *Rak'ahs* or the sequence of the actions, the follower should draw his attention by saying (*Subhana-Allâh*). If the *Imâm* continues, the follower should follow him. If the *Imâm* corrects his mistake by performing *Sujûd al-Sahw*, the follower should follow him, but if the *Imâm* does not correct his mistake, the follower should alert him in order that he performs *Sujûd al-Sahw* after the *Taslîm*.
6. The *Imâm* should not prolong the prayer if he knows that the followers dislike this prolonging, or are weak, but he also should not hasten in the prayer to the extent of making it defective.
7. It is forbidden that the *Imâm* supplicates for himself, like in cases of *Qunût* (details of which will be explained

later); *Salât âl-Istisquâ'* (prayer for rain) and other prayers which are performed in congregation.

8. One should not get out of the prayer except in cases of extreme necessity, or if *Wudû'* becomes nullified.
9. The followers should not start the *Taslîm* (final salutation) unless the *Imâm* has finished the second *Taslîm*.
10. Day time prayers are all silent with the exception of the Friday prayer and the *Îd* prayers.
11. Recitation in the first two *Rak'ahs* of the night prayers (the dawn prayer included) is aloud.
12. One should make sure that there is an object that stops people from passing in front of him, in the area between him and the place of prostration, while he is praying. This object could be a fixed one like a wall, a column, or an unfixed one like a chair, a walking stick...etc.
13. It is totally forbidden to pass in front of the person performing prayer, and the person praying should stop the one passing by, by raising his hand, except during the congregation prayer if one moves to fill in an empty place in one of the rows, and also in the Holy mosque The object taken by the *Imâm* to stop people from passing in front of him during prayer acts also for the *Ma'mûm*.
14. If there is no object, the person passing should leave enough distance for the person praying to perform *Sujud*, at least a distance of three cubits.

15. When recitation is aloud, the minimum level is to allow the person behind you to hear your recitation, even if there is only one person praying behind you, whereas there is no maximum level.
16. In the prayers where recitation is silent, the voice of the person performing prayer should be loud enough for him to hear his own recitation, the maximum level makes only the person standing beside him hear the recitation.
17. While praying, the woman should pay attention not to show details of her body. This is done as follows:
- a) To keep the abdomen close to the thighs while prostrating.
 - b) To keep the elbows adjacent to her sides while bowing and to place them on the ground during prostration.
 - c) While sitting between the two prostrations and for *Tashahud*, she can put the right foot over the left or the left over the right, in the manner that is most comfortable for her. In general she has to keep her organs close to each other.
 - d) Recitation generally has to be silent, and if she wants to alert the *Imâm* to a certain mistake, she is to clap the hands and not speak.

Reprehensible Actions During *Salâh*:

1. Not to adhere to the forms described earlier such as the position of the hands, sitting for the recitation of *Tashahud* etc..
2. To look at a direction other than that described.
3. To perform the acts at a high speed which does not allow attaining calmness after each movement.
4. Fidgeting with one's clothes or one's face, scrubbing one's skin, etc.. for no need.
5. Cracking one's fingers, clasping them together, or carrying something during *Salâh*.
6. To yawn during *Salâh*, and one should stop it by holding the lower lip between the front teeth.
7. To close the eyes unless for a necessity (such as avoiding to look at something that distracts the attention), to raise one's sight to the sky, or smile.
8. To stand on one leg or to stick them together during *Qiyâm*.
9. Extending one's arms on the ground like a beast during *Sujûd*.
10. To roll up the sleeves or to lift the clothes from the front or from the back.

11. To uncover the shoulders if one can afford to cover them, or to cover one shoulder and uncover the other (except for the *Muhrim*²⁷).
12. To pray in clothes which is a single outfit, in which one is not able to get out one's arms.
13. That men braid their hair (to pull it to the back of one's head), or cover the mouth.
14. To complete reciting the *Sûrah* during bowing or reciting some verses of the Qur'ân during *Rukû'* or *Sujûd*.
15. To read in the second *Rak'ah*, a *sûrah* that precedes the verses that have been read in the first *Rak'ah*. It is also reprehensible to recite verses of the Qur'ân in the third or fourth *Rak'ah*.
16. To recite aloud when one should recite silently or vice versa, or that the *Ma'mûm* recites aloud behind the *Imâm*. If the *Ma'mûm* recites aloud in a manner that disturbs the *Imâm*, this is considered a sinful action.
17. To recite the supplications, while moving from one corner to another, or not saying the *Takbîrahs* at the proper time. It is necessary that each action and each supplication be done and said in their proper time.
18. To say *Qunût*²⁸ except in the morning and *Witr*²⁹ prayers, unless in cases of catastrophic.

²⁷ *Muhrim*: Is being in a state of *Ihrâm* for purpose of performing the *Hajj* or *'Umrah*.

19. To pray with a fire in-front of him (such as a stove or a censer).
20. To pray in front of a statue, or a picture of a human being or an animal, or any other picture that may distract one's attention.
21. To hang anything in the direction of the *Qiblah*, even if it is a copy of the Qur'ân.
22. To pray at a fixed place in the mosque, except for the *Imâm*.
23. To pray in *Jamâ'ah* (in congregation) behind a row that has an empty space; i.e., a place sufficient for someone to pray in.
24. To pray in the middle of a street, inside a slaughter house or a dunghill even if one is confident that he will not touch any impurities.
25. To pray on a grave or to make the grave right in-front of the person praying.
26. To pray in places where sins are committed, or in churches, or in places that **Allâh** has destroyed over its inhabitants, or has tortured and punished them.

²⁸ *Qunût*: An invocation in the *Salât* (prayer).

²⁹ *Witr*: An odd number of *Rak'at* with which one finishes one's *Salât* (prayers) at night after the night prayers or the *'Ishâ* prayer.

27. Arranging the place of *Sujûd* while praying, or prostrating on something specially prepared for placing the forehead, or wiping the forehead after *Sujûd*.
28. To pray when one needs to answer the call of nature, or in the presence of desired food or drink.
29. To perform the prayer at a time that prevents performing it in a proper manner; like when it is extremely hot or cold or one is extremely thirsty or hungry, or when one is thinking of life matters.

Actions Which Are Disliked Inside The Mosques:

1. To pass through the mosque, except for a necessity.
2. To sleep or eat inside it, except for the person performing *I'tikâf*³⁰.
3. To talk, supplicate, or read the Qur'ân in a loud voice.
4. To buy or sell, or conclude agreements.
5. To decorate its walls and ceiling with colors. It is forbidden to use gold and silver except in the *Ka'bah*.
6. To bring in the mosque any impure or defiled thing, even if it is dry.
7. To build it with materials that have been defiled.

³⁰ *I'tikâf*: Staying in the mosque with the intention of performing acts of worship such as supplicating to **Allâh**, praying, or reading verses of the Qur'ân,..etc.

8. To light the mosque with lamps lit with impure or defiled oil or fat.
9. To bring in the mosque children who are below the age of discretion or insane people.
10. To spit or blow the nose on the ground.
11. To ask for lost objects.
12. To recite poetry.
13. To ask for charity, or to give money to someone who asks for charity in a loud voice, but it is permissible to give those who are in need as long as they do not ask in aloud voice.
14. Writing on its walls, even if it is Quranic verses. In this case, it is forbidden to lean on these walls.
15. To close the doors of the mosque at times when there are no prayers to be performed.

Actions Which Invalidate *Salâh*:

1. *Hadath* of all kinds; i.e., the occurrence of something that makes the person become in a minor or major impure state.
2. Any impurities that come in contact with the body, the clothes, or the place where one pray.
3. That the permissible period for the person who wiped on the *Khuff* elapses while praying, or part of the foot becomes uncovered.

4. That the person who has performed *Tayammum* knows while he is praying that water sufficient for ablution has become available.
5. That the excuse of the sick person vanishes.
6. Vomiting or bleeding.
7. Laughing coarsely, intentionally or unintentionally.
8. That the *Jabîrah* falls off.
9. That the '*Aurah* becomes uncovered.
10. To become an apostate, insane or lose one's consciousness.
11. That something which breaks one's fasting reaches the inside of a fasting person.
12. If one changes his intention from praying one *Fard* to another, but if he changes his intention to pray a *Sunnah* instead of a *Fard*, his prayer is not invalidated.
13. To repeat *Takbîrat-al-Ihrâm*, with the intention of making the *Takbîrah* for a second time.
14. To doubt the intention, or the validity of the prayer, if the doubt lasts longer than one corner of the prayer.
15. To intend to terminate the prayer before it is completed.
16. Making too many actions.
17. Weeping or groaning if coupled with words or letters (e.g. moaning).
18. Uttering words that are different from the statements to be recited in the prayer.

19. To clear one's throat unnecessarily, or to puff.
20. To perform any act that is not part of the prayer such as drinking or eating, even if one swallows some food residuals that remained in his mouth.
21. To lean strongly upon something without a valid excuse during the prayer, in a way that the person may fall if the object on which one is leaning, is removed.
22. To divert one's chest from the direction of the *Qiblah*.
23. To prolong the standing time after *Rukû'* or the sitting time between the two prostrations so that it exceeds the required time for saying the prescribed supplications.
24. To leave out deliberately one of the corners of the prayer, which is a corporal or verbal action, or to repeat a corner which is a corporal action.
25. To advance deliberately one of the corners of the prayer before the other.
26. To complete the recitation of *Al-Fâtiḥah* while bowing.
27. To change deliberately the *Tashkîl*³¹ of the Qur'ân during recitation.
28. To supplicate life pleasures or in a way that implies that the speech is directed to someone other than **Allâh**, knowing that this is prohibited.

³¹ *Tashkîl*: Is the observation of the correct pronunciation of Arabic words so that the word are not misinterpreted (if Arabic words are not properly pronounced, they give a different meaning).

29. To utter one of the supplications of the prayer but for worldly reasons, such as saying: (*Alhamdulillah*) (Praises and thanks be to **Allâh**) upon hearing good news, or saying (*Inna lillâhi wa inna Ilayhi raji'ûn*) (We belong to **Allâh**, and to Him shall we return) upon hearing bad news, or answering or ordering someone by saying verses of the Qur'ân.
30. To return to the first *Tashahud* after standing up for the third *Rak'ah*, or if one is closer to standing than sitting.
31. To make *Sujûd al-Sahw* before the *Taslîm*, for leaving out one of the actions which are not corrected by it.
32. To pronounce the *Taslîm* deliberately before the end of the prayer
33. Nullification of the prayer of the *Imâm*, if the follower knows about it.
34. To advance the *Imâm* by one corner of the corners of *Salâh* (e.g. bowing or prostrating), or to be behind him by two corners (e.g. bowing and standing up after bowing) if this is deliberately done.
35. To correct the recitation of someone else, other than the *Imâm* while praying, or draw his attention that he is doing a mistake by saying (*Subhan-Allâh*).
36. The existence of a barrier that prevents the one who prays behind the *Imâm* from seeing him or seeing another follower of the same *Imâm*.

37. That the follower stands alone behind a row, unless for a necessity.
38. Sitting or lying during the prescribed prayer, while one is capable of standing.
39. If the woman stands beside the man without a barrier, whether the man is her *Imâm* or whether they are both followers of the same *Imâm*, unless for a necessity.

Supplication After *Salâh*:

It is preferable to invoke **Allâh** with the following supplication after prescribed prayer:

1. **(I seek forgiveness from Allâh the Great, there is none has the right to be worshipped but Him, the Ever-Living, One who sustains and protects all that exists, and I repent to Him).** three times.
2. **(O Allâh, You are the Most Merciful of all those who show mercy, have mercy on us)** three times and in the third add: **(and Forgive us, O Allâh the Generous).**
3. **(O Allâh, You are Peace, and peace comes from You, and peace returns to You, so let us live in peace and enter us the Land of peace in peace, Blessed are You, O Possessor of Glory and Honour).**
4. **(O Allâh, no one can hold back what You give and no one can give what You hold back, and hard efforts by anyone for anything cannot benefit one against Your**

Will, and there is no might or power except with Allâh, the Most High, the Most Great).

5. *Ayat-ul-Kursî. (Sûrat Al-Baqarah, "The Cow", 255)*
﴿Allâh! Lâ Ilâha illa Huwa (non has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursî³² extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.﴾ (Allâhu lâ ilâha illa huwa al-hayyu-l-qayyûm, lâ ta'khudhuhu sinatun-wwa lâ nawm, lahu mâ fi-samâwâti wa mâ fi-l'ard, man dhâ-llaldhi yashfa'u 'indahû illâ bi'dhnih, ya'lamu mâ bayna 'aydihim wa mâ khalfahum, wa lâ yuhîtûna bishay'in-min 'ilmihî 'illâ bimâ

³² *Kursî* literally a footstool or chair, and sometimes wrongly translated as Throne. The *Kursî* mentioned in this verse should be distinguished from the *'Arsh* (Throne). Prophet Muhammad, Allah's Prayers and Peace be upon him, said: "The *Kursî* compared to the *'Arsh* is nothing but like a ring thrown out upon open space of the desert".

shâ', wasi'a kursiyyuhu-samâwâti wâ-al-'arda wa lâ ya'ûduhu hiżuhuma, wa huwa-l'aliyu-l-azim).

6. **(Subhân-Allâh)** (Glory be to **Allâh**) thirty three times.
7. **(Alhamdulillâh)** (Praise be to **Allâh**) thirty three times.
8. **(Allâhu-Akbar)** (**Allâh** is Great) thirty three times.
9. **(Allâh is Great and High exalted, Praise be to Allâh, and Glory be to Him in the morning and evening. None has the right to be worshipped but Allâh alone, having no partner with Him, to Him belongs sovereignty, and to Him is Praise due, He gives life and death, and He is Potent over everything, and to Him is the destiny).**
10. To say the *Shahâdah* (The confession, i.e. to confess that there in no God but **Allâh**): **(None has the right to be worshipped but Allâh and Muhammad is the Messenger of Allâh, Allâh's Prayers and Peace be upon him).**
11. **(O Allâh! Send Your Peace, Greetings and Blessings upon Muhammad the illiterate Prophet and the members of his family and all his companions),** while raising the hands to the sky.
12. To supplicate for worldly wishes or for the Hereafter, ending by invoking **Allâh** to send His Peace on His messenger, his family and companions, then wiping one's face with one's hands.

***Adhân* (The Call To Prayer):**

Its literal meaning is to inform others.

Its legislative meaning is to inform others in specific words and in a specific manner that the time for prayer has begun.

The *Adhân* is *Fard Kefâyah* and was legislated during the first year of *Hijrah* (migration of the Prophet, Allâh's Prayers and Peace be upon him, to *Al-Madînah Al-Munawwarah*). What's worth mentioning on this occasion is that the Prophet, Allâh's Prayers and Peace be upon him, consulted with his companions about a way to inform people of the time for prayer. Some suggested to use a bell, the Prophet, Allâh's Prayers and Peace be upon him, replied: "*It is for the Christians*". Others suggested to use a horn, the Prophet, Allâh's Prayers and Peace be upon him, said: "*It is for the Jews*". Others suggested to use a tambourine, the Prophet, Allâh's Prayers and Peace be upon him, said: "*It is for the Romans*". Another group suggested fire, he, Allâh's prayers and peace be upon him, said: "*It is for the Magus*". Others suggested to raise a flag, but the Prophet, Allâh's Prayer and Peace be upon him, refused all suggestions and left his assembly concerned. In the next morning, 'Abdullâh Ibn Zayd, one of the prophet's companions, came to the Prophet, Allâh's Prayers and Peace be upon him, to narrate a dream he saw, that an angel taught

him the *Adhân* and the *Iqâmah*³³. This dream coincided with the revelation made to the Prophet, **Allâh**'s Prayers and Peace be upon him, to teach him the *Adhân* and *Iqâmah*.

The *Adhân* is as follows:

- (**Allâhu-Akbar, Allâhu-Akbar**) (twice) (**Allâh** is Great, **Allâh** is Great)
- (**Ashhadu a-llâ ilâha illallâh**) (twice) (I testify that none has the right to be worshipped but **Allâh**)
- (**Ashhadu anna Muhammad-an-Rasûlullâh**) (twice) (I testify that Muhammad is the Messenger of **Allâh**)
- (**Hayya 'ala-salâh**) (twice) (Come to the prayer)
- (**Hayya 'ala-lfalâh**) (twice) (Come to success)
- (**Allâhu-Akbar, Allâhu-Akbar**) (once) (**Allâh** is Great, **Allâh** is Great)
- (**Lâ ilâha illallâh**) (once) (There is no God but **Allâh**)

In the morning *Adhân*, after saying: (**Hayya 'ala-lfalâh**): (**As-Salâtu-khairun-min-annawme**) (Prayer is better than sleeping) is said twice.

³³ *Iqâmah*: is said before prayer and will be explained in details in the next section.

Conditions For The Validity Of *Adhân*:

1. The *Mu'adhdhin*³⁴ must intend to perform the *Adhân*.
2. *Adhân* should be performed after the time for prayer actually starts.
3. *Adhân* should be in Arabic.
4. The words of the *Adhân* should be stated in the order previously described.
5. The words of the *Adhân* should be stated consequently without long periods of silence or talk.
6. There should be only one caller to prayer, i.e. if one starts the *Adhân* and another person completes it, the *Adhân* is nullified.

Conditions To Be Met By The *Mu'adhdhin*:

1. To be Muslim.
2. To be sane.
3. To be fully conscious.
4. To be a male.
5. Discretion.
6. Not to be depraved.
7. Not to be in a major or a minor impure state.

³⁴ *Mu'adhdhin*: The caller to prayers.

It is *Sunnah* that the *Mu'adhdhin* meets the following:

1. To have a nice and loud voice.
2. To stand up while calling to prayer, unless there is an excuse.
3. To face the *Qiblah*.
4. To pronounce each *Shahâdah* silently before saying it aloud.
5. To turn to the right upon saying (*Hayya 'ala-salâh*) and to turn to the left upon saying (*Hayya 'ala-Ifalâh*). It is to be noticed that the *Mu'adhdhin* should only turn his head and neck; his chest and feet are to remain in the direction of the *Qiblah*.
6. To pause between each phrase during the *Adhân*, except when saying the *Takbîrahs* -i.e. saying (*Allâhu-Akbar*), where he should pause after each two *Takbîrahs*.
7. To pronounce the words carefully.
8. Not to perform *Adhân* in a mosque without the permission of the person who is originally in charge of it in that mosque.
9. To ask **Allâh** to bless the Prophet, Allâh's Prayers and Peace be upon him, and ask **Allâh** to grant him the *Wassîlah* after he is through with the *Adhân*³⁵.

³⁵ In view of the fact that the *Mu'adhdhin* is among the people to whom the Prophet, Allâh's Prayers and Peace be upon him, has directed a *Hadith*, that they are to ask **Allâh** to bless him and to ask **Allâh** to grant him the *Wassîlah* when they hear the *Adhân*.

What Should Be Said After *Adhân*:

It is a *Sunnah* to supplicate after each phrase of the *Adhân*, for whoever hears it -unless one is occupied with relieving himself, or having a sexual relation, or performing prayer,- as follows:

1. Repeat exactly what the *Mu'adhdhin* said after the end of each phrase, except for the two (***Hayy 'ala-salâh***) and (***Hayy 'ala-Ifalah***), after which he should say (***la hawl wala quwata ella billâh***), (there is no might and no power except with **Allâh**). During the *Adhân* to the dawn prayer, one should say, (you said the truth) (***Sadakta wa barrirta***), after the *Mu'adhdhin* says: prayer is better than sleep (***As-Salâtu-khairun-min-annawme***).
2. To ask **Allâh** to bless the Prophet, **Allâh's** Prayers and Peace be upon him, in any of the manners that have been related, after the end of the *Adhân*.
3. To pray for the Prophet, **Allâh's** Prayers and Peace be upon him, as follows: (**O Allâh, Lord of this perfect call and of the prayer which is about to be offered! Bestow on Muhammad *al-Wassîlah*³⁶ (the right of intercession), and superiority and raise him on the praiseworthy station which You had promised him).**

³⁶ *Wassîlah*: The means of approach or achieving closeness to **Allâh** by getting His Favours.

Al-Iqâmah:

It is to announce, in specific words, that the prayer is about to start. It is a *Sunnah* to be followed by the one who prays alone or behind the *Imâm*. It is as follows:

- (*Allâhu-Akbar, Allâhu-Akbar*)
- (*Ashhadu a-llâ ilâha illallâh*)
- (*Ashhadu anna Muhammad-an-Rasûlullâh*)
- (*Hayya ‘ala-salâh, Hayya ‘ala-lfalâh*)
- (*Qad qâmati-salâtu-Qad qâmati-salâh*)
- (*Allâhu-Akbar, Allâhu-Akbar*)
- (*Lâ ilâha illallâh*)

Conditions For The Validity Of *Iqâmah*:

They are the same as those related to the validity of *Adhân* except for the following:

1. The condition of masculinity, *Iqâmah* for the female is correct on condition that she does it for herself when she prays alone.
2. The time lag between the *Iqâmah* and the prayer should not be long and should not be spent in long talking, eating, or drinking or such. If this happens, the *Iqâmah* is to be repeated.
3. It is recommended to perform the *Iqâmah* quickly, contrary to the *Adhân* which should be performed slowly.

General Guidelines:

1. When the *Ma'mûm* hears the *Iqâmah*, he should stand up as the *Imâm* stands up, or when he hears the *Muqîm* (the one performing the *Iqâmah*): (*Qad qâmati-salâtu*), in case he cannot see the *Imâm*.
2. It is *Sunnah* to make *Iqâmah* for every missed prayer, even if the missed prayers are numerous.
3. It is *Sunnah* to separate between the *Adhân* and the *Iqâmah* by performing a supererogatory prayer. If it is not a time for a supererogatory prayer, separation is done by reading some verses of the Qur'ân, or that the *Mu'adhhdhin* waits for a period of time sufficient for those who want to complete their ablution or whoever wishes to pray two *Rak'ahs*. It is sufficient to separate between the *Adhân* and the *Iqâmah* by the supplication previously mentioned after the *Adhân*.
4. It is *Sunnah* to perform *Adhân* in case of performing a missed prayer in *Jamâ'ah* (praying in a congregation behind an *Imâm*), whether at home or in an open space; whereas *Adhân* should not be performed in case the missed prayer is performed in the mosque.
5. It is recommended to say the *Adhân* in the right ear, and the *Iqâmah* in the left ear for the following people:
 - i) the newly born baby.
 - ii) the afflicted.
 - iii) the epileptic.

6. It is recommended to say the *Adhân* in the following cases:
- i) in a fire incidence.
 - ii) during the war.
 - iii) after making farewell to a traveler.

***Jumu‘ah* (Friday) Prayer:**

The *Jumu‘ah* prayer is an obligatory prayer *Fard ‘Ain* on each adult person who satisfies its conditions. It consists of two *Rak‘ahs* and is performed at noon time (same time as *Zuhr*). One has to head towards the mosque to perform it immediately after hearing the *Adhân*, it is sinful to buy or sell or be occupied with any worldly matter in the period starting from the *Adhân* till the end of the prayer, except for those for whom the *Jumu‘ah* prayer is not obligatory and provided that they are not making such transaction with someone who must perform the *Jumu‘ah* prayer. Whoever misses the *Jumu‘ah* prayer must pray the *Zuhr*.

Upon Whom The *Jumu'ah* Prayer Is Obligatory:

The conditions for the *Jumu'ah* prayer to be obligatory are the same as those previously explained for the regular prayer, in addition to the following:

1. Masculinity: *Jumu'ah* prayer is not obligatory for women, but women can perform a congregation prayer at the mosque provided that this does not cause any wrong doing.
2. Freedom, it is not obligatory on the slave, but he can perform it and it is accepted from him.
3. Not being blind: it is not an obligation on the blind if he can not reach the mosque by himself or could not find a person to accompany him.
4. To be able to go to the mosque; i.e., not hindered by illness or senility.
5. Non-existence of environmental restraints such as rain, extreme cold or hot weather, or mud etc..., that can be harmful to the person going to the *Jumu'ah* prayer.
6. Not to fear to be harmed, imprisoned, beaten by an oppressive person. Unless if he deserves such punishment he should go to the *Jumu'ah* prayer.
7. Not to fear the loss of money; someone's life or a mishap.
8. To be a resident of a city or place where the *Jumu'ah* prayer is held. The *Jumu'ah* prayer is not obligatory, therefore, on the traveler but it is accepted if he performs it in accordance with its conditions.

Conditions For The Validity Of The *Jumu'ah* Prayer:

1. The residence of a group of people in a certain place.
2. A congregation of at least forty people, including the *Imâm*, is required for the *Jumu'ah* prayer, according to most jurists, on condition that all forty are among those for whom the *Jumu'ah* prayer is obligatory.
3. The presence of an *Imâm* who fulfills the following conditions:
 - a) That he is also the *Khatîb* (the one giving the *Jumu'ah*'s sermon), unless he delegates another person in case of having an excuse, which is not anticipated to elapse within a short time.
 - b) To give two sermons according to the details which will be explained later.
4. The *Jumu'ah* prayer should be performed in the mosque or in a place that replaces the mosque in case of its non-existence. It is not accepted to pray by following the *Imâm* on the television or the radio.
5. The two sermons and the prayer should take place when one is certain that the time for the *Zuhr* prayer has started and not before or after it.
6. The two sermons should precede the prayer.

Khutbat Al- Jumu'ah (Friday Sermon):

It is a condition for the validity of the *Jumu'ah* prayer. It has to satisfy certain corners, conditions and manners, which are summarized in the following:

1. The *Khatîb* should be suitable for being an *Imâm*.
2. The *Khatîb* should be free from being in a minor or major impure state.
3. The *Khatîb* should have the '*Aurah* covered.
4. The *Khatîb* should face the congregation when he comes upon the *Minbar* (or pulpit) and greet them while standing.
5. The *Khatîb* should sit down before the first sermon until the *Mu'adhdhin* finishes the *Adhân*.
6. The *Khatîb* should give the sermon while standing.
7. The *Khatîb* should stand on a place higher than the level of those performing the prayer. The *Minbar* should be to the left of *Mihrâb* (the praying place of the *Imâm*).
8. The number of people attending the *Khutbah* should at least reach the minimum number required for the validity of the *Jumu'ah* prayer.
9. The *Khatîb* should intend giving the *Khutbah*.
10. The *Khutbah* should be performed inside the mosque.
11. The *Khutbah* should be before the prayer and after the time for prayer starts.
12. The *Khutbah* should be said in Arabic.
13. The sermon should be what the Arabs call (*Khutbah*).

14. The two sermons are to be given in a loud voice so that all attendants can hear them. The voice should be less loud in the second *Khutbah* than in the first.
15. The *Khatîb* should start the first sermon by seeking refuge in **Allâh** from Satan, and saying the *Basmâlah* silently and then praise **Allâh** in the two sermons aloud by praising **Allâh**, on condition that he says it in Arabic (*Alhamdulillah*), he can then add by saying whatever praises he wishes.
16. The *Khatîb* should say the *Shahadah* after praising **Allâh** in the two sermons and then ask **Allâh** to bless the Prophet, **Allâh**'s prayers and peace be upon him, on condition that he starts the supplication by saying: (*Allâhumma Salli 'ala Muhammad..*) and then continues by using one of the Prophet's names, as it is not necessary to use the name "Muhammad".
17. The *Khutbah* should include a complete verse of the Qur'ân or part of a verse long enough to have a complete meaning by itself or include an Islamic regulation. It is not sufficient to say: *﴿then he thought﴾*. (*Al-Muddaththir*, "The One Enveloped",21) or *﴿In them (both) will be every kind of fruit in pairs﴾*. (*Ar-Rahmân*, "The Most Gracious",50")
18. The *Khatîb* should advise people to be pious in each of the two sermons. It is not sufficient to warn people from

life and its temptations without urging them to be obedient to **Allâh**.

19. To supplicate for all believers, both men and women, in the second *Khutbah*, on condition that it is for the Hereafter.
20. The *Khatîb* should not turn away during the sermon. He should keep facing the congregation.
21. The *Khatîb* should not diverge from the sermon or make any digressions.
22. The first sermon should be longer than the second and both should be shorter than the prayer
23. The *Khatîb* should sit down after the first sermon for a while sufficient to recite (*Sûrat Al-Ikhlâs* or *At-Tauhîd*, “The Purity”) or three verses of the Qur’an.
24. The two sermons and the prayer should be successive.

General Guidelines:

1. One should not recite verses of the Qur’ân or ask **Allâh** to send his *Salât* (Graces, Honours and Mercy) on Muhammad, **Allâh**’s Prayers and Peace be upon him, during the period between the end of the second *Adhân* and the start of the *Khutbah* even saying Prophet’s *Hadiths* is forbidden, for example, the *Mu’adhdhin* says: “if you ask your friend to be quite and listen while the *Imâm* is delivering his *Khutbah* (sermon), you would have committed a vain act,

And whoever chatters, Friday prayer is not accepted from him...etc.”

2. It is not permissible to talk during the *Khutbah* regardless of whether the speaker is listening to the *Khatîb* or not, and regardless of whether the talk concerns life matter of the Hereafter. This includes saying *Yarhamuk Al-Allâh* (bless you) to the sneezer, *Alhamdu-llillâh* (praises and thanks be to **Allâh**) responding to a greeting, or drawing the attention of someone to a certain thing. It is also not permissible to signal to whoever is speaking to keep silent or slander him.
3. It is not permissible to eat or drink during the *Khutbah*.
4. As soon as the *Imâm* ascends the *Minbar*, it is not permissible to make supererogatory prayers.
5. If the *Khatîb* mentions the Prophet, **Allâh's** Prayers and Peace be upon him, one should not ask **Allâh** to send his *Salât* upon the Prophet aloud, but this could be done silently.
6. One should not seek protection from torture or hell or pray for welfare aloud if the *Khatîb* mentions one of those items during the *Khutbah*, but this could be silently done. Also “*Alhamdu llillâh*” after sneezing should be said silently.
7. One should not say (*Amîn*) aloud when the *Khatîb* supplicates, but it should be silently said.

8. It is permissible to speak during the *khutbah* in cases of extreme necessity; like rescuing a blind or warning from a snake or a scorpion.
9. It is not permissible to pass through the rows or step over the necks of the people sitting except if one wants to fill in a gap, provided that he cannot find any other place to sit except this gap, and on condition that he does not harm the people sitting. The *Imâm* can step over the necks of the people if this is the only way for him to reach the *Minbar*.
10. It is not permissible for someone for whom the *Jumu'ah* prayer is obligatory to travel after the dawn of *Jumu'ah* unless for a necessity, or if he thinks he will be able to pray it on his way or after he reaches his destination.
11. It is not permissible for the one who missed the *Jumu'ah* prayer without an excuse to pray *Zuhr* before the *Imâm* finishes the *Jumu'ah* prayer and performing the *Taslîm*. As for those who are not obliged to perform the *Jumu'ah* prayer, it is permissible to pray *Zuhr* before the *Imâm* is through with the *Jumu'ah* prayer.
12. One should not be late in heading towards the mosque till the *Khatîb* ascends the *Minbar*. It is recommended to arrive at the mosque before that.

13.If a late-comer performs the second *Rak'ah* with the *Imâm*, on condition that it is considered a full *Rak'ah*³⁷, then he is considered to have performed the *Jumu'ah* prayer; he should then perform the missed *Rak'ah* after the *Taslîm* of the *Imâm*. If the late-comer starts his prayer after the *Imâm* finishes the bowing of the second *Rak'ah*, he has to perform four *Rak'ahs* after the *Imâm* completes the *Taslîm* with the intention of praying a regular *Zuhr* prayer.

14.It is recommended for those upon whom the *Jumu'ah* prayer is obligatory to observe the following:

- a) To trim the nails, the mustache, and to remove the armpit's and the pubic hair.
- b) To perform *Ghusl*, use scent, beautify oneself and put on one's finest and most clean clothes, preferably white.
- c) To recite (*Sûrat al-Kahf*, "The Cave") during the day of Friday, or its eve.
- d) To often ask **Allâh** during the day to send His *Salât* upon the Prophet, **Allâh's** prayers and peace be upon him, during the day, and to make many supplications in general, as the Prophet, **Allâh's** prayers and peace be upon him, said: "*On*

³⁷ What makes part of a *Rak'ah* considered as a full *Rak'ah* will be explained later under: How a late-comer should behave if he misses part of the prayer, item 5.

*Friday, there is a particular time. If a Muslim happens to be praying and invoking **Allâh** for something good during that time. **Allâh** will surely fulfil his request”.*

- e) To head towards the mosque as early as possible, the earlier the better, in a state of humbleness, and keeping oneself occupied with *Dhikr* (remembrance of **Allâh**), and avoid useless talk.
- f) To perform two *Rak'ahs* (greeting the mosque) as soon as one enters the mosque and before sitting down even if the *Khatîb* has already ascended the *Minbar*, and in this case, he is to make his prayer concise.
- g) To make sure to leave a place for others and respect their comfort.

The *Imâmah* (Leadership in prayer):

Imâmah in the prayer is performing the prayers in congregation led by an *Imâm* to be followed in all his actions during the prayer, standing, bowing, prostrating, sitting, etc... From this description, if the prayer of the *Imâm* is nullified for any reason, the prayer of the *Ma'mûm* (his follower) is in turn also nullified. If however, the prayer of one of the followers is nullified, the prayer of the *Imâm* is not invalidated.

One person or more with the *Imâm* would constitute a congregation whether this person is a man or a woman. Performing the prescribed prayers in congregation at the mosque is better than performing them at home, and in general, congregational prayers are superior to those performed individually, if the *Imâm* meets the conditions of the *Imâmah*.

Conditions Of *Imâmah*:

1. Being a Muslim.
2. Being an adult.
3. Masculinity, *Imâmah* of a woman or a bisexual is not acceptable.
4. Sanity.
5. Being free from major and minor impure states.
6. Being free from health problems that do not allow him to remain in a pure state such as not being able to control urine or gases, chronic diarrhea, nasal bleeding, etc., unless his followers suffer from the same problem. If they suffer from different health problems, his *Imâmah* is not acceptable.
7. Being free from any pronunciation problems which prevent him from pronouncing the Qur'ân properly and thus changing the pronunciation of a letter to a different one.

8. Being able to recite from memory verses of the Qur'ân without making mistakes. The *Imâm* should not be an illiterate who is ignorant of the rules of the Arabic language, unless he can recite well the verses required to perform the prayer. The *Imâm* should, in general, be a better reader of the Qur'ân than the *Ma'mûm*.
9. From the beginning of the prayer, the *Imâm* should be leading it or praying alone. It is permissible to follow a *Ma'mûm* after his *Imâm* makes the *Taslîm*.
10. The *Imâm* should not be in a state lower than the follower; it is not permissible for the healthy to follow the sick, or the pure to follow the impure who is not capable to purify himself, or the one who is versed with the Qur'ân to follow the one who is not versed...etc.
11. The *Imâm* and the follower should be praying the same *Fard* prayer. It is not permissible, for instance, for the *Ma'mûm* to pray *Zuhr* behind an *Imâm* who prays 'Asr, or an *Imâm* who is praying *Zuhr* from the missed prayers.
12. Being knowledgeable of the proper manner for performing *Wudû'* and *Ghusl*.
13. Being knowledgeable of the proper manner for performing praying, in a way that makes it valid.
14. The *Imâm* should not be negligent to any of the conditions of the prayer, ordinance or its corners.

15. That the *Ma'mûm* has the intention to follow the *Imâm* from the start of the prayer. If he starts the prayer intending to pray alone and then finds an *Imâm* during his prayer and intends to follow him, his prayer becomes invalid. Similarly, it is not permissible for the one who started as a follower to change his intention and pray alone except for a necessity. In this case, he should intend in his heart to split from following the *Imâm*; i.e., to leave the *Jamâ'ah*. The intention of the *Imâm* is not a condition for the validity of the *Imâmah* except for the prayers, the validity of which depend on the congregation, such as the *Jumu'ah* prayer.
16. The *Imâm* should stand in front of the followers, if the reverse happens, the *Imâmah* and the prayer are nullified. The follower could stand beside the *Imâm* and a little bit behind him. It is also permissible for some followers to be in front of the *Imâm* when praying around the *Ka'bah* only.
17. The actions of the followers should match to those of the *Imâm*; i.e., the followers should be knowledgeable of the actions of the *Imâm* during the prayer by seeing him, or listening to him, by himself or through an intermediary, otherwise the prayer is nullified.
18. The *Ma'mûm* should follow the *Imâm* in all his actions even if the *Imâm* makes a mistake, and in order to draw

the attention of the *Imâm*, a man should say: (***Subhan-Allâh***) (Glory be to **Allâh**), and a woman should clap a hand over the other. If the *Imâm* continues his mistake, the followers should also follow him. The follower should not perform each corner or action, unless the *Imâm* completes it. For example, the follower should not start bowing except after the *Imâm* actually bows. Also, during prostration, the follower should not start to prostrate except after the *Imâm* places his forehead on the ground. Similarly, the follower should not start the salutation except after the *Imâm* finishes the second salutation. Same applies to all the actions of the prayer.

19. The validity of the prayer of the *Imâm* in accordance with the doctrine of the follower. If the doctrine of the *Imâm* is different than that of the follower, and the follower believes that the conditions for the validity of ablution or prayer of the *Imâm* is invalid according to the doctrine of the *Imâm*, then the follower's prayer is invalid.

Who Has The Most Right To Be *Imâm*:

1. The ruler, governor or whoever he assigns, or the person regularly in charge of the *Imâmah* in the mosque, if they meet the conditions for *Imâmah*.

2. The head of the house, if he meets the conditions required for the *Imâmah*, and he did not give precedence to someone else to be *Imâm*.
3. The one who is most knowledgeable of *Fiqh*³⁸, the most versed in the Qur'ân.
4. The most knowledgeable of *Fiqh*, who reads Qur'ân the best.
5. The most versed in the Qur'ân and most knowledgeable of the rules of prayer.
6. The most knowledgeable of *Fiqh*, if they are equally versed.
7. The most ascetic.
8. The most pious.
9. The most precedent in being a Muslim.
10. The most reputed person.
11. The most clean in clothes, body and occupation.
12. The one with the best voice.
13. The best looking.
14. The married.

This order is a descending order, i.e. if all the members of the group are equal in meeting the above mentioned criteria, they select whom they agree upon or vote for one among the group. It is permissible for the one who has the

³⁸ *Fiqh*: Islamic jurisprudence.

most right to be *Imâm* to assign someone else, unless this right is due to a characteristic such as being the most versed in the Qur'ân, as it is not permissible to assign someone who is not versed.

Reprehensible Actions For *Imâmah*:

1. The evil-doer, except in the case of the *Jumu'ah* and '*Îd* prayers if no other *Imâm* is present.
2. The innovator, if his innovation does not fall under disbelief and this means performing an act which is not a *Sunnah*. If his innovation does not make him an unbeliever, then his *Imâmah* and his prayer are invalid.
3. To prolong the prayer unless the *Imâm* knows that the followers accept it.
4. The person who performed *Tayammum*, if his followers have performed *Wudû'*.
5. The blind, unless he is the best among the group.
6. The *Imâmah* of the deaf, the uncircumcised, the amputated, the leper, the paralyzed, the epileptic, the imprudent, the one whose testicles are removed, and the limp.
7. The person who takes the *Imâmah* without the consent of the followers.
8. The person who is hated by most of the followers.
9. The *Imâm* who is paid for his *Imâmah*, unless his payment is assigned by the ruler.

The Positioning Of The Followers:

1. In case of only one male follower or a discerning child, he should stand to the right of the *Imâm* and slightly behind him. In case of one woman, she should stand behind him.
2. If there are only two followers: a man, and a woman, the man should stand to the right of the *Imâm*, slightly behind him, while the woman should stand behind the man.
3. If there are only two followers: a child, and a woman, the child should stand to the right of the *Imâm*, slightly behind him, while the woman should stand behind the child.
4. If the followers are two men or more, they should stand in one straight row or more, behind the *Imâm*.
5. In case of men, children, bisexuals and women, the men should stand first, then the children, then the bisexuals, then the women.
6. The *Imâm* should stand in the center of the rows. The most knowledgeable of the followers should stand in the first row so they can be ready for the *Imâmah* if the *Imâm* wishes someone to replace him. The first row is better than the second; the second is better than the third, and so is the order of preference.
7. The followers should stand in straight rows, with their shoulders adjoined, and fill in the gaps.
8. It is recommended for the follower to step forward to fill in a gap in the front row, even if he has already started his

prayer, and on condition that he does not divert from the direction of the *Qiblah*.

9. If a person enters the mosque while the *Jamâ'ah* is being performed and finds a place in the last row, he should take this place and then make the opening *Takbîrah*.
10. If the person enters the mosque while the *Jamâ'ah* is being performed and does not find a place in one of the last rows, he should touch or draw the attention of one of the followers who are praying in the last row to make one or two steps back and make a new row. If no one responds to him, he should pray where he can stand.

Repeating A Prayer With *Jamâ'ah*:

1. If a person has performed a prayer individually or in a group, and then finds another group performing the same prayer, it is recommended that he repeats it with them, if it is still in time and on condition that he intends to repeat the prescribed prayer; this repetition is done only once, and it should be for a prescribed prayer or a voluntary prayer for which it is a *Sunnah* to perform it in *Jamâ'ah*, and on condition that he starts his prayer with the start of the *Imâm's* prayer.
2. If the congregation prayer is repeated in the same mosque, the second one should be away from the *Mihirâb*.

3. If the *Imâm* of the mosque is leading a *Jamâ'ah*, it is forbidden for someone else to lead another *Jamâ'ah* at the same time.
4. It is forbidden to perform a *Jamâ'ah* in a mosque before the *Imâm* who is regularly in charge of the *Imâmah* in the mosque performs his prayer.
5. It is reprehensible for the *Imâm* to lead the people twice for the same prayer.
6. If one intends by repeating the prayer, to offer supererogatory prayers, he should not pray during the disliked periods³⁹.

Catching Up With The *Jamâ'ah*:

One is considered to have performed the prayer in *Jamâ'ah* if he joins the *Imâm* in part of the prayer, even if it is the last *Tashahud* or part of it.

³⁹ Will be explained later under: *Salât-al-Tattawu'*, General Guidelines item 7.

How A *Masbûq* (Late-Comer) Should Behave If He Misses Part Of The *Imâm*'s Prayer

1. As soon as the late-comer enters the mosque and finds a *Jamâ'ah*, he should intend to perform the prayer in *Jamâ'ah*, pronounce the opening *Takbîrah*, and immediately starts following the *Imâm* in all his actions, starting with the state on which the *Imâm* is at the time, then he performs what he has missed after the second *Taslîm* of the *Imâm*.
2. The late comer should perform what he has missed in the manner it should have originally been performed.
3. When the late-comer performs the *Rak'ahs* he missed, he has to keep in mind that these missed *Rak'ahs* are the first *Rak'ahs* although they are apparently being performed at the end.
4. If the missed *Rak'ahs* are *Rak'ahs* in which the recitation is aloud, it is a *Sunnah* to recite aloud when one performs them.
5. The late-comer is considered to have performed the *Rak'ah* if he makes the opening *Takbîrah* and joins the prayer before the *Imâm* stands up from his bowing and feels secure with the *Imâm* while bowing; it is then counted as a *Rak'ah*.
6. If the late-comer enters the mosque and finds the *Imâm* standing reciting and believes he has the time to say the

opening supplication and (*Al-Fâtiḥah*, The Opening”) he should do so, if not, he is to read (*Al-Fâtiḥah*, The Opening”) only without saying the opening supplication.

7. If the late-comer misses the first *Rak‘ah* and performs it after the *Imâm* makes the final *Taslîm*, he would have to recite the opening supplication, the seeking of refuge, the *Basmâlah*, *Al -Fâtiḥah*, and the *Sûrah*.
8. If the late-comer misses the two *Rak‘ahs* of the morning prayer and joins the *Jamâ‘ah* in the last prostration or the *Tashahud*, he should follow the *Imâm* then perform the two *Rak‘ahs* in the manner they should have originally been performed and make *Qunût* in the second *Rak‘ah*.
9. If the late-comer starts his prayer during the *Qunût* supplication of the *Imâm*, he is to follow the *Imâm* in the supplication, then prostrate with him and also follow him in the *Tashahud*. This *Rak‘ah* is not counted since the late-comer did not perform the bowing, he is to perform two *Rak‘ahs* and the *Qunût* supplication another time in his second *Rak‘ah*, to have performed it in its proper manner.
10. If the late-comer joins the *Imâm* in the first *Tashahud* or before it but missed the first two *Rak‘ahs* of a four-*Rak‘ahs* prayer, he should follow the *Imâm* till the end of the prayer, and in this case the *Imâm’s* last *Tashahud* becomes the follower’s first *Tashahud*. He should stand up, after the *Imâm’s* second *Taslîm*, to perform the first

two *Rak'ahs* that he missed, then sits for the last *Tashahud*. In this case, he sits three times for the *Tashahud*.

11.If the late-comer joins the *Imâm* in the first *Tashahud* of the *Maghrib* prayer, he should follow the *Imâm*, pray with him the third *Rak'ah*, sit for the last *Tashahud* and then stand up after the *Imâm* finishes the second *Taslîm*, to perform the first missed *Rak'ah* (with the opening supplications, *Sûrat Al-Fâtihah* and a *Sûrah* recited aloud), sit for the first *Tashahud* and then stand up for the second missed *Rak'ah* (with *Sûrat Al-Fâtihah* and a *Sûrah* recited aloud), and then sit for the last *Tashahud*. In this case, as if the late-comer has attended the *Imâm's* first *Tashahud*, then he attended the last *Tashahud* after one *Rak'ah*, he then sat for his first *Tashahud* after another *Rak'ah*, then for the last *Tashahud* after a third *Rak'ah*, consequently, the late-comer sits four times for the *Tashahud*.

12.If the late-comer performs the fourth *Rak'ah* of a four-*Rak'ahs* prayer with the *Imâm*, he should follow the *Imâm*, sit for the last *Tashahud* with him, and then stand up after the *Imâm* makes the second *Taslîm*, to perform the first *Rak'ah* in its appropriate manner, then sits for the first *Tashahud*, he then stands up to make the other two *Rak'ahs*, in the first he would recite *Al-Fâtihah* and a

Sûrah, and in the second, the *Fâtihah* alone, then sit for the last *Tashahud*.

13.If the late-comer joins the *Imâm* in the last *Tashahud* of any prayer, he should stand up after the second *Taslîm* of the *Imâm*, and perform the prayer in full, in its proper manner.

- These are cases in which the follower has performed the opening *Takbîrah* after the *Imâm* has started the prayer, that is why he is called a late-comer.
- There are other cases in which the follower starts the prayer with the *Imâm* but during the prayer he misses some of the actions resulting from an excuse which will cease after a while, or due to the presence of a crowd which prevents him from following the *Imâm* in some of the corners. In these cases, the follower is called *Lâhiq*, and the following rules comply:
 1. If the follower stands up after bowing and the *Imâm* prostrates but the follower could not follow the *Imâm* in the prostration, for some reason, and the *Imâm* stood up again after prostration for the following *Rak'ah*, in this case the follower should wait until the *Imâm* finishes the recitation and bowing of the new *Rak'ah*, and not to follow him, and then prostrate with him for this *Rak'ah*. This way he has performed a – fabricated- *Rak'ah* consisting of bowing of the first

Rak'ah and prostration of the second, and he will have to perform the *Rak'ah* he missed after the *Taslîm* of the *Imâm*.

2. If the follower can only complete part of *Al-Fâtihah*, and the *Imâm* bowed, he has to follow the *Imâm* in the bowing and does not have to complete *Al-Fâtihah*.
3. If the follower misses a corner during the prayer and can perform it then join the *Imâm* afterwards in the next corner, it is permissible to do so.
4. If the follower misses a corner during the prayer and thinks that he will not be able to join the *Imâm* in the next corner, if he performs what he missed, in this case he should follow the *Imâm* and cancel the *Rak'ah* in which he missed one of its corners, and performed it after the *Taslîm* of the *Imâm*, in its original manner.

Delegation In The Prayer:

If the *Imâm* must leave during the prayer due to some excuse which forbids him from completing the prayer, he can appoint another person to lead the remainder of the prayer. It is also permissible for one of the followers to come forward and replace the *Imâm*, or the followers can choose one among them without words for this purpose, if the *Imâm* does not delegate anyone on condition that the *Imâm*'s excuse doesn't nullify his prayer and consequently

the prayer of those following him. Delegation is subject to the following rules:

1. The *Imâm* is not allowed to perform any corner of the prayer after the moment of the occurrence of a cause that necessitates the *Imâm* to delegate for leadership. For instance, if the *Wudû'* of the *Imâm* is nullified while bowing, he should not stand up from bowing, but should delegate another person to continue as *Imâm* and lead the followers for standing up.
2. After delegating another person, the *Imâm* should step back bending forward and putting his hand on his nose as if his nose was bleeding, even if this is not the true reason. The person replacing the *Imâm* should start from where the *Imâm* has delegated him.
3. Delegation should be done instantaneously without any delay; if the elapsed time is sufficient to perform one corner of the prayer like bowing, in this case it is not right to delegate.
4. The person replacing the *Imâm* must be eligible for the *Imâmah*.
5. The person replacing the *Imâm* should not be a late-comer, he should be among those who have started the prayer with the *Imâm*.

6. If the *Imâm* delegates someone and another follower came forward, the prayer is only valid when the followers pray following the person whom the *Imâm* has delegated.
7. If the *Imâm* does not delegate another person and no one came forward to replace the *Imâm*, and the followers completed their prayer individually, their prayer is nullified.
8. The person replacing the *Imâm* should not come forward except if he is standing up. If he replaces the *Imâm* while bowing, prostrating or sitting, he should lead the prayer while remaining in his place until he stands up and then come forward in the place of the *Imâm*.

Shortening The Four-Rak'ahs Prayers:

According to the Qur'ân and the *Sunnah* and the general consent, one can shorten the four-Rak'ahs prayers if certain conditions are fulfilled. It is a privilege granted by **Allâh**, that one can elect to follow or not, for example., the traveler is free to choose whether to pray the four *Rak'ahs* or shorten the prayer to two *Rak'ahs*.

Conditions For The Validity Of Shortening Prayers:

1. The travel has to be for a permissible cause. If for instance one is traveling to commit a sin or for robbery, shortening of the prayer is not allowed.
2. The traveling distance is at least 80 Km and 640 Meters (this is equivalent to the distance covered by camels

carrying loads and walking with moderate pace, one day and one night), regardless of the time it takes to reach this distance, if it is taken in an instance, shortening the prayer is permissible.

3. To have the intention at the beginning of the journey to travel to a place that is more than 80 Km and 640 Meters away. If one starts his journey to a place that is less than 80 Km and 640 Meters away, but for one reason or another his trip is extended and he traveled beyond the minimum distance required for shortening the prayer, he is not allowed to shorten his prayer, even if he traveled around the whole earth.
4. One should not shorten his prayer before reaching the place where he would be considered a traveler, for example:
 - a) If he is traveling by sea, he can start shortening the prayer as soon as the ship starts sailing.
 - b) If he is traveling by desert, and he is one of its inhabitants, he can shorten the prayer after he crosses the camps of his tribe. If he lives alone, he can shorten his prayer once he leaves his home.
 - c) If he is traveling by land, he can start shortening after he leaves the boundaries of his city or village, noting that the village grave yard is considered as part of it, so are the city suburbs.

General Guidelines:

1. The intention of traveling the distance that allows the shortening of the prayer should be present at the beginning of the trip.
2. The intention of the follower should coincide with that of the followed: such as the servant with his master; the soldier with his commander the wife with her husband. The followed is the one who decides his destination and the purpose of the travel. For instance, if the wife intends to travel the distance that allows shortening the prayer, but the husband does not intend that, and she shortens her prayers at the place where the shortening of the prayer is to start, her prayers are nullified.
3. If the traveler who is allowed to shorten his prayer, follows a resident *Imâm* or an *Imâm* who is traveling and does not shorten his prayer, he should pray the complete *Salâh*, even if he joins the *Imâm* in the final *Tashahud*.
4. Whoever shortens his *Salâh* should intend to do so at each four-*Rak'ahs* prayer.
5. If the traveler who shortens his *Salâh* decides to terminate his trip and go back home, he is no longer allowed to shorten his prayers -even if he does not actually go back home- as long as he has not traveled the minimum distance required for shortening the prayer. If he had

traveled this distance, he is permitted to shorten the prayer on his way back.

6. If the traveler intends to live permanently in the place he reached -even if this place is not appropriate for residency, he is not allowed to shorten his prayer the moment he intends to stay.
7. If the traveler intends to stay for a period of time that encompasses twenty prescribed prayers or determines that his mission will not be done in less than this period, he must pray the complete *Salâh* from the moment he reaches his destination.
8. If the traveler does not intend to stay in the place he traveled to, and expects to finish his business in a short period, he is allowed to shorten his prayers for a period which does not exceed eighteen days only after which he should perform the complete *Salâh*

Combining Two Prayers:

One is allowed to combine the *Zuhr* and 'Asr by advancing the 'Asr and praying it with *Zuhr* before the time for 'Asr prayer starts, or by postponing the *Zuhr* and praying it with 'Asr after its time elapses. Same applies to combining the *Maghrib* and the 'Ishâ' prayers, they can be combined by advancement or postponement. The morning

prayer, however, cannot be combined with any other prayer.

It is a *Sunnah* for only the *Hâjj* (pilgrim) to apply this rule as follows:

1. To combine the *Zuhr* and 'Asr prayers by advancement at 'Arafa.
2. To combine the *Maghrib* and the 'Ishâ' prayers by postponement at *Muzdilafah*.

As for non-Pilgrims, it is permissible in one of the following cases:

1. The traveler who travels a distance that allows the shortening of *Salâh*.
2. The sick who faces hardship if he does not combine prayers.
3. One who is unable to perform *Wudû'* or *Tayammum* for each prayer in its time.
4. One who is incapable of knowing the time, such as the blind.
5. One who fears for his life, his property, his honour or means of livelihood, such as factory workers, security guards, bus drivers, or whoever is not able to perform a prayer that could be combined with another, in its prescribed time.

Conditions For The Validity Of Combining Prayers:

1. To stick to the order of the prayers, i.e. to start with the first *Fard* (either in advancement or postponement).
2. To intend combining the prayers while intending to pray the first *Salâh* and specifying how he intends to combine them; i.e., advancement or postponement.
3. To pray the two prayers successively, except for the person who performs *Tayammum* as he should repeat the *Tayammum* for the second prayer, where it is not permissible to perform two *Fard* prayers with one *Tayammum*. Same applies for the person who performed ablution of the sick.
4. Not to separate them by performing supererogatory prayers between the two prayers that are combined.
5. The excuse for combining the prayers has to exist from the time one starts the first prayer and continues till one completes the second prayer in case one combines the prayers by advancement.
6. In case one combines the prayers by advancement, he has to complete the earlier *Salâh* and starts the later one before the time of the former ends.
7. The first *Salâh* has to be valid. If for example one finds out that he was not facing the *Qiblah* in the first *Salâh* or suspected its validity, he should not combine the second *Salâh* before repeating the first.

8. In case one combines two prayers by postponement, he should make the intention before the time for the first prayer ends, for example, if it is due to perform the *Maghrib* prayer and he is traveling or working and cannot leave his work, he should intend to perform it later with the '*Ishâ*', provided that he makes this intention before the time of the *Maghrib* prayer elapses.
9. The two prayers are to be combined with one *Adhân* and two *Iqâmahs* (i.e. a separate *Iqâmah* for each).
- 10 In deciding whether to pray the combined *Salâh* during the time of the earlier or the later *Salâh*, one should choose the easier for him. If both cases are to him alike, then it is preferable to pray them in the time of the later *Salâh*.

Performing Missed Prayers (*Qadâ'*):

Prescribed prayers should be performed during the time that **Allâh** has specified for them. Whoever misses them without an excuse has committed a grave sin, but if one has an excuse, then he is not sinful.

The valid excuses for missing the prayer are of two types:

1. The first type does not require performing the missed prayer, and this comprises: menstruation, parturition, and madness.
2. The second type requires performing the missed prayers, and this type includes: fainting, sleeping, forgetfulness and

loosing consciousness. The missed prayer has to be performed at once, whether it was missed with an excuse, which requires it to be performed later or without an excuse. It is not allowed to postpone performing a missed prayer unless there is an excuse. To be forgiven, one should not only perform the missed prayer, but he should also repent.

In performing missed prayers, the following rules should be observed:

1. To perform the missed prayer in its original form (i.e. its prescribed manner and whether recitation is silent or aloud).
2. The missed prayer is to be performed before the current prayer unless the time for the current prayer does not allow it.
3. If one recalls that he missed a prayer while he is performing a prescribed prayer, he should intend with his heart to convert the prayer he is currently performing to *Nafl* (voluntary prayer) and make the final *Taslîm* after two *Rak'ahs*, then he performs the missed prayer. If he recalls while he is in the third *Rak'ah* in a three -or four *Rak'ahs* prayers, he should complete the prayer with the intention of converting it to *Nafl*. He should then perform the missed prayer after which he performs the current

prayer, if time allows. If time is tight, he should complete the current prayer first, and then perform the missed prayer.

4. If one remembers that he missed a prayer after performing a current prayer he should perform it at once without repeating the current prayer.
5. Performing the missed prayer should follow the order of these prayers, i.e. the *Fajr* before the *Zuhr*; the *Zuhr* before the *‘Asr*, and so on.
6. If one does not know the exact number of prayers he missed, he should continue performing until he is confident that he has performed all the missed prayers. While performing missed prayers, it is not necessary to specify its time or date, but it is sufficient to specify the prayer; for example, *Zuhr*, *‘Asr*....
7. One is allowed to perform missed prayer any time except during sunrise, during sunset, at noon time (as previously defined), and while the *Imâm* is on the *Minbar*.

The Prayer Of A Person Who Is Sick:

If the sick person cannot perform the prayer in its prescribed manner, he is to pray in the manner that is appropriate to his condition. All Muslims are bound to pray, where prayer is not called off even for the sick person, regardless of the cause of his sickness, even if he is partially or totally incapacitated. It is obligatory upon him as long as he is conscious. Herebelow are some examples for the ways that the sick person can pray:

1. If he cannot stand up except while leaning on something, it is permissible to do so.
2. If he cannot stand up at all, even if leaning on something, he can pray while sitting down.
3. If he can stand up for a very short period of time, even if only to perform the opening *Takbîrah*, then he should stand up for the while he is capable of and then sit down to complete the remainder of the prayer.
4. If he cannot sit down without leaning on something, it is permissible. If he cannot sit down at all, he can lie down in the following order of preference:
 - a) To lie on the right side facing the *Qiblah*, and pray using gestures.
 - b) To lie on the left side facing the *Qiblah*, and pray by signals (nodding).

- c) To lie on the back with the legs towards the *Qiblah* and raising his head as much as he can so that he looks in the direction of the *Qiblah* and prays using gestures.
5. If he prays while sitting, he should sit in the manner that one sits while performing the *Tashahud*, or cross legged, whichever is easier for him while reciting. He should nod with his head for *Rukû'* and perform *Sujûd*, if he is capable to, if not, he also nods for prostration, making the nod for his *Sujûd* lower than that for his *Rukû'*.
 6. If he can stand up but is unable to bow or prostrate, he makes the opening *Takbîrah* and recites while standing. He should then nod for *Rukû'* from the standing position and nod for *Sujûd* while sitting. If he does the opposite, his prayer is invalid.
 7. If he is only unable to perform *Sujûd*, he should make the opening *Takbîrah*, recite while standing, perform *Rukû'*, then sit down after *Rukû'* and then nod with his head for *Sujûd*.
 8. If he can stand up but is incapable of sitting down or bowing or prostrating, he should nod with his head for *Rukû'* and *Sujûd* from the standing position, making his nod for *Sujûd* lower than that for *Rukû'*.

9. If he cannot do any of the corporal actions of *Salâh*, but can only move his eyes, or pray with his heart, he is to do so, and he is considered to have performed the prayer.
10. If he is cured from his illness while praying, he should continue the prayer and perform it in the manner he has become capable of.

Salât-Al-Tattawu‘ (Supererogatory Prayers):

These are the prayers that were performed by the Prophet, Allâh’s Prayers and Peace be upon him, and thus legislated to Muslims, and they are demanded from everyone on whom prayer is obligatory, in addition to the five prescribed prayers. They are of two types:

- Attached to the prescribed prayers, i.e. they are performed before or after them,
- Not attached to prescribed prayers; i.e. other supererogatory prayers such as the *‘Îd* prayer, *Tarâwîh*⁴⁰ prayer, eclipse prayer and others, which will be explained in details thereafter:

Supererogatory Prayers Attached To The Prescribed Prayers:

⁴⁰ *Tarâwîh*: Optional *Salât* (prayers) offered after the ‘*Ishâ*’ prayers on the nights of *Ramadân*. These may be performed individually or in congregation.

They are called *Al-Rawatib*, and they are divided into two types:

A) Stressed *Sunnah* prayers (*Sunnah Mu'akkaddah*):

These have been uniformly observed by the Prophet, Allah's Prayers and Peace be upon him, and asserted to his companions to observe it.

They comprise the following:

1. Two *Rak'ahs* before the morning prayer, and is called (*Sunnat-al-Fajr*).
2. Two *Rak'ahs* before *Zuhr* prayer, and is called (*Sunnat-al-Zuhr-al-Qabliya*).
3. Two *Rak'ahs* after *Zuhr* prayer, and is called (*Sunnat-al-Zuhr-al-Ba'diya*).
4. Two *Rak'ahs* after *Maghrib* prayer, and is called (*Sunnat-al-Maghrib*).
5. Two *Rak'ahs* after '*Ishâ*' prayer, and is called (*Sunnat-al-'Ishâ*).
6. One *Rak'ah* after (*Sunnat-al-'Ishâ*) prayer, and is called *al-Witr*. This includes the *Qunût* supplication. Details of which will be explained in the *Shaf'* and *Witr* prayers.
7. Two *Rak'ahs* before the *Jumu'ah* prayer and two after it at home for whoever wishes to, and is called (*Sunnat Al Jumu'ah*).

B) Non Stressed *Sunnah* Prayers:

These are desirable from whoever can perform them in addition to the previously mentioned *Sunnah*. They include:

1. Two *Rak'ahs* before and two *Rak'ahs* after the *Zuhr* prayer.
2. Four *Rak'ahs* before 'Asr prayer.
3. Two *Rak'ahs* between the *Adhân* of the *Maghrib* prayer and the prayer itself, and four *Rak'ahs* after *Maghrib* prayer.
4. Four *Rak'ahs* before and four *Rak'ahs* after the '*Ishâ'*' prayer.

General Guidelines:

1. Supererogatory prayers are generally performed two *Rak'ahs* at a time.
2. Recitation during a supererogatory prayer is aloud or silent, according to the type of recitation in the *Fard* prayer to which it is attached, with the exception of the *Sunnah* of the *Jumu'ah* prayer in which recitation is silent.
3. *Nafl* prayers, for which it is not *Sunnah* to be performed in *Jamâ'ah*, are preferably prayed at home.
4. It is permissible to perform the *Nafl* prayers in *Jamâ'ah* if prayed at home.

5. If one misses one of the stressed *Nafl* prayers, it is *Sunnah* to perform it later.
6. If time does not allow for praying the *Nafl* prayer that precedes the *Fard* and the *Fard*, one should pray the *Fard* first, then perform the *Nafl* directly afterwards, with the exception of the *Sunnah* of *Fajr*, if missed, it should be delayed until the sun rises three meters above the horizon (approximately twenty minutes after sunrise), where the time permissible to perform the *Nafl* starts.
7. It is disliked but not forbidden to perform a *Nafl* prayer which does not have a reason, with the exception of the two *Rak'ahs* after *Tawaf* (the circumambulation of the *Ka'bah*); two *Rak'ahs* for greeting the mosque; the recitation prostration, during the following times:
 - a) After performing the *Fajr* prayer until the sun rises.
 - b) While the sun rises until it reaches three meters above the horizon.
 - c) At noontime (as previously defined).
 - d) After performing the 'Asr prayer until the sun sets.
 - e) During the setting of the sun until it completely sets.
 - f) Between the combined *Zuhr* and the 'Asr prayers, and the combined *Maghrib* and 'Ishâ' prayers.
 - g) If the time left to perform the prescribed prayer is tight.

- h) While the *Imâm* who regularly performs the *Iqâmah* in the mosque is praying.
- i) When the *Imâm* starts to ascend the *Minbar* to give the *Khutbah* of *Jumu‘ah* or *‘Id*, until its end.
- j) Before and after the *‘Id* prayers in the mosque.

Supererogatory Prayers Not Attached To *Fard* Prayers:

These are either purely voluntary such as *Qiyâm* (or *Tarâwîh*). *Tahajjud*⁴¹ at night, or (*Duha* prayer), or it could be due to a reason like greeting the mosque; *Salâtul Kusuf* (solar eclipse); *Salâtul Istikharah*; *Salutul Hajah* (Prayer for Need) etc.. Herebelow are the details of each:

A) *Salah Qiyâm (Tarâwîh)*

1. It is a stressed *Sunnah* for both men and women during all the nights of the holy month of *Ramadân*, and it is *Sunnah* to pray it in *Jamâ‘ah*. Its name is derived from the Arabic word *Râhah* (which means rest) and it was so called as it is preferable that one rests after every four *Rak‘ahs*.
2. It is permissible to pray it at home, but performing it in the mosque is preferable.

⁴¹ *Tahajjud*: Night optional prayer offered at any time after *‘Ishâ’* prayer and before the *Fajr* prayer.

3. Its time is after performing the '*Ishâ*' prayer till dawn.
4. It consists of eight or twenty *Rak'ahs*, not including the *Shaf'* and *Witr* prayers.
5. It is performed in sets of two *Rak'ahs*, each two *Rak'ahs* constitute a separate prayer with a separate intention and an opening supplication.
6. It is recommended to sit after each four *Rak'ahs* to pause for a while, supplicate and make *Dhikr* (remembrance of **Allâh**), or to be silent so as to think and contemplate.
7. It is a *Sunnah* to recite the whole Qur'ân during the *Tarâwîh* prayer, by reciting a part each night, so as to complete the last part on the night of the last day of *Ramadân* and that is the night preceding the night of the '*Îd*. This is done by the *Imâm* and the one praying alone.

B) *Shaf'* And *Witr*:

1. *Al-shaf'* consists of two *Rak'ahs* after the *Sunnah* of '*Ishâ*', or after the *Tarâwîh*. It is considered part of the *Witr* prayer, and it is recommended to recite (*Sûrat Al-A'la*, "The Most High") in the first *Rak'ah* and (*Sûrat Al-Kafirûn*, "The Disbelievers") in the second.
2. The *Witr* prayer (which consists of one *Rak'ah* only), is the last night prayer in general, and it is preferable to recite the *Sûrahs*: (*Al-Ikhlâs*, "The Purity") and *Al-Mu'awwidhât* [i.e. (*Al-Falaq*, "The Daybreak") and (*An-Nâs*, "Mankind")] in this *Rak'ah*.

3. It is not permissible to pray more than one *Witr* during the same night.
4. It is *Sunnah* to supplicate with *Qunût* in the *Witr* prayer while standing up after *Rukû‘* in *Ramadân* and other than *Ramadân*. If one forgets the *Qunût*, he should perform *Sujûd al-Sahw* before the final *Taslîm*. Herebelow are details of the *Qunût*:

Qunût:

- a It is all that includes praise and supplication, but should be limited to what the Prophet, Allâh’s Prayers and Peace be upon him, said.
- b It is *Sunnah* to make *Qunût* after one stands up straight from the *Rukû‘*, of the second *Rak‘ah* of the morning prayer every day.
- c It is *Sunnah* to make *Qunût* after one stands up from *Rukû‘* in the *Witr* prayer every day.
- d It is *Sunnah* to make *Qunût*, at the time of disasters and calamities, except at times of plague, in all prescribed prayers, except in the *Jumu‘ah* prayer.
- e It is *Sunnah* to recite the *Qunût* aloud in the *Jamâ‘ah* prayers even if the recitation is silent.
- f It is *Sunnah*, while *Qunût*, to raise the hands to the level of the chest, with the palms directed towards the sky and wipe the face with the hands after being through with *Qunût*, taking care not to raise the eyes to the sky.

g If one is praying alone, he supplicates for himself, whereas in a *Jamâ'ah* prayer, the *Imâm* should recite the *Qunût* supplication using the plural form and his followers should respond to the supplication as follows:

Imâm: O Allâh, we beseech You for help and guidance, and seek Your forgiveness, and believe in You. We turn in repentance to You. We place our trust in You, and extol You and are thankful to You and are not ingrate to You. We do not turn from You in disbelief. We renounce and turn away from whomever disobeys You and breaks Your commandments. O Allâh, You alone we worship. To You we pray and to You we kneel, and to You do we betake ourselves, and to obey You we are quick. We beg Your Mercy and fear Your Punishment.

Follower: O Allâh. (After each phrase of the pervious supplication).

Imâm: Your Punishment overtakes the unbelievers.

Follower: Indeed.

Imâm: O Allâh, Guide us among those whom You have guided aright, and preserve us among those whom you have preserved in good case, and befriend us among those whom You have befriended, and bless us in all You have granted to us; and protect us from the evil of all You have judged as evil.

Follower: *Amîn*. (After each phrase).

Imâm: For surely You are the only judge, and none can judge against Your judgment.

Follower: Indeed.

Imâm: No-one who is in Your care is brought down and no-one is rewarded to whom You show enmity.

Follower: I testify. (after each phrase).

Imâm: O Allâh! You are most praised, most sublime. Praise be to You for what You decreed and we seek Your forgiveness and turn in repentance to You. We believe in You and we place our trust in You.

Follower: O Allâh.

Imâm: O Allâh Send Your Peace, Greetings and Blessing upon Muhammad the illiterate Prophet and the member of his family and all his companions, and send many salutations on him)

Follower: *Amîn.*

The ‘Îd Prayers:

1. It is a stressed *Sunnah ‘Ain*⁴² (*Sunnah Mu’akkaddah*), for each person required to perform the five daily *Fard* prayers. It is *Sunnah* to pray them in *Jamâ‘ah* except for pilgrims who are busy with the rituals of *Hâjj*⁴³, it is a *Sunnah* that they perform it individually. They were

⁴² *Sunnah ‘Ain:* A *Sunnah* to be performed by each Muslim.

⁴³ *Hâjj:* The Fifth pillar of Islam.

prescribed in the first year of *Hijrah*. It consists of two *Rak'ahs*.

2. It is performed where the *Jumu'ah* prayer is performed. Recitation in the *'Id* prayer is aloud.
3. If one misses the *'Id* prayer in *Jamâ'ah* he can pray it alone.
4. Conditions for the *'Id* prayer to be obligatory and conditions of its validity are the same as those of the *Jumu'ah* prayer except for the *Khutbah* which should be after the prayer.
5. There is no *Adhân* nor *Iqâmah* for the *'Id* prayer, but is called for by saying twice: (*Al-Salâtu-Jâmi'ah*) (Praying in congregation).
6. One follower is sufficient for the *'Id* prayers to be performed in *Jamâ'ah*.
7. Its time starts from the time the sun is three meters above the horizon until the sun reaches its meridian.
8. Its intention is as follows: **(I intend to perform the *'Id-al-Fitr*⁴⁴ (or *'Id-al-Adhâ*⁴⁵) prayer for Allâh, Glory be to Him).**

⁴⁴ *'Id-al-Fitr*: The three days' festival of Muslims starting from the first day of *Shawwâl* (the month that follows *Ramadân*)

⁴⁵ *'Id-al-Adhâ*: The four days festival of Muslims starting on the tenth day of *Dhûl-Hijjah* (month).

9. The first *Rak'ah* includes seven *Takbîrras* in addition to the opening *Takbîrah*. They are pronounced after the opening supplication. The second *Rak'ah* includes five *Takbîrras* after the *Takbîrah* made for standing up. During these *Takbîrras* one raises his hands the same way he does for the opening *Takbîrah*. It is *Sunnah* to pause between each two *Takbîrras*, and silently say: (*Subhana-Allâh; wa Alhamdullillâh, wa Lâillâh illallâh, wa Allâhu-Akbar*) (Glory be to **Allâh**, all praise is due to **Allâh**, there is none has the right to be worshipped but **Allâh**, and **Allâh** is the Greatest).
10. In case one doubts the number of *Takbîrras* he has pronounced, he should act according to the number he is certain of. If one neglects any of the gestures explained in the previous item, he is not required to perform *Sujûd al-Sahw*.
11. If one starts reciting the Qur'ân before the *Takbîrras*, he should not stop the recitation to pronounce the *Takbîrras*, as in this case they become misplaced.
12. *Takbîrras* are pronounced aloud by both the *Imâm* and the followers.
13. The follower should adhere to the number of *Takbîrras* pronounced by the *Imâm* even if they are more or less than the number prescribed.

14. It is recommended to spend the eve of the two *‘Īds* in obedience to **Allâh**, such as *Dhikr*, prayer, and reading the Qur’ân and so on, as the Prophet, Allâh’s Prayers and Peace be upon him, said: “*Whoever spends the eve of the two ‘Īds hoping to be rewarded by Allâh, his heart will not ever die on the day in which hearts will die*”.
15. It is recommended to perform *Ghusl*, use scent, be well groomed for the *‘Īd* prayer, except for women who are not allowed to use perfume nor put on make up if they go out to pray. It is also recommended to do so for the whole day. It is preferred to wear new clothes.
16. It is recommended to eat before going for the *‘Īd al-Fitr* prayer. As for *‘Īd al-Adha*, it is preferable to eat after coming back from the prayer.
17. It is recommended to head for the mosque after *Fajr* prayer. The *Imâm* should, however, go to the mosque just on time to pray without having to wait.
18. It is preferable to go to the mosque on foot and to make *Takbîr* on the way aloud and to continue the *Takbîr* until he prays. The *Imâm* continues *Takbîr* until he stands in the *Mihrab*. The *Takbîr* is as follows: (**Allâhu-Akbar**) (thrice) (**Allâh** is Great) (**Lâ Ilâha illallâh**) (None has the right to be worshipped but **Allâh**) (**Wa Allâhu-Akbar**) (and **Allâh** is Great) (**Allâhu-Akbar wa lillâhilhamd**) (**Allâh** is Great and to **Allâh** is the praise) (**Allâhu-Akbar Kabirâ, wa**

lhamdulillâhi kathîrâ) (**Allâh** is the Great and High exalted, Praise be to **Allâh**), (*Wa subhan Allâhi bukratan wa Assîlâ*) (Glory be to Him in the morning and evening), (*lâ illâha illallâh wahdah*) (None has the right to be worshipped but **Allâh** alone), (*Sadaqa wa'dah*) (Kept His promise), (*Wa nasra 'abdah*) (He gave victory to His slave), (*Wa a'aza jundah*) (He honoured His soldiers), (*Wa hazama al ahzaba wahdah*) (He defeated the confederate), (*lâ illâha illallâh*) (None has the right to be worshipped but **Allâh**), (*Wa la na'budu illâ iyah*) (We worship none but Him), (*Mukhlissina lahuddin walaw kariha al kâfirûn*) (Make religion sincere to Him, even though the disbelievers hate it) (*Allâhumma salli 'alâ sayidina Muhammad*) (O **Allâh**, Send Your Graces, Honours and Mercy on master Muhammad), (*Wa 'alâ âli sayidina Muhammad*) (and on the family of Muhammad), (*Wa 'alâ ashabi sayidina Muhammad*) (and on the companions of Muhammad), (*Wa 'alâ ansâri sayidina Muhammad*) (and on *Ansâr*⁴⁶ who helped Muhammad) (*Wa 'alâ azwaji sayidina Muhammad*) (and on the wives of our master Muhammad) (*Wa 'alâ dhuriyati sayidina Muhammad*) (and on the offspring of our

⁴⁶ *Ansâr*: The Companions of the Prophet, **Allah's** Prayers and Peace be upon him, from the inhabitants of *Al-Madînah*, who embraced Islam and supported it and who received and entertained the Muslim emigrants from *Makkah* and other places.

master Muhammad) (*Wa sallim tasliman kathirâ*) (and send many salutations on him).

19. The *Takbîr* previously mentioned is a *Sunnah* after the prescribed prayer, for the one praying alone or in *Jamâ'ah*. Its time for the non-pilgrim is after the *Fajr* of 'Arafâ day until after the 'Asr of the last day of the 'Îd. As for the pilgrim, its time starts after *Zuhr* of the day of slaughter until after the 'Asr of the last day of the 'Îd. The *Takbîr* that follows the prayers is called the (Constrained *Takbîr*) and pertains to 'Îd al-Adhâ only. One should then proceed with the *Dhikr* mentioned after *Salâh*, and it said once or three times. The (Absolute *Takbîr*) - which is said at times other than that of the prayers, starts from the sunset of the eve of the two 'Îds till the *Imâm* starts the 'Îd prayer.
20. It is recommended to return from the 'Îd prayer using a different route from that used to going to the prayer.
21. It is recommended to be cheerful to Muslims whom one meets and be charitable as he can.
22. One must pay *Zakat Al Fitr* before the 'Îd prayer and not after it.
23. It is prohibited to slaughter the sacrifice before the 'Îd al-Adhâ prayer. It should be done after the prayer or after a time sufficient for the prayer to be performed.

Khutbat Al-‘Īd (Sermon):

1. The *Khutbah* of the two ‘*Īds* is a *Sunnah*, and is not valid except after the prayer.
2. The *Imâm* should not sit before the first *Khutbah*, but should start the *Khutbah* once he ascends the *Minbar*, and should sit for a little while between the two *Khutbahs*.
3. He starts the first *Khutbah* with nine *Takbîrras*.
4. He starts the second *Khutbah* with seven *Takbîrras*.
5. Each of the two *Khutbahs* should include the following:
 - a) To ask **Allâh’s** peace and blessings for the Prophet. The word (*Salâh*) should be uttered.
 - b) To urge people to be pious.
 - c) To read one verse of the Qur’ân which has a complete meaning in itself in either of the two *Khutbahs* preferably the first one.
 - d) The *Imâm* should pray for the believers, both men and women, in the second *Khutbah*, the supplication should be for the Hereafter, for the attendants and others.
6. If the *Imâm* nullifies his *Wudû’* during the *Khutbah*, he should continue the *Khutbah*, and not delegate.
7. The conditions of the validity of the *Jumu‘ah* pray should apply here. Same applies for the conditions of *Imâmah*.

IV) *Salât al-Istisqâ'*:

The literal meaning of *Istisqâ'* is to ask for water.

It's legislative meaning is to invoke **Allâh**, Praise and Glory be to Him, in a specific manner when there is lack of water in the country, which threatens that the crops and livestock would perish. *Salâtul Istisqâ'* is a stressed *Sunnah* when in need of water, and it is *Sunnah* to repeat it if rain is delayed. It is performed in *Jamâ'ah* and the *Imâm* should be the ruler of the Muslims or whoever he assigns. It is recommended for those who failed to perform it with the *Imâm* to perform it on their own. It is performed at any time and recitation is aloud. It consists of two *Rak'ahs* and it is *Sunnah* to say a *Khutbah* after the prayer.. **It is performed as follows:**

1. The *Imâm* should order the people to repent to **Allâh**, pay charity, perform whatever is due to others and to conciliate with adversaries, before going out to *Salâh*. He should order them to fast three days and on the fourth day, they should all walk out to an open space, at any time of the day.
2. Every one should go out, the old and the young, men and women, in a state of humbleness and submission and wearing old clothes.
3. When people go out, they should take their livestock with them.

4. Women should take their babies with them, on condition that each mother is apart from her baby, so as to augment the screams.
5. The prayer should be called for by saying: (*Al Salâtu jâmi'ah*). (twice) People stand in rows: men first, then discerning boys, then women.
6. The *Imâm* makes seven *Takbîrras* in the first *Rak'ah* after the Opening *Takbîrah*, and five *Takbîrras* in the second *Rak'ah* after the standing up *Takbîrah*, in the same manner as previously described in the *'Îd* prayer. One mentions after each two *Takbîrahs* the same supplications previously mentioned in the *'Îd* prayers.
7. It is preferable that the *Imâm* recites (*Sûrat Nûh*, "Noah") or (*Sûrat Al A'lâ*, "The Most High") or (*Sûrat Qâf*) in the first *Rak'ah*, and (*Sûrat Al Ghâshiyah*, "The Overwhelming") or (*Sûrat Al-Qamar*, "The Moon") in the second *Rak'ah*.
8. After prayer, the *Imâm* should face the congregation and make two *Khutbas*. The first starts with *Istighfar* (seek **Allâh's** forgiveness) nine times and the second with *Istighfar* seven times.. The wording of *Istighfar* is as follows:
(I seek forgiveness from Allâh, the Great, there is none has the right to be worshipped but Him the Ever-

Living. One who sustains and protects all that exists and I repent to Him).

9. It is *Sunnah* for the *Imâm* to make many supplications and that the followers should say “*Amîn*” after the *Imâm*’s *Du‘â*, starting with the supplication of the time of distress:

(None has the right to be worshipped but Allâh, the Majestic, the Most Forbearing, None has the right to be worshipped but Allâh, the Lord of the Tremendous Throne. None has the right to be worshipped but Allâh, the Lord of the heavens and the Lord of the earth and the Lord of the Honorable Throne).

And then recite the following verse:

﴿I said (to them): “Ask forgiveness from your Lord, verily, He is Oft-Forgiving; He will send rain to you in abundance, And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers”﴾. (*Nâh*, “Noah”, 10,11, 12)

10. It is *Sunnah* for the *Imâm* to raise his hands towards the sky till his armpits are exposed with the back of his hands facing the sky and the palms facing the ground. The followers should raise their hands in the same manner while sitting. They should say “*Amîn*” after the *Imâm*’s *Du‘â*. It is recommended that the *Du‘â* be as follows: **(O Allâh give us a saving rain, productive, plentiful,**

general, continuous, beneficial, and not harmful, imminent, and not far, O Allâh give us and Your animals rain and spread Your Mercy and revive your dead City. O Allâh give us rain and do not make us among the dependent. O Allâh! Rain of mercy and not torture or destruction or flooding. O Allâh Your slaves, land, animals, and Your creation all are suffering and seek protection. And we do not complain except to You. O Allâh! Let our crops grow, and let the blessings of the sky and grow for us from the blessings of the earth. O Allâh, give us Your blessings. O Allâh! Remove from us the hardship, starvation, and bareness, and remove the affliction from us as no one removes afflictions save Thee. O Allâh we seek Your forgiveness as You are the Forgiving, and send upon us plenteous rain).

11. It is *Sunnah* for the *Imâm*, after finishing the third of the second *Khutbah*, to face the *Qiblah* and invert his cloak, placing what is on his right shoulder on his left, and what is on his left shoulder on his right. Whenever the *Imâm* does so, the followers should do the same while sitting, except the women, they should not.
12. The *Imâm* and the followers should then recite the following supplication silently after inverting their cloaks: **(O Allâh! You have ordained that we supplicate You**

and Promised us that You will respond to us. We have asked You as You ordained, so Respond to us as You have promised us, You never break Your promise).

13. After finishing this *Du'â'*, the *Imâm* should face his followers again to finish the *Khutbah*. He should advise them to be charitable and make good deeds, and ask **Allâh** to bless the Prophet, Allâh's Prayers and Peace be upon him, read some verses of the Qur'ân, supplicate for the believers, men and women, and then say: (**I seek forgiveness from Allâh for me and you and all the Muslims**). This way he has completed his *Khutbah*.

14. The clothes should be kept as they are, after being inverted, until going back home and taking them off.

V) *Khusûf* and *Kusûf* (Solar and Lunar Eclipse Prayers):

- **Solar Eclipse:** total or partial obscuring of the sun's light, as a result of the moon being situated between the earth and the sun.
- **Lunar Eclipse:** total or partial obscuring of the moon's light, as a result of the earth being situated between the moon and the sun.

When these events happen, they remind people of **Allâh's** Power and Might over the universe and His Capability to direct it as He wishes.

It is *Sunnah* to invoke **Allâh** when any of these two phenomena occurs. The Prophet, **Allah's** Prayers and Peace be upon him, said: “*The sun and the moon are two of Allâh’s signs, they do not eclipse because of the death or life (i.e. birth) of anyone. So when you see them, invoke Allâh and pray until what you are feeling is over*”.

This was said on the occasion of the death of *Ibrâhîm* (Abraham), the Prophet’s, **Allah's** Prayers and Peace be upon him, **SON**. The Prophet went to bury him and at that time an eclipse occurred.

Some of the people said: the sun eclipsed because of the death of *Ibrâhîm* (Abraham). When the Prophet heard that, he gathered the people and said the previous *Hadith*. Herebelow are the details of how this prayer is performed:

***Kusûf* Prayer:**

1. It is a stressed *Sunnah* performed by the Prophet, **Allâh's** Prayers and Peace be upon him,
2. It consists of two *Rak’ahs*, in each *Rak’ah* there is an additional *Qiyâm* (standing up) and *Rukû’* (bowing), i.e. each *Rak’ah* includes two *Qiyâm*s and two *Rukû’*s.
3. It is *Sunnah* to prolong the recitation in these two *Rak’ahs*:
- To read in the first *Qiyâm* of the first *Rak’ah* Quranic verses in the length of (*Sûrat Al Baqarah*, “The Cow”)

- To read in the second *Qiyâm* of the same *Rak'ah* Quranic verses in the length of (*Sûrat Âl- 'Imrân*, “The Family of Imran”)
 - To read in the first *Qiyâm* of the second *Rak'ah* Quranic verses in the length of (*Sûrat An-Nissâ'*, “The Women”)
 - To read in the second *Qiyâm* of the same *Rak'ah* Quranic verses in the length of (*Sûrat Al-Mâ'idah*, “(The Table spread with Food”).
4. It is *Sunnah* to prolong the first *Rukû'* of the first *Rak'ah* the length of time required to read one hundred verses; the second *Rukû'* of the same *Rak'ah* the length of time required to read eighty verses; the first *Rukû'* of the second *Rak'ah* the length of time required to read seventy verses, and the second *Rukû'* of the second *Rak'ah* the length of time to read fifty verses. As for prostration, it is *Sunnah* to prolong the first *Sujûd* of the first *Rak'ah* to the length of the first *Rukû'* of the first *Rak'ah* and to prolong the second *Sujûd* to the length of the second *Rukû'* of the same *Rak'ah*. Same applies for the *Sujûd* of the second *Rak'ah*. It is preferable to supplicate and ask **Allâh** for forgiveness, using the supplications mentioned for *Rukû'* and *Sujûd*.
 5. For the late comer he should join the prayer in the first *Qiyâm* of the *Rak'ah*, and not the second *Qiyâm*, for him to be considered to have caught the *Rak'ah*.

6. The *Imâm* should not take into account the status (condition) of the followers in this *Salâh*, he should prolong it as previously mentioned even if the followers dislike it.
7. There is no *Adhân* or *Iqâmah* for this prayer, but the call for prayer in this case is: (*Al Salâtu- Jâmi'ah*), as in the '*Îd* and *Istisqâ'* prayers.
8. It is recommended that it is prayed in *Jamâ'ah*, and it is not necessary that the *Imâm* is the ruler.
9. It is recommended to recite silently.
10. It is recommended to pray it in the Mosque in *Jamâ'ah*, as for the one who prays alone, he can pray anywhere he wishes.
11. The prayer and supplication should last for the whole duration of the eclipse; if the time of one is decreased, the time of the other should be prolonged so that humbleness and fear of **Allâh** encompass the whole time of the eclipse.
12. The time for prayer starts from the beginning of the eclipse till the sun shines again
13. The time for *Kusûf* prayer ends if the sun sets while in eclipse.
14. If the sun becomes totally revealed during the prayer, it is permissible to finish it without prolongation.

15.If one fears that the time for a *Fard* prayer might elapse, one should not prolong *Kusûf* prayer in order to be able to perform the *Fard* prayer in time.

***Khusûf* Prayer:**

It resembles *Salâtul Kusûf* except in the following:

1. Recitation is aloud
2. The time for *Khusûf* prayer does not end if the moon sets while in eclipse.
3. It is not *Sunnah* to pray it in *Jamâ'ah*, and is performed at home.

VI) *Taheyat ul-Masjid* (Greeting Prayer Of The Mosque):

1. It is a stressed *Sunnah* (*Sunnah Mu'akkaddah*) for whoever enters the mosque even if he intends to pass through it only.
2. It consists of two *Rak'ahs* with the intention of greeting the Mosque. Recitation is silent during the day and aloud during the night.
3. It is permissible to pray more than two *Rak'ahs*, if one wishes, but the additional *Rak'ahs* have to be performed in twos, and with the same intention.
4. If the one who passes through the mosque is in a minor impure state, it is recommended that he says: (*Subhana-Allâh; wa Alhamdullillâh, wa Laillâha illallâh, wa*

Allâhu-Akbar, wa la hawla wa la quwat' illa bi lahî al-âli al-azim) (Glory be to **Allâh**, all praise is due to **Allâh**, None has the right to be worshipped but **Allâh**, and **Allâh** is the Greatest, there is no might or power except with **Allâh** the Most High, the Most Great) -four times- until he performs *Wudû'* and performs the prayer.

5. It is *Sunnah* to pray the greeting prayer before sitting down. If he forgets and sits down he should get up and perform the prayer as soon as he remembers.
6. If one enters the Mosque while the *Imâm* is saying the Friday *Khutbah*, he should pray the greeting prayer before sitting down but he should make recitation short.
7. If one enters the mosque and finds that the first *Jamâ'ah* is being performed, he should join the *Jamâ'ah*, and in this case he does not pray the greeting prayer.
8. The greeting prayer of the Holy Mosque is to circumambulate around the *Ka'bah* seven times followed by two *Rak'ahs* in *Maqâm Ibrâhîm* (Abraham), if one is able to, if not, he just prays two *Rak'ahs*.

VII)The *Duha* Prayer:

1. It is a *Sunnah*, and it's time starts 20 to 25 minutes after sunrise and lasts until noon (as previously defined).
2. The minimum number of *Rak'ahs* is two, and the maximum is eight.
3. It is *Sunnah* to pray it as a missed prayer if its time passes, for those who are used to pray it.

VIII)*Sunnat al-Wudû'* (*Sunnah Of Ablution*):

It is recommended to pray two *Rak'ahs* after *Wudû'*, with the intention of performing the *Sunnat al-Wudû'*. Recitation during the prayer is aloud if performed at night and silent, during the day.

IX)*Sunnat al-Safar* (*Sunnah Of Travel*):

It is recommended to pray two *Rak'ahs* before traveling, followed by this *Du'â'*: **(O Allâh! You are our companion during the journey, and guardian of our family, property and children. O Allâh! Facilitate this journey of ours, and make its distance easy for us. O Allâh! I seek refuge with You from hardships of the journey, gloominess of the sights, and finding of evil changes in property and family and children on return).** It is also recommended to pray two *Rak'ahs* after returning back.

X) *Salât al-Istikhârah*:

It is *Sunnah* to pray two *Rak'ahs* with the intention of *Istikharah*, if one is about to take an important decision or is distracted and unable to choose between two alternatives. It is recommended to repeat it three consecutive days at any time, during which prayer is not disliked. It is to be followed by this *Du'â*:

(O Allâh! I consult Your infinite Knowledge and appeal to Your infinite power, and ask You to favour me with Your great compassion, for You have power and I have none, and You have knowledge and I have none, and You are the Knower of the Unseen. O Allâh! If You know that this matter (and one should specify the matter) is good for me as regards my religion, my subsistence and my future life (in the Hereafter), then fulfill it for me and make it easy for me, and then bestow Your blessings on me in that matter. But if You know that this matter is not good for me as regards my religion, my subsistence and my future life, then divert it away from me and keep me away from it and destine for me what is good wherever it may be, and let me be contented with it). (One should specify his need instead of saying the word matter).

XI) *Salât al-Hâjah* (Prayer Of Need):

It is *Sunnah* for whoever has a need from **Allâh** or one of his individuals to perform *Wudû'* properly then pray two *Rak'ahs* at any time during which prayer is not disliked, with the intention of performing *Salât al-Hajâh*, and make the following supplication: **(O Allâh our Lord! To You be the praise that would fill the heavens and the earth and that which is between them, and that which will please You besides (them). O! You are worthy of praise and glory, most worthy of what a servant says, and we all are Your servants, no one can withhold what You give or give what You withhold, and good fortunes cannot avail lucky person against You. There is no might or power except with Allâh, the Most Great, the Most High, O Allâh Send Your Peace, Greetings and Blessings upon Muhammad the illiterate Prophet and the members of his family and all his companions, None has the right to be worshipped but Allâh, the Majestic, the Most Forbearing, Glory be to Allâh, the Lord of Tremendous Throne, Praise be to Allâh, the Lord of the world).**

Sujûd That Is Sunnah:

I) *Sujûd al-Sahw* (Prostration Of Inattention):

Sujûd: its literal meaning is complete submission.

Sahw: its literal meaning is to leave out unintentionally.

Doubt: its literal meaning is that denying or asserting a certain opinion are of equal probability; i.e. not believing that one is more probable to another. If there is a belief that one thing is more probable than the other, this is called belief.

The legislative meaning of (*Sujûd al-Sahw*) is to perform two prostrations in a specific manner to make up for an error or a mistake that happened during the prayer, or in defiance of Satan, in case that the doubt of having made a mistake is not true. It is a stressed *Sunnah*.

Manner Of Prostration:

1. They are two prostrations done with the intention in heart and they are performed in the same manner as that for the normal *Sujûd*. It is recommended to say, in addition to the usual prostration supplications, the following:

(*Subhana al'lâdhi la yadillu wa la ya 'nsâ..*) (Glory be to **Allâh** Who neither goes astray nor forget;)

(Subhana al lâdhi la yanam wa la yashou..) (***Glory be to Allâh Who never sleeps and is always attentive***)

2. *Sujûd al-Sahw* is always before the *Taslîm* and no *Tashahud* after it. This is in case one recalls the reason of his *Sujûd* before the *Taslîm*. If one makes the *Taslîm* and then remembers, he should perform *Sujûd al-Sahw* as soon as he remembers if the time lag was not too long.

What Requires *Sujûd al-Sahw*:

1. To leave out a stressed *Sunnah* (*Sunnah Mu'akkaddah*) such as the first *Tashahud* or *Qunût*. In this case he should perform this *Sunnah* if he remembers before moving on to the next corner of prayer, then finishes his prayer and makes *Sujûd al-Sahw*. If he remembers after moving to the next corner or is very close to it, it is not permissible to move back to make what he left out. He should complete his prayer than make *Sujûd al-Sahw* before the *Taslîm*. In this case *Sujûd al-Sahw* makes up for the missed part.
2. To leave out one of the corners of prayer such as *Rukû'*, or *Sujûd* or *Qiyâm*. In this case he should perform the corner he left if he has not yet moved to the next corner, or is close to the corner he left. For example, if he was about to stand up after the first *Sajdah* and remembered that he has

not performed the second *Sajdah*; if he is close to sitting down he should make the second *Sajdah* and then make *Sujûd al-Sahw* before *Taslîm*. If he was close to standing up or he has already stood up, he should cancel the whole *Rak'ah* and repeat it and then complete the prayer and make *Sujûd al-Sahw* before the *Taslîm*.

3. To doubt the number of *Rak'ahs*: in this case he should make his consideration on what he is certain of, complete his prayer and make *Sujûd al-Sahw* before *Taslîm*. For example, if one doubts whether he prayed three or four *Rak'ahs* in the '*Ishâ*' prayer, certainty is that he prayed three and doubt is that he prayed the fourth; he should consider that he prayed three (i.e., the lesser number), and make the fourth then *Tashahud*, then *Sujûd al-Sahw* and *Taslîm*.
4. To remember after the final salutation that one has not performed a stressed *Sunnah* such as the first *Tashahud*. In this case one should make *Sujûd al-Sahw* and the salutation again, if the time lag was not too long.
5. To remember after the *Taslîm* that one has missed one or two *Rak'ahs* in his prayer. In this case, one should stand up and make the missed *Rak'ahs*, sit for *Tashahud*, make *Sujûd al-Sahw* and then *Taslîm*, on condition that the time lag between finishing the first prayer and his remembrance should not be long or include speaking. The same applies

for the late comer who has forgotten and made the *Taslîm* with the *Imâm*.

6. To remember after the prayer that one has added to it what is more than the prescribed manner. In this case, one should make *Sujûd al-Sahw* and the *Taslîm* if the time lag was short. If it was long, he should repeat the prayer.
7. If the follower sees that the *Imâm* is making *Sujûd al-Sahw*, he should follow him even if he does not know the reason. If the follower and not the *Imâm* forgets and makes a mistake such as standing up for the third *Rak'ah* before making the *Tashahud* and then realizes that the *Imâm* sat for *Tashahud*, he sits down to follow the *Imâm*, he is not required to make *Sujûd al-Sahw*, unless he is a late comer and the mistake he did was done after the *Taslîm* of the *Imâm*, in this case he should make *Sujûd al-Sahw*, according to the conditions previously mentioned.

II) *Sajdat al-Tilâwah* (Prostration Upon Reading Quranic Verses):

It is required from the person who recites the Qur'ân and the one who listens to it in fifteen positions in the Qur'ân present in the following *Sûrahs* (*Al-A'râf*, "The Heights or The Wall with Elevations"), (*Ar-Ra'd*, "The Thunder"), (*An-Nahl*, "The Bees"), (*Al-Isrâ'*, "The Journey by Night"), (*Maryam*, "Mary"), two verses in (*Al-Hajj*, "The

Pilgrimage”), (*Al-Furqân*, “The Criterion”), (*An-Naml*, “The Ants”), (*As-Sajdah*, “The Prostration”), (*Sâd*), (*Fussilat*, “They are explained in detail”), (*An-Najm*, “The Star”), (*Al-Inshiqâq*, “The Splitting Asunder”), (*Al-‘Alaq*, “The Clot”).

In the Qur’ân, there is a line on top of the verse or the word that causes the *Sujûd* in the before mentioned *sûras*. There is also a special mark at the end of the verse, defining the place where *Sujûd* should be performed.

Conditions Of *Sajdat Al-Tilâwah*:

1. It is *Sunnah* for the reader and the listener, if they fulfill the conditions that make prayer obligatory and valid.
2. *Sajdat al Tilâwah* requires what is required for the validity of prayer in terms of purity from *hadath* and *khathath*, facing the *Qiblah* and covering the ‘*Aurah*, and other conditions previously mentioned.
3. *Sajdat al Tilâwah* is not a *Sunnah* for the one who hears it over a radio or tape recorder, or other similar appliances.
4. *Sajdat al Tilâwah* is not a *Sunnah* for the reader or the listener unless the complete verse was read.
5. *Sajdat al Tilâwah* is not *Sunnah* for the listener if he knows that the reader of the verse is insane, and unbeliever, a kid, or in a major impure state.

6. If the *Ayat al Sajdah*⁴⁷ is repeated by a teacher or a student, it is not necessary to repeat *Sajdat al Tilâwah*. It is sufficient to do it once.
7. If the reader exceeds the mark of the *Sajdah* in the *Mushaf* by one or two verses, it is permissible for him to make *Sajdat al Tilâwah* without having to read *Ayat al-Sajdah* again. If he has exceeded it by many verses, he should read *Ayat al-Sajdah* again and perform *Sujûd* even if he was praying.
8. If one reads part of *Ayat al-Sajdah* and some one else completes it, *Sujûd* is not *Sunnah*.
9. If the one performing prayer intends to read *Ayat al-Sajdah* in his prayer in order to make *Sujûd*, this is not a *Sunnah*. However, if the verse was included in his regular recitation, this is acceptable.
10. If the *Imâm* reads *Ayat al-Sajdah* in the *Khutbah* of Friday or the *‘Îd*, he and the followers should make *Sajdat al Tilâwah*. The *Imâm* should descend from the *Minbar*, perform *Sujûd*, and reascend the *Minbar*. It is, therefore, disliked to read *Ayat al-Sajdah* on the *Minbar*.
11. It is disliked for the *Imâm* to read *Ayat al-Sajdah* in the prayers in which recitation is silent, as this could cause confusion to the followers. This is also the case in the

⁴⁷ *Ayat al Sajdah*: Is the verse that requires that reader or listener perform *Sajdat al Tilâwah*.

Jumu'ah prayer as it is too crowded and some people cannot see the *Imâm*.

12. The follower should follow the *Imâm* if he makes *Sajdat al Tilâwah*, if he performs it.

Manner Of Performing *Sajdat Al- Tilâwah*:

1. It is one prostration in which it is recommended to say one or all of the following:
**(Glory be to Allâh my Lord, the Most High) three times
(My face is submitted before One who created it, and shaped it, and opened its faculties of hearing and seeing. Blessed is Allâh, the best of Creators)**
(O Allah! I have wronged my soul very much (oppressed myself), and there is none to forgive the sins but You only, so please forgive me with forgiveness from Yourself, and have mercy upon me. No doubt, You are the Oft-Forgiving, Most Merciful)
2. If the *Sajdah* is not in the prayer:
 - a) If the reader or the listener fulfills the condition for the validity of prayer, he should face the *Qiblah* and intends with his heart to perform *Sajdat al Tilâwah* while making *Takbirat-al-Ihrâm*. He should then prostrate and make the before mentioned supplications, sit down after saying: **(Allâhu-Akbar)**, and make the final salutations.

- b) If the reader or listeners was in a state of minor impurity, or was not capable of prostrating (e.g. he was walking in the street or in a car or any mean of transport), he should visualize the state of prostration and say in his heart: **(Glory be to Allâh, all praise is due to Allâh, there is none has the right to worshipped but Allâh, and Allâh is the Greatest.. There is no might or power except with Allâh the Most High, the Most Great).** (four times).
3. If the *Sajdah* is during the prayer, one should intend with his heart, say **(Allâhu-Akbar)** while raising his hands as in *Takbirat-al-Ihrâm*, then prostrate and say the supplications mentioned under *Sujûd*, then stand up while saying: **(Allâhu-Akbar)** to complete his recitation, He then bows, complete his prayer. He can, after standing up from the prostration make *Takbîrah* -i.e. say: **(Allâhu-Akbar)** so as to make *Rukû'* without continuing the recitation.

III)Sajdat Al Shukr (Prostration Of Thankfulness):

It is one *Sajdah*, like *Sajdat al Tilâwah*, and it is recommended when one receives a bounty or is rescued from some mischief. It should only be outside, the prayer, and the conditions of its validity are the same as those for the prayer.

Funerals:

It is obligatory for each Muslim to learn how to wash the dead, shroud him, and what is required to be done if one is present when someone is dying. Eventhough there are persons who are specialized in performing these duties, circumstances may require someone else to perform these responsibilities. Knowledge of these duties allow us to perform our obligation towards our family and beloved ones and also to supervise those who perform them and make sure that they follow the *Sunnah* of the Prophet, Allah's Prayers and Peace be upon him,. In addition, the funeral prayer is *Fard Kefâyah*, and the closest relative to the dead person is the one who deserves to be the *Imâm* and performing it by a relative guarantees that it will be done with sincerity especially that it comprises witnessing for the dead and supplicating for him. Herebelow are its pertaining details in order:

How To Act With The Dying Person:

1. To be directed to the *Qiblah* on his right side and his face towards the *Qiblah*. If this is not possible, he should be put on his back with his legs towards the *Qiblah* while raising his head a little bit to face the *Qiblah*.
2. Advise the dying person to say the *Shahada* by saying it in front of him, (*Lâillâh illallâh*) (There is none has the right

to be worshipped but **Allâh**) and avoid telling him say the *Shahada* so that he would not be terrified and reply by saying no.

3. Once the dying person utters the *Shahada*, people should not repeat it in front of him so as not to bore him, unless he speaks after uttering it, it is preferable that he is prompted again to utter the *Shahadah* so that they are the last words he utters in this world.
4. Only the most beloved relatives and friends should be present with the dying person.
5. It is recommended to supplicate a lot for him and whoever is present.
6. It is recommended to keep away women who are in menstruation, parturition, or someone who is in a major impure state, and anything that is disliked by angles such as instruments of entertainment, statues, dogs.....etc.
7. Use scent to make the place smell good
8. It is recommended to read (*Sûrat Yâ-Sîn*) silently in order not to disturb the dying person.
9. One should try to make the dying person anticipate the best from **Allâh**, and frequently speak about **Allâh**'s *vast* Mercy and Compassion to mankind.
10. If the person dies, it is *Sunnah* to close his eyes while saying: **(In the name of Allâh and the Sunnah of the Messenger of Allâh. O Allâh forgive him and raise his**

degree among those who are rightly guided, grant him a successor in his descendants, forgive us and him, O Lord of the world, and make his grave spacious and illuminate it for him). One should tie the head of the dead with a wide ribbon and pass it under his chin in order to close his mouth, soften his joints and level his organs.

11. The clothes he was wearing at the time of his death are to be taken off, and he should be covered with a piece of cloth to conceal him from sight.
12. It is recommended to inform people of the death of the deceased by any means such as putting it in the papers, without exaggeration in praise, so that people could attend his funeral and pray for him.

Washing The Deceased:

It is *Fard Kefâyah* on the living Muslims if some perform it the rest are relieved from it. It is recommended to wash the whole body with water three time. If the body is still unclean after the three times, it is to be washed again until it becomes clean, bearing in mind that the number of times should be odd.

Conditions For Washing The Dead:

1. The deceased has to be Muslim
2. It should not be an embryo which was lost by miscarriage unless it is formed.
3. At least half of the body should be present.
4. The deceased should not be a martyr who died fighting for the cause of **Allâh**.
5. If water is unavailable, or bathing was not possible, *Tayammum* replaces washing
6. It is recommended that the one who performs the washing to be a trustworthy person, so as to fulfill the conditions of *Ghusl*.

Manner Of Washing:

1. The dead is put on something high in a secluded room, and no one should enter except the person who washes and whoever helps him.
2. While washing the body, scent is to be used in the place where it is being washed.
3. Clothes of the dead are to be taken off except for the piece of cloth which covers the '*Aurah* where it is forbidden for the washer or anyone else to look at the '*Aurah* of the dead person, it is also forbidden to wash it without a layer. It is preferable to cover the face of the dead person from the

moment he is placed on the board on which *Ghusl* is performed.

4. The head of the deceased is brought forward gently near to the position of sitting and the washer presses the abdomen gently so as to expel any remnants from it, while pouring a lot of water, so that no smell comes out.
5. The washer should wrap a cloth on his left hand and wash the forepart of the deceased, and then use another piece of cloth for washing the posterior part. He then throw away the cloth and wash his hands with soap and water.
6. The washer intends to wash the deceased and then only say: *Bismillâh* (**In the Name of Allâh**) and no more. He then washes the hands of the deceased and remove impurities that are on his body.
7. The washer wraps a clean hard piece of cloth on his left index finger and cleans the teeth and nose of the deceased. The washer should not open the teeth unless the mouth of the deceased becomes impure. In this case, the washer opens the mouth of the deceased to purify it.
8. The washer intends to perform ablution for the deceased by saying: (**I intend ablution on behalf of the dead**), and then makes ablution for the deceased the same way the living person does.

9. The washer washes the head and beard of the deceased with water and soap. Water should not be warmed except when necessary, if it is too cold or the body is very dirty.
10. The washer starts washing the right half starting by the neck, then his right arm to the shoulder, then the shoulder, then the right half of his chest and then his leg and foot. He then washes the left half in the same way.
11. The washer moves the deceased to the left side, raises his right side and washes the right half of his back starting by the neck, then his thigh, his legs and ending by the foot, using soap and water. The left half is then washed in the same manner. It is forbidden to put the deceased on his face, out of respect.
12. Water is poured from head to foot to remove soap and such, then water only is poured on the whole body. In this way, the *Ghusl* has been performed for one time, adhering to the *Fard*. It is *Sunnah* to repeat the washing three times in the manner described
13. The hair and beard are then combed gently in order not to cause any hair to fall. If some hair falls, it should be put with the deceased in his shroud, unless the deceased was in a state of *Ihrâm*, his hair should not be combed
14. It is recommended to put any type of scent in the water used in the last washing, preferably camphor

15. After washing, the body is dried, and perfume is applied to his head and beard, as well as the parts of the body which touched the ground while he prostrated, i.e. the forehead, the nose, the hands, the knees, and the feet. His eyes, ears and his armpit are also scented unless the deceased was in a state of *Ihrâm*, scent should not be used.
16. It is not permissible to cut hair or trim the finger nails of the deceased or remove hair from the armpit or the pelvis. It is required that the deceased is buried with all what he had on. If some hair falls, it should be put in his shroud to be buried with him.
17. If any impurity comes out of the body of the deceased after washing and adhered to the body or coffin, it should be removed without repeating *Ghusl* another time.

General Guidelines:

1. It is not permissible for men to wash women, nor for women to wash men.
2. If a woman dies among men and neither her husband nor another woman are present, then any *Mahram*⁴⁸ for her, should wash her on condition that he wraps his hand with a thick cloth so as not to touch her body, while putting a

⁴⁸ *Mahram*: is a man, whom a woman can never marry because of close relationship (e.g. a brother, a father, an uncle); or her own husband.

screen between him and her. He would extend his hand behind the screen and wash while keeping his eyes down. If there is no *Mahram*, then she should be given *Tayammum* by any of the men present but only up to her wrists and not exceed that, wraps his hand with a piece of cloth, on condition that he keeps his eyes low.

3. If a man dies among women and neither his wife nor another man are present, if there is a small girl (not an adult that would be aroused), they should teach her how to wash him and she should wash him. If there is a female *Mahram* present she can wash him on condition that his 'Aurah be covered and her hand be covered by a piece of cloth, If not, the body should be given *Tayammum* by one of the women, keeping her eyes low.
4. It is permissible for a wife to wash the body of her husband and vice versa.

Shrouding The Deceased:

Shrouding the dead is *Fard Kefâyah* on Muslims, if performed by some, the rest are relieved.

Description Of The Shroud:

1. The minimum is to cover the whole body, whether the dead is a male or female. If the cover is smaller than this, then the Muslims would not have performed the *Fard Kefâyah*.

2. Whatever is permissible to be worn during life is allowed to be used as a shroud. For instance, it is not allowed to shroud a man in silk.
3. It is disliked to buy very expensive shrouds, and it is also disliked for the living to save his shroud during his life, unless this shroud was owned by righteous people, then it is permissible.
4. It is forbidden to write Quranic verses on the shroud.
5. It is preferable that the shroud be white, and it is disliked to be otherwise, it is also disliked that it be transparent.
6. It is recommended for the shroud to be three pieces for the male and female, each of them would cover the whole body of the deceased – except the *Muhrim*, where the head of the male, and the face of the female should be uncovered.
7. If a person requests prior to his death that he be wrapped by one cloth only, it is not permissible to wrap him in more than one cloth. Also, if his heritage is consumed by debts, it is permissible to only use one piece of cloth. Whoever is shrouded at the expense of *Bayt-ul-Mâl*,⁴⁹ or endowments allotted to shrouds, it is forbidden to use more than one piece unless the person who endowed the funds required otherwise.

⁴⁹ *Bayt-ul-Mâl*: is the treasury of the state, or the authority that was once in charge of the receipt and care of the national revenue.

Manner Of Shrouding:

1. The largest and nicest piece of cloth is spread and scented. The second piece is put on it and scented, and the same with the third (if there was one), and it is recommended to use incense (aloes or such).
2. The deceased is put gently on the pieces of cloth on his back, with his hands on his chest, the right hand on the left one, or with his hands to the sides.
3. Scented cotton is to be put between the buttocks and wrapped with a wide ribbon.
4. It is preferable to scent the whole body of the deceased again then the pieces of cloth are wrapped around it one by one by folding the edge that is to the left side on the right side, and folding the other edge on the left side.
5. The rest of the shroud is collected at his head and feet, and the pieces of cloth are tied by ties which are loosened after putting the body in the grave, a good omen that the deceased is hardships will be loosened.
6. For the female, an *Izâr* (Cloth wrapped around the waist to cover the lower part of the body) is put on her waist and a piece of cloth to wrap her breasts, and a cover for her head and face.

Carrying The Shrouded Body And Accompanying It To Its Grave:

1. Carrying the deceased to his grave is *Fard Kefâyah*, while accompanying it to its grave is a *Sunnah*.
2. It is recommended for the person accompanying the deceased that they to walk. It is undesirable to use a mean of transportation, except if there is an excuse.
3. It is recommended to walk in the funeral at a moderate pace, quicker than the regular walk and more slowly than hastening.
4. It is undesirable for women to accompany the funerals. In case of fear of infatuation, it is forbidden for them to go.
5. It is a *Sunnah* for those who accompany the funeral to be silent, and it is undesirable to speak aloud even if people are reading Qur'ân or making *Dhikr*⁵⁰, as *Dhikr* should be silently done.
6. It is undesirable to follow the funeral with censers; candles; music or wailers.
7. It is recommended for those who accompany the funeral to walk to the grave and remain until the burial is finished. It is not disliked to leave before the burial is through.
8. It is desirable for those sitting down to stand up when the funeral procession passes in front of them.

⁵⁰ *Dhikr*: is the remembrance of **Allâh** by glorifying and praise Him.

9. It is undesirable for those who accompany the funeral to sit down before putting the shrouded body on the ground
10. It is forbidden to wail over the dead, screaming, paint the face, slap the cheeks or tear the clothes.

Funeral Prayers:

Funeral prayer is *Fard Kefâyah* on living Muslims, if some perform it they relieve the others and if no one performs it, everyone becomes sinful. One person suffices for the prayer to be valid. Whoever performs it, is rewarded by **Allâh**.

It is performed according to the following conditions:

1. The deceased should be a Muslim, or if he is not a discerning child, his father should be a Muslim
2. The deceased should have been washed and shrouded, unless he is a martyr.
3. The coffin should be in front of those performing the prayer
4. The coffin should not be put on something, or carried by people or put in a car during the prayer.
5. Fulfillment of the conditions pertinent to those who are praying such as intention, purity, facing the *Qiblah*, covering the *'Aurah* and the rest of the conditions previously mentioned.

Manner Of Performing The Funeral Prayer:

1. The coffin should be put towards the *Qiblah* cross wise with head of the deceased to the right.
2. The *Imâm* or the person praying alone should stand at the chest of the body if the deceased is a male, and at the waist of the body in case the deceased is female.
3. The *Imâm* and the one praying alone should make the intention by saying: **(I intend to pray four *Takbîrras* on the soul of the present dead Muslims for Allâh)**. If he is a follower, he should add the word *Jamâ'ah* after saying (four *Takbîrras*).
4. After intention one should make *Takbîrat-al-Ihrâm* putting his hand on his chest, as is done during the regular prayer. Same applies to all *Takbîrras*.
5. He says *Isti'âdhah* without the opening supplications, then the *Basmâlah*, then the *Fâtiḥah*.
6. Make the second *Takbîrah* and then ask **Allâh** to send His *Salâh* upon his Prophet, Allâh's Prayers and Peace be upon him, in the manner contained in the second half of the *Tashahud*.
7. Make the third *Takbîrah* and supplicate **Allâh** for the sake of the deceased. The following supplication is recommended: **(O Allah! Forgive him (her), have mercy upon him (her), give him (her) peace and absolve him (her). Receive him (her) with honour and make his (her) grave spacious, wash him (her) with water, snow**

and hail. Cleanse him (her) from faults as You wouldst cleanse a white garment from impurity and give him (her) an abode, in exchange, more excellent than his (her) home (in this world), and a family better than his (her) family, (and wife better than his wife)⁵¹. Admit him (her) to the Paradise, and protect him (her) from the torment of the grave and the torment of the Fire).

8. He makes the fourth *Takbîrah* and say:

(O Allâh! Forgive our living, our dead, those of us who are present and those who are absent, our young and our old, and whoever preceded us in Faith. O Allâh! Whomsoever You grant to live, from among us, help him to live in Faith, and whomsoever of us You cause to die, help him to die in Islam. O Allâh! Do not deprive us of the reward for patience on his loss, and do not make us subject to trail after him, and forgive us and him and all Muslims and believers).

9. He then makes the *Taslîm*, thus ending the prayer.

⁵¹ In case of female we do not say this phrase.

General Guidelines:

1. If the deceased is a child, one should say:
(O Allâh! Make him (her) for his (her) parents a forerunner a treasure, and an admonition, an honor, an intercessor, and cause him (her) to make their scales of good deeds heavier on the day of judgment. O Allâh! Grant them patience and do not put them to trial after him (her) nor deprive them of his (her) reward, and make him (her) join the righteous people, and make him in the custody of *Ibrâhîm* (Abraham), and save him (her) with your Mercy from torture of Hell).
2. Recitation and supplication in the prayer are silent even during the night.
3. It is recommended that the people performing the prayer be arranged in three rows for the Prophet, Allah's Prayers and Peace be upon him, said: *"If three rows of Muslims pray for a deceased, he is forgiven"*.
4. If the follower of the *Imâm* misses the first *Takbîrah*, or another, he should start the prayer as if he is praying alone; by reading the *Fâtihah* after making the first *Takbîrah* even if it coincides with the second or third *Takbîrah* of the *Imâm*. If the *Imâm* makes the following *Takbîrah*, the follower should say it with him whether he finished reading (*Sûrat Al-Fâtihah*, "The Opening") or not, invoke peace on the Prophet after the second *Takbîrah*

and so on. If the *Imâm* is through with the prayer, the follower should complete his prayer, as previously mentioned, even if the coffin has been raised.

5. It is permissible to repeat the funeral prayer for whoever did not attend the first prayer, even after the burial. It is undesirable to repeat it for the person who already prayed it.
6. It is permissible to perform the funeral prayer inside the mosque or outside it or in any place subject to the before mentioned conditions.
7. The person deserving to lead the funeral prayer is the one whom the deceased has appointed before his death, then comes the father or grandfather of the deceased, then his son or grandson then the closest blood relative following the order described for heritage. If two relatives are equal in the degree of closeness to the deceased (like two sons or two brothers), the older one is selected, then the most knowledgeable, then the most versed in the Qur'ân, then the most pious.

Burial:

1. Burying a dead body is *Fard Kefâyah*, if some Muslims do it, they absolve the rest of them from this obligation. If it is not possible to bury him, if he dies for example on a boat and it was not feasible for the boat to land before the body disintegrates, then the body is to be tied to a heavy weight and thrown in the sea after washing the body, shrouding it, and praying the funeral prayer.
2. If burial is possible, a hole is dug in the ground deep enough to avoid the occurrence of any adour of the body or the body from being eaten by beasts, and wide and long enough for the body and the one burying it.
3. It is not permissible to put the body on the surface of the ground and the building on it without digging a hole, unless it was difficult to dig for one reason or another, such as rigidity of the ground or its looseness.
4. The body should be put in the grave facing the *Qiblah* by putting it on its right side with his face facing the *Qiblah*.
5. When putting the deceased in the grave, the following supplication should be said: **(In the name of Allâh, and in accordance with the tradition of Allâh's Messenger, O Allâh! Accept him, the best acceptance).**
6. The head and legs of the deceased should be supported by some sand.

7. After burial, and before leveling the grave it is desirable to whoever attended the burial to throw three handfuls of soil from the head of he body, while saying: **(Thereof We created you)** with the first handful, **(and into it We shall return you)** with the second handful, **(and from it We shall bring you once again)** with the third handful. Soil is then put on the grave until the grave is closed.
8. It is desirable to address the deceased by saying: **(O so and so, the son of so and so** -or the son of Eve if his parents names are not known to him- **remember the faith with which you left this world, the confession that there is no god but Allâh and that Muhammad, Allâh's Prayers and Peace by upon him, is his Messenger, and that Paradise is true, Hell is true, and resurrection is true, and the Hour is coming, there is no doubt about it, and Allâh will resurrect those who are in the graves, and that you have accepted Allâh as your Lord, Islam as your religion, Muhammad as your Prophet, the Qur'ân as your guide, the *Ka'bah* as your *Qiblah*, and the believers as brothers).** One could also read (*Surrat Yâ-Sîn*).

General Guidelines:

1. It is undesirable to put the deceased in a box unless necessary, such as the dampness of the earth or its looseness, or in the case the deceased died abroad and was shrouded and put in a box and sent to his country by plane or such.
2. It is undesirable to put a pillow or a blanket under the deceased in the grave.
3. It is undesirable to paint the grave or use ornaments for showing off.
4. It is undesirable to write Quranic verses inside the grave.
5. It is undesirable to slaughter animals when the deceased body is leaving the house or during burial.
6. It is permissible to transfer the deceased from the place where he died to another place far from it, on condition that the reason for transferring him is valid and it was guaranteed that no odour would occur.
7. It is permissible to bury more than one body in the same grave if necessary, on condition that each two bodies are separated by soil, taking in consideration that the most pious be placed closer to the *Qiblah*, according to people's opinion of them, placing the older before the younger, and the male before the female, and so on.
8. It is recommended to offer condolences to the family of the deceased during the first three days of the burial.

Condolences are given in accordance to the condition of each case.

9. It is desirable to visit the graves for admonition and remembrance of the afterlife, taking into account the following:

a) To say, when entering the graveyard: **(Peace be upon you, O believing men and women, dwellers of this place.. Allâh grant mercy to those who preceded us and those who are to follow. And we shall, if Allâh wills join you. You have preceded us and we are to follow you).**

b) It is permissible to travel in order to visit the grave yard, specially those of the pious, on condition not to go around the grave, or kiss its stones, wood, door steps, not to request anything from the owner of the grave or believing that this dead person can harm or benefit the visitor.

The Third Pillar Of
ISLAM

AL ZAKAH

AL ZAKAH

Zakah was imposed in the second year of *Al-Hijrah*⁵² on all Muslims who have wealth.

Its linguistic meaning is: to purify and develop. **Allah**, Praise and Glory be to Him, said in the Qur'an: *Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allâh ordered, by following the true Faith of Islâmic Monotheism and by doing righteous good deeds)* (Ash-Shams "The Sun", 9), i.e. he succeeded who purifies his soul from the sins. The verb *Zakah* (from *Zakat*) also means to grow.

Its legislative meaning is: to give a specific wealth to the one who deserves it according to special conditions.

It also means: a prescribed act for those who fulfill the following conditions.

⁵² *Al-Hijrah*: The migration of the Prophet, **Allah's** Prayers and Peace be upon him, from *Makkah* to *Al-Madînah*.

***Zakah* Is Incumbent Upon:**

1. Muslims.
2. The sane: *Zakah* is not imposed on the insane, but his wealth is subject to it. His guardian should pay it out.
3. Adults: *Zakah* is not imposed on the child but his wealth is subject to it, and his guardian should pay it out.
4. Full ownership of the wealth subject to *Zakah*.
5. The free.
6. The wealth should at least reach the *Nissab*⁵³ which is the minimum limit defined by the Islamic legislation. This limit differs according to the type of wealth.
7. The wealth subject to *Zakah* must have been owned by the person for one *hawl*⁵⁴ except for minerals, crops, agricultural products and treasures buried in the ground which will be discussed later.

Types Of Wealth Not Subject To The Payment Of *Zakah*:

There are types of wealth which are not subject to *Zakah* and these are:

1. Houses for personal use (i.e. not for trade).

⁵³ *Nissab*: is the minimum amount of wealth on *Zakah* is imposed.

⁵⁴ *Hawl*: is one lunar year which is 354 days.

2. Furniture for personal use (i.e. not for trade).
3. Personal clothing.
4. Animals (or vehicles) used for personal transport.
5. Personal weapons.
6. Tableware, not made of gold or silver.
7. Jewelry: diamonds, rubies, pearls, etc, (not for trade).
8. Machinery and equipment for production (not for sale).
9. Books that are not for trade, and if owner is a learned man.

The Types Of Wealth Subject To *Zakah*:

There are five types of wealth on which *Zakah* is levied:

1. Cattle: camels and cows (including buffaloes), and sheep (including goats).
2. Gold and silver and banknotes (any form of money).
3. Articles for trade.
4. Minerals and buried treasures.
5. Agricultural products: plants, fruits and grains.

The following is a detailed explanation of each of these five types:

1. *Zakah* On Cattle:

Zakah is levied on camels, cows, and sheep if they are subject to the following two conditions:

First Condition:

According to several schools of jurisprudence only the cattle which graze the common pasture most of the year, i.e. the person who owns them doesn't incur expenses in feeding them, but benefits from their milk and their breed is subject to *Zakah*. (For the *Maliki* school, however, all cattle is subject to *Zakah*). If the cattle is raised to be slaughtered or to be used as a means of transportation, or to plough, no *Zakah* is levied on it. If it is used for trading, then it is subject to *Zakah* on trading articles which will be explained later.

Second Condition:

The cattle has to reach a minimum number, which differs according to the type of cattle as follows:

A- Camels:

<i>Zakah to be paid out</i>	Number of Camels	
	From	To
One sheep or goat without any defect and more than one year old in case of lambs, and more than 2 years in case of goats.	9	5
Two sheep of more than one year old each.	14	10
Three sheep of more than one year old each.	19	15
Four sheep of more than one year old each.	24	20
One she-camel of more than one year old.	35	25

<i>Zakah</i> to be paid out	Number of Camels	
	From	To
One she-camel of more than 2 years old.	45	36
One she-camel of more than 3 years old.	60	46
One she-camel of more than 4 years old.	75	61
Two she-camels of more than 2 years old each.	90	76
Two she-camels of more than 3 years old each.	120	91
Three she-camels of more than 2 years old each.	129	121

When the number is 130 camels or more, the *Zakah* becomes for groups of fourties and fifties:

- For every 40 camels, one she-camel of more than 2 years old.
- For every 50 camels, one she camel of more than 3 years old.

Accordingly, *Zakah* is calculated as follows:

<i>Zakah</i> to be paid out	Number of Camels	
	From	To
2 she-camels of more than 2 years old each and one of more than 3 years old.	139	130
2 she-camels of more than 3 years old each and one of more than 2 years old.	149	140
3 she-camels of more than 3 years old each.	159	150
4 she-camels of more than 2 years old each.	169	160
3 she-camels of more than 2 years old each and one of more than 3 years old. And so on..	179	170

It is to be noted that *Zakah* to be levied changes uniformly every additional 5 camels at the beginning until we reach 20 camels, and every ten camels until we reach 130 camels. In the interim intervals between each two consecutive levels, no additional *Zakah* is paid out. In other words, five camels are subject to *Zakah* of one

sheep, and the same for nine camels. *Zakah* is the same for 130 camels as for 139 camels.

B- Cows:

The following table summarizes the *Zakah* levied on cows:

<i>Zakah</i> to be paid out	Number of Cows	
	From	To
One he or she-cow of more than one year old.	39	30
One she-cow of more than two years old.	59	40

For more than 59 cows, the number has to be divided into groups of thirties and forties in order to calculate the exact *Zakah*. For every 30, one cow of more than one year old, and for every 40, one she cow of more than 2 years old.

Also, it is to be noted that the numbers in between the groups are not subject to *Zakah*.

<i>Zakah to be paid out</i>	Number of Cows	
	From	To
2 he or she-cows of more than one year old each.	69	60
1 she-cow of more than 2 years old and one-year old he or she-cow.	79	70
2 she-cows of more than two-years old each.	89	80
3 he or she-cows of more than one-year old each.	99	90
1 she-cow of more than 2-years old + he or she-cows of more than one year old each.	109	100
2 she-cows of more than two-years old each + 1 he or she-cows of more than one year old.	119	110
3 she-cows of more than two-years old each or 4 he or she-cows of more than one-year old each.	129	120
And so on...		

C- Sheep:

<i>Zakah</i> to be paid out	Number of Sheep	
	From	To
One lamp if the sheep owned is lamb, or one goat if the sheep owned is goat. If it is a mixture of sheep and goats, <i>Zakah</i> will depend on which is more numerous (if goats are more, the <i>Zakah</i> should be one goat). If they are equal in number, either a goat or a lamb is to be given as <i>Zakah</i> . If the number is equal, then it is up to the <i>Zakah</i> collector to choose.	120	40
2 sheep.	200	121
3 sheep.	399	201
4 sheep.	--	400
One sheep for each 100 sheep.	More than 400	

The sheep to be given as *Zakah* have to be without defects and not less than one year old in case of lambs, and two years-old in case of goats. Between the specific ranges (i.e

between 40 sheep and 121 sheep and so on) no additional *Zakah* is paid out.

2. *Zakah* On Gold, Silver and Money

a) Gold and Silver :

Zakah must be paid on gold and silver if they reach the minimum level (*Nissab*). For gold it is 89 grams and 1/7 gram. For silver it is 624 gram. Whoever owns the *Nissab* or more should pay out 2.5 % of the value of what he owns after they are in his possession for one lunar year. *Zakah* to be paid out depends on the market value of the gold and silver owned at the time of the payment of *Zakah*.

There are different views concerning *Zakah* on jewelry made of gold and silver. *Imâm Abu Hanifah* (the founder of one of the four schools of jurisprudence) is of the opinion that *Zakah* must be paid out on all jewelry. The remaining three *Imâms* (*Al Shafei, Ibn Hambal and Malik*) did not share this opinion with him, except for the following types:

- a) Jewelry which are forbidden; such as gold jewelry for men, tableware made of gold and silver.
- b) Jewelry that is used as a store of wealth and not for private use.
- c) Excessive amounts of jewelry.

- d) Jewelry that was broken and needs repair.
- e) Jewelry that was broken and there is no intention to repair it.
- f) Jewelry that was bought to be traded.

In other words, they required that the jewelry, in order not to be subject to *Zakah*, to be actually used (by those who are allowed to use it, i.e. women), and that it should be used for ornamentation only and not to be of excessive value.

We believe that to be on the safe side, we should follow *Imâm Abou Hanifah* school.

General Guidelines:

If gold or silver is mixed with another mineral, *Zakah* is not to be levied except in the following cases:

1. The amount of gold or silver in the mixture exceeds the *Nissab*, whether this amount of gold or silver is less or more than the other material with which it is mixed.
2. If gold or silver are cheated and were widely used as pure gold and silver, *Zakah* is levied on them as if they were pure.
3. If gold or silver are mixed with large amounts of another material and the mixture was used for trade, the mixture is subject to *Zakah* on traded articles.

4. If gold or silver are mixed with another mineral such as copper and is used as money (coins), it is subject to *Zakah* on money.
5. If gold and silver are mixed so that they could not be identified, then if gold was predominant, all the mixture will be considered as gold and is subject to *Zakah* on gold. If silver is predominant, the mixture will be considered as silver and is subject to *Zakah* on silver if it reaches the *Nissab*.

B) Money:

Zakah is levied on any form of money: Currency, deposits, bonds, stocks,... etc, as they replace gold and silver as a means of exchange. The *Nissab* for money is equal to that for silver as it will be to the benefit of the poor.(i.e. the value of 624 grams of silver) according to the market value of silver at the time of payment of *Zakah*. Its rate is 2.5 % of the value of the money owned for one lunar year.

C) *Zakah* On Loans Made:

If one lends a sum of money, gold, silver, or anything that is subject to *Zakah*, -whether the repayment of the loan is due now or later-the lender is subject to the payment of *Zakah*-even if he is bankrupt. He is not to pay out the *Zakah* except when the loan is repaid. When the loan is

repaid, he should pay out *Zakah* for the previous years if the amount repaid to him reaches the *Nissab*, either by itself or when added to the other money that he owns and which was in his possession for one lunar year.

In case of bad debts (i.e. the loan is not settled) no *Zakah* is to be paid out. If the settlement of the debt is by installments, and the first installment is less than the *Nissab* and the lender does not possess any other money, which if added to this installment reaches the *Nissab*, no *Zakah* is to be levied. In case the lender receives additional installments that complete the *Nissab*, *Zakah* is paid out for the previous years. He also has to pay out *Zakah* on any subsequent installment paid to him as soon as he gets it, whether it reaches the *Nissab* or not.

3. *Zakah* On Trade (Merchandise):

Merchandise includes anything that is used for trade with the exception of gold and silver, such as cloth, land, food products, cattle, industrial products,etc.

Zakah is levied on the value of the merchandise and not on the merchandise itself. When calculating the *Zakah* at the end of the year, the value of all traded commodities- that the person owns- has to be added as well as the profit resulting from trading in these goods during the year. In other words, the profit is added to the capital value of the

goods even if it was made one day before the end of the *hawl*.

Zakah levied on merchandise is 2.5 % of its value at the end of the *hawl*, based on the prices prevailing in the country or city where the merchandise is sold, regardless of the residence of the owner, and of the original purchase price of the merchandise.

***Zakah* on traded goods is subject to the following conditions:**

- a) The value of the traded goods should reach the *Nissab* of gold or silver-whichever is less-at the end of the *hawl*. Also whether its value at the beginning of the *hawl* reached the *Nissab* or not, and whether it reached the *Nissab* at the end of the *hawl* as a result of an increase in its price or as a result of adding the profit to its original value. Likewise, if the original value of the goods reaches the *Nissab*, then fluctuates during the *hawl*, *Zakah* is based on the value of the goods at the end of the *hawl*.
- b) One lunar year has to elapse after possessing the trade goods, if these goods are intended for trade at the time of their purchase. No *Zakah* on trade is levied before the end of the year, unless the price of the goods was paid in cash, and its cost reaches the *Nissab* by itself or when added to other wealth owned by the person. In this case, *Zakah* is levied on the mentioned trade after one year passes on the

money paid as its purchasing price. If the trade goods were not intended for trade when purchased (for personal use), and then the intention for trade came after a period of time, calculating the year starts on the day this trade is actually sold. This is with the exception of jewelry used for ornamentation for which the year starts on the day the intention was made for trade, and not on the day it is actually sold. For example, if a person buys a car for trade, the year starts from the day of purchase, whether he sold it or not. At the end of each year, he will have to pay out *Zakah* (2.5%) on its market value. If he purchased the car for his personal use, no *Zakah* is levied on it. If after some time he decided to trade the car, the year starts only after he has actually sold the car, or traded it for another car or any other merchandise.

- c) Goods should be intended for trade, at the time of the purchase, even if they were intended for another purpose as well, such as personal use. For example, if one purchases a house for trade, and then leased it to benefit from its rent until he sells it for a good price, the *hawl* in this case starts on the day of purchase and *Zakah* of trade goods is applied. If, however, the trade good is obtained through inheritance, gift or bequest, no *Zakah* is levied unless one intends to trade it. In this case the *hawl* starts

the day of the actual selling and not the day of acquisition, even if several *hawls* elapse before he sells the goods.

- d) Intention for sale has to persist throughout the *hawl*. For instance, if one purchases livestock for trade and before the *hawl* elapses he changed his intention and decided to keep it to benefit from its milk and meat, no *Zakah* on trade goods is levied in this case, and he will have to pay *Zakah* on livestock (explained earlier). In this case, the *hawl* starts from the day he changed his intention.
- e) The merchandise should not be of the type subject to *Zakah* on its kind (i.e. not on its value) such as gold, silver and livestock. If it is from this type, and was intended for trade, then if, at the end of the *hawl*, its value reaches the *Nissab*, *Zakah* on trade goods is applicable in this case. If, however, it reaches the *Nissab* by number or weight (by number in case of livestock weight in case of gold, silver), then *Zakah* on gold, silver and livestock (previously explained) is applied here. If it reaches the *Nissab* both as a value and as a number or weight, *Zakah* is to be paid out in a manner that benefits the poor most. For example, if one purchases livestock for trade and the *hawl* elapses, he should calculate its market value. If it exceeds the *Nissab* of gold or silver-whichever is less-he should pay 2.5 % of the value. If it did not reach the *Nissab* of gold or silver, he should look at the number of livestock and if it reaches

the *Nissab* (i.e 40 sheep), *Zakah* to be paid is one sheep. If the livestock reaches the *Nissab* as a number and as a value, he would have to pay out the higher amount which would be more beneficial for the poor. If for example its *Zakah* as livestock was two sheep and as trade goods was more than the value of two sheep, he should pay out the higher amount.

4. *Zakah* On Minerals And Buried Treasures:

A) Minerals:

Minerals are what is extracted from the soil and is of a different nature than the soil. It is divided into three types:

First type:

Minerals that are solid and require melting to purify and cast such as gold, silver, iron,... etc.

Second type:

Minerals that are solid and do not require fire to purify such as diamonds, rubies, emeralds,... etc.

Third type:

Minerals that are liquid such as oil, natural gas,...etc.

Zakah to be levied on minerals is 2.5 %. Whoever extracts minerals and owns them, should pay *Zakah* according to the following conditions:

1. The person who extracts it should be among those subject to *Zakah*.
2. Minerals should be extracted from a land owned by the person who extracts them. If the land was sold to someone else, the *Zakah* is to be paid out by the first landowner after he receives the extracted minerals. Buying the land does not entitle the buyer to the minerals extracted from it. Ownership of the minerals in this case goes to the first owner of the land.
3. Minerals have to be extracted from the ground. If they are extracted from the sea, such as pearls, ... etc. no *Zakah* is to be levied even if the minerals reach the *Nissab*.
4. *Zakah* is to be levied once the mineral is extracted and purified, without waiting for the *hawl* to elapse.
5. The quantity of the extracted mineral should reach the *Nissab* if it is gold or silver, or if its value reaches the *Nissab* in case of other minerals. *Zakah* is to be paid out each time the minerals are extracted without considering the quantity extracted, whether the mineral is extracted in one shot or periodically.
6. If the first quantity of extracted mineral reaches the *Nissab*, *Zakah* is to be paid on subsequent quantities of

minerals extracted after that, even if they don't reach the *Nissab*.

7. Minerals are not to be added together to reach the *Nissab* except in the case of gold and silver together.

B) Buried Treasures And Antiques:

That refers to what is found buried in the ground from the pre-Islamic period such as gold, silver, old weapons, clothes,.. etc. Whoever finds such matters has to pay out 20% of it. Such amount is to be paid to the Public Treasury (*Bayt-ul-Mal*)⁵⁵ and is spent on public interests, as it is not considered *Zakah*. It must be paid out immediately, and no need for it to stay with the owner for one lunar year nor to reach the minimum amount liable for *Zakah*.

The remaining amount which is 80% is to be taken by the person who found it if the buried treasure is in a land owned by no one, or if he has inherited it, or if he was entitled to its ownership by cultivating it. On the other hand, if he had purchased the land, then, the 80% of the buried treasure goes to the original owner.

⁵⁵ *Bayt-ul-Mal*: Is the treasury of the state, or the authority that was once in charge of the receipt and care of the national revenue.

Money or precious things that are found on the ground or at the sea-shore is also liable for the 20% previously mentioned. The rest belongs to whoever found it

What is found in the ground and was buried by Muslims or non Muslims (those who had agreements with the Muslims), belongs to them or to their heirs. If these treasures had been buried for several ages and their owners or their heirs could not be identified, they belong to the Public Treasury and are spent on public interests.

What is found on the ground and the owner is not identified is considered a find, and the rule of treasures does not apply to it. It should be kept for one year and advertised for. If after the year has elapsed, the owner was not identified, it belongs to its finder. If the owner shows up after that, he is entitled to it or to be compensated for it.

5. *Zakah* On Plants And Fruits:

In case of *Zakah* on plants and fruits, it is not required to wait for one lunar year, but it has to be given out as soon as the plants and fruits are ripe and eatable. The *Zakah* has to be estimated from the crop amount while it is on the trees, or just after it is harvested. The minimum amount liable for *Zakah* of plants and fruits is approximately 648 kilograms and should be given out from the same plants and fruits as follows:

- 10% of the harvest if the plants were watered by rain or from the river without using irrigation tools.
- 5% of the harvest if the plants were watered and irrigated by machinery.

No *Zakah* is levied on plants or fruits that were spoilt as a result of a factor beyond the owner's control, or were eaten by birds or pests. If they were spoilt by the owner, the *Zakah* should be paid.

Schools of jurisprudence differed as to what plants and fruits are subject to *Zakah*. *Imâm Abou-Hanifah* (the founder of one of the schools), is of the opinion that *Zakah* is due on all plants and fruits except grass, firewood, etc. The others specified certain plants and fruits that are subject to *Zakah*. To be on the safe side, one has to follow *Imâm Abu Hanifah's* opinion.

General Guidelines:

1. The different types of one product (e.g. different types of dates) should be added together to complete the *Nissab*, but *Zakah* is to be paid out from each type separately (whether it is 10% or 5%). Likewise, if there are different grades or qualities of the same plant, *Zakah* is to be paid from each grade (i.e. 10% or 5% from each grade).
2. If harvesting is repeated during the year-such as yellow corn-and if part of the crop is harvested before the

remaining part, one should add the crops together if they don't reach the *Nissab* separately. If the first harvest reaches the *Nissab*, *Zakah* is paid on it and on any subsequent harvest even if it does not reach the *Nissab*.

3. If half the crop is watered by rain or running water and the other half by machinery, *Zakah* to be levied is 7.5%. If the ratio of the crop that is watered by rain differs from that which is watered by machinery, the rate of *Zakah* is based on which type of irrigation is better for the crop. If rain is better for the crop, he will pay out 10% and the reverse is correct. If the owner could not specify the percent of crop watered by rain, he should pay 10%.
4. *Zakah* on grains is only due after removing the dust, husk, straw and chaff. For grains that have to be stored with its straw such as some types of wheat and rice, their *Nissab* is double that of other grains.
5. *Zakah* on fruit is due at the time of harvesting. As for grains, the *Zakah* is applied after cleansing them and weighing them. It is sinful for the owner to dispose of anything (even by way of charity) before paying the *Zakah*.
6. If some fruits or plants ripen and the owner wants to eat or sell from them, he should pay *Zakah* on these fruits or plants, if the ripened ones reach the *Nissab*. If they did not reach the *Nissab*, he should add what he ate or sold to the

remaining harvest and pay *Zakah* on the total amount of the harvest.

7. If the owner sells his harvest before it ripens and was defined as number of trees or area of land, *Zakah* should be paid out by the buyer. If the owner sells the grains after they had matured and the fruits after they had ripened, then *Zakah* is to be paid out by him and not the buyer because the obligation to pay out the *Zakah* became due when the product was still in the owner's possession.
8. *Zakah* is not applied on what stays and belongs to the land, such as trees or palm trees. It is only applied on the fruits of these trees.
9. No *Zakah* is paid on the fruits of the trees that are not owned by anyone, except for *Imâm Abu Hanifah* school, who is of the opinion that it should be paid.
10. If it is difficult to pay out the *Zakah* from the same kind, it is permitted to do that in cash money. For example the fruits that are perishable (such as strawberry), or the plants that are not eatable.
11. The *Nissab* is calculated by weight in heavy crops and by the dry measure (*kaila*) in the light-weight crops.

Zakat ul -Fitr:

It is also called Charity of Breaking the Fast of *Ramadân*:

It must be paid by each free Muslim capable of paying it. It was enjoined by the Prophet, Allah's Prayers and Peace be upon him, in the second year of *Hijrah* (the same year when fasting *Ramadân* was ordained and before imposing the general *Zakah*). The Prophet, Allah's Prayers and Peace be upon him, has made *Sadaqat-ul-Fitr* obligatory, "It was either one *Sâ'* of barley or one *Sâ'* of dates on young and old people, and on free men as well as on slaves"

This charity is imposed on everyone regardless of sanity and age, as it is levied on the wealth of the child and the insane.

Zakat ul-Fitr is due on the sunset of the last day of *Ramadân*, and it is a *Sunnah*⁵⁶ to give it after the dawn prayer of the first day of (*'Id-al-Fitr*)⁵⁷ Bairam and before the Feast Prayer. The Prophet, Allah's Prayers and Peace be upon him, said: "Suffice them on that day so that they will not have to beg".

⁵⁶ *Sunnah*: The legal way or ways, orders, acts of worship and statements of Prophet, Allah's Prayers and Peace be upon him, that have become models to be followed by the Muslims.

⁵⁷ *'Id-al-Fitr*: The three days' festival of Muslims starting from the first day of *Shawwâl* (the month that follows *Ramadân*).

It is permissible to pay *Zakat ul-Fitr* before the prescribed time, but it is forbidden to pay it after the first day of Bairam unless there is a good excuse (the person will still have to pay it) It has to be in excess of the basic needs of the one who pays it and whoever he supports (his wife, his servants, his parents, his children). It is recommended to pay it for the baby in his mother's womb. Parents and children who are poor, or unable to gain their livelihood, or are insane, are those for whom one should pay *Zakat ul-Fitr*.

It is permissible to give the Charity that is due on a group of people to one person. It is also permissible to give the charity due on one person to a group of people. If the one who pays *Zakat ul-Fitr* cannot afford to pay it all at once, he can pay part of it. In this case he will have to start by paying for himself, then for his wife, then his servant, then his parents, and then his children and so on.

The required amount of *Zakat ul-Fitr* is one *Sâ'* (equals 2.16 k.g.) of the type of food that is eaten by most of the people in the country.

It is permissible to pay *Zakat ul-Fitr* in cash instead of in kind. The distribution of *Zakat ul-Fitr* is the same as that of the general *Zakah* as follows:

The Channels of Zakah:

Zakah is paid out to the eight groups of beneficiaries mentioned in the verse: *﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captivates, and for those in debt, and for Allah's Cause (i.e. for Mujahidûn- those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything)..﴾*. (At-Taubah, "The Repentance",60). It is permissible to pay *Zakah* to all these groups or to some of them if the others do not exist.

The following is an explanation of each of the eight groups:

a)The Poor:

He is the person who does not possess any money and cannot gain his livelihood, or he possesses money and can only gain what suffices half of his essential needs.

b)The Needy:

He is the person who can gain his livelihood, or possesses money that covers half or more of his essential needs but does not possess the minimum level of wealth on which

Zakah is imposed. These poor and needy can have decent houses and clothes and yet be considered poor and needy.

c)Those Employed To Administer *Zakah*:

Those are the employees of the Government to collect the *Zakah*. They are given their salaries from the *Zakah* collection.

d)Those Whose Hearts Have Been Reconciled:

Those are either non Muslims whom it is hoped to convert to Islam, or are newly converts to Islam. They are given a share of *Zakah* to strengthen their faith in Islam.

e)Those In Bondage:

Those are slaves who made an agreement with their masters to be freed upon paying a sum of money. They are given from *Zakah* to help them pay what they agreed to in order to become free. This group also includes Muslim slaves who can be purchased using *Zakah* money, and be given their freedom.

f)Those In Debt:

They are those who are indebted and cannot repay their debts. They can be given from the *Zakah* to help them repay their loans. If one decides to pay *Zakah* due on him

in the form of repaying debts for some one, he should do that with his permission. Otherwise, it will not be considered *Zakah* but charity, and he would still have to pay out the *Zakah*.

g)For the Holy War (Al Jihad):

Those are the volunteers who fight for the cause of **Allâh**, if they taken no wages. They are provided with their requirements of food, clothing, arms and whatever they need until they come back from war. It is also permissible to buy arms and horses from *Zakah* funds but the expenses to support the horses should be paid from Public Treasury (*Bayt-ul-Mal*) and not from *Zakah*.

h)The Traveller:

He is the stranger who spent all his money outside his home town or city. His travel should be permissible (i.e. did not travel to commit a sin). He is given from the *Zakah* what is sufficient to take him back home or to where he keeps his money. He must be in need while traveling, even if he was rich in his own country.

Conditions For Spending The *Zakah*:

Zakah is paid out to the previously mentioned eight groups according to the following conditions:

1. Islam, except for those whose hearts are reconciled to Islam.
2. Freedom, unless the recipient is a Muslim slave who agreed with his master to be freed upon paying a sum of money (contracted slave) or a Muslim slave who will be bought to be set free.
3. *Zakah* should not be given to the descendants of the family of *Banî-Hashem* or *Banî Al-Muttalib* (the Prophet's clan).
4. One should not give the *Zakah* to whom he supports (e.g. parents, children, wives,.....etc)
5. The recipient of *Zakah* should be adult and sane, otherwise, *Zakah* is given to his guardian if he is poor.

Those who are employed to administer *Zakah* are exempted from the first three conditions. They can be non-Muslims, or slaves, or from *Banî Hashem* or *Banî Al-Muttalib* because what they are given is in return for the work they perform, and not *Zakah*.

Also, It is not permissible to collect *Zakah* in one town and distribute in another as long as there are needy persons in the town where it was collected. The leader of the Muslims can decide to transfer the *Zakah* to another town if he finds that in the Muslims' benefit.

For items such as gold and silver, when the year has elapsed, the *Zakah* has to be paid out in the same town where these items exist. On the other hand, in the case of plants -where the elapsing of one year is not necessary- the *Zakah* should be paid out at the place where the plants are. It is necessary to have the true and sincere intention when putting aside the amount of *Zakah*, also when paying it out.

When paying out the *Zakah* to the poor or to the needy relatives, it is advisable not to mention to them that it is *Zakah*, in order not to hurt their feelings.

Zakah should not be spent on building schools, mosques, or any public utilities, or in any way that does not give the recipient full ownership of the *Zakah*, as this is the basic rule to make it valid.

The Fourth Pillar Of
ISLAM

AL- SIYAM

FASTING

AL-SIYAM: Fasting:

Its linguistic meaning: is to abstain totally from something.

Its legislative meaning: is to abstain totally from whatever breaks the fast (*Muftirat*), with the intention of observing the fast for one full day i.e., from dawn to sunset in accordance with special conditions.

Fasting is incumbent on:

1. Muslims.
2. Adults.
3. The sane.
4. Those who are capable of fasting.

Conditions For The Validity Of Fasting:

1. The intention to observe the fast has to take place during the proper time: from sunset to dawn in case fasting is prescribed i.e. in *Ramadân*⁵⁸. In case of voluntary fasting *Tatawu* ‘, the intention

⁵⁸ *Ramadân*: The month of observing *Saum* (fasts). It is the ninth month of the Islamic calendar.

can be made during the day but before noon, and provided it is not preceded by actions that violate the fast.

2. Fasting should not be assumed in the days forbidden by *shari'a* (Islamic Jurisprudence) such as the first day of Bairam.
3. Discretion.
4. The woman has to be clean from menstruation and parturition.

Types Of Fasting:

Fasting is divided into four categories :

Obligatory, voluntary fasting observed by the Prophet, Allah's Prayers and Peace be upon him, undesirable fasting, and forbidden fasting.

First: Obligatory Or Prescribed Fasting:

Allâh, Praise and Glory be to Him, ordained several types of fasting:

a) Fasting Of *Ramadân*: It is obligatory for each person capable of observing the fast. Fasting *Ramadân* was prescribed on the tenth day of

*Sha'ân*⁵⁹, one year and five months after the *Hijrah* (the migration of the Prophet, Allah's Prayers and Peace be upon him, from *Makkah* to *Al-Madînah*, and starts with the seeing of the crescent.

The Prophet, Allah's Prayers and Peace be upon him, said: “*Start fasting on seeing the new moon (of Ramadân), and give up fasting on seeing the new moon (of Shawwâl), and if the sky is overcast (and you are unable to spot it), complete thirty days of Sha'ân*”⁶⁰.

This means that if the sky is clear on the 29th of *Sha'ân*, seeing the crescent is essential to start the fast on the following day. If it is not seen, or the sky was so cloudy that it prevented the visibility of the crescent, *Sha'ân* has to be completed as thirty days.

If the crescent is seen in any of the Muslim countries, all the remaining countries should fast because fasting is dependent on a fixed unchangeable sign, which is the seeing of the crescent or completing *Sha'ân* as thirty days.

⁵⁹ *Sha'ân*: The eighth month of the Islamic calendar.

⁶⁰ Narrated by Al-Bukhari.

Therefore, to seek seeing the crescent after the 29th of *Sha 'bân* as well as on the 29th of *Ramadân* in order to determine the first and last day of *Ramadân* is *Fard Kifâyah*⁶¹.

If the crescent of *Shawwâl* (the month following *Ramadân*) is not seen on the night of the 29th of *Ramadân*, Muslims have to seek seeing it on the 30th of *Sha 'bân*. If it was not also possible to see it on the 30th despite the clearness of the sky, it is not permissible to break the fast on the following day and in this case those who claimed to have seen the crescent of *Ramadân* on the night of the 29th of *Sha 'bân* are proved to be liars as *Sha 'bân* should have been 30 days. To have fasted on the 30th of *Sha 'bân* in this case, thinking that it was the first of *Ramadân*, is not sinful.

It is the opinion of some jurists that each country can fast independent of the other, according to seeing the crescent if communication or agreement between the different countries was not

⁶¹ *Fard Kifâyah*: It is a collective duty- an obligation which, if performed by one person, suffices for the rest; as it does not have to be performed essentially by all.

possible. Other jurists also permitted the reliance on the science of astronomy in calculating the beginning and the end of *Ramadân*, especially that the modern developments in this science allow very accurate computations.

b) Fasting Of *Al-Kaffârah*⁶² (expiation):

This includes the following:

1. To fast two consecutive months in case one kills a Muslim accidentally, and was not able to free a slave.
2. To fast two consecutive months in case one breaks his fast one day during *Ramadân* deliberately and without excuses, or in case he had sexual intercourse with his wife during daytime in *Ramadân*. Fasting is required if one is not capable of freeing a slave.
3. To fast ten days, three days during pilgrimage and seven days after returning back from pilgrimage, for the person who chooses either

⁶² *Kaffârah*: Making atonement for uttering or committing an unlawful thing in Islam.

Tamattu' or *Qirân*, in case he cannot offer a sacrifice.

4. To fast three days as atonement *Kaffârah* for false swearing, in case one cannot afford to feed ten poor people or provide them with appropriate clothing, or cannot free a slave.
5. To fast two consecutive months in case of *Zihar* i.e. when a man tells his wife that he considers her like his mother (meaning that he will not have sexual intercourse with her). If he wants to keep her as his wife and resume his right as a husband, he should fast two consecutive months in case he cannot free a slave.
6. To fast a number of days equal to the number of poor people one has to feed in case he hunts an animal while being in a state of *Ihrâm*⁶³ during *Hajj* (pilgrimage) or *'Umrah*.

⁶³ *Ihrâm*: A state in which one is prohibited to practise certain deeds that are lawful at other times. The duties of *'Umrah* and *Hajj* are performed during such state.

c) Vowed Fasting:

Whoever vows to fast specific days or months should fulfill his vow as fasting becomes obligatory in this case. ﴿..and perform their **vows,..**﴾ (Sûrat, Al-Hajj, “The Pilgrimage”, 29).

Second: Voluntary Fasting observed by the Prophet, Allâh’s Prayers and Peace be upon him, ﷺ

The Prophet, Allâh’s Prayers and Peace be upon him, commended his companions to fast certain days (in addition to *Ramadân*), each according to his ability. If one starts a voluntary fast but spoils it, he must fast another day as *Qada’* (restitution). The days which the Prophet, Allâh’s Prayers and Peace be upon him, advised his companions to fast are:

1. To fast every other day, and this is the best fast.
2. To fast the months of *Rajab* and *Sha‘bân*. (the two months preceding *Ramadân*)
3. To fast the four sanctified months and these are: three consecutive months –*Dhûl-Qa‘dah*, *Dhûl-Hijjah*, *Muharram* and a separate month which is *Rajab*.
4. To fast six days in the month of *Shawwâl* (the month following *Ramadân*). It is recommended to fast these days consecutively starting the second

day of Bairam (i.e. the second day of *Shawwâl*), but it is permissible to scatter them.

5. To fast Monday and Thursday of each week.
6. To fast the 13th, 14th and 15th of each month.
7. To fast the day of '*Arafah* (the 9th of *Dhûl-Hijjah*, on which the pilgrims stay in the '*Arafât* plain till sun set) for non-Pilgrims.
8. To fast the 9th and 10th of the month of *Muharram*.
9. To fast the day of '*Ashoûrâ*' (the 10th of the month of *Muharram*).

Third: Undesirable Fast:

The Prophet, Allah's Prayers and Peace be upon him, forbade the following:

1. To fast on Friday (unless one supplements it with one or more days that precede or succeed it, i.e. to fast Thursday and Friday, or Friday and Saturday).
2. To fast one or two days before *Ramadân*.
3. To fast on the doubtful day, which is the 30th of *Sha'bân*, in case the crescent of *Ramadân* was not seen because of clouds or other factors.
4. The permanent fast i.e. to continue the fast day and night.

5. To fast every day without exception.
6. To observe the fast of silence i.e. to abstain from talking.
7. Fasting is undesirable for the one who travels, the sick, the pregnant and the nursing woman in case of expected harm (caused by observing the fast).
8. Fasting is undesirable for the guest without the permission of the host (in case of voluntary fasting).

Fourth: Forbidden Fast:

Fasting is forbidden in the following days and cases.

1. The first day of *'Id-al-Fitr* and *'Id-al-Adha*.
2. The second, third and fourth day of *'Id-al-Adha* (11th, 12th and 13th of *Dhûl-Hijjah*), except for the pilgrim who must fast instead of offering a sacrifice.
3. Voluntary fasting for the woman without the permission of her husband, unless she is confident of his approval or in case he is away.
4. To fast during menses or parturition.
5. In case of severe sickness or upon the advice of a competent Muslim doctor.

Acts That Spoil The Fast:

These acts are two types:

1. The first type necessitates *Qadâ'* (restitution) and *Kaffârah* (atonement). *Kaffârah* is to free a slave, or to fast two consecutive months, or to feed sixty poor persons, for each day in which one broke the fast.
2. The second type of acts requires restitution alone.

A) Acts Which Require Restitution And Atonement:

1. To have sexual intercourse during the day of *Ramadân*, whether in the forepart or posterior part, with a human being or other.
2. If something reaches the abdomen of the one who observes the fast during the day, either from the upper (mouth, nose, ear, or eyes) or lower (forepart or posterior part) openings, whether in liquid form or not -deliberately without excuse.
3. To vomit deliberately, during the day in *Ramadân*, without excuse, whether it be mouthful or not.

**B) Acts Which Require Restitution (*Qadâ'*)
Without Atonement:**

1. If one vomits, accidentally, and something returns back to the abdomen.
2. If one vomits, deliberately, and something comes out of the abdomen and reaches the throat and returns back to the abdomen (without reaching the mouth).
3. If anything reaches the abdomen, accidentally, whether small or big, even if it is as small as a sesame.
4. If during ablution, rinsing or inhaling water in the nose is excessive and hence some water reaches the abdomen.
5. If one spills out expectoration from his stomach and swallows it deliberately after it reached his mouth.
6. If any medicine reaches the abdomen or the head through any opening such as the nose, the mouth, the eyes, the posterior part of the forepart.
7. Ejaculation resulting from intentionally looking at, touching, or thinking of a woman.
8. To ejaculate for any reason such as kissing, having a sexual intercourse, or deliberately looking at a woman.

9. To insert anything in the forepart or the posterior part.

General Guidelines

1. Whoever spoils his fast for any reason should continue the fast till sunset to respect the sanctity of *Ramadân*. Restitution alone or restitution and atonement are required depending on the act that spoiled the fast.
2. If one forgets that he is fasting and eats or drinks, his fast is not spoiled.
3. If something enters one's abdomen accidentally and he could not repel it -such as dust or flour- his fast is not spoiled.
4. If, while rinsing the mouth or inhaling water in the nose, drops of water reach the abdomen accidentally, the fast is not spoiled, provided that such acts (i.e. rinsing the mouth or inhaling water) are not excessive.
5. If it is dawn time while one is eating or drinking or having sexual intercourse and immediately stops without the slightest delay, his fast is not spoiled.

6. If one ejaculates unintentionally and without looking deliberately at a woman, his fast is not spoiled.
7. If one has wet dreams during the day or the night, and he wakes up in a state of ritual impurity (uncleanliness), his fast is not spoiled.
8. Involuntary vomiting does not spoil the fast, whether it is mouthful or not, provided that nothing returns back to the abdomen.
9. Head bleeding does not spoil the fast.
10. Whoever breaks the consecution of the fasting of atonement for a permissible excuse -such as menstruation- must resume the fast once he is capable or eligible. If however, one discontinues the fast of atonement without a permissible excuse, he must start the fast all over again disregarding the days he already fasted.

Desirable Acts During The Fast:

1. To have a night meal (*Sâhûr*)⁶⁴ -even if it is only a sip of water- as the Prophet Allah's Prayers and Peace be upon him, said: "*Eat Sâhûr as there is blessing in it*". The later the *Sâhûr* is the better.
2. To abstain from unnecessary talk.
3. To be charitable and benevolent, especially with relatives and kinsmen.
4. To occupy oneself with reading the Qur'ân and invoking the Prophet, Allah's Prayers and Peace be upon him, whenever possible day and night.
5. To break the fast as soon as one makes sure that it is sunset, and before performing the *Maghrib* (sunset) prayer.
6. To supplicate **Allâh** after breaking the fast with these words:

(O Allâh! Only for Your sake I have fasted, and now I break the fast with food which You have given me. And I depend on You and I believe in You. The thirst has vanished, vessels have been moistened and reward is confirmed if Allâh, Peace and Glory be to Him, Wills. O Allâh forgive me Praise be to Allâh who has

⁶⁴ *Sâhûr*: A meal taken at night before the *Fajr* (morning) prayer by a person observing *Saum* (fast).

enabled me to fast and provided me sustenance to break my fast).

7. Retreat (*I'tikâf*, which will be explained later).

Undesirable Acts During The Fast:

1. To taste food unless necessary (e.g. for the cook), provided that nothing reaches the abdomen. If anything reaches it, the fast is spoiled.
2. Kissing and the prerequisites of sexual intercourse such as hugging, touching and whatever provokes the libido.
3. To wake up in the morning in a state of ritual impurity (after sexual intercourse or wet dreams). It is preferable to take a bath during the night.
4. To enjoy the lawful lusts whether those that are seen or smelled or heard.
5. To rinse the mouth or inhale water in the nose, without the need for doing so.
6. To collect one's saliva in the mouth and then swallow it.
7. To do whatever one thinks could weaken his strength and make the fast difficult for him.
8. To insult, defame, or call each other by offensive nicknames.

Permissible Excuses For Breaking The Fast:

1. Sickness, or the fear of aggravating the illness, or delaying the recovery. Restitution is obligatory once one is capable of fasting.
2. The fear of becoming sick -upon the advice of a competent Muslim doctor- or facing hardship due to fasting. Restitution is obligatory once one is capable of fasting.
3. The pregnant woman if she fears that fasting might cause health problems either for herself or her baby. Restitution is obligatory once she is capable of fasting.
4. The nursing woman if she fears that fasting might cause health problems for her baby. Restitution is obligatory once she is capable of fasting.
5. Traveling, if such travel exceeds the distance which allows the shortening of prayers, and the traveler starts traveling and reaches the place where it is permissible to shorten prayers before dawn. If he starts traveling after dawn, it is unlawful for him to break the fast. If he intends to fast before traveling but breaks the fast without any excuse he must observe restitution and atonement. In all cases, it is desirable to fast

during the travel unless one fears foreseeable harm. If he does not fast, only restitution is required.

6. If the woman menstruates or gives child birth while observing the fast, she must break the fast and perform restitution afterwards.
7. In case of extreme hunger or thirst that renders the fast impossible, it is permissible to break the fast. One must perform restitution afterwards.
8. The sick person who is not expected to recover, or the old man who cannot fast any time during the year, is allowed not to observe the fast, and must feed a poor person for each day.

Whoever was incapable of fasting during Ramadan but was able to perform restitution at any other time - even in dispersed days - must observe restitution whenever he can, without having to feed, provided that the days of restitution do not fall within the days of Bairam, *Ramadân*, or days which he vowed to fast. The number of days to be fasted as restitution should be equal to the number of days he did not fast during *Ramadân*. One should perform restitution before the following *Ramadân*. Otherwise, he

must feed a poor person for each day, in addition to restitution (in the opinion of some scholars).

***I'tikâf* (Retreat):**

Its linguistic meaning is to indulge in something.

Its legislative meaning is to retire in the mosque for worship.

Such retirement is done in a specific way, with the intention of *I'tikâf*. *I'tikâf* is a confirmed tradition of the Prophet, Allah's Prayers and Peace be upon him, during the month of *Ramadân*, especially in the last ten days. It is also desirable throughout the year. Whoever vows to retreat must fulfill his vow as retreat becomes obligatory for him. The shortest period for *I'tikâf* is a moment sufficient to say (**Glory be to Allâh**). The *Maliki* school of jurisprudence, however, considers the shortest period for retreat to be one day and one night.

Conditions For The Validity Of *I'tikâf*:

1. Islam.
2. Sanity.
3. Discernment.
4. Intention.

5. Purity from the ritual uncleanness, menstruation, or parturition.
6. Fasting, if *I'tikâf* is obligatory (i.e. if it is vowed).
7. To take place inside the mosque. The woman is allowed to retreat in the place she devoted for worship in her house. She must have her husband's consent before she assumes retreat.

Manners Of *I'tikâf*:

1. To choose the best mosque, and these are: *Al-Masjid al-Harâm*⁶⁵, then the Prophet's mosque, then *Al-Masjid al-Aqsa*⁶⁶, then the congregational mosque.
2. To occupy oneself with worshipping **Allâh** i.e. reading the Qur'ân, reading the Prophet's sayings, (*Hadiths*) remembrance of **Allâh**, praying, studying religious matters, and invoking **Allâh's** forgiveness.
3. To fast during the days of *I'tikâf*.

⁶⁵ *Al-Masjid al-Harâm*: The most Sacred mosque in *Makkah*. The *Ka'bah* is situated in it.

⁶⁶ *Al-Masjid-al-Aqsa*: The most sacred mosque in Jerusalem.

4. To keep away from any unnecessary mundane talk.

Acts Which Spoil The *I'tikâf*:

1. Sexual intercourse whether during the day or the night, even if no ejaculation occurs.
2. To ejaculate, whether during the day or the night, for a reason other than sexual intercourse, such as kissing, thinking, looking lustfully or the like.
3. Menstruation or parturition for the woman. She can resume her *I'tikâf* once her menstruation or parturition period is over.
4. Insanity or loss of senses due to alcoholics or the like.
5. To faint, if it lasts for several days.
6. To break one's fast deliberately, if *I'tikâf* is combined with fasting.
7. To intend breaking the *I'tikâf*, even if one does not actually break it.
8. Apostasy.
9. To leave the mosque if *I'tikâf* is vowed (and hence obligatory), unless the purpose of leaving the mosque is to urinate, to take a bath after impurity caused by wet dreams, or to buy food in

case the person observing *I'tikâf* cannot find anyone to bring him the food. In all these cases one should return to the mosque once he fulfills the needs for which he left the mosque.

If one's *I'tikâf* is voluntary and was spoiled as a result of any of the previously mentioned reasons, he is rewarded for the period in which he observed *I'tikâf*. He can initiate a new *I'tikâf* with a new intention if he so wishes.

If, however, one's *I'tikâf* is vowed (and hence obligatory) and was spoiled as a result of any of the previously mentioned reasons, he should repeat *I'tikâf* all over again, disregarding the period in which he observed the retreat.

Actions Not Recommended During *I'tikâf* :

1. Not to take sufficient quantities of food, water, clothing and any other personal needs, before assuming *I'tikâf*.
2. To assume *I'tikâf* while being unable to provide oneself or one's family with their needs.
3. To occupy oneself with selling, buying or concluding contracts.
4. To be occupied with one's job duties inside the mosque (the job from which one earns his living).

5. To perform actions that are not required during *I'tikâf* such as funeral prayers, calling for the prayers, etc., unless such actions are necessary.
6. Cupping or letting blood from the body (to pull out excess blood in the body by cutting the skin with a sharp tool).
7. To eat or drink outside the mosque in a place close to the mosque such as its courtyard. If such a place is far away from the mosque, *I'tikâf* is spoiled.
8. To argue with or insult each other, or call each other by offensive nicknames.

The Fifth Pillar Of

ISLAM

Al-Hajj

PILGRIMAGE

Al-Hajj- PILGRIMAGE:

Its literal meaning in Arabic is to set out towards a glorified objective.

Its legislative meaning is a set of specific acts performed in a specific manner in specific places and at specific times.

Hajj is one of the ordinances (prescribed acts), which every able Muslim, male or female, should perform once in a lifetime. It must be performed at once as soon as the following requirements are fulfilled, and it would be sinful to postpone it while being able to perform it. Such a sin would be forgiven only after *Hajj* is performed.

Hajj Is Incumbent Upon:

1. Muslims.
2. Adults.
3. The sane.
4. The free.
5. Those who are capable of performing *Hajj*. This capability includes:
 - a) safety of the roads leading to the holy places.
 - b) Affording the expenses of *hajj*, i.e. to have extra money above one's necessary needs and the needs of whoever he supports until he returns back.

- c) To be able to reach *Makkah* and the other places of rituals in a normal way, either by walking or by using some means of transportation. Whoever cannot perform *Hajj* because of old age or incurable illness must entrust another person to perform *Hajj* on his behalf, if he can afford it. A woman must be accompanied by a husband, a *Mahram* (a male relative whom she cannot marry such as the father, the brother, the son etc..), or by a group of trustworthy people with whom she would be secure.
- d) To have eyesight, unless the blind is guided by a companion, or can reach the places of rituals by himself.

Conditions For The Validity Of *Hajj*:

1. Islam.
2. Discretion.
3. *Ihrâm*⁶⁷.
4. The special timing to perform each of the rituals of *Hajj*.
5. The special places for performing each of the rituals of *Hajj*.

⁶⁷ *Ihrâm*: A state in which one is prohibited to practise certain deeds that are lawful at other times. The duties of *‘Umrah* and *Hajj* are performed during such state.

Rituals Of Hajj:

1. *Ihrâm* with the intention of performing *Hajj*.
2. To be present at 'Arafat⁶⁸ mountain.
3. *Tawâf al-Ifâdah* (The circumambulation of the *Ka'bah* by the pilgrims after they come from *Mina* on the tenth day of *Dhul-Hijjah*. This *Tawâf* is one of the essential ceremonies (*Rukn*) of the *Hajj*).
4. *Sa'y* (The going for seven times between the mountains of *As-Safâ* and *Al-Marwah*⁶⁹ in *Makkah* during the performance of *Hajj* and 'Umra).
5. To shave or shorten the hair.
6. To perform the different rituals in the order prescribed.

Duties Of Hajj:

1. To declare *Ihram* from the *Miqât* (One of the several places specified by the Prophet, Allah's Prayers and Peace be upon him, for the people to assume *Ihrâm* at, on their way to *Makkah*).

⁶⁸ 'Arafât: a famous place of pilgrimage on the southeast of *Makkah* about twenty-five kilometers from it.

⁶⁹ *Al-Safa* and *Al-Marwah*: Two mountains at *Makkah* neighbouring *Al-Masjid-al-Harâm* (the sacred mosque) to the east.

2. Presence at ‘*Arafât* mountain must encompass part of the day and part of the night.
3. To spend the night at *Muzdalifah*⁷⁰ on the eve of the slaughtering day (the 10th of *Dhul-hijjah*), or to stay for a period of time during the second half of the night.
4. To throw the pebbles in the required order and manner.
5. To spend the night at *Mina*⁷¹ on the eve of the ninth of *Dhul-Hijjah* (in the opinion of some scholars of *Hanabilah*).
6. To spend the nights of *Ayyâm At-Tashrîq* at *Mina* (11th, 12th, and 13th of *Dhul-Hijjah*).
7. *Tawâf ul-Wadâa* ‘ (circumambulation around the *Ka’bah* before departure).

The failure to perform any of these duties necessitates offering *Fidyah* (Compensation for a missed or wrongly practiced religious obligation) which is to slaughter a sheep satisfying the requirements of *Hady* (which will be explained later), or to fast for those who cannot afford to slaughter.

⁷⁰ *Muzdalifah*: A place between ‘*Arafât* and *Mina* where the pilgrims while returning from ‘*Arafât* have to stop and stay for the whole night or greater part of it.

⁷¹ *Mina*: a pilgrimage place outside *Makkah* on the road to ‘*Arafât*.

***Sunnah*⁷² Of Hajj:**

These will be included in the explanation of the manner to perform *Hajj*.

Actions Which Spoil Hajj:

1. Not to be present at *'Arafat* mountain during the prescribed time.
2. To leave out one of the rituals of *Hajj*, previously mentioned.
3. To have a sexual relation in any manner, before *Al-Tahallul Al-Asghar* (minor termination of *Ihrâm*).

Types Of *Ihrâm* For Hajj:

Whoever intends to perform *Hajj* must perform *'Umrah* as well (the lesser pilgrimage). When performing *'Umrah* with *Hajj*, one of three alternative ways can be chosen:

⁷² *Sunnah*: The legal way or ways, orders, acts of worship and statements of the Prophet, Allah's Prayers and Peace be upon him, that have become models to be followed by the Muslims.

First: *Tamattu*

In this case, one has to declare *Ihrâm* for '*Umrah* during the *Hajj* season from the defined *Miqât*, perform the requirements of '*Umrah* and terminate his *Ihrâm* after that. He should then declare *Ihrâm* for *Hajj* from his residence in *Makkah* and perform the rituals of *Hajj*.

Under *Tamattu*', one has to offer *Hady*. If he cannot afford it, he has to fast ten days, three of these days are to be during *Hajj* and seven days after completing the rituals of *Hajj* and after *Ayyâm At-Tashrîq* - preferably after returning home. The three days are to be during the period starting from declaring *Ihrâm* for *Hajj* till the day of slaughtering, and if he misses these days he should fast during *Ayyâm At-Tashrîq* (the three days following the day of slaughtering). The seven days could be nonconsecutive, but it is better that they be consecutive.

Hady is not required from the citizens or residents of *Makkah*.

Second: *Ifrâd*

In this case, one has to declare *Ihrâm* from the *Miqât* for *Hajj* only and make *Tawâf al-Qudum* (circumambulation around the *Ka'bah* upon arrival) as soon as he arrives in *Makkah*. Upon completing the rituals of *Hajj*, one should

perform 'Umrah on condition that he declares *Ihrâm* from *Al-Hil* (*At-Tan'îm* outside the boundaries of *Makkah*) after sunset of the fourth day of Bairam, and no *Hady* is required in this case.

Third: *Qirân*:

In this case, one has to declare *Ihrâm* from the *Miqât* for 'Umrah and Hajj together and then make *Tawâf al-Qudum* and stay in *Ihrâm* until he completes the rituals of Hajj. In such a case, it suffices him to make *Tawâf* and *Sa'y* only once under the condition that this be done after returning from 'Arafat mountain and not before that (although it is permissible to perform *Sa'y* after *Tawâf al-Qudum* according to some jurisprudents). One has to offer *Hady* or fast as explained under *Tamattu'* in case he is not a citizen or resident of *Makkah*.

***Hady*:**

It refers to the live-stock offered to the *Harâm* (the area within the boundaries of *Makkah*). It includes camels older than five years, cows older than two years and sheep older than one year. The live-stock has to be without defect. Each pilgrim should offer a sheep or seven pilgrims can share in offering a camel or a cow. The time to slaughter starts from the morning of the day of slaughtering (the 1st

day of Bairam, i.e. the 10th of *Dhul-Hijjah*), after pelting the pebbles of the *Jamrat al-Aqabah*⁷³ (will be explained later) and extends to the end of the third day of Bairam. It is recommended to slaughter on the first day, and it is *Sunnah* to do it in *Mina*.

‘Umrah (Lesser Pilgrimage):

Its literal meaning in Arabic is the visit.

Its legislative meaning is to visit the *Ka’bah* (the Sacred House of **Allâh**), in a specific manner.

‘*Umrah* is a prescribed act which every Muslim should perform once in his lifetime. It should be done as soon as one is capable.

Obligatory And Validity Conditions For ‘Umrah:

They are the same conditions applicable to *Hajj* with the exception that ‘*Umrah* can be performed any time of the year. For those who are in *Ihrâm* for *Hajj*, ‘*Umrah* should be done after completing the rituals of *Hajj*.

⁷³ *Jamrat al-Aqabah*: One of the three stone-built pillars situated at *Mina*.

Rituals Of 'Umrah:

1. *Ihrâm* with the intention of performing 'Umrah.
2. *Tawâf* (circumambulating) seven rounds around the *Ka'bah*.
3. *Sa'y* (walking between *As-Safa* and *Al-Marwah* mountains).
4. Shaving or shortening of the hair.
5. Performing the different rituals in the order prescribed.

Duties and Sunnah Of 'Umrah:

Will be discussed later in the explanation of how to perform 'Umrah.

Actions Which Spoil 'Umrah:

1. To leave out one of its basic rituals.
2. To have a sexual relation in any manner before *Al-Tahallul* (termination) from *Ihrâm*.

Manner Of Performing ‘*Umrah* And *Hajj*:

We summarized in the previous section the obligatory and validity conditions of ‘*Umrah* and *Hajj*, their rituals, as well as the actions which spoil them. We also explained that the person who wants to perform *Hajj* and ‘*Umrah* can choose between three alternative ways: *Tamattu*’, *Ifrâd*, or *Qirân*. Since *Tamattu*’ is the easiest and most suitable alternative, and since describing it in details entails an explanation of performing each of ‘*Umrah* and *Hajj* separately -and hence provides the necessary details for those who want to perform ‘*Umrah* only- we selected this type of *Hajj* to present. We will discuss its rituals, *Sunna*, and duties in chronological order, starting first with ‘*Umrah*.

Manner Of Performing ‘*Umrah*:

First: *Ihrâm*:

Its legislative meaning is the intention of performing ‘*Umrah* or *Hajj* and abiding by specific inviolabilities. The intention must be accompanied by *Talbiyah* (pronouncing specific sentences as soon as *Ihrâm* is declared).

Miqât Al-Ihrâm:

These are the specific boundaries before which a person intending *Hajj* or '*Umrah* must declare *Ihrâm*. They differ according to the directions as follows:

1. *Al-Johfah*: for the residents of *Egypt, Arabian West, Syria, Lebanon, Jordan* and *Palestine*. This village is between *Makkah* and *Al-Madînah*, near a village named *Rabegh*.
2. *Zata-Irk*: for the residents of *Iraq* and all the eastern countries.
3. *Zoul-Holayfa*: for the residents of *Al-Madînah*.
4. *Yalamlam*: for the residents of *Yemen, India* and *Pakistan*.
5. *Karn el-Manazil*: for the residents of *Najd*.

The residents of any of the above mentioned countries or those coming from their direction should declare *Ihrâm*, when they reach the above mentioned appointed boundaries in their vicinity whether by land, sea or air. If they exceed their stated boundaries without declaring *Ihrâm*, they should offer *Hady*. *Ihrâm* could also be declared before reaching these boundaries. Those who reside within these boundaries and outside the precinct of *Makkah* declare *Ihrâm* from their houses. As for those who reside within the precinct of *Makkah* they declare *Ihrâm* for *Hajj* from their houses, but if they want to perform '*Umrah* they must go outside *Makkah* (i.e. *Al-Tan'imîm* or *Al-Gu'ranah*) to declare *Ihrâm* for '*Umrah*.

How To Perform *Ihrâm*:

1. To pare the fingers' nails, trim the hair and the moustache, shave the armpit and the pubic hair.
2. To wash up like the *janâbah* washing (major impure state after a sexual relation) with the intention of *Ihrâm*. The woman should also wash up even if she is in menstruation or parturition. Whoever cannot take a bath must perform ablution or *Tayammum*⁷⁴.
3. To wear the garment of *Ihram*. For men: *Ihrâm* clothes must be unsewn and must consist of two seamless sheets, the *Izâr* (lower sheet) to be wrapped around the loins, and the *Ridâ'* (upper sheet) to cover the upper part of the body. It must cover the private parts and not hinder movement. Men should also wear a pair of slippers which do not cover the heels. As for women, they should wear normal dresses that cover their whole body except for the face and the hands. It is preferable that *Ihrâm* clothes be new and white.

⁷⁴ *Tayammum*: To put or strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face.

4. It is *Sunnah* to declare *Ihrâm* after a prescribed prayer or a voluntary prayer and it is desirable to perform two *Rak'ahs*⁷⁵ after *Ihrâm*.
5. To face the *Qiblah*⁷⁶ after wearing the *Ihrâm* garment and say:

(Oh Allah! I intend 'Umrah, so make it easy for me and accept it from me. Oh Allah! my hair, my skin, my blood, and my flesh are in a state of consecration).

One then recites the *Talbiyah* three times:

(Labbayka-llahumma labbayk, Labbayka la shareeka laka labbayk, Inna-l-hamda wan-niamata laka wal-mulk, la shereeka laka).. What it means:

(Here I am at your service, I respond to Your call, O Allâh! Here I am at Your service, I respond to Your call, here I am at Your service, I respond to Your call, and I am obedient to Your orders, You have no partners, here I am at your service, I respond to Your call. All the praises and grace are due to You and all

⁷⁵ *Rak'ah*: The *Salât* (prayer) of Muslims consists of *Rak'ât* (singular-*Rak'ah*).

⁷⁶ *Qiblah*: The direction towards all Muslims face in *Salât* (prayer) and that direction is towards the *Ka'bah* in *Makkah* (Saudi Arabia).

the sovereignty is (too) for You and You have no partners with You).

One should then invoke **Allâh** to send His peace, mercy and blessings upon the Prophet Muhammad, Allah's Prayers and Peace be upon him, and supplicate **Allâh** for whatever he wishes, repeating the *Talbiyah* whenever changing his position from silence to movement, getting on a transport or down from it, when meeting people, after prescribed prayers, and when waking up from sleep. Men should raise their voices when reciting the *Talbiyah* while women should recite it inwardly.

Acts Prohibited For The *Muhrim*⁷⁷:

1. To have a sexual relation or its prerequisites such as kissing or touching lustfully.
2. To hurt, kill or slaughter animals or birds, to spoil their eggs, or to help others do so. It is forbidden for one to eat from an animal or bird which was hunted by him or by another *Muhrim*.

⁷⁷ *Muhrim*: One who assumes the state of *Ihrâm* for the purpose of performing the *Hajj* or *'Umrah*.

3. To kill anything except the five dangerous animals and birds: the kite, the crow, the serpent, the scorpion, and the ravenous dog.
4. To dispute, insult, speak obscenely, or argue with others.
5. To touch perfume, smell it, carry it, or apply it to the body or clothes. Similarly, to use what has perfume in it, or drink something mixed with perfume.
6. To pare the fingers' or toes' nails or remove the hair by cutting, shaving, pulling or rubbing.
7. To use cream or *Hennâ'* on the hair or the body.
8. To wear clothes which are dyed with a nice smelling dye.
9. To wear sewn clothes, or what surrounds the body or part of it such as the ring, or to wear shoes or whatever covers the heels for men.
10. To cover the head or the face or part of them for men.
11. To cover the face or hands for women unless infatuation is feared.
12. To cut, pull, ruin the trees or grass of the *Haram*, or to frighten its birds.

What Is Permissible For The *Muhrim*:

1. To rub the skin or the head if this does not cause hair to fall and does not result in killing insects.
2. To take a bath on condition that no perfumed substance is used and no insects are killed.
3. To use the shade of trees, tents or umbrellas on condition that such things do not touch the head or the face of the man, and only the face of the woman.

Second: *Tawâf*:

As soon as the *Muhrim* arrives in *Makkah*, he should head for the Holy Mosque (*Al-Masjid-al-Harâm*) for *Tawâf* (circumambulating around the *Ka'bah*), that is after he makes arrangements for his luggage and lodging. It is desirable to enter from the door of *'Umrah*, or the door of Ibrahim, or the door of Abdel-Aziz Al-Saoud, which are close to each other and face the *Yamani* corner of the *Ka'bah*. He has to enter the Mosque while reciting the *Talbiyah*, in a state of humbleness, reverence and purity from the minor and major impure states. He has to be clean in body and clothes, wearing his clothes so that the middle part of his *Ridâ'* is under his armpit and its end parts are on his left shoulder. He then has to do the following:

1. Enter the Mosque starting with his right foot, and as soon as he sees the *Ka'bah* he should say:

(There is none has the right to be worshipped but Allâh. Allâh is the Greatest. Oh Allâh! You are the Peace, Peace is from You, so survive us with peace. Oh Allâh! increase this House honouring, dignity and greatness, and increase those who perform pilgrimage or 'Umrah to it honouring, dignity and greatness).

He should then walk in humbleness and reverence towards the *Ka'bah* keeping his sight on it and keeping in his heart the intention of *Tawâf*.

2. To proceed towards the *Ka'bah* making its building to his left. When he reaches the corner of the Black Stone, he stands beside it towards the side of the *Yamani* corner facing the *Ka'bah*, keeping the Black Stone totally to his right and his right shoulder to the end of it. He then intends *Tawâf* saying:

(Oh Allâh! I intend *Tawâf* of Your Greatest House seven rounds, *Tawâf* of 'Umrah, please accept it from me and help me perform it).

3. He comes closer to the Black Stone to kiss it, touch it by the hand then kiss the hand, or point at it and kiss what he pointed with. One should then lift his hands the same way he does for *Takbirat Al-Ihrâm* in prayer saying:

**(In the name of Allâh, Allâh is the Greatest. Oh Allâh!
I pledge to have faith in You, firm conviction in Your
(revealed) Book (i.e. the Qur'an), fulfillment of the
covenant which I did to You and to follow the tradition
(Sunnah) of Your Prophet Muhammad, Allah's Prayers and Peace
be upon him.)**

He should do that at the beginning of every round of the seven rounds

4. He starts *Tawâf* keeping the Black Stone to his left and moving towards the door of the *Ka'bah*, taking care not to touch its walls nor to walk on the *Chazrouwan* (which is situated at the lower part of the walls of the *Ka'bah* and includes the rings to which the *Ka'bah's* cover is tied) as it is part of the *Ka'bah*. One should not pass between the *Ka'bah* and *Hijr Ismail* (a space in the shape of a semicircle beside the *Ka'bah* surrounded by a stone wall). When one reaches the *Yamani* corner, he can touch it with his right hand, or point at it and then kiss his hand. By reaching the corner of the Black Stone, the first round is finished and one should start the second round following the same procedure until the seven rounds are completed.

Men should walk hastily (*Raml*)⁷⁸ in the first three rounds and in an ordinary pace in the last four rounds. One should take care of the following:

- a) To be clean from the minor and major impure states during *Tawâf* until after finishing the two *Rak'ahs* which are the *Sunnah* of *Tawâf*. If one negates his ablution, he must perform ablution and start *Tawâf* from the beginning.
- b) To cover the private parts ('*Aurah*)⁷⁹ during *Tawâf* as one does during prayer.
- c) The seven rounds must be successive unless it is time for a prescribed prayer to be performed. In this case, he should discontinue *Tawâf* to perform the prayer and then resume his *Tawâf*, starting with the beginning of the round at which he stopped.
- d) To keep the hands and sight away from any sin and not to hurt or annoy those who perform *Tawâf*.
- e) **If one doubts the number of rounds he completed, he should base his judgement on the lesser number (.e. if he doubts whether**

⁷⁸ *Raml*: Fast walking accompanied by the movements of the arms and legs to show one's physical strength.

⁷⁹ '*Aurah*: That part of the body which is illegal to expose to others.

he completed two or three rounds of the seven rounds, he should complete another five rounds and not four).

- f) He should not precede the Black Stone by part of his body at the beginning of each round, in other words, the round starts at the Black Stone and ends at it.
 - g) During *Tawâf*, one should spend his time reciting verses of the Qur'an and supplicating **Allâh**.
 - h) Not to eat, drink or talk any mundane talk during *Tawâf*, unless very necessary.
 - i) Not to look behind or walk opposite to those who make *Tawâf*.
5. After completing *Tawâf*, one has to go to *Maqâm Ibrâhîm*⁸⁰ to pray behind it two *Rak'ahs*, which are the *Sunnah* of *Tawâf*. One can then go towards the *Multazam* (the part of the *Ka'bah* which is situated between its door and the Black Stone) stretching out his arms and hands against it and putting his chest and his right cheek on it while saying:

⁸⁰ *Maqâm Ibrâhîm*: The stone on which Ibrâhîm (Abraham, may Allah be pleased with him,) stood while he and Ismâ'îl (Ishmael, may Allah be pleased with him,) were building the *Ka'bah*.

(O Allâh! This House is Your House and this Sanctuary is Your Sanctuary, the security is Yours and this is the status of one who seeks Your protection from fire. O Allâh! Protect me from Your torturing on the Day You resurrect Your worshippers, and make me one of Your constant obeyers).

6. To descend to the well of *Zamzam*⁸¹ for minor ablution and to drink from its water as much as one can, while saying:

(O Allâh! Your Messenger, Allâh's Prayers and Peace be upon him, told us that: "The water of Zamzam is good for whatever it is intended" (i.e. if you wish anything while drinking it, it would come true), and I drink it to gain happiness in this life and in the Hereafter. O Allâh! I ask Your ample providence, a beneficial knowledge, a reverent heart and cure of all illness).

⁸¹ *Zamzam*: The sacred well inside the *Haram* (the grand mosque) at *Makkah*.

Third: Sa 'y between As-Safa and Al-Marwah:

After drinking and making ablution from the water of *Zamzam*, one must go to *As-Safa* mountain to start *Sa 'y* (going back and forth) between *As-Safa* and *Al-Marwah* seven rounds⁸², as follows:

1. One has to be clean from the minor and major impure states, his private parts covered, and his clothes and body clean. The woman who is in menstruation or in parturition as well as the person who is not pure from the minor impure state are allowed to make *Sa 'y*.

2. One should mount the mountain of *As-Safa* until he sees

the *Ka 'bah*. He should then face it and say:

(Allâh is the Greatest. Allâh is the greatest. Allâh is the greatest and praise be to Allâh. Allâh is the Greatest for His guidance, and praise be to Allâh for what He has given us. There is none has the right to be worshipped but Allâh. There is no partner with Him. To him is the sovereignty, to Him praise is due, our life and death are in His hands, all charity is in His hands and He is powerful over everything. There is none has the right to be worshipped but Allâh. There is no partner with Him, Who has fulfilled His promise, brought victory to His slave and defeated the clans all alone. There is no God but Allâh and we worship none but Him with sincere devotion to Him even though the unbelievers may hate it).

After glorifying **Allâh** with these words, one can supplicate Him as he wishes. One should repeat these invocations each time he mounts *As-Safa* or *Al-Marwah*.

⁸² One round is completed by walking from *As-Safa* to *Al-Marwah* or from *Al-Marwah* to *As-Safa*.

3. One should then intend to make *Sa'y* and say:

﴿Verily! *As-Safâ* and *Al-Marwah* (two mountains in *Makkah*) are of the Symbols of Allâh. So it is not a sin on him who performs Hajj or 'Umrah (pilgrimage) of the House (the *Ka'bah* at *Makkah*) to perform the going (*Tawâf*) between them (*As-Safâ* and *Al-Marwah*). And whoever does good voluntarily, then verily, Allâh is All-Recogniser, All-Knower﴾. (*Al-Baqarah*, "The Cow", 158).

He should then walk towards *Al-Marwah* in a normal pace after saying (**I start with what Allâh started with**) until he reaches the green pillars where he starts hastening between them, then he walks in a normal pace again until he reaches *Al-Marwah*. The first round is thus completed.

4. One should ascend *Al-Marwah*, face *Al-Ka'bah* and supplicate as he wishes, keeping in mind not to stay there for a long time.
5. One should descend *Al-Marwah* going towards *As-Safa* walking in a normal pace and hastening between the two green pillars. When one reaches *As-Safa*, the second round is thus completed. One mounts *As-Safa*, faces *Al-Ka'bah*, supplicates what he wishes and descends for the third round and so on until the seven rounds are completed (the seventh round is to end at *Al-Marwah*). The seven rounds should be successive without interruption unless a

prescribed prayer is called for and in such case he should complete the round after his prayer. During *Sa'y* one has to keep supplicating and calling **Allâh** in humility and repeat:

(Oh my Lord! Forgive my sins and have mercy upon me. Grant me Your pardon. Overlook that which You know. You, only You are the Mighty the Glorious).

6. After the seventh round, the man must shave or trim his hair at *Al-Marwah* to terminate his *Ihrâm*, as for women, they need only cut a small part of their hair. One should then pray two *Rak'ahs* (which are the *Sunnah* of *Sa'y*). This way *'Umrah* is completed and one is allowed to wear sewn clothes and to do whatever was forbidden to do during *Ihrâm*, such as to trim the nails and hair or to have a sexual relation with one's spouse.

Manner of Performing Hajj:

After completing the rituals of *'Umrah*, one can stay in *Makkah* or visit *Al-Madinah* if time allows. The rites of *Hajj* start on the eighth of *Dhul-Hijjah* as follows:

First: *Ihrâm*:

We have previously defined *Ihrâm* and its appointed boundaries, but in this case *Ihrâm* would be declared from *Makkah* for those who stayed in *Makkah* after *'Umrah*, and from *Abar Ali* (a place between *Al-Madinah* and *Makkah*) for those who went to *Al-Madinah*. One has to abide by the duties and *Sunnah* of *Ihrâm* as previously explained, declare *Ihrâm* on the eighth of *Dhul-Hijjah* with the intention of *Hajj*, and start *Talbiyah* as much as possible until he throws the pebbles on the tenth of *Dhul-Hijjah*, the morning of the first day of Bairam. Then he goes to Mina to spend the night on the eve of the ninth of *Dhul-Hijjah*.

Second: Standing On *'Arafat* Mountain:

This is the most important ritual of *Hajj* without which *Hajj* is null and void. It is sufficient to be present at *'Arafat* awake or asleep, sitting, standing or walking. Its time is from noon of the ninth of *Dhul-Hijjah* until dawn of the tenth of *Dhul-Hijjah* and it is *Sunnah* to do the following:

1. After praying *Fajr* (Dawn) on the ninth of *Dhul-Hijjah*, he must go to 'Arafat, and is not allowed to fast on that day.
2. He has to combine the *Zuhr* (noon) and 'Asr (afternoon) prayers at 'Arafat and it is desirable to pray at *Namira* mosque there. It is recommended that the *Imâm* (prayer leader) makes two speeches before the prayer, even if it is not a Friday.
3. It is desirable that men go to *Al-Rahmah* mountain in the afternoon to stand where the Prophet, **Allah's** Prayers and Peace be upon him, stood at the big black stones at the base of the mountain or near them. One should not climb to the top of the mountain. It is better for women to stay in their tents.
4. One should stay at 'Arafat until after sunset to spend part of the night there. It is desirable to be clean from the minor and major impure states, cover ('*Aurah*) the private parts and face the *Qiblah* while standing and supplicating. It is absolutely forbidden to argue, dispute or criticize anyone.
5. It is desirable to keep on supplicating, reciting *Talbiyah*, asking **Allâh** forgiveness, and invoking Him to send His peace, mercy and blessings upon the Prophet Muhammad, **Allah's** Prayers and Peace be upon him. It is also desirable to read (*Sûrat Al Hashr*, "The Gathering") and to supplicate **Allâh** in a low voice by saying:

(There is no God but Allâh and we worship none but Him. Glory and praise are to Him alone. He gives life and He gives death. In His hand is the good and by His will our destiny is decided. There is no God but Allâh and we worship none but Him and we know no other God but Him. Oh Allâh! Put light (guidance) in my heart, light in my ears, and light in my sight. Oh Allâh! Expand my breast and ease my task for me. Praise is the status of one who asks Your protection from Hell. Oh Allâh! Protect me from Hell with Your forgiveness and grant me Paradise with Your mercy. Oh Allâh as You guided me to Islam, don't take it away from me nor keep me away from it until I die).

Third: Presence At *Muzdalifah*:

After sunset, people start moving towards *Muzdalifah* to pray *Maghrib* (sunset) and '*Ishâ*' (evening) prayers, combined at the '*Ishâ*' prayer (two *Rak'ahs* only for '*Ishâ*'). It is recommended to pray them at the mosque and to keep on supplicating and asking **Allâh** forgiveness. It is also desirable to spend the night at *Muzdalifah* if possible and to collect the pebbles for the pelting. It is sufficient to spend a short period at *Muzdalifah* but it has to be during the second half of the night.

Fourth: Pelting Of The *Aqabah* Pebbles:

After praying *Fajr* on the tenth of *Dhul-Hijjah* (the first day of Bairam - *Îd-al-Adha*)⁸³, and preferably at the Sacred place in (*Al-Mash'ar Al Harâm- Muzdalifah*), one has to go to pelt the pebbles of *Jamrat Al-Aqabah* (*Al-Kobra*) with seven pebbles, each to be thrown separately, and successively, with the right hand. The pebble should be the size of a chick-pea and should be unused (i.e., not thrown before) and should hit the target. In each pelting, one should stop *Talbiyah* and say:

(In the name of Allâh, Allâh is the Greatest, obedience of Allâh and pelting of Satan, oh Allâh! let my pilgrimage be accepted, my sins remitted and my endeavor rewarded).

Women, old men as well as sick people can entrust someone else to throw the pebbles on their behalf. The time of pelting is from sunrise to noon. After pelting, one can make *Tahallul* (terminate *Ihrâm*) by trimming his hair or shaving it, and this is called *Al-Tahallul Al-Asghar* (minor termination of *Ihrâm*), after⁴ which one is allowed

⁸³ *Îd-al-Adha*: The four days' festival of Muslims starting on the tenth day of *Dhul-Hijjah* (month).

to perform the acts which were previously forbidden during *Ihrâm*, except for having a sexual relation.

Fifth: *Tawâf Al-Ifâdah*:

It is also called *Tawâf Al-Rukn*, and is one of the important rituals of Hajj without which Hajj is negated. It consists of seven rounds in the manner explained before and its timing starts from dawn of the tenth of *Dhul-Hijjah*, and can be delayed for an excuse but should be performed whenever possible, without specifying a time period, keeping in mind that having a sexual relation is forbidden until *Tawâf Al-Ifâdah* is completed, which allows for *Al-Tahallul Al-Akbar* (major termination of *Ihrâm*). If one has a sexual relation before *Tawâf Al-Ifâdah*, he would have to make a *Fidyah* (redemption), which will be explained later.

Sixth: *Sa'y Between As-Safâ and Al-Marwah*:

After completing *Tawâf al-Ifâdah*, praying at *Maqâm Ibrâhim*, and drinking from *Zamzam* etc., one must go to make the seven rounds of *Sa'y* between *As-Safâ* and *Al-Marwah*, as explained in the section of *'Umrah*. It is not permissible to perform *Sa'y* before *Tawâf*.

Seventh: Slaughtering:

For those who performed Hajj using *Tamattu'* (i.e., performed *'Umrah* and Hajj with two *Ihrâms*), they must slaughter *Hady* as explained before. The slaughtering can either be done immediately after *Jamrat Al-Aqabah* or delayed until after *Tawâf* and *Sa'y*. In both cases slaughtering can be performed any time until sunset of the third day of Bairam (twelfth of *Dhul-Hijjah*).

Eighth: Shaving Or Shortening The Hair:

It can be done after *Jamrat Al-Aqabah* (*Al-Tahallul Al-Asghar*) or after *Tawâf Al-Ifâdah* and *Sa'y* (*Al-Tahallul Al-Akbar*). Shaving is recommended for men. It is desirable for women to cut part of their hair, taking care not to show their hair or throw the part which they cut on the ground.

Ninth: Spending the Night at Mina and Throwing the Pebbles:

After completing the rituals of the day of slaughtering (i.e., the pelting of *Jamrat Al-Aqabah*, *Tawâf Al-Ifâdah* and *Sa'y*), one should go to Mina to spend the *Ayyâm At Tashrîq* (the second, third, and fourth days of Bairam) and to pelt the pebbles each day in the same manner as explained for *Jamrat Al-Aqabah*. One must start with the small *Jamra*, which is situated after *al-Khief* mosque,

followed by the medium *Jamra* and finally the *Jamrat Al-Aqabah*, keeping in mind not to move to the next *Jamra* before completing the pelting of the previous one. It is desirable to take a bath or make ablution before pelting, and to face the *Qiblah* while pelting. The time for pelting starts from noon and extends until sunset, and it is not permissible to pelt before noon or after sunset. If one wants to leave *Mina* on the second day of *Ayyâm at-Tashrîq*, he must leave before sunset and hence would not be required to spend the night at *Mina* nor to pelt on the following day. If he fails to leave before sunset, he would have to spend the third night at *Mina* and throw the pebbles the following day, and in this case he can pelt before noon.

Tenth: *Tawâf ul-Wadâa'*:

For those who completed the rituals of Hajj and intend to go to *Al-Madînah* or to return home, the last thing they should do in *Makkah* is to circumambulate around the *Ka'bah* seven rounds (as previously explained) and this is called *Tawâf ul Wadâa'*. After completing *Tawâf* and as one is leaving the mosque, he should look at *Ka'bah* and say:

(Oh Allâh! Do not let this visit be my last visit to Your glorious House and make me return to it times and times).

While leaving *Makkah* one should say:

(We are returning with repentance and worshipping and praising our Lord).

Fidyah and what Requires It:

As mentioned before, neglecting one of the rituals of Hajj, such as not standing at 'Arafat or not making *Tawâf Al-Ifâdah*, negates Hajj, while leaving out one of the duties of *Hajj* (declaring *Ihrâm* from the *Miqât* or throwing the pebbles) as well as having a sexual relation after *Al-Tahallul Al-Asghar* but before *Tawâf Al-Ifâdah*, necessitates offering *Fidyah* (redemption) which is to

slaughter a sheep satisfying the requirements of *Hady*⁸⁴. For those who cannot afford to slaughter, they should fast three days during Hajj and seven days after returning home. There are also cases which require the slaughtering of a sheep, or feeding six poor people or fasting three days. These cases are as follows:

1. To wear sewn clothes or what surrounds the body or part of it for men.
2. To cover the head for men, and the face or hands for women.
3. To use perfume.
4. To put cream on the hair or the beard.
5. To deliberately remove more than two hairs from the head or the body or more than two nails.
6. The pre-requisites of a sexual relation such as kissing, and the type of touching that requires ablution.
7. To look lustfully, imagine, or masturbate if this was followed by ejaculation.

⁸⁴ *Hady*: The followers of *Imâm Ibn Hambal* school of jurisprudence said that having a sexual relation after *Al-Tahallul Al-Asghar* and before *Tawâf Al-Ifâdah* requires the slaughtering of a cow.

Penalty For Hunting:

It is not at all permissible to hunt within the *Haram* even if the hunter is not in *Ihrâm*. It is forbidden to eat or make use of the hunted animal or bird as it is considered dead meat. The *Muhrim* should not hunt an animal or harm it even outside the sacred precincts of the *Haram* before *Tahallul* and whoever does such a thing should offer *Fidyah* in the following order⁸⁵:

1. To slaughter the equivalent of what he hunted, and to give it as charity to poor people of the *Haram*.
2. To buy food, equivalent in value to what he hunted and give it as charity, for each poor person what equals half a *Sa'* (1.08 kg) of wheat.
3. To fast a number of days equivalent to the number of poor people he has to feed. For instance, if the value equals two *Sa'*s of wheat, he would have to fast four days. It is not necessary that these days be consecutive.

These are the rules if what he hunted is not owned by anyone. If, however, it is owned by someone, the person who hunted it should pay twice the amount previously

⁸⁵ In the opinion of Ibn-Abbâs, Ibrâhîm Al-Nakh'iy, Hammâd Ibn-Salamah, and As-Suddiy. It is obligatory according to choice in the opinion of the four scholars.

described, one amount to cover the penalty and the second amount is a compensation for the owner. It is to be noted that this penalty applies also to the trees of the *Haram* and its grass. Whoever cuts or spoils them must slaughter, feed, or fast on the basis of the value of what he spoils.

Hajj On Behalf Of Others:

Rituals of worship are divided into three types:

- **Pure Bodily Acts:** such as prayer and fasting.
- **Pure Financial Acts:** such as *Zakah* and *Sadaqah* (Alms giving and charity).
- **Composite Acts:** such as *Hajj*.

For the first type: it is not permissible to delegate someone else to perform the act of worship on a person's behalf, because the main purpose of the worship in this case is submission and humility to **Allâh** in both soul and body.

For the second type: it is permissible to delegate someone else to pay *Zakah* or charity from a person's money and on his behalf.

The third type: which is Hajj is one of the acts which could be entrusted to someone else on condition that:

1. The person who delegates should be incapable of performing Hajj by himself until he dies (i.e. very sick and not likely to recover).

2. The person who is delegated should have the intention of making Hajj on behalf the other person. He must say: **(I declare *Ihrâm* on behalf of so and so)**.
3. The cost of *Hajj* must be paid by the person who delegates if he is alive, or by his heirs if he had requested that from them before his death. If the dead person did not do that and left enough legacy, one of his heirs should perform Hajj on his behalf, or entrust someone else to do so. If, however, he did not leave enough money for this purpose, it is *Sunnah* that one of his heirs performs Hajj on his behalf or entrusts someone else to do so. Performing Hajj on behalf of a dead person is acceptable whether this person had entrusted someone to do so or not and whether he paid for the cost or not.
4. The entrusted person must have performed Hajj for himself before doing so on behalf of others.

Whoever is incapable of performing *Hajj* by himself (such as the sick person who is not expected to get cured, the very old person, or the woman who can neither find a *Mahram* nor a safe company), should delegate someone to perform Hajj on his behalf if he can afford it, and if he finds such a person. A woman can perform Hajj on behalf of a man and vice versa. The same rules also apply for *‘Umrah*.

The Sacrifice:

It refers to any live-stock slaughtered as an offering in the days of *Nahr* (slaughter). It is a confirmed *Sunnah*, which was performed by the Prophet, Allah's Prayers and Peace be upon him, in the second year of *Hijrah*⁸⁶. He made an offering of two rams which he slaughtered by himself after saying:

(In the name of Allâh, Allâh is the Greatest).

The sacrifice during the days of *Nahr* is also mentioned in the Qur'an:

﴿Therefore turn in Prayer to your Lord and Sacrifice (to Him only)﴾ (Surat Al-Kawthar, "A River in Paradise", 2).

The conditions related to sacrifice are divided into two parts:

First: Conditions For Being *Sunnah*:

1. Freedom.
2. Sanity.
3. Ability, which is defined as affording the cost of the sacrifice whether one possesses the money, or has to borrow it but is capable of settling the debt.

⁸⁶ *Hijrah*: The Prophet's, Allah's Prayers and Peace be upon him, migration journey from *Makkah* to *Al-Madînah Al-Minawarah*.

Second: Conditions Of Validity:

1. It should be completely healthy with no physical defects such as, apparent wasting, limping, missing an ear, an eye, or the tail,.. etc.
2. It should be slaughtered in the proper time which starts from *Salât Al- 'Id* (prayer) until the end of the third day of Bairam.
3. It should be slaughtered at day-time except for a necessity, then slaughtering could be done at night.
4. The slaughterer should be a Muslim.
5. The sacrifice should be of live-stock (camel, cow, sheep). A sheep suffices for one person, a cow or a camel suffices for seven persons. It is desirable for the sacrifice not to shave or pare his nails during the first ten days of *Dhul-Hijjah* until he sacrifices. It is preferable for the sacrifice to give away one-third of the sacrifice to the poor, keep one- third for himself, and one-third for his relatives and friends, that is if the sacrifice was not intended totally for the poor. If so, it is forbidden for him to eat from it or give any of it to his friends as a gift. It is also undesirable to sell its wool or its skin, or to give the slaughterer his pay from the sacrifice.

How to Slaughter:

1. The knife should be sharpened away from the animal to be slaughtered (in order not to frighten it).
2. Sheep, cows and buffaloes should be laid down on their left side and directed towards the *Qiblah*. Also the slaughterer should face the *Qiblah*. Camels should be slaughtered while they are standing -by stabbing them between the lower part of the neck and the chest- and left to fall on their side.
3. The slaughterer should ask **Allâh** to send His peace, mercy and blessings upon the Prophet Muhammad, **Allah**'s Prayers and Peace be upon him, and say:
(Oh Allâh! This bounty is from You and to You it returns. I have turned my face firmly and truly towards One who is the Originator of the Heavens and the Earth, being ever inclined to Allâh and I am not of the polytheists. Truly, my prayer, my service, my life and my death are all of Allâh, the Lord of the worlds; there is no partner with Him and this is what I've been commanded to profess and believe and I'm of those who surrender to You).

While slaughtering, he must say:
(In the name of Allâh, Allâh is the Greatest, Allâh is the Greatest, Allâh is the Greatest).

The slaughterer should make sure to cut the pharynx and the esophagus.

4. It is forbidden to slaughter the sacrifice in front of another live sacrifice.
5. It is forbidden to skin the slaughtered sacrifice or cut its organs before its body is completely still.

Visiting The Prophet's Tomb, Allah's Prayers and Peace be upon him,:

To visit the Prophet's tomb is, no doubt, one of the acts which bring one closer to **Allâh**. If you are fortunate enough to go for Hajj or 'Umrah, you should visit *Al-Madînah* and on your way you should keep asking **Allâh** to send His peace, blessings and mercy upon His Prophet Muhammad, Allah's Prayers and Peace be upon him, saying:

(We are returning from our journey with repentance, worshipping, prostrating and praising our Lord).

On the way, one should recall the hardship which the Prophet, Allah's Prayers and Peace be upon him, endured during his life and his patience and perseverance until **Allâh** gave him permission to migrate to *Al-Madînah* which became the center of the new Islamic community. When you see *Al-Madînah* and the green dome of the Prophet's mosque, you should say:

(Oh Allâh, this is the sanctuary of Your Prophet, make it for me protection from Hell, security from torturing and bad judgement).

After entering *Al-Madīnah* and arranging for lodging, you should wash up and wear your best clothes, use perfume and head towards the mosque walking in humility and humbleness, entering the mosque starting with the right foot while saying:

(Oh Allâh! Send Your Peace, Greetings and Blessing upon Muhammad the illiterate Prophet and the members of his family and all his companions. Oh Allâh forgive my sins and open for me the doors of Your mercy. Oh Allâh make me today the best of those who directed themselves to You, the best of those who came closer to You and the most successful of those who supplicated You and asked Your satisfaction).

You should then go forward until you reach the Prophet's *Minbar* (pulpit), make it to your right and pray two *Rak'ahs*. After praying, you should go to the *Maqsura* (the sacred grave of the Prophet, Allah's Prayers and Peace be upon him, stand three feet away with your back facing the *Qiblah*, bow your head and say in a low voice keeping in mind that the Prophet, Allah's Prayers and Peace be upon him, sees you and listens to your words:

(Peace, mercy and blessings be upon you, the Prophet of mercy, I testify that there is no god but Allâh and that you are His messenger. Allâh has sent you to mankind as a precursor and forerunner. You have delivered the Message and fulfilled the Trust and advised the Community and fought in the way of Allâh until you died honourably. May Allâh reward you the best of rewards and send His blessings, peace and mercy upon you. Oh Allâh, let our Prophet be the closest prophet to You on the Day of Judgement and let us drink from his river a draught of water after which we would never feel thirsty, and provide us with his intercession and make us among his companions on the Day of Judgement. Oh Allâh don't make this visit our last visit to Your Prophet's tomb and let us return to it times and times).

Then you impart to the Prophet, Allah's Prayers and Peace be upon him, the greetings of those who entrusted you to do so saying:

(Greetings to you, Messenger of Allâh from so and so, he prays that you intercede for him with God. Please intercede for him and for all Muslims).

Then you take a step to the right to stand in front of the grave of 'Abû Bakr Al-Siddîq, the Prophet's companion

who was praised by the Prophet as being the best of all men after the Prophet, and say:

(Peace be upon you the Prophet's *Khalifah* (successor and leader of Muslims). Peace be upon you the companion of the Prophet in the Cavern and on his trips. Peace be upon you the keeper of all his secrets. May Allâh reward you the best of rewards he granted to a leader of his Prophet's community. You have followed his path, fought the people of apostasy, propagated Islam and supported truth and justice throughout your life. May Allâh send His peace, blessings and mercy upon you. Oh Allâh! Keep his love in our hearts and don't make our attempts to visit him fruitless).

Then you make another step to the right to stand in front of the grave of 'Umar Ibn Al-Khattâb, the second *Khalifah* after the Prophet, who was praised by the Prophet who said: "If there were a prophet after me it would have been 'Umar Ibn-Al-Khattâb", one should stand in front of the grave and say:

(Peace be upon you the leader of the believers. Peace be upon you the breaker of idols. May Allâh reward you the best of rewards and may He be pleased with the one who chose you as his successor. You have rendered Islam victorious, took care of the orphans and were for Muslims a beloved leader and guide. You

have given advice to your subjects and you have been just and equitable. May Allâh send His peace, mercy and blessings upon you).

Then you stand between the graves of the two companions and say:

(Peace be upon you, the Prophet's companions and ministers. You assisted him in supporting religion and took care of the welfare of Muslims after him. May Allâh reward you the best of rewards).

Then you go back to the Prophet's, Allah's Prayers and Peace be upon him, grave and say:

(Oh Allâh! You have said and Your words are the truth:

﴿If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad, Allah's Prayers and Peace be upon him,) and begged Allâh's Forgiveness, and the Messenger had begged forgiveness for them:

indeed, they would have found Allâh All-Forgiving (One Who forgives and accepts repentance), Most

Merciful﴾.(An-Nisâ', "The Women",64), We have come obedient to Your orders, asking the Prophet's intercession.

Oh Allâh! Forgive our sins and anything we may have done that transgressed our duty, Truly, You are the One Who accepts repentance, the Most Merciful. Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those

who have believed. Our Lord! You are indeed full of kindness, Most Merciful. O Allâh! grant us good in this world and good in the Hereafter and save us from the torment of the Fire... Glory be to Your Lord, the Lord of Honour and Power, (He is free) from what they ascribe (to Him). And peace be upon the Messengers. And all praise belongs to Allâh, the Lord of the worlds).

Then you can ask Allâh whatever you wish for yourself and for whoever you wish.

Then you direct yourself towards *Mahbat Al-Wahy* (the place of descent of the Revelation of Message) which is to the left of the *Maqsura*, and face the *Qiblah* and pray two *Rak'ahs*, making your prostration longer than usual and supplicate Allâh and ask Him for forgiveness.

Then go round the *Maqsura* until you reach the Sacred *Rawdah* (the area between the *Maqsura* and the *Minbar*), you can pray there as much as you like, supplicate Allâh and ask for His forgiveness. You have to try your best to pray all the prescribed prayers in the Sacred *Rawdah* and spend all your time in the Prophetic Presence.

After the visit to the Prophet, Allah's Prayers and Peace be upon him, it is desirable to go out and visit the cemetery of *Al-Baqi'* where the family of the Prophet and his companions are buried, above all 'Uthmân Ibn 'Affân who collected the Qur'an, about whom the Prophet Allah's

Prayers and Peace be upon him, said: “*For every prophet there is a companion, and my companion in Paradise is ‘Uthmân Ibn Affân*”. Also buried are Al-‘Abbâs, the Prophet's uncle, Al-Hassan Ibn ‘Alî Zein Al-Abedîn and his son Muhammad El-Bakir and his son Gaafar El-Sadek, Ibrahim the son of the Prophet, Allah’s Prayers and Peace be upon him,, his daughter Fatema El-Zahraa, the spouses of the Prophet, his aunt Safeya, his wet-nurse Halima Al-Saadeya, and many of the companions such as the Imâm Nafi‘ the tutor of the famous way of reading, and the Imâm Malek, founder of one of the four schools of jurisprudence. It is also desirable to visit the cemetery of the martyrs of *Uhud*, above all Hamzah Ibn Abd-Al-Muttâlib, the head of all martyrs and the famous warrior. When you stand at their graves you say:
(Peace be upon you for all that you suffered and may you enjoy the hereafter dwelling. Greetings and the mercy of Allâh are for you the believing habitants. The mercy of Allâh is for those of us who precede and for those who will follow, and when Allâh wishes we shall join you).
Then you recite: (Verse (*Ayat*) *al-Kursî*, *Sûrat Al-Baqarah*, “The Cow”, 255), and (*Sûrat Al-Ikhlâs* or *At-Tauhîd*, “The Purity”).
It is also desirable to visit the mosque of *Qubaâ’* to PRAY there and say:

(Saver for those who need Your rescue, and reliever for those who are in distress, You respond to the appeal of those in adversity, please pray upon Muhammad, his clan, and all his companions. Please relieve me from my distress and sorrows as You relieved Your Messenger from his distress and sorrows in this area. Your favours are always numerous, generous, and charitable. You are the Glorious and the Divine. You are all Merciful. Please have mercy upon me so that I refrain from all disobediences as long as You keep me alive, and please have mercy upon me so that I do not interfere in what does not concern me. Please bless me with the delight of looking at Your glorious face).

Also, you have to visit the mosque of *Al-Qiblatayn* (the two *Qiblahs*) as well as the rest of the famous sites of Islam. When you are ready to leave *Al-Mâdînah* to go back home, the last thing to do, is to pray two *Rak'ahs* at the mosque of the Prophet, Allah's Prayers and Peace be upon him,. Then you go towards his sacred grave and ask permission to leave, and implore him to intercede for you on the Day of Judgement. Then you can leave *Al-Mâdînah* thanking God for His favours and generosity.

﴿All the praise and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists)﴾.

References:

The Noble Qur'an,

(English translation of the meanings and commentary).

Dr. Muhammad Taqî-ud-Dîn Al-Hilâlî:

Formerly Professor of Islamic Faith and Teachings-
Islamic University, *Al-Madinah Al-Munawwarah*.

Dr. Muhammad Muhsin Khân:

Formerly Director, University Hospital Islamic University,
Al-Madinah Al-Munawwarah.

Supplication:

Abdul-Fattah Al Mahrouk:

Imâm Muslim, Association of Calgary, Canada.

Selection of Prophetic *Hadiths* and Muhammadan

Wisdoms:

As Sayed Ahmad Al-Hashimi.

Translated by: Salama Al-Houry.