THE FRAGRANCE

of religious study sessions

Short Lessons

on what a Muslim should not be ignorant of

Compiled and Prepared By

Turki bin Ibraheem al-Khneizan



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Preface

All thanks and praise be to Allah, the Lord of the worlds, and may Allah's peace and blessings be upon our trustworthy Prophet, his family and Companions.

Allah, the Almighty, says, **"Say: "Are those who know equal to those who do not know?" Only they will remember [who are] people of understanding."** ﴿قُلْ هَلْ يَسْتَوِي ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَٰبِ﴾ (*al-Zumar*: 9).

Moreover, the Prophet ﷺ said: **"Whoever Allah wills to do good to, He makes him comprehend the religion."** (مَنْ يُرِدِ اللهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ) [Agreed upon]. The knowledgeable scholars commented that what is understood from this Hadith is that whoever Allah wills no good for, He will not grant him knowledge of religious matters.

The obligation to study Sharia knowledge is of two types:

The first type is related to knowledge that every individual Muslim must learn. This is the knowledge with which the Muslim ensures the soundness of his creed (*ʿAqīdah*), worship (*ʿibadah*), and daily practices. The Prophet ﷺ said: **"Whoever does something that is not in accordance with this matter of ours, shall have it rejected."** (مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ) [Agreed upon]. This means that whoever offers a worship that does not conform to what Allah, the Almighty, and his Messenger ﷺ legislated, his act of worship will be rejected and, thus, will not be rewarded by Allah, the Most High.

The second type is concerned with studying what is beyond the obligatory knowledge. Therefore, it is considered as a duty of sufficiency *(Farḍ Kifāyah)*[1]. If a sufficient number of Muslims learn it, the rest of the nation will not shoulder the burden of the sin of not knowing it.

1 Also known as the communal obligation or the collective obligation.

The content of this book belongs to the first type. Accordingly, I tried my best to collect what an ordinary Muslim must not be ignorant of. This includes issues on creed, rulings (*aḥkām*), manners and day-to-day practices[1].

I was careful to present the material of this book in an easy style and accessible language that a common Muslim would be able to understand. I divided it into short sessions and lessons to be easily learned and taught.

I hope that this book will be beneficial for various categories of Muslims:

The Muslim family may start regular gatherings to read this book along with other useful books.

The Imam of the mosque may teach it to those who perform the prayer in the Masjid after each prayer.

The caller to Allah may include quotations from it in his speeches and sermons intended to guide people.

The teacher at school may pick what suits his students from the included topics to educate them in their religion.

Satellite channels and radio stations may convert its content into audio-visual format to broadcast.

Male and female Muslim individuals may benefit from it by reading for themselves as well as for their relatives and friends.

Definitely, there are other ways to benefit from this book. I ask Allah, the Almighty, to make it a blessing to anyone who reads, writes or listens to it.

I have compiled the content of this book from various references authored by the people of knowledge and from the *Fatāwah* (religious verdicts) of the senior scholars

1 Some people have to learn certain Sharia knowledge and rulings according to what they practice in their lives. For instance, a person dealing in the stock market must learn religious rulings pertaining to it, and a doctor has to learn the religious rulings concerned with his area of practice. Generally speaking, a Muslim has to learn the rulings that are directly related to what he practices so that he worships Allah with clear knowledge and avoids committing forbidden acts due to lack of knowledge.

of Islam[1]. Then, I rearranged and paraphrased it into lessons in a simpler language to be easily understood and learned. As any other human production, it lacks perfection and may have some mistakes. I pray to Allah, the Almighty, to guide me and guide the readers to the path of knowledge.

I also thank Allah, the Most High, for making the translation of this book possible. Till the date of publishing this edition, The Fragrance of religious study sessions has been translated into English, French, Spanish, Urdu, Indonesian, Bengali, and Portuguese. These translations are available at (islamhouse.com)[2].

May Allah accept this work solely for His sake, make it beneficial, and forgive me for any mistakes or shortcomings. Lastly, I ask Him, Exalted Be He, to reward all those who supported the publication of this humble work.

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1 References are listed in the related sections.

2 Book website: https://islamhouse.com/ar/books/2828129.

Pillars of Faith

Introduction

In the coming lessons, we will, by the permission of Allah, talk about a number of topics that are essential to any Muslim in areas of faith, worship and relationships and interactions with people (*Muʿāmalāt*). We ask Allah to make these lessons beneficial.

Our topic for this first lesson is *Imān* (Faith), which Allah has made a condition for accepting a servant's deeds and entering Paradise. Allah, the Almighty, says,

"But whoever desires the Hereafter and exerts the effort due to it while he is a believer - it is those whose effort is ever appreciated [by Allah]."
﴿وَمَنْ أَرَادَ ٱلْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ كَانَ سَعْيُهُم مَّشْكُورًا ﴿١٩﴾﴾ (*al-Isrā'*: 19).

Faith (*Imān*) is a word of the tongue (speech), belief in the heart (*ʿAqīdah*), and an action of the limbs (deeds). It increases with obedience and decreases with sinfulness[1]. We ask Allah to increase our faith and renew it in our hearts.

The Prophet ﷺ clarified the pillars of *Imān* in the Hadith of Jibrīl ﷺ where he asked the Prophet: "Inform me about *Imān*?" the Prophet ﷺ said: **"It is to believe in Allah, His angels, His Books, His Messengers, the Last Day, and the Divine Decree (*al-Qadar*), both in its good and in its adverse aspects."** (أَنْ تُؤْمِنَ بِاللهِ وَمَلاَئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ واليَوْمِ الآخِرِ وَتُؤْمِنَ بالقَدَرِ خَيْرِهِ وَشَرِّهِ) [Narrated by Muslim].

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1 *Imān* then is not a word and action without belief; otherwise it will be the *Imān* of the hypocrites. It is not neither mere knowledge without words and actions, because this is the *Imān* of the disbelievers and deniers. Similarly, *Imān* is not just belief or words without actions, because this is the *Imān* of the *Murji'ah*. Allah, the Almighty, uses the word "*Imān*" to refer to "actions/deeds" in His saying "And never would Allah have caused you to lose your faith." (وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَٰنَكُمْ) (*al-Baqarah*: 143) i.e., your prayer. To emphasize this meaning, the Prophet ﷺ said, "*Imān* has over seventy branches - or over sixty branches - the uppermost of which is the two testimonies of faith (*Shahādahs*): 'None has the right to be worshiped but Allah'; and the least of which is the removal of harmful objects from the road, and modesty is a branch of *Imān*." (الإيمانُ بِضْعٌ وسَبْعونَ أو بِضْعٌ وسِتُّونَ شُعبةً، فأفضلُها قولُ لا إلهَ إلَّا اللهُ، وأدْناها إماطةُ الأذَى عَنِ الطَّريقِ، والحياءُ شُعْبةٌ مِنَ الإيمانِ) [Narrated by Muslim]. In this sense, the Hadith encompassed the actions of the heart, the tongue, and the limbs.

Having the concept of *Imān* been made clear, here are some of the fruits and blessings of *Imān* whose impact on your life is determined by the extent to which *Imān* is manifested in your life:

- **Enjoying good life in the two worlds**: Allah, the Almighty, says, **"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."** ﴿مَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُۥ حَيَوٰةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا۟ يَعْمَلُونَ ﴿٩٧﴾﴾ (*al-Naḥl*: 97).

- **Having security and guidance from Allah:** Allah, the Almighty, says, **"They who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided."** ﴿ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَٰنَهُم بِظُلْمٍ أُو۟لَٰٓئِكَ لَهُمُ ٱلْأَمْنُ وَهُم مُّهْتَدُونَ ﴿٨٢﴾﴾ (*al-An ʿām*: 82).

- **Keeping the heart firm on belief**: Allah, the Almighty, says, **"Allah keeps firm those who believe, with the firm word, in worldly life and in the Hereafter."** ﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ﴾ (*Ibrāhīm*: 27).

- **Having the angels pray for the believers' forgiveness.** Allah, the Almighty, says, **"Those [angels] who carry the Throne and those around it exalt [Allah] with praise of their Lord and believe in Him and ask forgiveness for those who have believed."** ﴿ٱلَّذِينَ يَحْمِلُونَ ٱلْعَرْشَ وَمَنْ حَوْلَهُۥ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِۦ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا۟﴾ (*Ghāfir*: 7).

- **Warding off the power of devils away from the believers**. Allah, the Almighty, says, **"Indeed, there is for him no authority over those who have believed and rely upon their Lord."** ﴿إِنَّهُۥ لَيْسَ لَهُۥ سُلْطَٰنٌ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾﴾ (*al-Naḥl*: 99).

- **Allah's defense and protection for the believers**. Allah, the Almighty, says, **"Indeed, Allah defends those who have believed."** ﴿إِنَّ ٱللَّهَ يُدَٰفِعُ عَنِ ٱلَّذِينَ ءَامَنُوٓاْ﴾ (*al-Ḥajj*: 38).

That brings us to the end of this introductory lesson. In the coming lesson, we will talk about the first pillar of *Imān* which is belief in Allah, the Most High.

Belief in Allah, the Most High

Our talk in this lesson will be about the first pillar of *Imān*, namely, belief in Allah, the Almighty, **which includes four components:**

1. **Belief in the existence of Allah, the Most High**: both the intellect and natural disposition (*Fiṭrah*) lead to belief in the existence of Allah, the Almighty. This truth is also established in many Sharia texts. Humans are born to believe in their Creator; it requires no deep thinking or teaching. The Prophet ﷺ said: **"Every child is born with a true faith (i.e. to worship none but Allah Alone) but his parents convert him to Judaism or to Christianity or to Magainism"** (مَا مِنْ مَوْلُودٍ إِلاَّ يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ) **[Agreed upon]. Reason too leads to the same conclusion.** Allah, the Almighty, says, **"Or were they created by nothing, or were they the creators [of themselves]?"** ﴿أَمْ خُلِقُوا۟ مِنْ غَيْرِ شَىْءٍ أَمْ هُمُ ٱلْخَٰلِقُونَ ﴿٣٥﴾﴾ (*al-Ṭūr*: 35). This means that the creatures were not created by chance without a Creator, nor did they create themselves. So, this logically leads to the fact that they were created by Allah the Great and All Knowing, Glory be to Him, Who created everything, proportioned it and Who determined and guided.

2. **Belief in Allah's Lordship (*Rubūbiyyah*)**: this means we should believe that Allah, the Almighty, Alone is the Lord and the Creator of all things, the Owner of all things and the Supreme Bestower and Sole Governor of all things such as sustenance, giving life and taking it, and bringing down rain and so on. Allah, the Almighty, says, **"Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds."** ﴿أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ ۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ﴾ (*al-Aʿrāf*: 54).

3. **Belief in Allah's Divinity (*Ulūhiyyah*)**: this means we should worship Allah Alone, without associating anyone or anything else with Him. This, in turn, requires denouncing all forms of polytheism. Such belief is the fundamental requirement of the Testimony of Faith (There is no god deserving to be worshipped but Allah).

The acts of worship that we should do for the sake of Allah, Alone, include everything that Allah loves and every act Allah is pleased with. They encompass verbal and non-verbal actions as well as deeds observed in public or in private, including, for example, Salah, *Du'ā'*, sacrifice, vowing, seeking help, seeking refuge[1], fear and hope[2], and so on.

- **The Oneness of Divinity (*Tawḥīd al-Ulūhiyyah*) which is also called the Oneness of Worship is the basis of all Heavenly Messages**. Allah, the Almighty, says,**"And We certainly sent into every nation a Messenger, [saying], "Worship Allah and avoid Taghut (false idols)."** ﴿وَلَقَدۡ بَعَثۡنَا فِي كُلِّ أُمَّةٖ رَّسُولًا أَنِ ٱعۡبُدُواْ ٱللَّهَ وَٱجۡتَنِبُواْ ٱلطَّٰغُوتَۖ﴾ (*al-Naḥl*: 36).

4. **Belief in Allah's beautiful Names and Attributes:** this implies that we believe in what Allah has affirmed for Himself and what Prophet Muhammad ﷺ has affirmed for Him of Names and Attributes in a manner that suits His Divine Glory and Majesty. The interpretation of His Names and Attributes should never include drawing similarities with any of Allah's creations, negating the existence of these Attributes, or interpreting them in a way that distorts their meanings[3]. Allah, the Almighty, says, **"There is nothing like unto Him, and He is the Hearing, the Seeing."** ﴿لَيۡسَ كَمِثۡلِهِۦ شَيۡءٞۖ وَهُوَ ٱلسَّمِيعُ﴾ (*al-Shūrā*: 11).

We ask Allah the Generous, the Bestower to fill our hearts with Faith and firm belief. In the following lesson, we will talk about the gravest sin; that is, polytheism (*Shirk*).

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1 It is permissible to seek the help, refuge, and rescue of a living and present person in things he has the capability to do, but seeking that from someone dead or absent or asking them to do something that only Allah, the Almighty, is able to do, is not permissible and is considered an act of polytheism.

2 'Hope' that is prohibited is expecting a person (or any creature) to do something that he has no power over, such as healing disease or giving offspring, etc.

3 *Taḥrīf* means twisting or distorting the meaning without evidence or textual clues. *Ta'ṭīl* means negating or divesting Allah of His Names or Attributes. *Takyīf* means imagining the Attributes in a certain way to enable the human mind to think of how these Attributes work. *Tamthīl* means thinking of Allah's Attributes in terms of similarity (or difference) with the Attributes of His creatures.

Polytheism: The Gravest Sin Committed against Allah

Our lesson today is about **the gravest sin that one can commit against Allah** as it nullifies faith in Allah and His Oneness. **This sin is Polytheism (*Shirk*).** Allah, the Almighty, says: **"Indeed, association [with him] is great injustice."** ﴿إِنَّ ٱلشِّرۡكَ لَظُلۡمٌ عَظِيمٞ﴾ (*Luqmān*: 13). Furthermore, ʿAbdullāh ibn Masʿūd ﷺ said: "I asked the Prophet ﷺ 'Which sin is greatest?' He said: "That you set an equal to Allah while He alone created you."("أيُّ الذنبِ أعظمُ عند الله؟ قال: "أن تجعلَ للهِ نِدًّا وهو خلقكَ") [Agreed upon].

There are two types of polytheism: major polytheism and minor polytheism (they are referred to as major *shirk* and minor *shirk,* respectively).

- **Major polytheism** (*Shirk Akbar*) is the gravest sin that Allah does not forgive unless the person repents sincerely. It wipes out all one's good deeds, and whoever dies in a state of polytheism will stay eternally in Hellfire. Allah, the Almighty, says, **"Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin."** ﴿إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ وَيَغۡفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُۚ وَمَن يُشۡرِكۡ بِٱللَّهِ فَقَدِ ٱفۡتَرَىٰٓ إِثۡمًا عَظِيمًا ٤٨﴾ (*al-Nisā'*: 48). Allah, the Almighty, also says, **"And it was already revealed to you and to those before you that if you should associate [anything] with Allah, your work would surely become worthless, and you would surely be among the losers." (65) Rather, worship [only] Allah and be among the grateful."** ﴿وَلَقَدۡ أُوحِيَ إِلَيۡكَ وَإِلَى ٱلَّذِينَ مِن قَبۡلِكَ لَئِنۡ أَشۡرَكۡتَ لَيَحۡبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ ٱلۡخَٰسِرِينَ ٦٥ بَلِ ٱللَّهَ فَٱعۡبُدۡ وَكُن مِّنَ ٱلشَّٰكِرِينَ ٦٦﴾ (*al-Zumar*: 65-66).

Major polytheism is associating partners with Allah or making a counterpart for Allah in His Lordship (*Rubūbiyyah*), His Divinity (*Ulūhiyyah*) or His Names and Attributes.

- **Polytheism is sometimes outward and apparent** like worshiping idols, praying to the dead or seeking their help, or offering prayer and sacrifice to other than Allah, the Most High.
- **Sometimes polytheism is inward and hidden** such as relying on so-called gods other than Allah or like the acts of polytheism and disbelief committed by the hypocrites.

Its examples also include believing that there is a creator, a sustainer and a knower of the unseen other than Allah, believing that worshiping others than Allah is permissible, believing that there is another one (god or person) who should be absolutely obeyed along with Allah, as well as loving a creature in a glorifying manner as one is supposed to love Allah, the Most High.

Allah, the Almighty, says, **"Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. (162) No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims."** ﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ۝١٦٢ لَا شَرِيكَ لَهُ ۖ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ۝١٦٣﴾(*al-Anʿām*: 162-163).

Allah, the Almighty, also says, **"And whoever invokes besides Allah another deity for which he has no proof - then his account is only with his Lord. Indeed, the disbelievers will not succeed."** ﴿وَمَن يَدْعُ مَعَ اللَّهِ إِلَٰهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِندَ رَبِّهِ ۚ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ۝١١٧﴾(*al-Muʾminūn*: 117).

We ask Allah to protect us from committing polytheism of any sort. In the following lesson, we will continue with a discussion of the second type of polytheism-the minor polytheism.

Minor *Shirk* (Minor Polytheism)

In this lesson, we will continue our discussion of the types of polytheism. We will look at the second type of polytheism which is **minor *Shirk* (*Shirk Aṣghar*)**.

What is meant by minor *Shirk* is all that is referred to as polytheism in the Glorious Qur'an and the Sunnah, and which other Sharia texts indicated that it does not consider the one who commits it out of the fold of Islam.

- **The following acts are aspects of minor *Shirk*:**

1. ***Riyā'*** (showing off/insincerity): the Prophet ﷺ said: "The thing that I fear most for you is minor polytheism." They said: "O Messenger of Allah, what is minor polytheism?" He said: "*Riyā'*, for Allah will say on the Day when people are recompensed for their actions: 'Go to those for whom you were showing off with your deeds in the world, and see what reward you find with them.' (إنَّ أخْوَفَ ما أخافُ عليكم الشِّركُ الأصْغَرُ، قالوا: وما الشِّركُ الأصْغَرُ يا رسولَ اللهِ؟ قال: الرِّياءُ؛ يقولُ اللهُ لهم يومَ يجازي العباد بأعمالِهم: اذْهَبوا إلى الذين كنتُم تُراؤون في الدُّنيا، فانظُروا هل تَجِدون عِندَهُم جزاءً) [Narrated by Imam Ahmad and graded as *Ṣaḥīḥ* by al-Albānī]. ***Riyā'*** is defined as performing acts of worship in a good way in front of people, or showing these acts off to make them known to people for the purpose of receiving praise from them.

2. **To believe that something brings about benefit or removes harm while Allah did not make that thing a reason for that claim.** The Prophet ﷺ said: "Indeed, *Ruqyahs* (spells), *Tamā'im* (amulets), and *Tiwalah* (love-potions) are acts of polytheism." (إنَّ الرُّقَى والتَّمائِمَ والتِّوَلَةَ شِرْكٌ) [Narrated by Abū Dāwūd and graded as *Ṣaḥīḥ* by al-Albānī].

The meaning of *Ruqyahs* in the Hadith are the spells whose meaning is not understood, or the *Ruqyahs* that include associating partners with Allah. ***Tamā'im*** refer to anything that is hung on a person, animal or property for the sake of warding

off the evil eye and so on.[1] As for ***Tiwalah***, it is a kind of black magic that, they claim, makes the wife love her husband and the husband love his wife.

- **Verbal Polytheism** includes acts such as swearing oaths by other than Allah. It also includes expressions such as "if Allah wills *and* you will", or "it was only Allah *and* (a person) who made this possible," and other similar statements that may suggest association with Allah. The Prophet ﷺ said: "Whoever swears by other than Allah has disbelieved or associated partners with Allah." (مَن حلفَ بغيرِ اللهِ فقد كفرَ أو أشركَ) [Narrated by al-Tirmidhī and graded as *Ṣaḥīḥ* by al-Albānī]. The Prophet ﷺ also said: "Do not say: What Allah wills *and* what so-and-so wills, rather say: What Allah wills *and then* what so-and-so wills." (لا تَقُولوا: ما شاءَ اللهُ وشاءَ فُلانٌ، ولكِنْ قُولوا: مَا شَاءَ اللهُ ثُمّ شَاءَ فُلانٌ) [Narrated by Abū Dāwūd and al-Nasā'ī and graded as *Ṣaḥīḥ* by al-Albānī].

May Allah grant us sincerity and good deeds, and protect us from all acts of *Riyā'*. This should be enough for now, and in the next lesson we will talk -by the permission of Allah- about the second pillar of *Imān* which is believing in the angels.

1 It was called *tamīmah* (literally: which makes something complete) because they believe it gets their matters done and completed and saves them from harm.

Belief in the Angels

Let's continue our discussion of the pillars of *Imān*, and in this lesson, we will talk about the second pillar of *Imān*, belief in the angels. **Belief in the Angels means** to believe in their existence and that they are honorable servants, Allah created them from light, Allah made them prone to obeying Him; they never disobey Allah and they do what they are commanded to do. Allah, the Almighty, says, **"The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His Books and His Messengers."** ﴿ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيۡهِ مِن رَّبِّهِۦ وَٱلۡمُؤۡمِنُونَۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ﴾ (*al-Baqarah*: 285).

- **The Angels are obedient servants** of Allah, the Most High. Allah, the Almighty, says about them, **"They cannot precede Him in word, and they act by His command."** ﴿لَا يَسۡبِقُونَهُۥ بِٱلۡقَوۡلِ وَهُم بِأَمۡرِهِۦ يَعۡمَلُونَ﴾ (*al-Anbyā'*: 27). Allah, the Almighty, also says,**"They do not disobey Allah in what He commands them but do what they are commanded."** ﴿لَّا يَعۡصُونَ ٱللَّهَ مَآ أَمَرَهُمۡ وَيَفۡعَلُونَ مَا يُؤۡمَرُونَ﴾ (*al-Taḥrīm*: 6).

- **Some of their physical appearance features are mentioned** in Allah's, the Almighty, saying, **"[All] praise is [due] to Allah, Creator of the heavens and the earth, [who] made the angels messengers having wings, two or three or four. He increases in creation what He wills. Indeed, Allah is over all things competent."** ﴿ٱلۡحَمۡدُ لِلَّهِ فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ جَاعِلِ ٱلۡمَلَٰٓئِكَةِ رُسُلًا أُوْلِيٓ أَجۡنِحَةٖ مَّثۡنَىٰ وَثُلَٰثَ وَرُبَٰعَۚ يَزِيدُ فِي ٱلۡخَلۡقِ مَا يَشَآءُۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ﴾ (*Fāṭir*: 1). Moreover, the Prophet ﷺ said: "**Angels were created from light**." (خُلِقَتِ الملائكةُ من نُورٍ) [Narrated by Muslim]. The Prophet ﷺ also said: "**I was allowed to speak of an angel from the angels of Allah who carry the Throne: (the distance) between his earlobe and shoulder covers a journey of seven hundred years."** (أُذِن لي أن أُحدِّث عن ملكٍ من ملائكةِ اللهِ، من حملةِ العرشِ : إنَّ ما بينَ شحمةِ أُذنِهِ إلى عاتقِه، مسيرةُ سبعمائةِ عامٍ) [Narrated by Abū Dāwūd].

- **Some of the angels' names and tasks include**:

1. **Jibrīl (Gabriel)** ﷺ who was entrusted with the revelation. Allah, the Almighty, says, **"The Trustworthy Spirit has brought it down. (193) Upon your heart."** ﴿نَزَلَ بِهِ ٱلرُّوحُ ٱلۡأَمِينُ ۝١٩٣ عَلَىٰ قَلۡبِكَ﴾ (*al-Shuʿarā'*: 193-194).
2. **Mikhā'īl (Michael)** ﷺ who is entrusted with bringing down rain.
3. **Isrāfīl** ﷺ who is entrusted to blow the horn on the Day of Recompense.
4. **The angel of death** ﷺ who is entrusted with seizing souls. Also, **among the angels** are the protectors, the respectable writers and the keepers of Paradise and the keepers of Hellfire, and others that no one knows except Allah, the Most High.

- **Belief in the angels necessitates loving and respecting them.** Allah, the Almighty, says**, "Whoever is an enemy to Allah and His angels and His messengers and Gabriel and Michael - then indeed, Allah is an enemy to the disbelievers."** ﴿مَن كَانَ عَدُوّٗا لِّلَّهِ وَمَلَٰٓئِكَتِهِۦ وَرُسُلِهِۦ وَجِبۡرِيلَ وَمِيكَىٰلَ فَإِنَّ ٱللَّهَ عَدُوّٞ لِّلۡكَٰفِرِينَ﴾ (*al-Baqarah*: 98).
- **A Muslim should avoid what offends or harms them.** For example, the Prophet ﷺ said: "Whoever eats garlic, onions, or leeks should not come to our mosque, for indeed the angels are harmed by whatever hurts human beings." (مَنْ أَكَلَ الْبَصَلَ وَالثُّومَ وَالْكُرّاثَ فَلا يَقْرَبَنّ مَسْجِدَنَا، فَإِنّ المَلائِكَةَ تَتَأَذّى مِمّا يتأَذّى مِنْهُ بَنُو آدمَ) [Narrated by Muslim]. The Prophet ﷺ also said: "The angels do not enter a house in which there is a dog or an image." (لا تَدْخُلُ المَلائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلا صُورَةٌ) [Narrated by Muslim].

May Allah make us among those who believe in the angels, love them and avoid all that is harmful to them.

This is all for this lesson and we will talk in the next lesson -by the permission of Allah- about the third pillar of *Imān* which is belief in the Books revealed by Allah.

Belief in the Books

This lesson looks at the third pillar of *Imān* which is:

Belief in the Books: this entails believing in all the Books that Allah has sent to His Messengers as a proof (of His existence) and guidance for people.

- **We believe -in particular- in the Books that Allah mentioned in the authentic Sharia texts**: these include: the Torah that Allah sent to Mūsā (Moses) ﷺ, the Injīil (Evangel) that Allah sent to ʿĪsā (Jesus) ﷺ, the Zabūr (Psalms) that Allah sent to Dāwūd (David) ﷺ, and the Glorious Qur'an that Allah sent to the seal of the Prophets Muhammad ﷺ. Allah, the Almighty, says, **"Say, [O believers], "We have believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and the Descendants and what was given to Moses and Jesus and what was given to the prophets from their Lord."** ﴿قُولُوٓاْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيۡنَا وَمَآ أُنزِلَ إِلَىٰٓ إِبۡرَٰهِـۧمَ وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ وَيَعۡقُوبَ وَٱلۡأَسۡبَاطِ وَمَآ أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَآ أُوتِيَ ٱلنَّبِيُّونَ مِن رَّبِّهِمۡ﴾ (*al-Baqarah*: 136).
- **The Glorious Qur'an is the seal of the Divine Books and it abrogates all the Books that preceded it.** Allah, the Almighty, says, **"And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it."** ﴿وَأَنزَلۡنَآ إِلَيۡكَ ٱلۡكِتَٰبَ بِٱلۡحَقِّ مُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِ مِنَ ٱلۡكِتَٰبِ وَمُهَيۡمِنًا عَلَيۡهِۖ﴾ (*al-Mā'idah*: 48). The word (وَمُهَيۡمِنًا عَلَيۡهِۖ) in the Ayah implies that the Glorious Qur'an rules over the previous Books and that it has the authority over them because it abrogates them all.
- **A Muslim should honor the Book of Allah and abide by its Ayahs** through adhering to its commands of permissibility and prohibition, considering its stories and examples, acting upon its commands, reciting it correctly and properly and defending it.

We ask Allah to bless us with the understanding and implementation of His Book (The Glorious Qur'an).

We are pleased with this amount for this time. We will talk in the next lesson -by the permission of Allah- about the fourth pillar of *Imān* which is belief in the Messengers.

Belief in the Messengers

Our discussion in this lesson is of the fourth pillar of *Imān* which is belief in the Messengers.

Belief in the Messengers entails believing that Allah, the Almighty, has sent to every nation a Messenger from among them inviting them to worship Allah alone without associating partners with Him and to avoid worshiping *Tāghūt* (all false deities). The Messengers are all pious, trustworthy, guided and guiding. They delivered all that Allah revealed to them and did not conceal or change it and neither did they add or remove even a letter of the revelation by themselves. Allah, the Almighty, says, **"[We sent] Messengers as bringers of good tidings and warners so that mankind will have no argument against Allah after the Messengers. And ever is Allah Exalted in Might and Wise."** ﴿رُّسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةٌۢ بَعۡدَ ٱلرُّسُلِۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا﴾ (*al-Nisā'*: 165). Allah, the Almighty, also says, **"And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid Taghut (false idols)."** ﴿وَلَقَدۡ بَعَثۡنَا فِي كُلِّ أُمَّةٖ رَّسُولًا أَنِ ٱعۡبُدُواْ ٱللَّهَ وَٱجۡتَنِبُواْ ٱلطَّٰغُوتَۖ﴾ (*al-Naḥl*: 36).

- **We should believe -in particular- in the Messengers that Allah has mentioned by name** such as Muhammad, Ibrāhīm, Mūsā, ʿĪsā, Nūḥ and other honorable Messengers ﷺ.
- **Whoever denies the Message of any one of the Messengers has denied all of them.** In this sense Allah, the Almighty, says, **"The people of Noah denied the Messengers."** ﴿كَذَّبَتۡ قَوۡمُ نُوحٍ ٱلۡمُرۡسَلِينَ﴾ (*al-Shuʿarā'*: 105). Allah, the Almighty, also says, **"'Aad denied the Messengers."** ﴿كَذَّبَتۡ عَادٌ ٱلۡمُرۡسَلِينَ﴾ (*al-Shuʿarā'*: 123). It is known that every nation had people who denied the Messenger sent to them. However, denying any of the Messengers is considered a rejection of all of them because they all came with the same Message - *Tawḥīd* (monotheism). It was revealed to them from the One and only God, Allah, the Most High.

- **Allah, the Almighty, has concluded the Messengers with our seal Prophet, Muhammad** ﷺ as Allah, the Almighty, says, **"Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the Prophets."** ﴿مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ﴾ (*al-Aḥzāb*: 40). In addition, Allah has made His religion an abrogation of the religions that preceded it. Allah, the Almighty, says, **"And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers."** ﴿وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ﴾ (*Āl-ʿImrān*: 85). The Prophet ﷺ said: **"By the One in Whose Hand Muhammad's soul is! There is nobody of this Ummah, be they Jewish or Christian, who hears of me and then dies without believing in what I was sent with except that he will be among the people of Hellfire."**(والذي نَفْسُ مُحَمَّدٍ بيَدِهِ، لا يَسْمَعُ بي أحَدٌ مِن هذِه الأُمَّةِ يَهُودِيٌّ، ولا نَصْرانِيٌّ، ثُمَّ يَمُوتُ ولَمْ يُؤْمِنْ بالَّذِي أُرْسِلْتُ به، إلَّا كانَ مِن أصْحابِ النَّارِ) [Narrated by Muslim].

Therefore, whoever claims that Allah accepts a religion other than the Religion of Muhammad ﷺ**,** is a disbeliever because this means that he denies the Glorious Qur'an, the Sunnah and the consensus of the Muslim scholars.

- **Belief in the Messengers necessitates loving, supporting, and defending them.** Among the ways of fulfilling that is reading their stories in the Qur'an and Sunnah and learning from their wisdom. Allah, the Almighty, says, **"And each [story] We relate to you from the news of the Messengers is that by which We make firm your heart."** ﴿وَكُلًّا نَّقُصُّ عَلَيْكَ مِنْ أَنۢبَآءِ ٱلرُّسُلِ مَا نُثَبِّتُ بِهِۦ فُؤَادَكَ﴾ [*Hūd*: 120]. Allah, the Almighty, also says, **"Those are the ones whom Allah has guided, so from their guidance take an example."** ﴿أُو۟لَٰٓئِكَ ٱلَّذِينَ هَدَى ٱللَّهُ فَبِهُدَىٰهُمُ ٱقْتَدِهْ﴾ [*al-Anʿām*: 90].

We ask Allah to make us among those who believe in the Messengers and follow on their footsteps. This is sufficient for this lesson, and we will discuss -by the permission of Allah- in our next lesson the fifth pillar of *Imān* which is belief in the Last Day.

Belief in the Last Day

In this lesson we will conclude our discussion of the pillars of *Imān*. Our talk will be on the fifth pillar of *Imān*, belief in the Last Day.

Belief in the Last Day, which is the Day of Recompense, means that we must unquestionably believe that Allah, the Most High, will raise the people from the graves, hold them accountable for their deeds until the people of Paradise and the people of Hellfire are lodged in their places. Allah, the Almighty, says, **"But [true] righteousness is [in] one who believes in Allah, the Last Day."** ﴿وَلَٰكِنَّ ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ﴾ (*al-Baqarah*: 177). Allah, the Almighty, also says, **"And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed, We will bring it forth. And sufficient are We as Accountant."** ﴿وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ لِيَوْمِ ٱلْقِيَٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا ۖ وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَىٰ بِنَا حَٰسِبِينَ﴾ (*al-Anbyā'*: 47).

- **Belief in the Last Day includes** belief in what happens in the grave from the questioning by the angels to the bliss of the grave and its torment. It also includes belief in the resurrection of the dead, their gathering at the Assembly Land (*Maḥshar*) and that all people will stand before Allah for judgment. It also entails belief in the Scale of deeds, *al-Ṣirāṭ* (the thin bridge) and the records of one's deeds that will be given to some people in their right hands and to some in their left hands from behind their backs.
- **On the calamities of the Day of Recompense,** Allah, the Almighty, says, **"O mankind, fear your Lord. Indeed, the convulsion of the [final] Hour is a terrible thing. (1) On the Day you see it every nursing mother will be distracted from that [child] she was nursing, and every pregnant woman will abort her pregnancy, and you will see the people [appearing] intoxicated while they are not intoxicated; but the punishment of Allah is severe."**

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمۡۚ إِنَّ زَلۡزَلَةَ ٱلسَّاعَةِ شَيۡءٌ عَظِيمٞ ۝١ يَوۡمَ تَرَوۡنَهَا تَذۡهَلُ كُلُّ مُرۡضِعَةٍ عَمَّآ أَرۡضَعَتۡ وَتَضَعُ﴾ ﴿كُلُّ ذَاتِ حَمۡلٍ حَمۡلَهَا وَتَرَى ٱلنَّاسَ سُكَٰرَىٰ وَمَا هُم بِسُكَٰرَىٰ وَلَٰكِنَّ عَذَابَ ٱللَّهِ شَدِيدٞ﴾ (*al-Ḥajj*: 1-2). The Prophet ﷺ said: **"Whoever wishes to look at the Day of Recompense, as if he is seeing it with this eye, then let him recite: 'When the sun is wrapped up [in darkness]', 'When the sky breaks apart' and 'When the sky has split [open]'"** (مَـن سرَّهُ أن ينظـرَ إلى يـومِ القيامـةِ كأنَّـهُ رأيُ عَـينٍ فليقـرأ: إِذَا الشَّـمْسُ كُـوِّرَتْ، وَإِذَا السَّـمَاءُ انفَطَـرَتْ، وإِذَا السَّـمَاءُ انشَـقَّتْ) [Narrated by al-Tirmidhī and graded as *Ṣaḥīḥ* by al-Albānī].

- **Belief in the Last Day drives people to** increase their good deeds and acts of obedience and become more cautious not to commit sins or disobey Allah. Moreover, those who were tried by poverty or were subject to injustice will bear the difficulty of such trials in this worldly life because they assuredly know that they will be rewarded by Allah Who will judge those who wronged them. At the moment the believers set foot in Paradise, they will forget all their struggles and pains. On the other hand, the people of Hellfire will forget all the enjoyment they had in the worldly life when they enter Hellfire, may Allah protect us from that.

May Allah make us from among those who come secure on the Day of Recompense, and among the group gathered with our Prophet Muhammad ﷺ. We will stop here for today, to start a new topic next time, namely the Signs of the Hour.

The Signs of the Hour (1)

Our talk toady is on the **Signs of the Hour** which are the signs or portents that precede the Day of Recompense and foretell its coming.

- **These signs are divided into minor signs and major signs: the minor signs** - mostly – precede the Day of Recompense by a long period. Some of them have already occurred and passed but may re-occur again. Other signs have appeared and still continue to appear successively. However, some signs have not occurred so far but they will inevitably occur as our Prophet, the Truthful ﷺ has informed us.

- **Among the numerous minor signs of the Hour are the following:**
  1) The removal of religious knowledge (through the demise of religious learned men); 2) The spread of *fitan* (tribulations and turmoil); 3) The spread of adultery; 4) Abundance of earthquakes and bloodshed; 5) A perceptible acceleration of time[1] ; 6) The appearance of false prophets and impostors; 7) Competing in constructing lofty buildings by the naked, destitute, barefoot shepherds; 8) Many nations gather to fight against Muslims; 9) The victory of the Muslims over the Jews in a battle during which the trees and rocks will give away the location of the Jews, in addition to other signs. The Prophet ﷺ said: "**Among the portents of the Hour is that knowledge will be taken away[2], ignorance**

1 Some scholars suggested the meanings of lacking blessing in time, speedy passing of the time, and shortened length of it. Others said the meaning is that the availability of modern means of transportation drew the far nearer.

2 The knowledge indicated in the Hadith is the religious knowledge—knowledge of the Qur'an and the Sunnah. Taking knowledge away is done by the death of those who carry it in their hearts and those are the scholars of Sharia. The Prophet ﷺ expressed this meaning in his saying, "Verily, Allah does not take away knowledge by snatching it from the people; rather, He takes away knowledge through the death of the scholars until, when He leaves no scholar behind, the people turn to the ignorant and instate them as their leaders. They are asked, so they give religious judgments without knowledge; thus they are led astray and lead others astray." (إِنَّ اللهَ لاَ يَقْبِضُ العِلْمَ انْتِزَاعاً يَنْتَزِعُهُ مِنَ العِبَادِ، وَلَكِنْ يَقْبِضُ العِلْمَ بِقَبْضِ العُلَمَاءِ، حَتَّى إِذَا لَمْ يُبْقِ عَالِماً، اتَّخَذَ النَّاسُ رُؤُوساً جُهَّالاً،

will prevail, adultery will spread, drinking alcohol will be common, and men will decrease in number while women will increase so much that for fifty women there will only be one man to look after them.[1] " (إنَّ مِـن أشْـرَاطِ السَّـاعَةِ أنْ يُرْفَـعَ العِلْـمُ، ويَكْثُـرَ الجَهْـلُ، ويَكْثُـرَ الزِّنَـا، ويَكْثُـرَ شُـرْبُ الخَمْـر، ويَقِـلَّ الرِّجَـالُ، ويَكْثُـرَ النِّسَـاءُ حتَّـى يَكـونَ لِخَمْسِـينَ امْـرَأَةً القَيِّـمُ الوَاحِـدُ) [Agreed upon].

In the following lesson, we continue our discussion of the topic with more information about the major signs of the Hour.

(فَسُئِلُوا فَأَفْتوا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا) [Narrated by al-Bukhārī].

1 The word "قيّـم" in Arabic means the caretaker, and the limited number of men could be due to the frequent wars and the death of the majority of men during them. Another reason could be the much higher birth rates of girls in comparison to boys. Pandemics and similar calamities could be reasons too.

The Signs of the Hour (2)

In today's lesson, we will look at the second category of the signs of the Hour; that is the major signs. **The Major Signs** of the Hour are great incidents whose occurrence portends the imminence of the Day of Recompense and that there is a short period of time left for that horrific day.

- Hudhayfah ibn Usayd al-Ghiffārī ﷺ said: "**Allah's Messenger ﷺ came to us all of a sudden as we were (busy in a discussion). He said: "What are you in discussion about?" The Companions ﷺ said: "We are discussing the Hour." Thereupon he said: "It will not come until you see ten signs before and (in this connection) he made a mention of the smoke, al-Dajjāl, *al-Dābbah* (the creature), the rising of the sun from the west, the coming down of 'Īsā (Jesus) son of Mary ﷺ, the Gog and Magog, and the sinking of the ground in three places, one in the east, one in the west and one in the Arabian Peninsula at the end of which a fire would burn forth from Yemen, and would drive people to the place of their assembly."**(اطَّلَعَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَيْنَا وَنَحْنُ نَتَذَاكَرُ، فَقَالَ: «مَا تَذَاكَرُونَ؟» قَالُوا: نَذْكُرُ السَّاعَةَ، قَالَ: «إِنَّهَا لَنْ تَقُومَ حَتَّى تَرَوْنَ قَبْلَهَا عَشْرَ آيَاتٍ» فَذَكَرَ الدُّخَانَ وَالدَّجَّالَ وَالدَّابَّةَ وَطُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا وَنُزُولَ عِيسَى ابْنِ مَرْيَمَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَيَأْجُوجَ وَمَأْجُوجَ وَثَلَاثَةَ خُسُوفٍ: خَسْفٌ بِالْمَشْرِقِ وَخَسْفٌ بِالْمَغْرِبِ وَخَسْفٌ بِجَزِيرَةِ الْعَرَبِ، وَآخِرُ ذَلِكَ نَارٌ تَخْرُجُ مِنَ الْيَمَنِ تَطْرُدُ النَّاسَ إِلَى مَحْشَرِهِمْ) [Narrated by Muslim].

- **At that age of trials, uncertainty, and turmoil (*fitnah*)**, the Muslim should seek refuge in Allah, the Almighty, by increasing the acts worship and continuously praying to Allah to hold his heart steadfast to *Imān*. In addition, the Muslim should avoid indulging in *fitnah* of any sort and, on the contrary, spread the practice of enjoining the good and forbidding evils and offering advice to people as much as possible. The great reward of remaining faithful to Allah during such tough times was indicated in the Prophet's ﷺ saying: "**Worship during times of turmoil[1] is like immigration to me.**" (العِبَادَة فِي الهَرْجِ كَهِجْرَةٍ إِلَيَّ) [Narrated by Muslim]. The Prophet ﷺ also taught us to keep supplicating to Allah and ask Him "**O Turner of the hearts, keep my heart firm upon Your religion!**" (يا مقلب القلوب ثبت قلبي على دينك) [Narrated by al-Tirmidhī and graded as *Ṣaḥīḥ* by al-Albānī]. Moreover, he ﷺ commanded us, "**Whoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart — and that is the weakest level of faith.**" (مَن رَأَى مِنكُم مُنْكَرًا فَلْيُغَيِّرْهُ بيَدِهِ، فإنْ لَمْ يَسْتَطِعْ فَبِلِسانِهِ، فإنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وذلكَ أضْعَفُ الإيمانِ) [Narrated by Muslim].

We ask Allah to inspire us with guidance and to protect us from the evils of trials and chaos, publicly and in secret. That brings us to the end of this lesson. In the coming lesson, we will -by the permission of Allah- talk about the sixth and last pillar of *Imān*, which is belief in *Qadar* (Divine Decree) both in its good and in its adverse aspects.

1 The Arabic word "هَرج" mentioned in the Hadith means trials, distortion of truths, uncertainty of what is right and what is wrong, and people's blind indulgence in worldly matters.

Belief in *Qadar* both in its Good and Adverse Aspects (Divine Decree)

Our lesson today looks at the sixth pillar of *Imān*, which is **the belief in *Qadar* (Divine Decree)** both in its good and in its adverse aspects.

This pillar entails that we should believe that every good or evil only occurs by Allah's Decree and predestination, that Allah knows what will happen before it happens and that He has written it in the Preserved Slate (*al-Lawḥ al-Maḥfūẓ*). Moreover, we should believe that nothing happens except by His Will, that Allah created the whole universe and that He does whatever He wishes to do, Glorified and Exalted be He.

- **Allah, the Almighty, informs about His pre-knowledge of all things and that He has written them down beforehand as He says,** "Do you not know that Allah knows what is in the heaven and earth? Indeed, that is in a Record. Indeed that, for Allah, is easy." ﴿أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَآءِ وَٱلْأَرْضِ ۗ إِنَّ ذَٰلِكَ فِى كِتَٰبٍ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ﴾ (*al-Ḥajj*: 70). ʿAbdullāh Ibn ʿAmr Ibn al-ʿĀṣ ﷺ reported: "I heard Allah's Messenger ﷺ saying: "**Allah had written down the destinies of the creatures fifty thousand years before He created the heavens and earth. And His Throne is on the water.**" (كَتَبَ اللهُ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ، قَالَ: وَعَرْشُهُ عَلَى الْمَاءِ) [Narrated by Muslim]. **Stating that His Will is enforced over everything, Allah, the Almighty, says,** "And you do not will except that Allah wills - Lord of the worlds." ﴿وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ﴾ (*al-Takwīr*: 29). **Moreover, explaining that He created all the creatures and their deeds, Allah, the Most High, says, "While Allah created you and that which you do?"** ﴿وَٱللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾ (*al-Ṣāffāt*: 96).

❁ **Sound and correct belief in the Divine Decree requires believing in the following:**

- A servant has a will and a choice in any deed because Allah, the Almighty, says, "For whoever wills among you to take a right course." ﴿لِمَن شَآءَ مِنكُمۡ أَن يَسۡتَقِيمَ﴾ (*al-Takwīr*: 28). Allah, the Almighty, also says, "Allah does not charge a soul except [with that within] its capacity." ﴿لَا يُكَلِّفُ ٱللَّهُ نَفۡسًا إِلَّا وُسۡعَهَاۚ﴾ (*al-Baqarah*: 286).

- Both the will and the ability of the servant are not out of the Ability and the Will of Allah because the servant's ability and choice are bestowed by Allah, the Almighty, as Allah, the Most High, says, "And you do not will except that Allah wills - Lord of the worlds." ﴿وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلۡعَٰلَمِينَ﴾ (*al-Takwīr*: 29).

- That the Divine Decree and predestination are secrets of the unseen whose knowledge is restricted to Allah and whoever He grants knowledge of. As a result, we believe in what He had made known to us and we accept and believe in what is hidden from us. We do not dispute Allah over His actions and judgements with our limited minds and our weak understanding (compared to Allah's Knowledge and Perfection). Rather, we believe in the perfect justice of Allah and His absolute wisdom and that He cannot be questioned as to what He does.

We ask Allah, the Most Generous, to destine good for us, to bless us with the means to gain it and to provide us with satisfaction and contentment of it. In the next lesson, we will talk -by the permission of Allah- about the fruits of belief in the Divine Decree.

Fruits of Belief in *Qadar* (Divine Decree)

We talked in our last lesson about belief in *Qadar* (Divine Decree) and that it includes believing in Allah's Omniscience and pre-knowledge of everything, that Allah, the Almighty, wrote it in the Preserved Slate (*al-Lawḥ al-Maḥfūẓ*), that nothing occurs except by the Will of Allah, the Most High, and that He created everything.

In today's lesson, we will be talking about the **fruits of belief in *Qadar* (Divine Decree)** which include:

- **This belief is one of the greatest incentives for the Muslim to strive to do what pleases Allah in this life.** So, the believer is commanded to adopt means to reach his desired ends putting his trust in Allah, the Almighty, and to believe that the means do not give results except by the Will of Allah, the Almighty, because He is the one Who created the means and the ends. The Prophet ﷺ said: "**Strive for that which will benefit you, seek Allah's help and do not lose heart or determination. If anything befalls you, do not say: 'If only I had done such-and-such'; rather, say: 'Allah has decreed and whatever He wills, He does.' Saying 'if' opens (the door to) the deeds of the devil.**" (احرِصْ على ما يَنْفَعُكَ، واستَعِنْ بالله ولا تَعْجَزَ، وإن أصابك شيء فلا تقُلْ: لو أنني فعلت لكان كذا وكذا، ولكن قل: قَدَرُ الله، وما شاء فعل، فإن لو تفتح عمل الشيطان) [Narrated by Muslim]. The Prophet ﷺ also said: "**Exert the effort, for everyone will find it easy to do such deeds that will lead him to what he was created for.**" (اعملوا؛ فَكلٌّ مُيَسّرٌ لما خُلِقَ له) [Narrated by al-Bukhārī].

- Another **fruit of belief in *Qadar* (Divine Decree)** is that it makes the believer show gratitude to Allah for providing him with bounties and not to be arrogant. Also, he should be patient when Allah tries him with some worldly calamities and avoid showing impatience or dissent. Allah, the Almighty, says, "No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allah, is easy - (22) In order that you not despair over what has eluded you and not exult [in pride] over what He has given you. And Allah does not like everyone self-deluded and boastful." ﴿مَآ أَصَابَ مِن مُّصِيبَةٍ فِي ٱلۡأَرۡضِ وَلَا فِيٓ أَنفُسِكُمۡ إِلَّا فِي كِتَٰبٖ مِّن قَبۡلِ أَن نَّبۡرَأَهَآۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٞ ٢٢ لِّكَيۡلَا تَأۡسَوۡاْ عَلَىٰ مَا فَاتَكُمۡ وَلَا تَفۡرَحُواْ بِمَآ ءَاتَىٰكُمۡۗ وَٱللَّهُ لَا يُحِبُّ كُلَّ مُخۡتَالٖ فَخُورٍ﴾ (*al-Ḥadīd*: 22-23).

- **Another fruit** is that it removes envy from the hearts of people. A believer does not envy other people for the graces and bounties bestowed upon them by Allah. This is because when the envier envies someone, he actually shows displeasure over Allah's Destiny and Decree as Allah is the One Who has bestowed these graces and bounties upon them.

- **Another fruit is that this belief** instills courage in the hearts of a Muslim to face hardships because he becomes reassured that lives and provisions are all destined by Allah, the Almighty, and that nothing happens to the human except what has been written and decreed for him. Allah, the Almighty, says, "Say, "Never will we be struck except by what Allah has decreed for us; He is our protector." And upon Allah let the believers rely." ﴿قُل لَّن يُصِيبَنَآ إِلَّا مَا كَتَبَ ٱللَّهُ لَنَا هُوَ مَوۡلَىٰنَاۚ وَعَلَى ٱللَّهِ فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ﴾ (*al-Tawbah*: 51).

We ask Allah to consolidate our faith and certainty, set us firm to His religion and give us good end. In the next lessons, we will talk -by the permission of Allah- about **the Pillars of Islam**.

The Pillars of Islam

The Two Testimonies of Faith
There Is No God Worthy of Worship Except Allah

In the following series of lessons, we will be talking about the five pillars on which Islam has been established, which are referred to as **the Pillars of Islam**. The Messenger of Allah ﷺ said: **"Islam is built upon five (pillars): testifying that there is no god worthy of worship but Allah and that Muhammad is the Messenger of Allah, establishing the prayer, paying Zakah, performing Hajj and fasting the month of Ramadan."** (بُنِيَ الإِسْلاَمُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لاَ إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، وَإِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ البَيتِ، وَصَوْمِ رَمَضَانَ) [Agreed upon].

The first pillar is the two testimonies of faith: that is to testify that there is no god truly worshipped except Allah and that Muhammad ﷺ is the Messenger of Allah.

These two testimonies are the keys to Islam and no one can embrace Islam without pronouncing and believing in them. The Messenger of Allah ﷺ said: "**I have been commanded to fight against the people until they testify that there is no god but Allah and that Muhammad is the Messenger of Allah, and until they establish the prayer and pay the Zakah. If they do so, their blood and property are guaranteed my protection, unless (they commit acts that are punishable) in accordance with Islam, and their reckoning will be with Allah, the Almighty.**"(أُمِرْتُ أن أقاتل الناس حتى يشهدوا أن لا إله إلا الله وأن محمدًا رسول الله، ويُقيموا الصلاة، ويُؤتوا الزكاة، فإذا فعلوا ذلك عصموا مني دماءَهم وأموالَهم إلا بحق الإسلام وحسابُهم على الله) [Narrated by al-Bukhārī].

The Messenger of Allah ﷺ also said: "**Anyone whose last words before death were 'There is no god truly worshipped except Allah' will enter Paradise.**" (من كان آخرُ كلامهِ لا إله إلا اللهُ دخل الجنة) [Narrated by Abū Dāwūd].

- **The statement "There is no god truly worshipped except Allah"** (لا إله إلا الله) **means a** confirmation and acknowledgment with the tongue and belief in the heart that there is no god truly deserves to be worshiped except Allah, the Most High. Worshiping deities other than Allah is void, misguidance, and falsehood.

- **Hence, "There is no god truly worshipped except Allah"** (لا إله إلا الله) entails negating divinity from anything other than Allah and affirming it for Him alone. Allah, the Almighty, says, **"So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold."** ﴿فَمَن يَكۡفُرۡ بِٱلطَّٰغُوتِ وَيُؤۡمِنۢ بِٱللَّهِ فَقَدِ ٱسۡتَمۡسَكَ بِٱلۡعُرۡوَةِ ٱلۡوُثۡقَىٰ﴾ (*al-Baqarah*: 256). The word (الطّاغـوتُ) means Satan/devil and any false deity.

The ultimate purpose for sending the Messengers is establishing **the oneness of Allah, the Almighty, and worshiping Him alone (*Tawḥīd*).** Allah, the Almighty, says, **"And We certainly sent into every nation a Messenger, [saying], 'Worship Allah and avoid Taghut.'"** ﴿وَلَقَدۡ بَعَثۡنَا فِي كُلِّ أُمَّةٖ رَّسُولًا أَنِ ٱعۡبُدُواْ ٱللَّهَ وَٱجۡتَنِبُواْ ٱلطَّٰغُوتَۖ﴾ (*al-Naḥl*: 36)

May Allah make us among His sincere, true worshipers who follow the guidance of His honorable Prophet ﷺ. In the next lesson we will talk -by the permission of Allah- about the meaning of the testimony that Muhammad ﷺ is the Messenger of Allah.

The Two Testimonies of Faith
Muhammad ﷺ is the Messenger of Allah

We continue our presentation of the first pillar of Islam by looking at the second half of the testimony statement; that **Muhammad ﷺ is the Messenger of Allah.**

- **This testimony means that a Muslim** should acknowledge and believe that Muhammad ﷺ is a servant of Allah, the Almighty, and that Allah sent Him to proclaim His religion and to guide all the creation to believe in the oneness of Allah and to believe in Allah alone as the only truly worshipped god. Allah, the Almighty, says, "And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner." ﴿وَمَآ أَرۡسَلۡنَٰكَ إِلَّا كَآفَّةٗ لِّلنَّاسِ بَشِيرٗا وَنَذِيرٗا﴾ (*Saba'*: 28). Allah, the Almighty, also says, "And We have not sent you, [O Muhammad], except as a mercy to the worlds." ﴿وَمَآ أَرۡسَلۡنَٰكَ إِلَّا رَحۡمَةٗ لِّلۡعَٰلَمِينَ﴾ (*al-Anbyā'*: 107).

- **This belief entails** believing in what Prophet Muhammad ﷺ has informed, obeying his commands, avoiding what he forbade and worshiping Allah with only what he has taught. Allah, the Almighty, says, "And the one who has brought the truth and [they who] believed in it - those are the righteous." ﴿وَٱلَّذِي جَآءَ بِٱلصِّدۡقِ وَصَدَّقَ بِهِۦٓ أُوْلَٰٓئِكَ هُمُ ٱلۡمُتَّقُونَ﴾ (*al-Zumar*: 33). Allah, the Almighty, also says, "Nor does he speak from [his own] inclination. (3) It is not but a revelation revealed." ﴿وَمَا يَنطِقُ عَنِ ٱلۡهَوَىٰٓ ۝٣ إِنۡ هُوَ إِلَّا وَحۡيٞ يُوحَىٰ﴾ (*al-Najm*: 3-4). In addition, Allah, the Almighty, says, "And We did not send any Messenger except to be obeyed by permission of Allah." ﴿وَمَآ أَرۡسَلۡنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذۡنِ ٱللَّهِۚ﴾ (*al-Nisā'*: 64). Allah, the Almighty, says, "But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission." ﴿فَلَا وَرَبِّكَ لَا يُؤۡمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيۡنَهُمۡ ثُمَّ لَا يَجِدُواْ فِيٓ أَنفُسِهِمۡ حَرَجٗا مِّمَّا قَضَيۡتَ وَيُسَلِّمُواْ تَسۡلِيمٗا﴾ (*al-Nisā'*: 65).

- **Believing in the two testimonies in the heart only is not sufficient**, for the person to be a true Muslim, he has to translate this testimony into actions and pronounce it with the tongue.

We ask Allah to make us among the true followers of the Prophet ﷺ. We will talk in our next lesson -by the permission of Allah- about a sin that some Muslims do while they think that they are doing good instead.

Innovation in Religion (*Bidʿah*)

Our lesson today focuses on a sin that some Muslims commit while they think they are doing good acts of obedience; that is **innovation in religion.**

Innovation in religion is worshiping Allah, the Almighty, by something that has no foundation in the Islamic Sharia or in a way that is unusual to what Prophet Muhammad ﷺ and the rightly guided caliphs ﷺ did.

Allah, the Almighty assuredly informed that the religion of Islam is complete. Allah, the Almighty, says, "This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion." ﴿ ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا ۚ﴾ (*al-Mā'idah*: 3). Likewise, upon warning his nation against innovations or introducing anything that does not belong to the religion, our Prophet ﷺ said: "**Whoever introduces into this matter of ours (meaning Islam) something that does not belong to it, shall have it rejected.**" (مَن أَحْدَثَ في أَمْرِنَا هذا ما ليسَ فِيهِ، فَهو رَدٌّ) [Agreed upon]. The Prophet ﷺ also said: "**I advise you to fear Allah, and to hear and obey even if it be an Abyssinian slave, for those of you who live after me will see great disagreement. So, hold fast to my Sunnah and the Sunnah of the rightly guided Caliphs. Bite onto it with your molar teeth. Beware of newly invented matters (in religion), for every newly invented matter is misguidance.**" (أوصيكم بتقوى اللهِ والسمع والطاعةِ وإن عبدًا حبشيًا، فإنه من يعِشْ منكم بعدي فسيرى اختلافًا كثيرًا، فعليكم بسنتي وسنةِ الخلفاءِ المهديّين الراشدين تمسّكوا بها، وعَضّوا عليها بالنواجذِ، وإياكم ومحدثاتِ الأمورِ فإنّ كلّ محدثةٍ بدعةٌ، وكلّ بدعةٍ ضلالةٌ) [Narrated by Abū Dāwūd and graded as *Ṣaḥīḥ* by al-Albānī].

There are different types of innovations. Some innovations are related to belief like denying Allah's Names and Attributes, believing in the infallibility of a person other than the Prophets and Messengers ﷺ, believing that a certain thing has the ability to cause harm or bring about benefits or bless while Allah has not made it for that reason, in addition to other incorrect beliefs that has no origin in the Sharia.

Another type of innovations falls under the category of the "action-based innovations". They include the following:

1. Devising a worship that has no basis in the Islamic Sharia like inventing an unlawful prayer, fasting or holidays such as celebrating the birth of Prophet Muhammad ﷺ and many other invented holidays.
2. Unjustifiable addition to established acts of worship. For example, adding a fifth *Rakʿah* to the noon prayer thinking that this addition is permissible.
3. Performing a lawful worship in an unlawful manner, such communal/choral remembrance of Allah (Dhikr)[1], or washing the feet before the hands in ablution (*Wuḍūʾ*).
4. Assigning specific times for lawful worships rather than the times stated by Sharia such as assigning the day and night of the mid of Shaʿbān for fasting and night prayers. Fasting and performing night prayers are lawful in general; however, specifying a particular time for that worship requires evidence from Sharia.

The reasons behind the emergence of innovations include ignorance and lack of knowledge of the rulings of the religion, following one's desires, siding with persons' opinions and giving them a priority over the Glorious Qur'an and the Sunnah, imitating the disbelievers, or relying on weak and fabricated Hadiths. Moreover, extravagance in religious matters is the greatest reason for innovations.

We ask Allah to make us among those who follow the Sunnah of the Prophet ﷺ and to protect us from the innovations. That brings us to the end of this lesson. By the permission of Allah, the next lesson will be about the second pillar of Islam, Salah.

1 Except when done for educational purposes provided that it is done only as needed.

The Prayer (Salah)

Our lesson today is on the second pillar of Islam, which is Salah.

- **Observing prayer is what distinguishes the Muslim from a disbeliever.** The Prophet ﷺ said: "**What stands between a man and polytheism and disbelief is abandonment of prayer.**"(إِنَّ بَيْنَ الرَّجُلِ وبَيْنَ الشِّرْكِ والْكُفْرِ تَرْكَ الصَّلاةِ) [Narrated by Muslim]. **Prayer is the cornerstone of Islam** as the Prophet ﷺ said: "**The essence of this matter is Islam, its pillar is the prayer.**" رَأْسُ الأَمْرِ: (الإِسْلامِ) وَعَمُودُهُ: الصَّلاةُ [Narrated by al-Tirmidhī]. **Moreover, it is the first thing about which people will be held accountable on the Day of Recompense.** If it is sound and complete, the rest of their deeds will be likewise. On the contrary, if the person had failed observing Salah in his life, then all his deeds will be rendered void. The Prophet ﷺ said: "**Indeed the first deed by which a servant will be called to account on the Day of Recompense is his prayer. If it is complete and sound, he is successful and saved, but if it is defective, he has failed and lost.**"(إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ فَإِنْ صَلُحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ) [Narrated by Abū Dāwūd, al-Tirmidhī and al-Nasā'ī].

- **The Prophet ﷺ has always sought peace of mind in Salah.** He ﷺ said: "**And my comfort has been provided in prayer.**"(وجُعِلَت قُرَّةُ عَيني في الصَّلاةِ) [Narrated by al-Nasā'ī].

- **Prayer is a connection between the servant and the Lord of the worlds.** Once it is performed sincerely and submissively, it prevents the servant from indecency and evil. Allah, the Almighty, says, "Indeed, prayer prohibits immorality and wrongdoing." ﴿إِنَّ ٱلصَّلَوٰةَ تَنۡهَىٰ عَنِ ٱلۡفَحۡشَآءِ وَٱلۡمُنكَرِۗ﴾ (*al-ʿAnkabūt*: 45).

- **Prayer can only be correct if it is performed according to the teachings of the Messenger of Allah ﷺ,** as he ﷺ said: "**Pray as you saw me pray.**" (صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي) [Agreed upon]. Consequently, a Muslim should learn the rulings of Salah in order to perform it according to the teachings of the Prophet ﷺ and, thus, he gains its rewards and its great positive impact on him.

That was an introduction to Salah, and in the following lessons, we will learn more about its rulings.

Purity (*Ṭahāra*)

Our discussion in this lesson is about one of the conditions of the validity of Salah which is ***Ṭahāra***.

Lexically, *Ṭahāra* (purity) means entire sanitation and cleanliness of the body. **In the Sharia**, it means the removal of impurities, dirt and filth.

- **In this sense, purity is divided into two categories:**

The first is purity from the two ritual impurities (*Ḥadathayn*). This includes purity from the major ritual impurity (Major *Ḥadath*) which is removed by *Ghusl* (complete wash of the body). It also includes purity from the minor ritual impurity (Minor *Ḥadath*) which is removed by ablution (*Wuḍūʾ*). Purity is normally done by water but it can also be removed by *Tayammum* (dry or dust ablution) when water is not available or when one is unable to use it.

The second is purifying the body from *Najāsah* (filth). This is done by removing filth from the body, clothes and the place of prayer. However, if the actual filth or impurity is removed, there is no harm if it is impossible to remove its smell or color completely.

- **Filth and impurities that must be removed from the body, clothes and the place of prayer include the following:** human urine, excrement and blood[1] (a very small amount of blood is pardoned); the urine and waste of animals whose flesh is unlawful (but the urine and wastes of the animals whose flesh is lawful are pure). Other impurities include dead animals (cattle died or killed but not slaughtered in the prescribed Sharia manner[2]), the flesh of swine and

1 The impure blood is the spilled blood like the blood that comes out when an animal is being slaughtered. The blood that remains after slaughtering, like the blood in the veins, heart or liver, is considered pure.

2 Dead animals: animals that are not slaughtered in the prescribed Sharia manner. Fish and sea food as well as dead locusts are excluded from this ruling as they are considered pure without the need to be slaughtered. Also, animals that do not have flowing blood like ants, flies, beetles and the like are considered pure although it is not permissible to be eaten.

dog[1], *Madhiy* (pre-seminal fluid), *Wadiy* (white penile secretion)[2]. **If impurity is too tiny or minor and difficult to be purified, then it is pardoned.**

- **If a Muslim wants to clean what comes out through the two passages** of urine or stool, he may clean himself with water or wipe the organ with a stone or a handkerchief and the like[3].

- **Purifying the two passages with water is not a condition before every ablution (*Wuḍū'*);** however, this is performed only if urine or stool comes out of any of them. Also, passing wind does not require purifying the passage with water.

We ask Allah to purify our hearts and bodies from physical and spiritual impurities. That concludes our lesson today, and next time we will learn about purification from the minor *Ḥadath*.

1 The Prophet ﷺ said: "To purify the vessel of any one of you if a dog licks it, wash it seven times, the first of which should be with dust."(طَهُورُ إِنَاءِ أَحَدِكُمْ إِذا ولَغَ فيه الكَلْبُ، أَنْ يَغْسِلَهُ سَبْعَ مَرَّاتٍ أُولاهُنَّ بالتُّرابِ) [Narrated by Muslim]. al-Imam al-Nawawī said: "If the dog's urine, waste, blood, sweat, hair, saliva or any organ touches a pure object while either of them is wet, it should be washed seven times, one of which is with dust."

2 *Madhiy*: is the thin sticky water that comes out as a result of sexual arousal without ejaculation or flowing and not followed by temporary weakness of the body. It is purified by washing the penis and testicles. If *Madhiy* gets on one's clothes, it is sufficient to sprinkle water on it. *Wadiy* is a thick white liquid that comes out after the urination. Purifying it is the same as purification from urine.

3 As for purifying with stones or handkerchiefs and the like, the minimum wiping must not be less than three times in addition to being sure that purity is achieved. It is noteworthy that it is forbidden to purify oneself with dry impurities (such as an animal's manure and bones) or with anything cherished by the Islamic Sharia such as food and other blessings as well as paper with Sharia knowledge written on it.

Ablution (*Wuḍūʾ*)

Today we look at how to purify from the minor *Ḥadath* which is achieved by *Wuḍūʾ* (ablution). The Prophet ﷺ said: "**The prayer of one who has voided excrement will not be accepted until he performs ablution.**" (لَا تُقْبَلُ صَلَاةُ مَن أَحْدَثَ حَتَّى يَتَوَضَّأَ) [Narrated by al-Bukhārī].

- **Using pure water is a condition for ablution.** If its color, taste, or smell is changed due to impurity, using it for ablution or *Ghusl* becomes invalid.

- **Another condition for ablution is removing anything that prevents water from directly reaching the parts that require ablution such as** clay, dough, wax, thick dyes, nail polish or any similar substance.

- The Prophet ﷺ said: "**Whoever performs ablution as I have done and then stands and prays two *Rakʿahs* without letting his thoughts wander, his previous sins will be forgiven.**" (مَن تَوَضَّأَ نَحْوَ وُضُوئِي هذا ثُمَّ صَلَّى رَكْعَتَيْنِ لا يُحَدِّثُ فِيهِما نَفْسَهُ غَفَرَ اللهُ له ما تَقَدَّمَ مِن ذَنْبِهِ).

The proper steps of ablution according to the Prophet's ﷺ guidance are as follows:

1. Have the intention in your heart to perform ablution without pronouncing it loudly.

2. Say ***"Bismillāh"* (In the name of Allah)** and wash your hands three times.

3. Rinse your mouth and nose three times with three scoops of water. Then wash your face three times. The width of the face is from ear to ear and its length is from the point where the hairline usually begins at the forehead to the end of the beard. If the beard is thin and the skin can clearly be seen beneath it, then it is obligatory to make the water reach the bottom of it. However, if it is thick and the skin cannot be seen through it, the outer surface only has to be washed. It is preferable to run the fingers through it.

4. Wash your hands and arms three times. This must include washing all the way from the finger nails to the elbows and a little past the elbows to ensure the elbows are cleaned fully—starting with the right hand and then the left.

5. Using new water, wipe your head. This involves wetting the hands with water and then wiping the head starting from around the hairline to the back and then bringing the hands in reverse motion back to where one started[1]. Then, wipe your ears by putting your index fingers in your ears and wipe the back with your thumbs once.

6. Wash your feet three times up to the ankles starting with the right foot and making sure to wipe in between your toes. The ankles are the two prominent bones between the leg and the foot.

- **It is obligatory to** perform these steps in order and consecutively without waiting for a long time between a step and the one following it.

- **At the end of the ablution, it is recommended to say** "*Ashhadu an lā ilāha illā Allah, wa ashhadu anna Muhammadan ʿabdu Allah wa rasūluhu*" (I bear witness that there is no god worthy of worship except Allah alone, and I bear witness that Muhammad is the Messenger and servant of Allah.) "أَشْـهَدُ أَنْ لاَ إِلَهَ إِلاّ اللهُ وَأَنّ مُحَمّـدًا عَبْـدُ اللهِ وَرَسُـولُهُ" [Narrated by Muslim].

We ask Allah to make us from those who seek repentance and who purify themselves. In the next lesson -by the permission of Allah- we will be talking about the mistakes that some people make during ablution.

1 The hair that extends beyond the head should not be wiped.

Common Mistakes in Performing Ablution (*Wuḍūʾ*)

In our last lesson, we talked about ablution (*Wuḍūʾ*) and how it is performed. In this lesson, **we will talk about the mistakes that some people make during ablution. They include:**

- **Not rinsing the mouth and the nose.** According to the Permanent Committee for Scholarly Research and Iftā', rinsing the mouth and nose is established in the practice and sayings of the Prophet ﷺ. Since they are parts of the face, performing *Wuḍūʾ* without rinsing them both or any of them invalidates it.[1]

- **Not washing the hands (palms) when washing the arms,** considering that it is sufficient to wash them at the beginning of ablution. The correct act is to wash both the hands and the arms together even if they are washed at the beginning of ablution. This is because washing them at the beginning of ablution is preferable while washing them with the arms is obligatory.

- **Not washing the elbows, heels or ankles or not taking the washing of these parts seriously.** A warning against this came in the Hadith of the Prophet ﷺ who said: "Woe to the heel bones from Hellfire. Perform ablution perfectly and thoroughly." (وَيْلٌ لِلْأَعْقَابِ مِنْ النَّارِ أَسْبِغُوا الْوُضُوءَ) [Narrated by Muslim].

The Prophet ﷺ saw a man who left the size of a nail on his foot unwashed and said to him: "**Go back and perfect your ablution.**" (ارْجِعْ فأَحْسِنْ وُضُوءَكَ) [Narrated by Muslim]. It came in a Hadith that "**The Prophet ﷺ saw a man praying, but a portion of his foot the size of a dirham was not wet. Upon this, the Prophet ﷺ ordered him to repeat his ablution and Prayer.**"(أَنَّ رسولَ اللهِ صلَّى اللهُ عليْهِ وسلَّمَ رأى رجلًا يُصلِّي وفي ظهرِ قدمِه لُمعةٌ قدرَ الدرهمِ لَم يُصِبْها الماءُ فأمرَه رسولُ اللهِ صلَّى اللهُ عليْهِ وسلَّمَ أن يُعيدَ الوُضوءَ والصلاة) [Narrated by Abū Dāwūd and graded as *Ṣaḥīḥ* by al-Albānī].

1 *Fatwās* of the Permanent Committee, Vol. 4, 78.

- **Another mistake is** washing the body parts or some of them more than three times, which is contrary to the Sunnah.

- **Another common mistake is the** excessive use of water. Allah, the Almighty, says, "But be not excessive. Indeed, He likes not those who commit excess." ﴿وَلَا تُسۡرِفُوٓاْۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُسۡرِفِينَ﴾ (*al-Aʿrāf*: 31).

We ask Allah to make us among those who follow the guidance of the Prophet ﷺ and who follow in his footsteps. We will stop at this point and we will talk in the next lesson -by the permission of Allah- about the rulings of wiping over *al-Khuffayn* (leather socks).

Wiping over *al-Khuffayn*, Socks and the Like

We continue our discussion of the rulings of *Ṭahāra* (purity), and in this lesson, we will talk about **wiping over *al-Khuffayn* (leather socks), socks, and the like**.[1]

which is a mercy from Allah, the Almighty, to His servants and a manifestation of the ease of this honorable Sharia.

❁ **There are four conditions for wiping over *al-Khuffayn*:**

The first condition: they must be pure (clean) because it is not allowed to wipe over impure *Khuff*.

The second condition: they must be worn in a state of *Wuḍū'*.

The third condition: wiping over *al-Khuffayn* is valid in case of minor impurity. However, for the major impurity, it is obligatory to take them off and perform *Ghusl*.

The fourth condition: wiping must be within the period prescribed by the Sharia. The valid period of wiping is a day and a night for the resident (24 hours) and three days and nights for the traveler (72 hours).

The period for wiping starts from the first wipe after the ablution is nullified.

❁ **The prescribed manner of wiping over *al-Khuffayn*:**

One should wet his hands and wipe over the upper part of *al-Khuff* by placing his fingers on his toes and wiping to the base of the shins in one wipe.

1 ***'Khuff'*** refers to what is worn in one's feet and is made of leather. However, socks refer to what is worn in one's feet and is made of wool, cotton, linen, fabric or the like.

Wiping is done one time only without repetition. It does not include the bottom of the foot either. ʿAlī Ibn Abī Ṭālib said, "**If the religion was based on reason, the wiping over the sock would be done underneath rather than the on the top. However, I saw the Messenger of Allah ﷺ wiping over the top of his leather socks.**" (لو كانَ الدِّينُ بالرَّأيِ لَكانَ أسفَلُ الخفِّ أولى بالمسحِ مِن أعلاهُ، وقد رأيتُ رسولَ اللهِ صلَّى اللهُ عليهِ وسلَّمَ يمسَحُ على ظاهرِ خُفَّيهِ) [Narrated by al-Tirmidhī and graded as *Ṣaḥīḥ* by al-Albānī].

We ask Allah to enlighten us in jurisprudence and to guide us to follow the Sunnah of the Master of the Messengers ﷺ. We will stop at this point and we will talk in the next lesson -by the permission of Allah- about the nullifiers of *Wuḍūʾ*.

Nullifiers of Ablution (*Wuḍūʾ*)

In this lesson we look at the **nullifiers of ablution (*Wuḍūʾ*)**. This means that when any of these occur to a person who has made *Wuḍūʾ*, his *Wuḍūʾ* becomes nullified, and thus he will need to make *Wuḍūʾ* again before he prays. The nullifiers of ablution are:

First: anything that exits from either the front or the rear private parts (such as urination, defecation and passing wind).

Second: loss of one's intellect or consciousness (the loss of the ability to distinguish) whether resulting from insanity, fainting, drinking alcohol[1] or sleeping. This is because minor impurity might occur in these cases. Very light sleep does not nullify ablution. This type of sleep is that during which one remains conscious of what passes out of the two passages of urine or stool like the passing out of wind.

Third: eating camel meat. Jābir bin Samurah narrated that a man asked the Prophet ﷺ, "**Should I perform ablution after eating camel meat?**" **He ﷺ said: "Yes"**. (أتوضَّأُ مِن لُحومِ الإبِلِ؟ قال: نعَم) [Narrated by Muslim].

Scholars have different opinions on considering the touching of the sexual organs directly without a barrier (clothes and so on) as a nullifier of ablution[2] . However, to keep yourself on the safe side, renew your ablution if you do so.

1 Drinking alcohol and consuming intoxicants are among the major sins in Islam. Allah, the Almighty, says, "O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful." (يَـا أَيُّهَـا الَّذِيـنَ آمَنُـوا إِنَّمَـا الْخَمْـرُ وَالْمَيْـسِرُ وَالْأَنْصَـابُ وَالْأَزْلَامُ رِجْـسٌ مِـنْ عَمَـلِ الشَّـيْطَانِ فَاجْتَنِبُـوهُ لَعَلَّكُـمْ تُفْلِحُـونَ) (*al-Mā'idah*: 90).

2 This includes touching the penis or the anus, touching others' private parts whether young or old. It also includes the woman if she touches her private parts.

- **It is forbidden for someone whose ablution is nullified by any means of the nullifiers of ablution** to perform the prayers or to touch the Muṣḥaf except after making ablution again.

- If someone performs ablution and then feels uncertain whether his ablution is nullified or not, he does not have to make it again. This is because the certainty (that he still has his ablution) is not nullified by mere doubt.

- On the other hand, if someone has the minor impurity then feels uncertain whether he has performed a new ablution or not, he must perform ablution. This is because the certainty (that he has minor impurity) is not removed by doubt (of making ablution).

- However, the one who performs prayer without purification forgetfully, his prayer is invalid, and he has to pray again after making *Wuḍū'*.

We ask Allah to provide us with beneficial knowledge and good deeds. We will stop at this point and we will talk in the next lesson -by the permission of Allah- about the cases that obligate *Ghusl*.

Cases that Obligate *Ghusl* (Whole Washing of the Body)

We talked previously about the rulings of purification from the minor impurity. In this lesson, we will talk about:

- **The cases that obligate *ghusl*, which include:**

First: ejaculating of semen owing to desire while a person is awake or in a wet dream (nocturnal emission).

Second: penetration of the male sex organ into the female sex organ even if semen does not come out. This is based on the Hadith of the Prophet ﷺ: "**When anyone sits between the four parts of a woman and the parts (of the male and female) which are circumcised touch each other (this means penetration of the male organ into the woman's), then *ghusl* becomes obligatory.**" (إذا قعدَ بينَ شعبِها الأربعِ ثمَّ مَسَّ الختانُ الختانَ فقَدْ وجَبَ الغُسْلُ) [Narrated by Muslim].

If a man had sexual intercourse with his wife, both of them have to perform *Ghusl* even if there was no ejaculation.

Third: following menstruation or postpartum bleeding.

- **One who has the major impurity is also forbidden from the acts forbidden for one who has minor impurity (such as performing prayer and touching the Muṣḥaf). In addition,** it is not permissible for him to recite the Glorious Qur'an, except for menstruating women and women who are postpartum as they are permitted to recite the Glorious Qur'an without touching the Muṣḥaf. Furthermore, it is not permissible for someone with the major impurity to sit in the Mosque.[1]

1 It is permissible for a person with *janābah* (major ritual impurity) to pass through the mosque as Allah, the Almighty, says, "O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through [a place of prayer], until you have washed [your whole body]." (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا) (*al-Nisā'*: 43).

It should be noted that having sexual intercourse with menstruating and postpartum women or divorcing them is not allowed. They are not also allowed to fast or pray. Nevertheless, they should make up what they missed of fasting and not of the prayer.

O Allah! Make us from those who listen to the word and follow the best thereof. We will stop at this point and will talk in the next lesson -by the permission of Allah- about the description of a perfect *Ghusl*.

Ghusl from *Janābah*

In this lesson, we will talk about the **description of a perfect *Ghusl* (washing/ bathing) from *Janābah*** according to the teachings of the Prophet ﷺ. (*Janābah* refers to major impurity due to sexual intercourse or seminal discharge). The steps for *Ghusl* are as follows:

1. One establishes in his heart the intention to perform *Ghusl*.
2. He says, "*Bismillāh*" (In the Name of Allah), washes his hands thrice and then washes his private parts.
3. He performs a complete ablution.
4. He pours three handfuls of water on his head running his fingers through his hair so that water reaches the roots of his hair and scalp.[1]
5. He pours water over the rest of his body beginning with the right side and then the left. He makes sure that water reaches all his body including places where hair grows. It is preferable to rub his body to make sure that water reaches the whole body.

This is the complete description of *ghusl* according to the teachings of the Prophet ﷺ as reported by ʿĀi'shah ؓ who said: "The Prophet ﷺ used to wash his hands, then perform ablution like that for prayer, then wash himself. He would then run his fingers through his hair until he would feel that the whole skin of his head had become wet. Then he would pour water thrice over his head, and then wash the rest of his body." ʿĀ'ishah further said: "The Messenger of Allah ﷺ and I used to bathe from a single container from which we used to take water simultaneously."

1 A woman does not have to untie her braids when performing *ghusl*.

- **As for the quick, sufficient (*mujzi'*) *ghusl*, it is done in two steps:**

1. To intend performing *ghusl* in the heart.
2. Then to pour water on the whole body with rinsing the mouth and the nose and washing all the places of hair across the body.

- When one performs *Ghusl* from a major ritual impurity (such as menstruation or *Janābah*), he does not have to make *Wuḍūʾ* again, as purification from minor impurity is included in the purification from a major one.[1]

We ask Allah to purify our hearts and our bodies. We will stop at this point and will talk in the next lesson -by the permission of Allah- about the rulings of *Tayammum* (dry *Wuḍūʾ*).

1 But if *Ghusl* is performed for a desired occasion such as Jumuʿah or to commence Hajj or *ʿUmrah*, this kind of *Ghusl* does not substitute *Wuḍūʾ*; therefore, the person should make a distinguished *Wuḍūʾ*.

Tayammum (Dry *Wuḍūʾ*)

Our discussion in this lesson will be on *tayammum* or dry *Wuḍūʾ*. ***Tayammum* is** a permissive legislation and license from Allah, the Almighty, for His servants as a manifestation of ease and mercy in our tolerant Sharia.

***Tayammum* is the substitution of water purification (both ablution and *ghusl*). It is used when there is no water[1] available or there is insufficient quantity for purification.** Other reasons for performing *tayammum* include cases when someone cannot use water due to illness or when water is rare and it is essentially needed for drinking. It is also allowed if the Muslim fears that harm will befall him if he uses water in certain cases such as the case when water is extremely cold and using it will cause physical harm, and at the same time, he has no equipment to heat it.

- ***Tayammum* is permissible with every substance of earth that appears on its surface** such as dust, mud, rock, sand or clay as Allah, the Almighty, says, "Then seek clean earth." ﴿فَتَيَمَّمُواْ صَعِيدًا طَيِّبًا﴾ (*al-Nisāʾ*: 43). "الصعيدُ" (clean earth) includes whatever appears on the surface of the earth. "الطيّبُ" means clean and pure. One can keep dust or sand in a vessel and use it for *tayammum*.

- **How to perform *tayammum*:**

One should first make the intention that he is performing *tayammum* to purify himself. He should say "*Bismillāh*" (in the Name of Allah) and strike the earth once with the palms of his hands. Then, he should wipe his face with his palms, and then wipe his hands. After completing tayammum, he says the *Adhkar* (words of remembrance of Allah) that are usually said after ablution.

- It is obligatory to perform the steps of *tayammum* in sequence and there must not be a long period of time between wiping the face and wiping the palms.

1 One must search for water in his surrounding and if he does not find it, or becomes certain of its absence, he can make *tayammum*.

Rulings of *Tayammum*:

- *Tayammum* is nullified by all the things that nullify a normal ablution. They include the nullifiers of ablution and the mandatory reasons for *Ghusl*.

- The one who performs *tayammum* to purify himself from *Janābah* or from major or minor *Ḥadaths* becomes impure once the excuse that permitted him to perform *tayammum* does not exist anymore. Yet, he does not have to repeat the prayers he performed with *tayammum*.

- If one intending to perform *tayammum* finds a quantity of water that is just enough to purify some parts of his body, he should use it for those parts and perform *tayammum* for the rest of the parts.

May Allah benefit us with what we hear and with what He guides us to do. We will stop at this point and we will talk in the next lesson -by the permission of Allah- about the rulings of purity (cleanliness) for women.

Purity Rulings for Women

In this lesson, we will talk about the **rulings concerning the purity (cleanliness) of women**[1] . Before proceeding, it is worth mentioning that a Muslim woman should learn the women-related Islamic rulings. We all should teach these rulings to our families and relatives and guide them to what benefits them in their religion and in the worldly affairs regarding their creed, purity, prayers, manners and so on.

Two of the Islamic rulings concerning women are the rulings of menstrual and postnatal periods:

- **Menstruation** is the blood that naturally comes out of the womb of an adult woman at certain known times.

- **There is no time limit to the beginning of menstrual blood flow, nor to its end,** or its minimum or maximum period of time. However, when it is found with its known characteristics, it is considered menstruation and, thus, its rulings apply[2].

- **Postpartum** is the blood that comes out of the woman when she is giving birth, or two or three days before delivery and along with labor (birth pain). There is no limit to the minimum duration for postnatal period but the maximum duration for it is forty days.

1 Further details are found in "*Risālah fī al-Dimmā' al-Tabiʿyyah Li al-Nisā*'" (A Study of Women's Natural Bleedings) by Shaikh Muhammad ibn ʿUthaymīn ﷺ.

2 Menstruation blood is thick, stinky, with bad smell, and not clotted.

- **Both the menstruating and postpartum women** are forbidden to pray or fast. They are ordered to make up for their missed fasts (by fasting at other times) but they are not required to make up for missed prayers. Also, it is forbidden for them to have sexual intercourse, be divorced or enter the mosque. Moreover, it is forbidden for them all the acts that are forbidden for the one who has minor *Ḥadath*. They also have to perform *ghusl* when they become pure (when the blood stops).

- If a woman is menstruating or postpartum at the time of a certain prayer before she prays it, she is not obliged to make up for the missed prayer. However, if she delayed the prayer until its time was limited then the blood appeared, she must make up for it.

- If the menstruating or postpartum woman gets pure and purified herself with *Ghusl* before the time of a prayer is out, she is required to establish this prayer and the prayer before it if they are from the prayers that are permissible to be combined.

This means, for example, that if she gets pure at the time of Salah al-ʿAṣr, she is obliged to perform Salahs al-ʿAṣr and al-Dhuhr. Likewise, if she gets pure at the time of Salah al-ʿIshā', she is obliged to perform Salahs al-Maghrib and al-ʿIshā'. However, if she gets pure at the times of Salahs al-Fajr, al-Dhuhr or al-Maghrib, she is obliged to perform only the prayer whose time coincides with the time she gets pure.

- ***Istiḥāḍah* blood flow** is the blood that comes from the lowest part of the womb. It occurs to some women during unusual times[1].

- **The rulings of *Istiḥāḍah* are similar to those of purity from minor *Ḥadath*.** However, a woman experiencing *Istiḥāḍah* should take into consideration the following:

1 *Istiḥāḍah* blood is thin but not thick, not stinky and clots after emerging.

1. She needs to perform ablution for every prayer as the Prophet ﷺ said: "**And perform ablution for every prayer and then pray.**" (ثُـمَّ تَوَضَّـئِي لِـكُلِّ صَـلَاةٍ وَصَـلِّي) [Narrated by al-Bukhārī]. This means that she must perform ablution for the obligatory prayers only when the time of the obligatory prayer is due.[1] As for the other prayers that are not restricted by specific time, she performs ablution whenever she intends to establish any of them.

2. If she wants to perform ablution, she has to wash the blood away and use a bandage or piece of cloth with cotton to cover her private part in order to prevent the blood flow. Instead, she can use what is called sanitary pads that are used by women in our time.

We ask Allah to bless us with internal and external purity. We will stop at this point and we will talk in the next lesson -by the permission of Allah- about the conditions for the prayer to be valid.

1 A woman having *Istiḥāḍah* blood may combine Salahs al-Dhuhr and al-ʿAsr or Salahs al-Maghrib and al-ʿIshā' if bleeding makes it difficult for her to perform *Wuḍūʾ* for each prayer.

Conditions for the Validity of Salah (1)

Over the coming series of lessons, we will be talking about the rulings of Salah. There is a number of conditions which need to be fulfilled before and during Salah to be valid. Salah also has pillars that must be fulfilled; otherwise, it becomes invalid. In addition, Salah has obligations that must be observed.

- **The conditions for the validity of Salah are:** Islam (Prayer is not accepted from a non-Muslim), **sanity and consciousness** (Prayer is not obligatory upon the insane nor is it to be done by a drunk or intoxicated person), **the ability to distinguish and make judgments** (Prayer is required only when the person -or child who is seven and above- is able to distinguish between good and bad and is able to understand and appreciate fully what is to be recited, performed etc.)

- **Other conditions include performing the prayers when their times are due** as Allah, the Almighty, says, "Indeed, prayer has been decreed upon the believers a decree of specified times." ﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا﴾ (*al-Nisā'*: 103).

- **The timings of the five obligatory prayers are as follows:**

Salah al-Dhuhr: its time starts when the sun begins to incline towards the west after it was in the middle of the sky[1]. The time of Dhuhr ends when the length of the shadow of an object is as its original length (unlike the shadow that occurs at the time of its incline towards the west (*Zawāl*)[2] .

1 This can be recognized by seeing the shadow in the east side after it disappears from the west side.

2 That is because when the sun rises, every object has its shadow on the west side. This shadow begins to decrease as the sun continues to rise in the sky. When it reaches the middle of the sky, which is the meridian state, the shadow almost disappears except for a small part of it, known as the shadow of the meridian, and it differs according to the month.

Salah al-ʿAṣr: its time starts with the end of the time of Dhuhr and extends until the sun becomes yellow. If someone delays Salah al-ʿAṣr for a valid excuse, the time extends till the sunset.[1]

Salah al-Maghrib: its time starts from sunset. That is after the sun disappears completely and continues until the end of twilight. Twilight is the redness which remains in the horizon after sunset.

Salah al-ʿIshā': its time starts from the end of the time of Maghrib when the twilight disappears and continues up to mid-night. In case of necessity, its time extends till dawn.

Salah al-Fajr: its time begins at the emergence of the second dawn and continues until the sun rises. The second dawn (also called the true dawn) is the whiteness that appears in the horizon from the east extending from the north to the south. [2]

The times of prayers were mentioned in detail in the Hadith narrated by ʿAbdullāh Ibn ʿAmr ﷺ who reported that the Prophet ﷺ said: "**The time for Salah al-Dhuhr starts when the sun has passed its zenith and one's shadow is equal in length to his height, until the time Salah al-ʿAṣr comes. The time for al-ʿAṣr lasts until the sun turns yellow. The time for Salah al-Maghrib lasts so long as the dusk is not gone. The time for Salah al-ʿIshā' lasts until midnight. The time for Salah al-Fajr lasts from the break of dawn so long as the sun has not risen.**"(وقْتُ صلاةِ الظهرِ إذا زالتِ الشمسُ ، وكان ظِلُّ الرجلِ كطولِهِ ما لم يحضُرِ العصرُ ، ووقْتُ صلاةِ العصرِ ما لم تصفَرَّ الشمسُ ، ووقْتُ صلاةِ المغربِ ما لم يغبِ الشفَقُ ، ووقْتُ صلاةِ العشاءِ إلى نصفِ الليلِ الأوسطِ ، ووقْتُ صلاةِ الصبحِ من طلوعِ الفجرِ ما لم تطلُعِ الشمسُ) [Narrated by Muslim].

1 It is not allowed to delay Salah al-ʿAṣr until after the sun becomes yellow unless there is a necessity provided that it must be performed before sunset. The same is also true for Salah al-ʿIshā' as it is not allowed to delay it until after midnight unless there is a necessity provided that it must be performed before dawn.

2 The first dawn (the false dawn) extends from the east to the west. It continues for a short period of time, then the sky starts to darken again, unlike the second dawn where the light keeps increasing.

- **It is preferable to establish prayers at their early time** except for Salah al-ʿIshāʾ as it is preferable to delay it unless a hardship exists. Also, it is preferable to delay Salah al-Dhuhr during very hot days till the heat cools down.

- **Whoever misses a prayer, he should perform it as soon as he remembers and in the right order of prayers.** If he forgets to perform the prayers in the right order or if he is ignorant of the obligation of establishing prayers in the right order, he is not to be blamed. In addition, if he fears that the time of the current prayer may go out, then the obligation of establishing prayers in the right order is dropped.

We ask Allah to make us and our offspring among those who establish prayers on their proper times. We will stop at this point and we will talk in the next lesson -by the permission of Allah- about the rest of the conditions of Salah.

Conditions for the Validity of Salah (2)

In the previous lesson, we talked about the conditions for the validity of Salah, which are Islam (being a Muslim), sanity and consciousness, the ability to distinguish, and establishing prayer when its time is due. **Other conditions for the prayer to be valid include:**

- **Covering *al-ʿAwrah*** by wearing clothes that covers and do not describe what is underneath them. **The *ʿAwrah* of a man** includes the area between the navel and the knees. **However, the whole body of a woman is considered *ʿAwrah*** during prayer except for her face and palms. If she performs prayers in the presence of men rather than her *Maḥārim* (men whom she is prohibited from getting married to), she must cover her entire body.

It is worth mentioning that some men wear short clothes or shorts that may reveal part of the thigh or the bottom of the back which are parts of *al-ʿAwrah*. Performing Salah in such clothes is invalid.

Moreover, if one prays in too light or tight (transparent) clothing that shows the color of the skin, his prayer is not valid.

- **One of the conditions for the validity of prayer is the purification from the major and minor *Ḥadaths*** as we have explained in detail earlier.

- **Another condition for the validity of prayer is removing all filth and impurities** from the body, clothes and the place of prayer.

Whoever finds filth on his body or clothes after finishing a prayer not knowing or forgetting when this filth occurred, his prayer is valid. If he notices the filth during the prayer and he is able to remove this filth without uncovering his *ʿAwrah*, he needs to remove it and continue his prayer.

- **Facing the direction of *Qiblah*[1] is another condition for the validity of payer.** The *Kaʿbah* in Makkah is the *Qiblah* for Muslims.

- **A further condition is establishing the intention** in the heart to perform Salah. It is not permissible to pronounce it loudly.

- **A prayer turns invalid if performed on burial ground** except for the funeral prayer. Also, praying in camels' resting places is invalid[2].

O Allah! Make us from those who establish prayers properly in the way that You are pleased with. We will stop at this point and we will talk in the next lesson -by the permission of Allah- about the pillars of Salah.

1 Voluntary prayers on a ride during travelling like a car or a plane and so on is excluded and one can pray in any direction that his ride is facing.

2 The place where camels are kept or where they kneel down after drinking or when they wait to drink.

Pillars of Salah

We talked about the conditions of Salah in our last lesson. In this lesson, we will talk about the **pillars of Salah**.

- **It is not permissible to leave out or abandon the pillars of Salah or forget any of them either deliberately or unintentionally**. The pillars of Salah are:

The first pillar is "*al-Qiyām*". The prayer is to be performed in a standing position if a person is physically capable to do so as the Prophet ﷺ said: "**Pray standing; if you cannot, then sitting; if you cannot, then lying on your side.**" (صَلِّ قَائِمًا، فإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ) [Narrated by al-Bukhārī]. This is applied in obligatory prayers. As for *Nāfilah* (voluntary prayers), it is permissible to be performed sitting down without having any legitimate excuse but you will get half of the reward as it was narrated in the Hadith: "**Whoever performed the prayer while sitting will have half the reward of the one who performs it while standing.**" (ومَن صَلَّى قَاعِدًا فَلَهُ نِصْفُ أَجْرِ القَائِمِ) [Narrated by al-Bukhārī].

The second pillar is saying "*Takbīrat al-Iḥrām*". That is to say '*Allahu Akbar*' (Allah is the Greatest) "الله أكبر" at the commencement of the prayer as the Prophet ﷺ said: "**Then, stand facing the *Qiblah* and make *Takbīr***" (ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ) [Narrated by al-Bukhārī].

The third pillar is reciting Surah *al-Fātiḥah* in every *Rakʿah* as the Prophet ﷺ said: "**The prayer of someone who did not recite Surah *al-Fātiḥah* is invalid.**" (لَا صَلَاةَ لِمَن لَمْ يَقْرَأْ بِفَاتِحَةِ الكِتَابِ) [Agreed upon]. Reciting Surah *al-Fātiḥah* is not required from those who came late and caught up with the Imam while he is already in *Rukuʿ* (bowing posture), or even before *Rukuʿ* but he could not recite it.

The fourth pillar is *Ruku*ʿ. This is the bowing posture whereby the head and the back are positioned on the same level and both hands are rested on the knees with the fingers spread apart.

The fifth pillar is raising the head up from the *Ruku*ʿ position.

The sixth pillar is standing upright in the same position before *Ruku*ʿ.

The seventh pillar is *Sujūd* (prostration). That is prostrating oneself in such a way that the following seven parts of the body are firmly placed on the ground; the forehead, the nose, the hands, the knees, and the bottom surface of the toes of both feet.

The eighth pillar is raising the head from the prostration position.

The ninth pillar is sitting upright during the pause between the two prostrations.

The tenth and the eleventh pillars are reciting the final *Tashahhud* and the sitting for it. Recitation of the *Tashahhud* (words of witness) is done silently with the known supplication: "Greetings, prayers, and good words be to Allah….."

The twelfth pillar is *al-Taslīm*. That is to conclude the prayer with the words of peace "*al-Salāmu ʿAlaikum wa Rahmatullah*" which means "Peace and mercy of Allah be upon you".

The thirteenth pillar is observing tranquility while in prayer. This is fulfilled by staying calm and still during each action of the prayer even if it was short, without rushing to finish the prayer.

The fourteenth pillar is performing all the pillars in the right order.

O Allah! Educate us in religion and teach us what will be beneficial for us in this life and in the Hereafter. We will stop at this point and we will talk in the next lesson -by the permission of Allah- about the rulings regarding abandoning or forgetting one or more of these pillars.

Rulings on Abandoning or Forgetting any of the Pillars of Salah

We talked about the fourteen pillars of Salah in the previous lesson, and in this lesson, we will talk about the rulings regarding **abandoning or forgetting** any of the pillars of Salah.

- **When anyone forgets or leaves out *Takbīrat al-Iḥrām*,** his prayer is not established or even started because *Takbīrat al-Iḥrām* is the starting point without which prayer is not commenced.
- **When anyone forgets or omits any of the other pillars intentionally**, his prayer turns to be invalid. However, there are some points to be clarified if he forgets a pillar unintentionally. These include the following:

a- If he remembers the pillar before he reaches the same pillar in the following *Rakʿah*, he has to return and complete the pillar which he forgot. When he completes his prayer, he has to do *Sujūd al-Sahw* (the two prostrations of forgetfulness at the end of the prayer).

An example of this is when someone forgets *Rukuʿ* (bowing posture) and then remembers it while he was in the prostration position within the same *Rakʿah* or during the recitation of the Glorious Qur'an in the next *Rakʿah*. In this case, he should leave the prostration or the recitation of the Glorious Qur'an and return to complete the *Rukuʿ* which he forgot. Then he completes his prayer and performs *Sujūd al-Sahw* at the end of the prayer.

b- If he remembers the pillar after he reaches the same pillar in the following *Rakʿah*, the *Rakʿah* in which he forgets the pillar is considered canceled and the current *Rakʿah* counts instead of it. Then, he completes his prayer and performs *Sujūd al-Sahw* at the end of the prayer.

An example of this is when someone forgets the *Rukuʿ* of the first *Rakʿah* and remembers it during the *Rukuʿ* of the second *Rakʿah*. In this case, the

first *Rakʿah* is cancelled and the current *Rakʿah* is considered to be the first *Rakʿah* for him. After he completes his prayer, he performs *Sujūd al-Sahw*.

c- If someone remembers that he forgot doing a pillar only after *al-Taslīm* and that pillar is related to the last *Rakʿah*, he has to re-perform it along with what follows it and then performs *Sujūd al-Sahw* at the end of the prayer. However, if the forgotten pillar is part of a previous *Rakʿah*, he has to perform a complete *Rakʿah* instead. Making up a missing pillar after *Taslīm* is applicable only if the person remembers shortly after *Taslīm*. However, if he remembers the missing pillar a long time after *al-Taslīm* or if his ablution becomes nullified, he has to perform the whole prayer again.

We ask Allah to make us from those who perform and complete their prayers in the best manner. We will stop at this point and we will talk in the next lesson -by the permission of Allah- about the obligatory acts (*Wajibāt*) of Salah.

The Obligatory Acts of Salah

In the previous lesson, we talked about the pillars of Salah and their related rulings. In this lesson, we will talk about the **obligatory acts of Salah** (***Wajibāt***) which are:

1. **All of the *Takbīrāt*** (that is saying "*Allahu Akbar*" (الله أكبر) which means "Allah is the Greatest") in the prayer except for *Takbīrat al-Iḥrām* which is one of the pillars of prayer.
2. **Saying "*Sami'a Allahu Liman Ḥamidah*"** (سمع الله لمن حمده) which means "Allah hears whoever praises Him" by the Imam and by anyone praying alone. However, it is not said by the one praying behind the Imam.
3. **Saying "*Rabbanā Walaka al-ḥamdu*"** (ربنا ولك الحمد) which means "O Our Lord! All praises be to you" by the Imam, anyone praying alone, and those praying behind the Imam in congregational prayers.
4. **Saying "*Subḥana Rabbiya al-'Adhīm*"** (سبحان ربي العظيم) which means "Glory be to my Lord, the Almighty" in *Ruku'* position. It is preferable to repeat it three times or more.
5. **Saying "*Subḥana Rabbiya al-'Alā*"** (سبحان ربي الأعلى) which means "Glorious is my Lord, the Most High" in the prostration position. It is preferable to repeat it three times or more.
6. **Saying the first *Tashahhud*** (that is to say "*al-Taḥiyyātu Lillāhi Wasalawātu Waṭayyibāt. al-Salāmu 'Alayka Ayyuhā al-Nabiyyu Wa Raḥmatullahi Wa Barakātuhu. al-Salāmu 'Alayna Wa 'Alā 'Ibādi-Allahi al-Ṣāliḥīn. Ashahadu An lā Illāha Ilā Allah Wa Ashahadu anna Muhammadan 'Abduhu Wa Rasūluh.*" (Greetings, prayers and good words are due to Allah. Peace be upon you, O Prophet, and so is Allah's mercy and blessings. Peace be upon us and upon the righteous servants of Allah. I bear witness that none has the right to be worshiped except Allah, and I bear witness that Muhammad is His servant and Messenger.)

التَّحِيَّـاتُ لِلّهِ والصَّلَـوَاتُ والطَّيِّبَـاتُ، السَّـلَامُ عَلَيْـكَ أَيُّهـا النـبيُّ ورَحْمَـةُ اللهِ وبَرَكَاتُـهُ، السَّـلَامُ عَلَيْنَـا وعلَى عِبَـادِ اللهِ الصَّالِحِـينَ أَشْـهَدُ أَنْ لا إِلَهَ إِلَّا اللهُ وأَشْـهَدُ أَنَّ مُحَمَّـدًا عَبْـدُهُ ورَسُـولُهُ) [Agreed upon].

7. **Sitting for the recitation of the first *Tashahhud*.**

- **If someone drops one of these obligatory acts deliberately,** his prayer becomes invalid.
- **Whoever drops any of these obligatory acts out of forgetfulness or ignorance,** he should compensate for that by performing *Sujūd al-Sahw*.

We supplicate to Allah, the Almighty, to bestow upon us the useful knowledge and to guide us to do the righteous accepted deeds. We will stop at this point and we will talk in the next lesson -by the permission of Allah- about the etiquette of walking to prayer.

The Etiquette of Walking to Prayer

In the previous lessons, we talked about the conditions, pillars and obligations of prayer. In this lesson, we will talk about **the etiquette of walking to prayer.**

- **Performing the five daily prayers in congregation is an obligation** that is stated in Allah's, the Almighty, saying, **"And bow with those who bow [in worship and obedience]."** ﴿وَٱرۡكَعُواْ مَعَ ٱلرَّٰكِعِينَ﴾ (*al-Baqarah*: 43). Moreover, it came in the Hadith narrated by Imam Muslim in his book of authentic Hadiths that the Prophet ﷺ said: **"I sometimes thought of ordering for the prayer to be commenced, and I would appoint a man to lead the people in prayer, and then I would go, along with some men having bundles of firewood, to the people who are not attending the prayer and burn their houses with fire upon them."** (وَلَقَـد هَمَمـتُ أَن آمُـرَ بِالصَّـلاَةِ فَتُقَـام، ثُـمَّ آمُـر رجـلاً فيصـلي بالنَّـاس، ثُـمَّ أَنطَلِـق مَـعِي بِرِجَـال معهُـم حُـزَمٌ مِـن حَطَـب إِلى قَـومٍ لاَ يَشـهَدُون الصَّـلاَة، فَأُحَـرِّقَ عَلَيهِـم بُيُوتَهُـم بالنَّـار).
- **It is preferable to perform ablution before going to the mosque and to walk calmly and peacefully** as the Prophet ﷺ said: "**When the words of *Iqāmah* are pronounced, do not come to (prayer) running, but go with tranquility, and pray what you are in time for, and complete what you have missed.**" (إذا أقيمَـتِ الصَّـلاةُ ، فـلا تَأتوهـا وأنتُـمْ تَسـعونَ ، ولَكِـن ائتوهـا وأنتُـمْ تمشـونَ ، وعليكُـمُ السَّـكينةَ فمـا أدرَكْتُـمْ فصلُّـوا ، ومـا فاتَكُـم فأتمُّـوا) [Agreed upon].
- **One should enter the mosque with his right foot first**, saying: "***Allahumma aftaḥ lī abwāba raḥmatika.*" (O Allah! Open to me the gates of Your mercy)** (اللّهـمّ افتَـح لـي أبـوابَ رحمتِـكَ) [Narrated by Muslim].
- **One should exit the mosque with his left foot**, saying: "***Allahumma innī as'aluka min faḍlik*" (O Allah, bestow Your bounty upon me)** (اللّهُـمّ إنّـي أَسـأَلُك مِـنْ فَضْلِـكَ) [Narrated by Muslim].

- **It is also preferable to go early to the prayer** so that one does not miss *Takbīrat al-Iḥrām*, be among the first row, stand closer to the Imam and observe straightening the rows and closing the gabs between the performers of prayer.
- **Upon entering the mosque, it is recommended not to sit before performing the two *Rakʿahs* of *Taḥiyatu al-Masjid* (greeting the mosque)** as the Prophet ﷺ said: "**When anyone of you enters the mosque, he should perform two *Rakʿahs* (of voluntary prayer) before sitting**." (إذا دخَـل أحدُكـم المسـجدَ فـلا يَجلِـسْ حتـى يصلِّـيَ ركعتَيـن) [Agreed upon].

O Allah! Encompass us with your mercy and forgiveness, and save us with your generosity. We will stop at this point and we will talk in the next lesson -by the permission of Allah- about the correct description of the prayer according to the Sunnah of our Prophet Muhammad ﷺ.

Description of Salah

In this lesson, we will look at a detailed description of how to perform the prayer according to the Sunnah of the Prophet ﷺ, as the Prophet ﷺ said: "Pray as you saw me pray" (صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي) [Narrated by al-Bukhārī].

- When a Muslim wants to perform the prayer, he stands up facing the *Qiblah,* raises his hands up to the level of the shoulders or his earlobes and says "*Allahu Akbar*" "Allah is the Greatest" (الله أكبر) directing his eyes downwards at the spot of prostration.
- Then he places both hands over his chest with the right hand over the left or slightly above the navel or lower than the navel. Placing hands could be done in two manners:
  1. By placing the right hand on the left hand, wrist and forearm.
  2. Or, by placing the right hand over the left arm.
- Then he recites the opening supplication for the prayer "*Subḥānaka Allahumma wa Biḥamdika wa Tabāraka Esmuka wa Taʿalā Jadduka wa Lā Illāha Ghairuka*" (سُبْحَانك اللّهم وبحَمْدِك وتبارك اسْمُك، وتعالى جَدُّك، ولا إله غَيْرك) which means: (Glory be to You, O Allah, and praise. Blessed is Your name, exalted is Your greatness, and there is nothing worthy of worship but You) or any other supplication from the Sunnah. Then he says, "*Aʿūdhu Billahi Mina al-shayṭān al-rajīm*" (I seek refuge with Allah from the accursed devil) (أعُوذ بالله من الشّيطان الرجيم), "*Bismillāhi al-Raḥmān al-Raḥīm*" (In the Name of Allah, the Entirely Merciful, the Especially Merciful) (بِسْمِ اللهِ الرَّحْمَٰنِ الرَّحِيمِ), and then recites Surah *al-Fātiḥah*. At the end of *al-Fātiḥah*, he says "*Amīn*". This is recited loudly in loud prayers and silently in silent prayers.
- After reciting *al-Fātiḥah*, he recites other Surahs or Ayahs, and that is only in the first two *Rakʿahs*.

- Then he raises both hands up to the level of the shoulders or the earlobes saying "*Allahu Akbar*" and bows down for *Ruku*ʿ placing his hands over his knees with his fingers spread, positioning his head and back on the same level, straightening his back while maintaining calmness and tranquility during *Ruku*ʿ saying -three times or more- "*Subḥana Rabbiya al-ʿAdhīm*" (سبحان ربي العظيم) "Glory be to my Lord, the Almighty".
- Then, he raises his head from the *Ruku*ʿ position lifting both hands up and saying: "*Samiʿa Allahu Liman Ḥamidah*" (سمع الله لمن حمده) "Allah hears whoever praises Him". This is required from the Imam and from the person who prays alone but not from those following the Imam in a congregational prayer.
- After standing up, he says: "*Rabbanā Walaka al-ḥamdu*" (ربنا ولك الحمد) "O Our Lord! All praises be to you". He also may say one of the following: "*Rabbanā laka al-ḥamd*", "*Allahuma Rabbanā Walaka al-ḥamd*" or "*Allahumma Rabbanā laka al-ḥamd*". It is advisable to recite further supplications from the Sunnah.
- Then he says, "*Allahu Akbar*" and proceeds to prostration without raising his hands. He prostrates on his seven parts (the forehead, the nose, both palms of the hands, both knees, the bottom parts of the toes of both feet) having his fingers and toes pointed towards the direction of the *Qiblah*, placing his hands parallel to his shoulders or his ears, firmly placing his forehead and nose on the ground, keeping his arms above the ground and keeping distance between his thighs with his abdomen raised away from his thighs. He should follow this description as far as he can without bothering the performers of prayer beside him. While in the prostration position, he says "*Subḥana Rabbiya al-ʿAlā*" (سبحان ربي الأعلى) "Glorious is my Lord, the Most High" three times or more. It is also recommended that he recites as many supplications as possible as the Prophet ﷺ said: "The nearest a servant is to his Lord is when he is prostrating, so increase (your) supplications (while in this state)." (أَقْرَبُ ما يَكون العبد مِنْ رَبِّهِ وهو ساجد، فَأَكْثروا الدُّعاء) [Narrated by Muslim].
- Then, he raises his head from prostration saying "*Allahu Akbar*" and sits up resting on the left foot flattened on the ground while the right foot is erected[1]. While in this position, he places his right hand on his right thigh and his left hand on his left thigh close to the knee or on the knee. He maintains calmness

1 Or, he can erect both feet and sit on his heels.

while sitting saying: "*Rabbi Ighfir lī*" (رب اغفـر لـي) "O my Lord, forgive me" and repeats this supplication three times or more.

- Then he prostrates again saying "*Allahu Akbar*" and repeats what he has done in the first prostration.
- Then, saying "*Allahu Akbar*", he raises his head and stands up for the second *Rakʿah* which is performed in the same manner as the first *Rakʿah*.
- Upon completing the second prostration, he takes a sitting for the first *Tashahhud* in the prayers consisting of three or four *Rakʿahs* resting on the left foot flattened on the ground while the right foot is erected. He places his hands on his thighs rounding the thumb and the middle finger in a ring-shaped form and closing his little and ring finger and pointing out with his index finger. Instead, he can close all the fingers of his right hand pointing out with the index finger and looking at it. At this point, he says, "*al-Taḥiyyātu Lillāhi Wasalawātu Waṭayyibāt. al-Salāmu ʿAlayka Ayyuhā al-Nabiyyu Wa Raḥmatullahi Wa Barakātuhu. al-Salāmu ʿAlayna Wa ʿAlā ʿIbādi-Allahi al-Ṣāliḥīn. Ashahadu An lā Illāha Ilā Allah Wa Ashahadu anna Muhammadan ʿAbduhu Wa Rasūluh.*" (Greetings, prayers and good words are due to Allah. Peace be upon you, O Prophet, and so is Allah's mercy and blessings. Peace be upon us and upon the righteous servants of Allah. I bear witness that none has the right to be worshiped except Allah, and I bear witness that Muhammad is His servant and Messenger.) (التَّحِيَّاتُ لِلّهِ والصَّلَوَاتُ والطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أيُّها النبيُّ ورَحْمَةُ اللهِ وبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وعلَى عِبَادِ اللهِ الصَّالِحِينَ أَشْهَدُ أَنْ لا إِلَهَ إِلّا اللهُ وأَشْهَدُ أَنّ مُحَمَّدًا عَبْدُهُ ورَسُولُهُ) [Agreed upon].
- After that, he stands up raising his hands and saying: "*Allahu Akbar*" and recites Surah *al-Fātiḥah* for the third and fourth *Rakʿahs*.
- Next, he sits for the final *Tashahhud* in *Tawaruk* position. That is to sit with the left upper thigh on the ground while extending the left leg beneath the right thigh, erecting the right foot upright and sitting on the buttocks[1]. At this point he recites the final *Tashahhud* which is the same as the first *Tashahhud* but he adds: "*Allahumma Ṣallī ʿAlā Muhammad Wa ʿAlā Āli Muhammad, Kamā Ṣalayta ʿAlā Ibrāhīm Wa ʿAlā Āli Ibrāhīm, Innaka Ḥamīdun Majīd. Allahumma Bārik ʿAlā Muhammad Wa ʿAlā Āli Muhammad, Kamā Bārakta ʿAlā Ibrāhīm Wa ʿAlā Āli Ibrāhīm,*

1 Or he can flatten his right foot, and places his left foot under his right thigh and shin.

Innaka Ḥamīdun Majīd." "O Allah, bestow Your grace upon Muhammad and his family just as You bestowed Your grace upon Ibrāhīm and his family. Verily, You are Praiseworthy, Glorious. And bless Muhammad and his family just as You blessed Ibrāhīm and his family. Verily, You are Praiseworthy, Glorious." (اللّهُـمّ صَـلِّ علَـى مُحَمّـدٍ وعلَـى آلِ مُحَمّـدٍ، كمـا صَلّيْـتَ علَـى إبْرَاهِيـمَ وعلَـى آلِ إبْرَاهِيـمَ؛ إنّـكَ حَمِيـدٌ مَجِيـدٌ، اللّهُـمّ بَـارِكْ علَـى مُحَمّـدٍ وعلَـى آلِ مُحَمّـدٍ، كمـا بَارَكْـتَ علَـى إبْرَاهِيـمَ وعلَـى آلِ إبْرَاهِيـمَ؛ إنّـكَ حَمِيـدٌ مَجِيـدٌ.) [Narrated by al-Bukhārī]. He then asks for Allah's protection from four trials and evils saying: "*Allahumma Inī Aʿūdhu Bika Min ʿAdhābi Jahanam, Wa Min ʿAdhābi al-Qabr. Wa Min Fitnat al-Maḥyā Wal-Mamāt, Wa min Sharri Fitnat al-Masīḥ al-Dajjāl*" (O Allah, I seek refuge with You from the punishment of Hellfire, the punishment of the grave, the trials of life and death, and the trial of the Anti-Christ.) (اللَّهُـمَّ إِنِّي أَعُـوذُ بِـكَ مِـنْ عَـذَابِ جَهَنَّـمَ ، وَمِـنْ عَـذَابِ الْقَـبْرِ ، وَمِـنْ فِتْنَـةِ الْمَحْيَـا وَالْمَمَـاتِ ، وَمِـنْ شَرِّ فِتْنَـةِ الْمَسِـيحِ الدَّجَّـالِ) [Narrated by Muslim]. After this, he can make further supplications with what he wants.

- Having completed the final *Tashahhud*, he terminates the prayer by turning his face towards the right and says "*al-Salāmu ʿAlaykum wa Raḥmatu Allah*", and then turns his face towards the left and says "*al-Salāmu ʿAlaykum wa Raḥmatu Allah*" which means: "Peace and mercy of Allah be upon you."
- After completing his prayer, he says "*Astaghfiru Allah*" (I seek Allah's forgiveness) three times and says "*Allahumma Anta al-Salām Wa Minka al-Salām Tabārakta Yā Dhā al-Jalāli Wa al-Ikrām*" (O Allah, You are the One free from imperfections, and peace and perfection come from You. Blessed are You, the Owner of Majesty and Honor) (اللهُمَّ أنت السَّلام ومِنك السَّلام، تَبَارَكْتَ يا ذا الجَلال والإكْرَام). He may then recite the post-prayer supplications that are mentioned in the Sunnah.

We will stop at this point and we will talk in the next lesson -by the permission of Allah- about the common mistakes in Salah.

Common Mistakes in Salah (1)

We talked in the previous lesson about how prayer is performed, and in this lesson, we will talk about the mistakes that some people do in prayer. We will mention them briefly so that people can avoid them.

- **One of the mistakes is declaring the intention (*Niyyah*) to perform the prayer loudly**. This is an act of innovation that neither the Prophet ﷺ nor his Companions did. Rather, the intention is established in the heart as it is not permissible to pronounce it openly.
- **Upon entering the mosque while the Imam is already in *Ruku*ʿ position, some people directly preform *Takbīrat al-Iḥrām* while bowing down with the Imam which invalidates the prayer**. It should be noted that *Takbīrat al-Iḥrām* must be performed in the standing position and then one has to say "*Allahu Akbar*" again and bows down for *Ruku*ʿ. However, if one performs *Takbīrat al-Iḥrām* while in the standing position and omitted saying "*Allahu Akbar*" for *Ruku*ʿ, his prayer is still valid.
- **Some people hasten to the prayer as they hear the *Iqāmah* (the call to start prayer) so as not to miss the *Rak*ʿ*ah*.** This act contradicts the Prophet's Sunnah as he ﷺ said: **"When you hear the *Iqāmah*, proceed to offer the prayer with calmness and solemnity and do not make haste. And pray whatever you are able to pray and complete whatever you have missed."** (إِذَا سَمِعْتُمُ الإِقَامَةَ، فَامْشُوا إِلَى الصَّلاَةِ وَعَلَيْكُمْ بِالسَّكِينَةِ وَالوَقَارِ، وَلاَ تُسْرِعُوا، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا) [Narrated by al-Bukhārī]. Hence, it is from the Sunnah to walk peacefully and calmly to the prayer.
- **Not arranging and straightening the rows in prayer is another mistake**. The Prophet ﷺ said: "**Straighten your rows as the straightening of rows is part of the perfection of prayer."** (سَوُّوا صُفُوفَكُم، فإِنّ تَسوِيَة الصُّفُوف من إِقَامَةِ الصَّلاَة) [Narrated by al-Bukhārī and Muslim]. The right way to do so is arranging the rows by aligning the shoulders and heels.

- **Another mistake is joining the congregational prayer after eating garlic or onions.** In this sense, the Prophet ﷺ said: **"Whoever eats garlic or onions should keep away from us - or our mosque - and stay at home."** (مـن أكل ثومًـا أو بصـلًا؛ فَلْيَعْتَزِلْنَـا -أَوْ لِيَعْتَـزِلْ مسـجدنا-، وليقعـد فـي بيتـه) [Agreed upon]. This is applicable to any similar thing with unpleasant odors such as the smell of cigarettes. Smoking itself is already forbidden while causing harm to other performers of prayer by its unpleasant odor is another sin.
- **Finally, entwining fingers during prayer or when one heads to the mosque is also a mistake.** This is detestable (*Makrūh*) as the Prophet ﷺ said: "**If any of you performs ablution perfectly, and then goes out intending for the mosque, he should not entwine the fingers of his hand because he is already in prayer."** (إذا تَوَضّـأ أَحَدُكـم ثـمّ خـرج عامـدًا إلـى الصّـلاةِ، فـلا يُشَـبِّكَنّ بيْـن يَدَيـه؛ فإنّـه فـي صـلاةٍ) [Narrated by Abū Dāwūd and graded as *Ṣaḥīḥ* by al-Albānī].

May Allah protect us from the mistakes and errors and forgive our shortcomings. We will stop here and we will continue our topic -by the permission of Allah- in the next lesson.

Common Mistakes in Salah (2)

We will continue what we started with in the previous lesson regarding the mistakes some people make in payers.

- **One of the mistakes is not taking the adornment for prayer**. Some people attend prayers, especially Salah al-Fajr, wearing sleepwear, pajamas, tracksuits or clothes that are too shabby to wear at work or in public occasions. Allah, the Almighty, says, **"O children of Adam, take your adornment at every masjid."** ﴿يَٰبَنِيٓ ءَادَمَ خُذُواْ زِينَتَكُمۡ عِندَ كُلِّ مَسۡجِدٖ﴾ (*al-Aʿrāf*: 31).
- **Another mistake is resting on a wall or a column during obligatory prayers without any proper excuse**. This invalidates prayer because standing up is one of the pillars of prayer when one is able to do so.
- **One more mistake is looking up or around (instead of directing sight to the position of *Sujūd*) during prayer which is strictly forbidden**. In the Hadith Anas ﷺ reported that the Prophet ﷺ said: "What is the matter with some people who raise their eyes towards the sky during their prayer?" He went on, using a strict language: "They must refrain from that action, or else their sights will certainly be snatched away." (مـا بَـال أقْـوَام يَرفعـون أبْصَارَهـم إلـى السّـماء فـي صَلاتهـم»، فاشْـتَدّ قولـه فـي ذلـك، حتـى قـال: «لَيَنْتَهُـنّ عـن ذلـك، أو لَتُخْطَفَـنّ أبْصَارُهـم) [Narrated by al-Bukhārī].
- **Another mistake is saying "*Istaʿannā Billah*" (we ask Allah for help) when the Imam recites, "It is You we worship and You we ask for help."** ﴿إِيَّاكَ نَعۡبُدُ وَإِيَّاكَ نَسۡتَعِينُ﴾**.** Undoubtedly, this is against the Sunnah, and al-Imam al-Nawawī ﷺ considered it an act of innovation.
- **Among the mistakes is that some people raise their voices while they are reciting the Glorious Qur'an or saying the supplications behind the Imam** which distracts other performers of prayer around them. The Prophet ﷺ said: "**Indeed a person of you who is praying is calling upon his Lord secretly,**

so you should not raise your voices while reciting the Glorious Qur'an lest you disturb other believers." (إن أحدكم إذا كان في الصلاة فإنما يناجي ربه فلا ترفعوا أصواتكم بالقرآن فتؤذوا المؤمنين) [Graded as *Ṣaḥīḥ* by al-Albānī].

- **Finally, among the mistakes is that some performers of prayer do not say "*Amīn*" with the Imam** although the Prophet ﷺ said: **"When the Imam says *Amīn*, you too say *Amīn*, for whoever says *Amīn* at the same time the angels say *Amīn* will have his previous sins forgiven."** Ibn Shihāb said that the Prophet ﷺ used to say "*Amīn*". (إِذَا أَمّنَ الإِمَامُ، فأمِّنُوا، فإنّه مَن وافَقَ تَأْمِينُهُ تَأْمِينَ المَلَائِكَةِ غُفِرَ له ما تَقَدّمَ مِن ذَنْبِهِ - وقالَ ابنُ شِهَابٍ - وكانَ رَسولُ اللهِ صَلّى اللهُ عليه وسلّمَ يقولُ: آمِينَ) [Narrated by al-Bukhārī].

May Allah grant us the proper understanding of *Fiqh* and guide us to follow the Sunnah of the Master of the Messengers ﷺ. We will stop here and we will continue our study -by the permission of Allah- in the next lesson.

Common Mistakes in Salah (3)

We will continue our investigation of the mistakes done in prayer.

- **Among these mistakes is that the person joining the Imam late does not directly enter the prayer when the Imam is in the prostrating or sitting positions but waits for the Imam to stand up**. Rather, he should join the prayer as soon as he arrives whatever the pillar the Imam is doing. The Prophet ﷺ said in this regard: **"Pray whatever you are able to pray and complete whatever you have missed."** [Narrated by al-Bukhārī].
- **One of the mistakes that invalidate the prayer is prostrating down without the seven determined parts of the body touching the ground**. The Prophet ﷺ said: "I was commanded to prostrate on seven bones: the forehead - and he pointed to his nose - the hands, the knees, and the toes." (أُمِـرْتُ أن أَسْـجُدَ علـى سَـبْعَةِ أَعْظُـمٍ: علـى الْجَبْهَـةِ -وأشـار بيـده إلـى أنفـه- واليديـن، والرُّكْبَتَيْـنِ ، وأطـراف القدميـن) [Agreed upon]. While prostrating, some performers of prayer raise their feet a bit above the ground or put one on top of the other. Some others do not have their foreheads and noses touch the ground. All these mistakes invalidate the prayer.
- **Stretching the forearms on the ground while prostrating is another mistake**. The Prophet ﷺ forbade this position in prayer and said: "Be balanced in prostration, and let none of you spread his forearms on the ground like a dog." (اعْتَدِلُـوا فـي السـجود، ولا يَبْسُـطْ أحدكـم ذِرَاعَيْـهِ انْبِسَـاطَ الكلـب) [Agreed upon]. "**الاعتـدال**" means that the body should not be strung up or completely relaxed. **The performer of prayer must take care to keep the arms clear off the ground and the body,** neither to stick the belly against the thighs nor to bring the legs close to the knees in the position of prostration. He must take care to observe these rules without exaggerating in order not to disturb the performers of prayer next to him.

- **Another mistake is not following the Imam while performing the rites of prayer.** An example of this is anticipating the Imam, performing the acts at the same time as him or even lagging behind him. The Prophet ﷺ said, "**The Imam is appointed so that he should be followed. When he pronounces the *Takbīr*, pronounce after him; when he prostrates, prostrate after him; and when he straightens up, straighten up (after him).**" (إنّما جُعِلَ الإمَامُ لِيُؤْتَمّ بِه، فَإِذَا كَبّرَ فَكَبّرُوا وإذَا سَجَدَ فَاسْجُدُوا وإذَا رَفَعَ فَارْفَعُوا) [Agreed upon]. The Prophet ﷺ also said: **"Is not one of you afraid, if he raises his head before the Imam, to see his head transformed into the head of a donkey, or that he himself is transformed into a donkey?"** (أَمَا يَخْشَى أَحَدُكُمْ إذَا رَفَعَ رَأْسَهُ قَبْلَ الإمَامِ، أنْ يَجْعَلَ اللهُ رَأْسَهُ رَأْسَ حِمَارٍ، أوْ يَجْعَلَ اللهُ صُورَتَهُ صُورَةَ حِمَارٍ) [Narrated by al-Bukhārī].

May Allah make us among those who follow the path of knowledge and enlighten us with His light. We will continue our topic -by the permission of Allah- in the following lesson.

Common Mistakes in Salah (4)

We will continue to enumerate the common mistakes in Salah in order to remind ourselves of them and to draw others' attention to these mistakes.

- **A mistake that invalidates the prayer is the failure to achieve tranquility in prayer**. Abū Hurayrah ﷺ reported that the Prophet ﷺ entered the mosque, and then a man came in and prayed. After that, he came and greeted the Prophet ﷺ who greeted him back and said to him: "Go back and pray, for you have not prayed." The man went back and prayed as he had prayed before. Thereafter, he came to the Prophet ﷺ and greeted him. The Prophet ﷺ again said: "Go back and pray, for you have not prayed." When he had done that three times, the man said: "By the One Who sent you with the truth! I cannot do better than that. So teach me." The Prophet ﷺ said: "When you go to pray, say *Takbīr*, then recite whatever you can of the Qur'an; then bow until you are at ease in bowing; then rise until you are standing up straight; then prostrate until you are at ease in prostration; and then sit up until you are at ease in sitting. Do that throughout your prayer." (أنّ رَسولَ اللهِ صَلّى اللهُ عليه وسلّمَ دَخَلَ المَسْجِدَ فَدَخَلَ رَجُلٌ، فَصَلّى، فَسَلّمَ علَى النبيِّ صَلّى اللهُ عليه وسلّمَ، فَرَدّ وقالَ: ارْجِعْ فَصَلِّ، فإنّكَ لَمْ تُصَلِّ، فَرَجَعَ يُصَلِّي كما صَلّى، ثُمّ جَاءَ، فَسَلّمَ علَى النبيِّ صَلّى اللهُ عليه وسلّمَ، فَقالَ: ارْجِعْ فَصَلِّ، فإنّكَ لَمْ تُصَلِّ ثَلَاثًا، فَقالَ: والذي بَعَثَكَ بالحَقِّ ما أُحْسِنُ غَيْرَهُ، فَعَلِّمْنِي، فَقالَ: إذَا قُمْتَ إلى الصَّلَاةِ فَكَبِّرْ، ثُمّ اقْرَأْ ما تَيَسَّرَ معكَ مِنَ القُرْآنِ، ثُمّ ارْكَعْ حتّى تَطْمَئِنّ رَاكِعًا، ثُمّ ارْفَعْ حتّى تَعْدِلَ قَائِمًا، ثُمّ اسْجُدْ حتّى تَطْمَئِنّ سَاجِدًا، ثُمّ ارْفَعْ حتّى تَطْمَئِنّ جَالِسًا، وافْعَلْ ذلكَ في صَلَاتِكَ كُلِّهَا) [Narrated by al-Bukhārī]. The performer of prayer attains tranquility when he serenely performs the pillars of the prayer such as bowing, prostration, standing and sitting.
- **Another mistake that invalidates the prayer is not moving the tongue with the invocations of prayer.** That is, he recites Surah *al-Fātiḥah* and says *Tasbīḥ* and *Takbīr* silently without moving the tongue, which is wrong and invalidates

the prayer. It is mandatory to move your articulation organs when reciting the Ayahs of the Glorious Qur'an or saying the invocations. Not moving the tongue and lips while reciting is an act of contemplation and not actual recitation.

- **Raising the head up and down between the two *Taslīms* is a mistake, too**. This gesture (looks like nodding) is not in accordance with the Sunnah neither it was reported by any of the scholars.
- **Among the common mistakes is shaking hands with the performers of prayer next to you after each prayer**. It is also an act of innovation to say "may Allah accept your prayer" or "may your prayer be in the Sacred Mosque" (That is to say *Ḥaraman*). Such acts are innovations.
- **It is also a mistake that the *Masbūq* (a person who has joined the Imam after one *Rakʿah* or more) stands up to complete the *Rakʿah*s he missed before the Imam made the final *Taslīm*.**
- **Finally, it is a mistake to start a second congregation while the Imam is still in the first congregational prayer.** Scholars have prohibited this conduct which sets Muslims apart and disturbs other performers of prayer.

May Allah make us among those who listen to the word and follow the best of it! We will continue our discussion of the same topic -by the permission of Allah- in our next lesson.

Common Mistakes in Salah (5)

We will continue our survey of the common mistakes in Salah.

- **One of the mistakes is performing the prayer wearing short clothes that reveal part of *al-ʿAwrah* such as the thighs or the lower part of the back**. This invalidates the prayer. (The man's *ʿAwrah* is the part of the body between the navel and the knee. For the woman, her whole body during prayer is *ʿAwrah* except for the face and the palms. However, if she performs prayers with the presence of men rather than her *Maḥārim* (men whom she is prohibited from getting married to), she must cover her entire body.)

- **Another mistake is that some sick people perform the prayer with the least possible effort to perform it in its complete manner instead of performing it as perfect as possible.** Those who can perform the prayer while standing but cannot continue standing until *Rukuʿ* must pray while standing as long as possible and when they feel tired, they can sit down. The same is true for those who cannot prostrate but can bow for *Rukuʿ*; they must then prostrate in accordance with the Sunnah but can still bow as long as possible or while they are sitting. This is based on the Hadith of the Prophet ﷺ who said: "Pray standing; if you cannot, then sitting; if you cannot, then lying on your side." (صَلِّ قَائِمًا، فإنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فإنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ) [Narrated by al-Bukhārī]. The Prophet ﷺ also said: "Do as much as you can, of what I have ordered you." (وَمَا أَمَرْتُكُمْ بِهِ فَأْتُوا منه ما اسْتَطَعْتُمْ) [Agreed upon].

- **Another mistake is the failure to give priority in *Imāmah* (leading prayer) to the best reciter among them perhaps due to his young age or his low social status.** The Prophet ﷺ said: "**The one who is the most versed in Allah's Book should lead the people in prayer. If they are equally versed in reciting it, then the one who is the most knowledgeable about the Sunnah; and if they are equal regarding the Sunnah, then the earliest one to immigrate;**

if they immigrated at the same time, then the earliest one to embrace Islam. (in another narration, the oldest)" (يَـؤُمُّ القَـوْمَ أَقْرَؤُهُـمْ لِكِتَـابِ اللهِ، فـإِنْ كَانُـوا فـي القِـرَاءَةِ سَـوَاءً، فأَعْلَمُهُـمْ بالسُّـنَّةِ، فـإِنْ كَانُـوا فـي السُّـنَّةِ سَـوَاءً، فأَقْدَمُهُـمْ هِجْـرَةً، فـإِنْ كَانُـوا فـي الهِجْـرَةِ سَـوَاءً، فأَقْدَمُهُـمْ سِـلْمًا وفي روايـة: (فَأَكْبرُهُـمْ سِـنًا) [Narrated by Muslim].

- **One of the mistakes is leaving the mosque after the call to prayer (*al-Adhān*) without a worthy reason**. In a Hadith narrated by Imam Muslim, Abū al-Shaʿthā' said: "As we were sitting in the mosque with Abū Hurayrah ﷺ the muezzin proclaimed the *Adhān* and then a man stood up in the mosque and started walking out. Abū Hurayrah followed him with his eyes until he went out of the mosque. Thereupon, Abū Hurayrah ﷺ said: "As for this man, he has disobeyed Abū al-Qāsim ﷺ" (كُنّـا قُعُـودًا فـي المَسْـجِدِ مـع أَبِـي هُرَيْـرَةَ، فـأَذّنَ المُـؤَذِّنُ، فَقَـامَ رَجُـلٌ مِـنَ المَسْـجِدِ يَمْشِـي فأَتْبَعَـهُ أَبُـو هُرَيْـرَةَ بَصَـرَهُ حتّـى خَـرَجَ مِـنَ المَسْـجِدِ، فَقـالَ أَبُـو هُرَيْـرَةَ: أَمّـا هـذا، فقَـدْ عَصَـى أَبَـا القَاسِـمِ صَلّـى اللهُ عليـه وسـلّمَ). **An exception to this is** the one who goes out to perform ablution or goes out and intends to return shortly afterwards, (someone who wants for example to return home to wake up the members of his family and intends to return to the mosque), or one who intends to perform the prayer in another mosque being sure that he will catch the congregation there.

We ask Allah to increase our knowledge in religion. This is what we have to say about the mistakes in the prayer. In our next lesson, we will talk -by the permission of Allah- about rulings pertaining to *Sujūd al-Sahw* (Prostration of Forgetfulness).

Rulings of *Sujūd al-Sahw* (1)

In this lesson, we are going to talk about ***Sujūd al-Sahw*** and some issues related to forgetfulness in prayer.

Sujūd al-Sahw **is the two additional prostrations performed at the end of Salah in order to compensate certain mistakes that may have been made in the prayer** due to forgetfulness. **There are three reasons for *Sujūd al-Sahw*: making addition to prayer, missing anything in it or feeling uncertain about doing or not doing certain acts in prayer.**

The first reason: addition in prayer:

- Due to forgetfulness, a performer of prayer may add an extra standing, bowing or any of the acts of prayer and he does not remember this addition until finishing it. In this case, he only has to perform *Sujūd al-Sahw*.

  An example of this is when someone performs five *Rakʿahs* for Salah al-Dhuhr, for example, and he does not remember this addition until the last *Tashahhud*. He can complete his prayer and perform *Taslīm*, then he performs *Sujūd al-Sahw* followed by the *Taslīm*. It is also correct to perform *Sujūd al-Sahw* before the final *Taslīm*.[1]

- However, if he remembers the addition during performing it, he has to cease and complete his prayer and perform *Sujūd al-Sahw* after *Taslīm*. It is all right if he performs *Sujūd al-Sahw* before *Taslīm*.

The evidence for this came in the Hadith narrated by ʿAbdullāh Ibn Masʿūd ﷺ who reported that the Prophet ﷺ once performed five *Rakʿahs* in Salah al-Dhuhr, and somebody asked him whether there was an order for an increase in the prayer. The Prophet ﷺ said, **"What is that?"** He said, "You have performed five *Rakʿahs*." So

1 There is a margin of flexibility regarding when to perform *Sujūd al-Sahw*. So, it can be done before or after *Taslīm* in all the cases that require performing *Sujūd al-Sahw*.

the Prophet ﷺ performed the prostrations of *Sujūd al-Sahw* after *Taslīm*. **In another narration:** The Prophet ﷺ turned around, faced towards *Qiblah* and prostrated twice then performed *Taslīm*. (أَنَّ النَّبِيَّ صَلَّى اللهُ عليهِ وسَلَّمَ صَلَّى الظُّهرَ خمسًا ، فقيلَ لَهُ : أزيدَ في الصَّلاةِ؟ فقال: (وما ذاك؟) قال: صليت خمسًا، فسجَدَ سجدتينِ بعدَ ما سلَّمَ) وفي رواية: فَثَنَى رِجْلَيْهِ، واسْتَقْبَلَ القِبْلَةَ، وسَجَدَ سَجْدَتَيْنِ، ثُمَّ سَلَّمَ) [Agreed upon].

That brings us to the end of our lesson today. Next time, we will continue our discussion of *Sujūd al-Sahw* by looking at the second reason—missing a ritual in Salah.

Rulings of *Sujūd al-Sahw* (2)

In this lesson, we will continue our talk on the rulings of *Sujūd al-Sahw*. We will look at the second reason for *Sujūd al-Sahw* which is **missing a pillar or an obligation of the prayer** where the ruling on omission differs accordingly.

Frist: When the missing part is one of the pillars of prayer such as (*Rukuʿ*, prostration or reciting Surah *al-Fātiḥah*, etc.) the ruling will be as follows:

- If the performer of prayer remembers the missed pillar before reaching the same pillar in the following *Rakʿah*, he should re-perform it (as part of the previous *Rakʿah*), complete his prayer normally, and prostrate for *Sujūd al-Sahw*.

  An example of this is when one forgets performing the *Rukuʿ* and then remembers it in the prostration of the same *Rakʿah* or while reciting the Qur'an in the following *Rakʿah*. In this case, he should leave the prostration or the recitation of the Qur'an and should bow for *Rukuʿ*. Then, he completes his prayer and prostrates for *Sujūd al-Sahw* after or before *Taslīm*.

- If the person performing prayer remembers the missed pillar when he reaches the same pillar in the next *Rakʿah*, he must cancel the previous *Rakʿah* (in which he missed the pillar), replace it with the current *Rakʿah*, complete his prayer and prostrate for *Sujūd al-Sahw* after or before *Taslīm*.

  An example of this is when one forgets performing the *Rukuʿ* of the first *Rakʿah* and then remembers it at the second *Rukuʿ*, he must cancel the previous *Rakʿah* (in which he missed the *Rukuʿ*) and replace it with the current *Rakʿah* to be the first for him.

- If he remembers the missed pillar after *Taslīm* and that pillar is part of the last *Rakʿah*, he should perform that pillar and what comes after it then prostrates for *Sujūd al-Sahw*. If the missed pillar is from a previous *Rakʿah*, he must perform a whole *Rakʿah,* then prostrates for *Sujūd al-Sahw* if a long time has not passed after *Taslīm*. If, however, long time has passed until he remembered the missed pillar, or his ablution was nullified, then he must perform the whole prayer again.

The evidence for this: the Hadith of ʿImrān ibn Ḥuṣayn where he narrated that the Messenger of Allah ﷺ prayed Salah al-ʿAṣr and made *Taslīm* at the end of three *Rakʿahs* and then went into his house. A man called al-Khirbāq, who had long arms, got up and went to him, and addressed him as Messenger of Allah and mentioned to him what he had done. He came out angrily trailing his mantle, and when he came to the people he said: "Is this man telling the truth?" They said: "Yes." He then prayed one *Rakʿah,* made *Taslīm,* then performed two prostrations and then made *Taslīm*." (أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلَّى الْعَصْرَ وَسَلَّمَ فِي ثَلَاثِ رَكَعَاتٍ ثُمَّ دَخَلَ مَنْزِلَهُ فَقَامَ إِلَيْهِ رَجُلٌ يُقَالُ لَهُ الْخِرْبَاقُ وَكَانَ فِي يَدَيْهِ طُولٌ فَقَالَ: يَا رَسُولَ اللهِ فَذَكَرَ لَهُ صَنِيعَه فَخرج غَضْبَانَ يَجُرُّ رِدَاءَهُ حَتَّى انْتَهَى إِلَى النَّاسِ فَقَالَ: «أَصَدَقَ هَذَا؟» . قَالُوا: نَعَمْ. فَصَلَّى رَكْعَةً ثُمَّ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ) [Narrated by Muslim].

- **If the Muslim forgets saying *Takbīrat al-Iḥrām*,** his prayer becomes invalidated and he must pray it again.

Second: When the missing part is one of the obligatory acts such as *Takbīr* (saying *Allahu Akbar* as he moves from a pillar to another), saying the first *Tashuhud* or saying *Subḥana Rabbiya al-ʿAdhīm* while in *Rukuʿ*, the ruling will be as follows:

- If the performer of prayer remembers the forgotten obligatory act before moving on to the next step in prayer, he should perform it immediately and then does not need to prostrate for *Sujūd al-Sahw*.
- If he remembers the forgotten obligatory act after moving on to the next step in prayer and before starting the next pillar, then he should go back and perform what he forgot, complete his prayer and prostrate for *Sujūd al-Sahw* before or after *Taslīm*.
- If he remembers the missing obligatory act after initiating the next pillar, then he should continue his prayer without the need to return to the obligation, then he completes his prayer and prostrates for *Sujūd al-Sahw* before *Taslīm*.

The evidence for this case came in the Hadith narrated by al-Bukhārī and Muslim on the authority of ʿAbdullāh Ibn Buḥaynah ﷺ who reported that the Prophet ﷺ led them in Salah al-Dhuhr and continued after the first two *Rakʿahs* without sitting for *Tashahhud*, and people stood with him. When he finished the prayer and people were waiting for his making *Taslīm*, he said *Takbīr* while sitting and prostrated twice

before *Taslīm*, then he concluded his prayer with *Taslīm*." (أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلَّى بِهِمُ الظُّهْرَ فَقَامَ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ لَمْ يَجْلِسْ فَقَامَ النَّاسُ مَعَهُ حَتَّى إِذَا قَضَى الصَّلَاةَ وَانْتَظَرَ النَّاسُ تَسْلِيمَهُ كَبَّرَ وَهُوَ جَالِسٌ فَسَجَدَ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ ثُمَّ سَلَّمَ).

May Allah increase our knowledge and grant us more success. That is all for now, and we will talk in the next lesson -by the permission of Allah- about the third reason of *Sujūd al-Sahw* which is uncertainty.

Rulings of *Sujūd al-Sahw* (3)

We continue our discussion in this lesson about the last reason for *Sujūd al-Sahw*, which is doubt and uncertainty between two things.

Among the reasons of *Sujūd al-Sahw* is the matter of uncertainty and hesitation regarding two actions in the prayer. **That is whether the performer of prayer has done this action or that.**

- **If the person thinks that he is more certain about doing one of them than the other,** he should act accordingly (that he already did it) and prostrates for *Sujūd al-Sahw* after *Taslīm*. It is alright also if he performs *Sujūd al-Sahw* before *Taslīm*.

The evidence for this came in the Hadith narrated by ʿAbdullāh Ibn Masʿūd ﷺ who reported that the Messenger of Allah ﷺ said: **"If anyone of you is doubtful about his prayer, he should follow what he thinks to be correct and complete his prayer accordingly, make *Taslīm*, and then offer two prostrations."** (إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَتَحَرَّ الصَّوَابَ فَلْيُتِمَّ عَلَيْهِ ثُمَّ لِيُسَلِّمْ ثمَّ يسْجد سَجْدَتَيْنِ) [Agreed upon].

- **If the person cannot decide which of the performed actions he is more sure about,** he should consider what is he quite sure of -that is the least number of *Rakʿahs*- then he prostrates for *Sujūd al-Sahw* before the *Taslīm*.

The evidence for this came in the Hadith reported by Abū Saʿīd al-Khudrī ﷺ who reported that the Prophet ﷺ said: **"When anyone of you is in doubt about his prayer and he does not know how much he has prayed, three or four (*Rakʿahs*), he should cast aside his doubt and base his prayer on what he is sure of, and then he should perform two prostrations before making *Taslīm*. If he has prayed five *Rakʿahs*, they will make his prayer an even number for him, and if he has prayed exactly four, then they will be a humiliation for the devil."** (إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلَمْ يَدْرِ كَمْ صَلَّى ثَلَاثًا أم أَرْبعا فليطرح الشَّك وليبن عَلَى مَا اسْتَيْقَنَ ثُمَّ يَسْجُدْ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ فَإِنْ كَانَ صَلَّى خَمْسًا شَفَعْنَ لَهُ صَلَاتَهُ وَإِنْ كَانَ صَلَّى إِتْمَامًا لِأَرْبَعٍ كَانَتَا تَرْغِيمًا لِلشَّيْطَانِ) [Graded as *Ṣaḥīḥ* by al-Albānī].

- **Uncertainty that occurs while performing any of the acts of worship should not be considered in the two following cases:**

  1. If this uncertainty occurs after completing the worship, one should ignore it unless he is quite sure of what he has missed. Then, he acts according to what he is sure of.
  2. If this uncertainty occurs too frequently during performing various acts of worship, one should ignore it completely.

We ask Allah to bestow upon us more knowledge, guidance and success. That is all for now and we will talk in the next lesson -by the permission of Allah- about the prayer of people with excuses.

Rulings on the Prayer of those Who Have Excuses

In this lesson we are going to talk about **the rulings of the prayer for those with excuses recognized by the Sharia. This category includes the prayer of the patient, the traveler and the scared (prayer during fear):**

The patient:

- If the patient feels that performing the congregational prayer at the mosque will cause him harm or hardships, or his disease will worsen or his recovery will be delayed, then it is permissible for him to pray at home.
- He may perform the prayer as possible as he can due to what Allah, the Most High, says, **"So fear Allah as much as you are able"** ﴿ فَٱتَّقُواْ ٱللَّهَ مَا ٱسۡتَطَعۡتُمۡ ﴾ [*al-Taghābun*: 16]. Also, this ruling is based on the Hadith narrated by ʿImrān ibn Ḥuṣayn ﷺ who reported that he was suffering from hemorrhoids (piles), so he asked the Prophet ﷺ about the prayer and he said: "Pray standing; if you cannot, then sitting; if you cannot, then lying on your side." [Narrated by al-Bukhārī].
- If the patient can pray while standing but cannot maintain that till *Rukuʿ*, he has to pray while standing as long as possible and when he gets tired, he can sit down. Also, the one who can prostrate, but cannot bow, then he has to prostrate according to the prescribed position. As for *Rukuʿ*, he can bow while sitting down or as long as possible. This is according to the previously mentioned Hadith of the Prophet ﷺ in which he said: "Do as much as you can, of what I have ordered you." [Agreed upon].
- If it is difficult for him to perform every prayer on time, it is permissible for him to combine Salahs al-Dhuhr and al-ʿAṣr, and to combine Salahs al-Maghrib and al-ʿIshā' at the time of either of them.

The Traveler[1]:

- A traveler may shorten the four-*Rakʿah* prayers into two *Rakʿahs* (Salahs al-Dhuhr, al-ʿAṣr, and al-ʿIshā') as ʿĀi'shah ﷺ said: "The prayer was prescribed as two *Rakʿahs*, two *Rakʿahs* both in journey and at the place of residence. The prayer while travelling remained as it was (originally prescribed), but an addition was made in the prayer (observed) at the place of residence." (فُرِضَتِ الصَّلاَةُ رَكْعَتَيْنِ رَكْعَتَيْنِ فِي الْحَضَرِ وَالسَّفَرِ فَأُقِرَّتْ صَلاَةُ السَّفَرِ وَزِيدَ فِي صَلاَةِ الْحَضَرِ) [Agreed upon].
- It is permissible for the traveler to combine Salahs al-Dhuhr and al-ʿAṣr, and to combine Salahs al-Maghrib and al-ʿIshā' at the time of either of them. Saʿīd bin Jubayr, on the authority of Ibn ʿAbbās ﷺ reported that the Messenger of Allah ﷺ combined the prayers as he set on a journey in the Campaign of Tabūk. He combined Salahs al-Dhuhr and al-ʿAṣr, and combined Salahs al-Maghrib and al-ʿIshā'. Saʿīd said to Ibn ʿAbbās: "What prompted him to do this?" He replied: "He wanted that his Ummah should not be put to (unnecessary) hardship". (أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم جَمَعَ بَيْنَ الصَّلاَةِ فِي سَفْرَةٍ سَافَرَهَا فِي غَزْوَةِ تَبُوكَ فَجَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ. قَالَ سَعِيدٌ فَقُلْتُ لاِبْنِ عَبَّاسٍ مَا حَمَلَهُ عَلَى ذَلِكَ قَالَ أَرَادَ أَنْ لاَ يُحْرِجَ أُمَّتَهُ) [Narrated by Muslim].

The scared:

An example of this includes the warriors (*Mujāhidīn*) for the sake of Allah when they are in a battle and they fear that the enemy may attack them while they are in prayer:

- It is permissible for them to pray the Fear Prayer (Salah *al-Khawf*) according to any manner used by the Messenger of Allah ﷺ in prayer. If fear increases, they can pray while they are walking or riding either facing the *Qiblah* or any other direction. They may perform bowing and prostrating with gesturing as Allah, the Almighty, says, **"And if you fear [an enemy, then pray] on foot or riding."** ﴿فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا﴾ [*al-Baqarah*: 239].

1 It is stipulated that shortening prayers during travelling must start after the traveller actually leaves the populated area of his town.

We ask Allah to grant us the knowledge of *Fiqh*. That is all for now, and we will talk in the next lesson -by the permission of Allah- about the rulings of Salah al-Jumuʿah (Friday Salah).

Rulings and Etiquette of Salah al-Jumuʿah (Friday Salah)

Our lesson today is on **the rulings and etiquette of Salah al-Jumuʿah (Friday Salah).**

Salah al-Jumuʿah is one of the great rituals of Islam. Allah, the Almighty, says, **"O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew."** ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نُودِيَ لِلصَّلَوٰةِ مِن يَوۡمِ ٱلۡجُمُعَةِ فَٱسۡعَوۡاْ إِلَىٰ ذِكۡرِ ٱللَّهِ وَذَرُواْ ٱلۡبَيۡعَۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ ٩﴾ (*al-Jumuʿah*: 9).

The Prophet ﷺ threatened those who leave that prayer, without a legitimate excuse, that Allah would seal over their hearts. The Prophet ﷺ said: "**Either some people stop neglecting Salah al-Jumuʿah (without a valid excuse), or Allah will seal their hearts and they will be among the heedless.**" (لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ أَوْ لَيَخْتِمَنَّ اللهُ عَلَى قُلُوبِهِمْ ثُمَّ لَيَكُونُنَّ مِنَ الْغَافِلِينَ) [Narrated by Muslim].

- **Performing Salah al-Jumuʿah is strictly incumbent upon all free adult males who are residents of the locality and who are able to perform it without a valid excuse.**
- **It is preferable for whoever attends Salah al-Jumuʿah to** take a bath, wear perfume, wear his best clothes and go early to the mosque and perform two *Rakʿahs* upon entering the mosque. The Messenger of Allah ﷺ said: "**If a man takes bath on Friday, (or) purifies himself as much as he can with ablution, uses his (hair) oil, applies whatever perfume available in his house, sets forth for the mosque, does not separate two people (to make a seat for himself), performs the prayer that is prescribed for him, remains silent when the Imam delivers the *Khuṭbah*, his sins in-between the present and the last Friday would be forgiven."** (لَا يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنْ طُهْرٍ وَيَدَّهِنُ مِنْ دُهْنِهِ أَوْ يَمَسُّ مِنْ طِيبِ بَيْتِهِ ثُمَّ يَخْرُجُ فَلَا يُفَرِّقُ بَيْنَ اثْنَيْنِ ثُمَّ يُصَلِّي مَا كُتِبَ لَهُ ثُمَّ يُنْصِتُ إِذَا تَكَلَّمَ الْإِمَامُ إِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى) [Narrated by al-Bukhārī].

- **It is also preferable to send a great deal of prayers (*ṣalāh wa salām*) to the Prophet ﷺ on Friday and in the night before,** for the Messenger of Allah ﷺ said: "**One of the best of your days is Friday. On this day, Adam was created and on this day he died, on this day the Trumpet will be blown, and on this day all creatures will fall dead. So send a great deal of prayers (*ṣalāh wa salām*) to me on this day, for your prayers will be presented to me.**" (إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ قُبِضَ وَفِيهِ النَّفْخَةُ وَفِيهِ الصَّعْقَةُ فَأَكْثِرُوا عَلَيَّ مِنَ الصَّلاَةِ فِيهِ فَإِنَّ صَلاَتَكُمْ مَعْرُوضَةٌ عَلَيَّ) [Narrated by Abū Dāwūd].
- **A Muslim who attends Salah al-Jumuʿah should listen carefully to the Khuṭbah and should not distract himself by anything such as messing with the carpet or the phone.** The Prophet ﷺ said: **"If you say to your companion: 'Be quiet and listen', on Friday while the Imam is delivering the *Khuṭbah*, then you would be guilty of idle talk."** (إِذَا قُلْتَ لِصَاحِبِكَ أَنْصِتْ وَالإِمَامُ يَخْطُبُ يَوْمَ الْجُمُعَةِ فَقَدْ لَغَوْتَ) [Agreed upon]. The Messenger of Allah ﷺ also said: "He who touches a pebble has engaged in idle activity.**"** (ومَن مَسّ الحَصا فقد لَغا) [Narrated by Muslim].
- **Whoever catches one *Rakʿah* with the Imam is considered to have prayed Salah al-Jumuʿah;** otherwise he has to perform four *Rakʿahs* with the intention to perform Salah al-Dhuhr and not Salah al-Jumuʿah. This is based on the Hadith of the Prophet ﷺ who said: **"Whoever catches up with a *Rakʿah* of the prayer, he has caught up with the prayer**." (مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلاَةِ فَقَدْ أَدْرَكَ الصَّلاَةَ) [Agreed upon].

May Allah guide us to gain the virtues and bounties of the Friday. That is all for this lesson. We will discuss in the coming lesson -by the permission of Allah- the rulings of the two Eids Salahs.

Rulings of the Two Eids Salahs (*al-Fiṭr* and *al-Aḍḥā* Salahs)

In this lesson, we will discuss issues related to the two **Eids Salahs:**

The two Eids (Eid *al-Fiṭr* and *al-Aḍḥā*) are among the festive rituals of our religion. When our Prophet Muhammad ﷺ came to al-Madinah, he found *al-Anṣār* (Muslims of al-Madinah) celebrating two days of the year. The Prophet ﷺ then, said: **"Allah has substituted for you something better than them, the day of sacrifice (*al-Aḍḥā*) and the day of the breaking of the fast (*al-Fiṭr*)** (قَدْ أَبْدَلَكُمُ اللهُ بِهِمَا خَيْرًا مِنْهُمَا: يَوْمَ الْأَضْحَى, وَيَوْمَ الْفِطْرِ) [Narrated by Abū Dāwūd and graded as *Ṣaḥīḥ* by al-Albānī].

- **The Eid is named so (in Arabic) because it is repeated every year and people enthusiastically wait for it as Eids** are usually days of joy and happiness away from disobedience.
- **Eid Salah consists of two *Rakʿahs* without *Adhān* or *Iqāmah*. In this prayer, the Imam recites the Glorious Qur'an loudly**. He says *"Allahu Akbar"* six times beside *Takbīrat al-Iḥrām* before reciting the Glorious Qur'an at the first *Rakʿah*. In the second one, He says *"Allahu Akbar"* five times, in addition to that said upon his standing from the prostration position, while raising his arms with each *Takbīr*. After completing the prayer, the Imam delivers the two *Khuṭbahs* in the same manner of the two *Khuṭbahs* of Salah al-Jumuʿah.
- **It is recommended for Muslims to wash, wear their best clothes and perfume, walk to the mosque** and come back from a different route.
- **It is preferable for the Muslim to eat an odd number of dates before going to the prayer of Eid *al-Fiṭr*. As for Eid *al-Aḍḥā*, it is preferable not to eat until after the Eid prayer so that he eats from his *Uḍḥiyah* (sacrificial animal) if he is doing so.**

- **Women are encouraged to attend the Eid prayer without apparent adornment or perfume.** Umm ʿAtiyya ﵂ said: "The Messenger of Allah ﷺ ordered us to bring out the young girls and the girls who stay home on the two Eid days, and ordered the menstruating women to distance themselves from the praying area of the Muslims." (أَمَرَنا رسول الله صلى الله عليه وسلم أن نُخْرِج في العيدين الْعَوَاتِقَ وَذَوَاتِ الْخُدُورِ، وأَمَر الحُيّض أن يَعْتَزِلْنَ مُصلّى المسلمين) [Agreed upon].
- **It is preferable to do a lot of *Takbīr*** (saying *Allahu Akbar*)[1] from the sunset of the day before the Eid day till the end of Eid prayer.
- Joy of Eid comes to its fullest when Muslims complete their acts of worship properly and express gratitude to Allah for all His favors and guidance. It is preferable and encouraged to bring joy to the hearts of all people and to visit relatives and do good deeds for them.
- Fasting during the Eid days is strictly forbidden. In addition, it is forbidden to visit the graves during Eid days as this is an act of innovation.

May Allah bring joy to our Eids by accepting our good deeds, forgiving our sins and raising our ranks.

1 During Eid *al-Aḍḥā*, it is preferable to repeat unconditional *Takbīr* (at all times) starting from the beginning of the month of Dhul-Ḥijjah until the sunset of the last day of *Tashrīq* Days which is the 13th day of Dhul-Ḥijjah. Restricted *Takbīr* (which is done directly after each of the five daily prayers), begins from the dawn of the Day of ʻArafah until the sunset of the last day of *Tashrīq* Days- in addition to the unconditional *Takbīr* at any time.

Rulings of Funerals (1)

In this lesson, we will discuss **the rulings of funerals**.

Before we discuss this issue in detail, we should remind ourselves to prepare for the day on which our time will end in this life and our Day of Judgement begins. Therefore, we have to quickly repent, repay any injustices to their rightful owners and to perform various acts of obedience as much as we can. Allah, the Almighty, says, **"So whoever would hope for the meeting with his Lord - let him do righteous work."** ﴿فَمَن كَانَ يَرْجُواْ لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَٰلِحًا﴾ (*al-Kahf*: 110).

Indeed, a discerning and levelheaded person constantly remembers that moment of death after which deeds cease and only reckoning awaits us. May Allah aid us and set us firm on the righteous path.

The following are some rulings scholars include under this topic:

- When visiting a sick person, one is advised to invoke Allah to cure and heal him. The visitor should also enhance the sick person's morale reminding him to put his trust in Allah, the Almighty, who can cure the sick. Whenever he visited an ill person, the Prophet ﷺ used to say: "No harm, (it will be) purification (from sins) if Allah wills." (لَا بَـأْسَ طَهُـورٌ إِنْ شَـاءَ اللهُ) [Narrated by al-Bukhārī].
- **When a sick person appears to be close to passing away, it is recommended to instruct him in a wise and gentle manner to say the *Shahādah*** (*Lā Ilāha Illā Allah* - there is no god worthy of worship but Allah – لَا إِلَـهَ إِلَّا اللهُ) as it is the key to Paradise. The Prophet ﷺ said: "**Exhort those who are on their death bed to recite: *'Lā Ilāha Illā Allah'* There is no god worthy of worship but Allah.**" (لَقِّنُـوا مَوْتَاكُـمْ لَا إِلَـهَ إِلَّا اَللهُ) [Narrated by Muslim]. However, if you fear that the sick person will grow impatient by doing so, you are not asked to let him utter it directly. Instead, you should repeat the *Shahādah* beside him as the Prophet ﷺ said: "**He whose last words are: *'Lā Ilāha Illā Allah'* will enter Paradise.**"

(مَـنْ كَانَ آخِـرُ كَلَامِـهِ فـي الدُّنْيَـا لَا إِلَـهَ إِلَّا اللهُ دَخَـلَ الْجَنَّـةَ) [Narrated by Abū Dāwūd and graded as *Ḥassan* by al-Albānī].

- **When a Muslim passes away, it is recommended to** close his eyes, invoke the Mercy and Forgiveness of Allah upon him, hasten to prepare him for burial, assist and support his family. The Prophet ﷺ said: "Hurry up with the funeral (the dead body), for if it is righteous, you will be taking it forward to what is good; and if it is otherwise, you will be laying evil off your necks." (أَسْـرِعُوا بِالْجِنَـازَةِ فإنهـا إن تَـكُ صالحـة: فخيـر تُقَدِّمُونَهَـا إليـه. وإن تَـكُ سِـوى ذلـك: فشـرٌّ تَضَعُونَـهُ عـن رِقَابِكُـمْ) [Agreed upon]. The Prophet ﷺ said after Jaʿfar ibn Abī Ṭālib ﷺ was martyred: **"Prepare some food for the family of Jaʿfar, for what has befallen them is keeping them preoccupied."** (اصْنَعُـوا لِآلِ جَعْفَـرٍ طَعَامًـا, فَقَـدْ أَتَاهُـمْ مَـا يَشْـغَلُهُمْ) [Narrated by Abū Dāwūd and graded as *Ḥassan* by al-Albānī].

May Allah guide us to do righteous deeds, grant us good end in this life and set us firm on the straight path. This is all for now. In the next lesson, we will discuss -by the permission of Allah- the washing and shrouding of the dead body and performing the funeral prayer.

Rulings of Funerals (2)

In the previous lesson, we discussed some of the rulings of the funeral. In this lesson, we are going to discuss **the washing and shrouding of the dead body and performing the funeral prayer:**

- **After the death of a Muslim, his dead body should be washed (performing *Ghusl*) with his *ʿAwrah* (private parts) completely covered.** First, any kind of filth is removed off his body and the ablution is done for him. Then, he is washed three times with water mixed with grounded lote tree leaves. After that, the water is poured over his entire body three times starting from the right side and then to the left side. If the body still needs more cleaning, washing is repeated with an odd number of times using camphor in the last wash. This is the preferred way of *Ghusl*. However, **it would be sufficient** to remove any kind of filth off the dead body and to let the water flow over the entire body. A woman should be washed by a woman or by her husband.
- **Men should be shrouded by three white sheets. Then, *al-Ḥanūṭ*, a type of aromatic substances**, is put on all the openings of the shrouding and on the dead body's place of prostration and between each sheet of his shroud. As for the woman, she is shrouded in a garment, a wrap, a veil and two sheets. It is permissible to have only a cloth that covers the entire dead body.
- **To perform the funeral prayer, the deceased is to be placed in front of the Imam**. The Imam should stand near the head of a man and near the middle of a woman. Then he prays by performing the *Takbīr* (saying *Allahu Akbar*) four times. After the first *Takbīr*, the Imam silently recites Surah *al-Fātiḥah*. After the second, he sends prayers (*ṣalāh wa salām*) to the Prophet ﷺ. After the third, he invokes Allah to bless and grant mercy to the deceased. After that last *Takbīr*, he ends by saying the *Taslīm* once to his right.

If someone misses a part of the prayer, he can perform it after the *Taslīm* of the Imam. However, if he fears to miss the funeral, he may perform the four acts of *Takbīr* followed by *Taslīm*. Also, it is permissible for someone who misses the funeral prayer to perform it before or after the burial of the body.

Regarding the merits of the funeral prayer, the Messenger of Allah ﷺ said: **"Whoever attends a funeral until he offers the funeral prayer will get a reward equal to one *Qirāṭ*; and whoever attends it until the dead person is buried will get a reward equal to two *Qirāṭs*." It was asked: "What are the two *Qirāṭs*?" He replied: "Like two huge mountains."** (مَنْ شهدَ الْجَنَازَةَ حتى يصلَّى عليها فله قِيرَاطٌ، ومن شهدها حتى تُدفن فله قِيرَاطَانِ؟ قال: مثل الجبلين العظيمين) [Agreed upon].

The Messenger of Allah ﷺ also said: **"If a Muslim dies and forty people, who do not associate anything with Allah in worship, participate in the funeral prayer over him, Allah will accept their intercession for him."** (مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوتُ, فَيَقُومُ عَلَى جَنَازَتِهِ أَرْبَعُونَ رَجُلًا, لَا يُشْرِكُونَ بِاللهِ شَيْئًا, إِلَّا شَفَّعَهُمْ اللهُ فِيهِ) [Narrated by Muslim].

O Allah! Make the best part of our lives the last part, and our best deeds the last deeds, and make the best of our days that on which we meet You while You are pleased with us. That is all for this lesson, and we will talk in the next lesson -by the permission of Allah- about some errors and wrongdoings that some people do after the death of a Muslim.

Rulings of Funerals (3)

We talked about the rulings of the funeral prayer in the last two lessons. In this lesson, **we conclude our talk about some errors and wrongdoings that some people do after the death of a Muslim:**

- Shaikh ʿAbdul ʿAzīz Ibn Bāz ﷺ said: "In these cases, Muslims should be patient and seek the reward of Allah for what has befallen them. They must neither wail for the deceased nor slap their cheeks or tear their clothes or do any similar forbidden acts as the Messenger of Allah ﷺ said: **"He is not one of us he who slaps his cheeks, tears open his clothes, and wails in the manner of the days of ignorance."** (لَيْسَ مِنَّا مَنْ لَطَمَ الْخُدُودَ، وَشَقَّ الْجُيُوبَ، وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ). He ﷺ also said: **"Among my people there are four characteristics belonging to the pre-Islamic period which they do not abandon: boasting of high rank, reviling other peoples' genealogies, seeking rain by stars, and walling." And he (further) said: "If the wailing woman does not repent before she dies, she will be made to stand on the Day of Recompense wearing a garment of pitch and a chemise of mange."** (أَرْبَعٌ فِي أُمَّتِي مِنْ أَمْرِ الْجَاهِلِيَّةِ لَا يَتْرُكُونَهُنَّ: الْفَخْرُ فِي الْأَحْسَابِ وَالطَّعْنُ فِي الْأَنْسَابِ وَالِاسْتِسْقَاءُ بِالنُّجُومِ وَالنِّيَاحَةُ. وَقَالَ: النَّائِحَةُ إِذَا لَمْ تَتُبْ قَبْلَ مَوْتِهَا تُقَامُ يَوْمَ الْقِيَامَةِ وَعَلَيْهَا سِرْبَالٌ مِنْ قطران وَدرع من جرب) [Narrated by Muslim]. **Wailing is** raising the voice when crying over the death of a person. Abū Mūsā ʿAbdullāh Ibn Qays ﷺ reported that the Messenger of Allah ﷺ is innocent of the *Ṣāliqah* (a woman who wails loudly), *Ḥāliqah* (who shaves her hair or plucks it upon the death of someone) and the *Shāqqah* (who tears up her garment in grief). All these are acts resulting from despondency and impatience, so it is not permissible for a woman or a man to do any of that.[1]

1 *Majmūʿ al-Fatāwā* (13/414) after reviewing the Hadiths.

- **Among the mistakes is that some people delay paying back the debt of the deceased** or implementing his will. The Messenger of Allah ﷺ said: **"A believer's soul remains suspended according to his debt until it is settled or paid off on his behalf."** (نَفْسُ اَلْمُؤْمِنِ مُعَلّقَةٌ بِدَيْنِهِ, حَتّى يُقْضَى عَنْهُ) [Narrated by Ibn Mājah and graded as *Ṣaḥīḥ* by al-Albānī].

- **Among the denied innovations that the Messenger of Allah ﷺ prohibited is taking graves as a place to pray in,** building mosques on them or burying the dead in mosques. He ﷺ said: "Beware! Those who were before you used to take the graves of their Prophets and righteous men as places for prayer. Beware! Do not take tombs as places for prayer, for I forbid you to do so." (أَلَا وَإِنّ مَنْ كَانَ قَبْلَكُمْ كَانُوا يَتّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ وَصَالِحِيهِمْ مَسَاجِدَ أَلَا فَلَا تَتّخِذُوا الْقُبُورَ مَسَاجِدَ إِنّي أَنْهَاكُمْ عَنْ ذَلِكَ) [Narrated by Muslim].
- **Imam Muslim narrated in his *Ṣaḥīḥ*** that Jābir ﷺ reported that (the Messenger of Allah ﷺ prohibited whitening the graves with plaster, sitting on them or building over them) (نَهَى رَسُولُ اَللهِ- صلى الله عليه وسلم -أَنْ يُجَصّصَ الْقَبْرُ, وَأَنْ يُقْعَدَ عَلَيْهِ, وَأَنْ يُبْنَى عَلَيْهِ). al-Tirmidhī added: "or writing on them." (أَوْ يُكْتَبَ عَلَيْهِ). Plaster is the substance used for building or painting.
- Placing flowers on the graves is also an innovation.

O Allah! Make us of the followers of Your Messenger ﷺ who adhere to his Sunnah and who hold tight on it. That is all for now, and we will talk in the next lesson -by the permission of Allah- about the third pillar of Islam which is Zakat.

Rulings of Zakat (1)

In this lesson, we will talk about the third pillar of Islam which is the **payment of Zakat**. Zakat is a financial obligatory duty prescribed upon every rich Muslim in order to purify his wealth and to support his fellow deprived and needy Muslims in addition to the other people who deserve to receive the Zakat.

Allah, the Almighty, says, **"And establish prayer and give zakah."** ﴿وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ﴾ (*al-Baqarah*: 43). Allah, the Almighty, also says, **"Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase."** ﴿خُذۡ مِنۡ أَمۡوَٰلِهِمۡ صَدَقَةٗ تُطَهِّرُهُمۡ وَتُزَكِّيهِم بِهَا﴾ (*al-Tawbah*: 103).

- **Allah, the Almighty, specified the expenditures of Zakat** in His saying, **"Zakah expenditures are only for the poor and for the needy and for those employed to collect [zakah] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler - an obligation [imposed] by Allah. And Allah is Knowing and Wise."** ﴿إِنَّمَا ٱلصَّدَقَٰتُ لِلۡفُقَرَآءِ وَٱلۡمَسَٰكِينِ وَٱلۡعَٰمِلِينَ عَلَيۡهَا وَٱلۡمُؤَلَّفَةِ قُلُوبُهُمۡ وَفِي ٱلرِّقَابِ وَٱلۡغَٰرِمِينَ وَفِي سَبِيلِ ٱللَّهِ وَٱبۡنِ ٱلسَّبِيلِۖ فَرِيضَةٗ مِّنَ ٱللَّهِۗ وَٱللَّهُ عَلِيمٌ حَكِيمٞ ٦٠﴾ (*al-Tawbah*: 60).

The poor person is the one who finds nothing to suffice his needs or has less than half of his basic needs. **The needy person** (*Miskīn*) is the one who finds half of what suffices his needs or more, but it is still less than what fully suffices him.

People employed to collect the Zakat are those entrusted with collecting, preserving, and distributing the Zakat expenditures. They are paid according to the work they do.

People with hearts to be reconciled are non-Muslims whom through receiving Zakat are wished to become Muslims or it is wished to ward off their evil against Islam and Muslims. This also includes giving the Zakat to notable Muslims with the hope to gain their hearts and to consolidate their faith.

Freeing captives: this includes freeing Muslim slaves and freeing Muslim prisoners of war.

al-Ghārimīn: this category refers to those who are in debt and cannot pay back their debts; therefore, they require support for debt relief. It also includes those who fall in debt due to their efforts to settle disputes among people. They are given from Zakat even if they are financially capable (not poor).

For the cause of Allah: this category refers to those fighting in the cause of Allah (*Mujāhidīn*).

The wayfarer (stranded traveler): this category includes anyone stranded by circumstances without access to money for basic needs. He should be given what suffices him to return to his country.

- **It is not permissible to pay Zakat to** the disbelievers except those with hearts to be reconciled, neither to whomever the Zakat payer is obligated to support like the wife and the ascendants (like fathers) and descendants (like children) nor to the children of Hāshim who are the tribe of the Prophet ﷺ.

Zakat is due only on *Zakatable* wealth that reaches the established minimum threshold for that particular kind of wealth (*Niṣāb*). Also, it is not due on what a person owns for his benefit such as the house he lives in, his car, or clothes. However, scholars differed concerning the obligation of Zakat for jewelry of gold and silver. The majority said that there is no Zakat due in it.

We ask Allah to make us among those who give Zakat of their wealth as it should be done. This is all for this lesson, and we will talk in the next lesson -by the permission of Allah- about the categories of *Zakatable* wealth.

Rulings of Zakat (2)

In the previous lesson, we talked about the expenditures of Zakat and some of its rulings. In this lesson, we will discuss **the categories of *Zakatable* wealth.**

1. **The first category is the *Athmān* (gold and silver)**: the *Niṣāb* of gold is 85 grams (*Niṣāb* is the minimum amount that a Muslim must have for the obligation of Zakat to apply). The *Niṣāb* for silver is 595 grams. The *Niṣāb* for the banknotes (such as Riyals, Dollars, etc.) is the equivalent of the *Niṣāb* of gold or silver—whichever is less. If someone's wealth (gold, silver, money) reaches the *Niṣāb* and a year has passed since owning it by the Muslim, then a quarter of the tenth of the wealth must be paid as Zakat which is equal to 2.5% of the wealth.

One of the easiest ways to calculate the amount of Zakat is to divide the sum of money by 40. The result is the money that should be paid in Zakat.

2. **The second category is the Zakat of livestock** which includes camels, sheep, goats and cows. The first condition is that they should have pastured by themselves; that is, grazing most of the year in the available pasture and not fed by the owner. The second condition is that they should be kept for milking or reproduction, and are not used as working animals for plowing or irrigating lands). The ***Niṣāb*** for camels is (5) and it is (30) and (40) for cows and sheep/goats respectively. The Zakat of the livestock is detailed in the authentic Hadiths and extensively explained in the books of *Fiqh*.

3. **The third category is the Zakat of agricultural produce which includes the crops of the land, fruits and grains**: It is only obligatory in crops that can be measured (with *Ṣāʿ* or alike) and can be stored (such as wheat, dates, raisins, and corn). However, there is no Zakat for the crops that cannot be stored such as watermelon, pomegranate, banana, etc.

The Prophet ﷺ explained the *Niṣāb* of crops in the Hadith, "**Zakat is not due on what is less than five *Awsuq* of dates"** (لَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ مِنَ التَّمْرِ صَدَقَةٌ) [Agreed upon].

Awsuq is the plural of *Wasq* which is an Islamic measure (of volume and not weight) that is equal to three hundred *Ṣāʿ* and its weight in good wheat is approximately 612 kilograms.

The Zakat of the crops of the land is due when the crops become ripe, the grains become hardened and the fruits seem good for harvest. This is based on what Allah, the Almighty, says, **"Give its due [zakah] on the day of its harvest."** ﴿وَءَاتُواْ حَقَّهُۥ يَوۡمَ حَصَادِهِۦ﴾ (*al-Anʿām*: 141).

The amount of Zakat is the tenth of the crops that are irrigated without any cost (irrigated by rain water or flowing springs). However, if there is cost for irrigating the crops (irrigated with machines and water pumps), the amount of Zakat will be half of the tenth.

4. **The fourth category is the Zakat of business wealth** which includes all types of goods prepared for sale and purchase to make profit. The value of these goods is added to the cash assets; the due Zakat is one quarter of the tenth of the total value.[1]

O Allah! Make our souls obedient and purify them as You are the best to purify them. You are their Guardian and Lord. That is all for this lesson. In the next lesson, we will talk -by the permission of Allah- about the fourth pillar of Islam; that is *Ṣawm* (fasting).

1 There are other categories of Zakat such as minerals and *Rikāz* (buried treasures). For details on this type of Zakat, one should refer to Muslim scholars.

Rulings of *Ṣawm* (1)

Our lesson today is about the fourth pillar of Islam which is fasting during the month of Ramadan.

***Ṣawm* means worshipping Allah by abstaining from food, beverages and other fasting nullifiers** from dawn (the start of *Adhān* al-Fajr) until sunset (which is the start of *Adhān* al-Maghrib). Allah, the Almighty, says, **"O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous."** ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيۡكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ ١٨٣﴾ (*al-Baqarah*: 183).

The great virtues of the month of Ramadan include the following:

- The Messenger of Allah ﷺ said: "When Ramadan comes, the gates of Paradise are opened, the gates of Hellfire are closed, and the devils are chained." (إِذَا دَخَلَ رَمَضَانُ فُتِحَتْ أَبْوَابُ الْجَنَّةِ وَغُلِّقَتْ أَبْوَابُ جَهَنَّمَ وَسُلْسِلَتِ الشَّيَاطِينُ) [Agreed upon].
- He ﷺ also said: "He who observes fasting during the month of Ramadan faithfully and expecting its reward from Allah will have his past sins forgiven. Whoever spends the Night of Qadr standing (in voluntary prayer) out of faith and seeking reward from Allah, his previous sins will be forgiven." (مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ) [Agreed upon].
- Regarding the merits and virtues of fasting, the Prophet ﷺ said: "Every action of the son of Adam is multiplied, and a single good deed is worth ten till seven hundred times. Allah, the Most High, says, '(This is so) except for fasting, for indeed it is for Me, and I will reward it. He leaves his desires and food for My sake.' For the fasting person, there are two moments of joy; a moment of joy when he breaks his fast, and a moment of joy when he meets his Lord. Verily, the unpleasant smell coming from the mouth of the fasting person is more

fragrant with Allah than the smell of musk." (كُلُّ عَمَـلِ ابـنِ آدم يُضَاعَـف، الحَسَـنة بِعَشـر أمْثَالهـا إلـى سَـبْعِمِئَة ضِعْـف، قـال الله تعالـى: إلا الصّـوم فإنـه لـي وأنـا أجْـزِي بـه؛ يَـدَع شَـهَوته وطَعَامـه مـن أجلـي، للصائـم فرحتـان: فَرْحَـة عنـد فِطْـره، وفَرْحَـة عنـد لقِـاء ربِّـه، ولَخُلُـوف فيـه أطْيَـب عنـد الله مـن رِيـح المِسْـكِ) [Narrated by al-Bukhārī].

- **Fasting is an obligation on every adult, sane Muslim who is able to fast**. It is permissible not to observe fasting for the sick person to whom fasting is hard, or if he fears that his illness will worsen if he fasts. It is also permissible for a traveler not to fast. In these cases, it is a must to make up for the missed days when the excuse no longer exists. People with chronic illnesses or whose illnesses are not likely to be cured may not observe fasting but they should feed a needy person for each day they do not fast. This is also true for those who are too old to fast.[1]
- **Women experiencing menstruation and postpartum bleeding** are forbidden to fast, and they are required to make up for the missed days after the bleeding ends and they purify themselves.
- **It is recommended for people observing fasting** to have a pre-dawn meal (*Suḥūr*) and to delay it until before dawn breaks. It is also recommended that they hasten in breaking their fast at sunset. They are also advised to avoid sins either by actions or words. If someone insults or quarrels with a fasting person, he should say: "I am observing my fast."

O Allah extend our lives to witness the month of Ramadan and let us be among those who fast and preform the night prayer out of faith and with the hope of Allah's reward. This is all for this lesson, and we shall continue next time -by the permission of Allah- with the actions that break or nullify fasting.

1 Women during pregnancy and breastfeeding women are allowed not to fast during Ramadan if they fear that harm will befall them or their babies/children. Nonetheless, they are required to make up these days.

Rulings of *Ṣawm* (2)

In our last lesson we talked about the month of Ramadan, its virtues and some of its rulings. In this lesson, we will continue talking about **the actions that break or nullify fasting.** Some of the actions that break fasting are:

- **First: sexual intercourse and masturbation.**
- **Second: eating or drinking intentionally.** This includes anything that comes under the heading of eating or drinking such as using nutrient injections and blood injections.
- **Third: deliberate vomiting.**
- **Fourth: menstrual and postnatal periods for women.**
- **Scholars differed on whether extracting blood by cupping nullifies the fast or not.** Therefore, it is preferable for the fasting person to delay it till the night.
- **The abovementioned nullifiers do not break the fast unless the following three conditions are met:** a) the concerned person must be aware of the ruling of the case; b) He must be mindful to his action (and not forgetting); 3) He freely chooses to perform the nullifying action (except for women in menstrual or postnatal periods; they nullify fasting anyway).

The matters that are most frequently asked about but are not among the nullifiers of fasting include the following:

- Blood tests, extracting of tooth, non-nutrient injections, asthma and oxygen inhalers, suppositories[1], small amounts of nose drops that do not reach the throat as well as eyes and ears drops.
- Use of *Miswāk*, toothpaste (one should be careful not to swallow it) and use of

1 This includes vaginal drips, suppositories and feminine intimate wash.

incense (not to be inhaled).

- Wet dreams, nose bleeding and saliva swallowing.
- Vaginal bleeding (*Istiḥāḍah*) and yellowish and dark secretion other than menstrual period for women.

O Allah! Help us learn what is beneficial for us, guide us to benefit from what we learn and bless us with more knowledge. That is all for this lesson. In the next lesson -by the permission of Allah- we will discuss the rulings of Zakat *al-Fiṭr*.

Rulings of Zakat *al-Fiṭr* (Fast-breaking Zakat)

In this lesson, we will discuss **the rulings of Zakat *al-Fiṭr*.**

Zakat *al-Fiṭr* is made obligatory as a means to purify the fasting person, feed the poor and show gratitude to Allah, the Almighty, for completing the fasting of the month of Ramadan.

- It is obligatory for any person who has an amount of *Ṣāʿ* of food in excess of what he needs to feed him and his family on the day of Eid *al-Fiṭr* and in the night before. ʿAbdullāh ibn ʿUmar ﷺ said: "The Messenger of Allah ﷺ made Zakat *al-Fiṭr* one *Ṣāʿ* of dates or one *Ṣāʿ* of barley, obligatory on the Muslims, slave and free, male and female, young and old." (فَرَضَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ زَكَاةَ الْفِطْرِ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ عَلَى الْعَبْدِ وَالْحُرِّ وَالذَّكَرِ وَالْأُنْثَى وَالصَّغِيرِ وَالْكَبِيرِ مِنَ الْمُسْلِمِينَ) [Agreed upon].
- **The amount to be given is one *Ṣāʿ* of the most common foodstuff in the country:** (wheat, barley, dates, raisins, *aqiṭ* (dried yoghurt), rice, corn, or other food). ***Ṣāʿ*** is an Islamic measure used to measure volume not weight. It varies depending on the type of food measured by it. The Permanent Committee for Scholarly Research and Iftā' has estimated the *Ṣāʿ* of rice as equal to three kilograms.
- The majority of scholars agreed that it is not permissible to pay it in the form of money instead of grains or food.[1]
- **Time of paying Zakat *al-Fiṭr*** starts from the sunset of the night of Eid *al-Fiṭr* and continues until the Imam starts Salah al-Eid. It can be paid prior to the above-mentioned period by a day or two (after the sunset of the 28th day of Ramadan). If one fails to pay it on time, he should make up for it; if there is no legitimate excuse for the delay, then one has to make up for it and he has to repent and ask for Allah's forgiveness.

1 It is however permissible to pay the amount of money at the beginning of the month of Ramadan to someone or a charity to buy grains with it and give it to the poor at its due time.

- **The norm for Zakat *al-Fiṭr* is to be paid in the country where the person lives** unless there is a Sharia interest in paying it outside one's country of residence. This is permissible, for example, when one does not find poor people in his country, pays it for those who are more destitute or pays it for his poor relatives.

O Allah! Provide us with lawful livelihood, adequate to our needs instead of the unlawful, and spare us, by Your grace, of need of others. That is all for this lesson. In the next lesson -by the permission of Allah- we will talk about the fifth pillar of Islam which is Hajj.

Rulings of Hajj (Pilgrimage)

In this lesson, we will discuss **the fifth pillar of Islam, which is Hajj (Pilgrimage).**

- **Hajj is one of the greatest rites of Islam** as it encompasses physical, spiritual and financial aspects of worship. **Its great benefits for Muslims include** the manifestation of *Tawḥīd* (the oneness of Allah, the Almighty), the forgiveness that Allah bestows upon pilgrims and the demonstration of harmony and unity among the Muslims of the world in addition to other benefits.
- Hajj has great merits and rewards. The Messenger of Allah ﷺ said: **"Whoever performs Hajj and does not commit obscenity or commit any evil therein will go back (free of sin) as on the day his mother gave birth to him."** (مَنْ حَجَّ للهِ فلَمْ يَرْفُثْ، وَلم يَفْسُقْ[1]، رَجَعَ كَيَوْمَ وَلَدَتْهُ أُمُّهُ) [Agreed upon]. (This means that he becomes free of all sins as if he has just been born).
- **Hajj is obligatory once in a lifetime**[2] for every free, adult, mentally sane, and physically and financially able[3] Muslim. Allah, the Almighty, says, **"And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds."** ﴿وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِىٌّ عَنِ ٱلْعَٰلَمِينَ ﴿٩٧﴾﴾ (*Āl-ʿImrān*: 97).
- **If one does not have additional money rather than the essential amount for him and for his family's necessities, he is not obligated to preform Hajj.** Also, one must not borrow money to perform Hajj.

1 (الرفث) means having sexual intercourse. (يفسق) means committing sins or evil.

2 Hajj is obligatory when all of these conditions are met, and delaying it without an excuse is a sin.

3 Women are required to have *Maḥram* accompanying them to perform Hajj and not be in *ʿIddah* (waiting period for women after divorce or the death of the husband).

- **If one has the financial ability to perform Hajj but he is physically unable such as the elderly people and those with chronic diseases, they can authorize someone else to perform Hajj on their behalf** and pay all of the expenses.
- **Hajj has conditions, pillars, obligations and prohibitions** which can be referred to in the books of *Fiqh* and the *fatāwā* of the scholars.

ʿ*Umrah* is obligatory once in lifetime as the case is with Hajj. Ibn ʿAbbās ﷺ said: "ʿ*Umrah* is associated with Hajj in the Book of Allah: Allah, the Almighty, says, 'And complete the Hajj and 'umrah for Allah.'" (﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾ إِنَّهَا لَقَرِينَتُهَا فِي كِتَابِ اللهِ) [Narrated by al-Bukhārī].

By the grace of Allah, we have finished studying the pillars of *Imān* and the pillars of Islam. In the upcoming lessons, we will talk -by the permission of Allah- about various issues that concern Muslims such as ethics in Islam, financial transactions, food and dress rulings.

Issues that Concern Every Muslim

Adivce
(*al-Naṣīḥah*)

In this lesson, we are going to talk about a great Prophetic Hadith which is described by some Muslim scholars as the axis on which Islam is built.

The Hadith was narrated on the authority of Abū Ruqayyah Tamīm ibn Aws al-Dārī ﷺ who reported that the Prophet ﷺ said: "Religion is sincere advice." We said: "To whom?" He said: "To Allah, His Book, His Messenger, the Muslim leaders, and the common folk of Muslims." (الدِّينُ النَّصِيحَةُ. قُلْنَا: لِمَنْ؟ قَالَ: لِلَّهِ وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلِأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ.) [Narrated by Muslim].

Lessons and guidelines of the Hadith:

- **The entire Islamic religion is based on sincere advice** which includes observing truthfulness, sincerity and wishing good for whom the advice is presented. **Advice** is an inclusive word for the good of this worldly life and the Hereafter. It is the message of the Prophets ﷺ to their nations as each Prophet has demonstrated sincere advice to his nation.
- **Sincerity to Allah, the Most High,** is observed by bearing witness of the Oneness of Allah, attributing to Him the qualities of perfection and majesty, glorifying Him to be high above what contradicts with His Oneness, avoiding disobedient acts, observing obedience to Allah and to what He loves, loving and hating for the sake of Allah, fighting those who disbelieve in Him, the Almighty, and calling for that all and advocating it.
- **Sincerity to the Book of Allah** is observed by believing in it, glorifying and honoring it, reciting it with true recitation, reflecting upon its Ayahs, acting according to it, calling for it and defending it.
- **Sincerity to the Messenger of Allah** ﷺ is observed by believing in him and what he came with, obeying him in what he commanded and forbade, revering and respecting him, reviving his Sunnah ﷺ, following the steps of his morals, loving his family and Companions, defending him and his Sunnah

and defending his family and Companions and those who followed them in all good deeds.

- **Sincerity to the leaders of Muslims**. This is observed by showing sincerity to Muslim caliphs and leaders by aiding them in following the right path and obeying them in it, reminding and advising them gently and kindly of what is right, praying for them and not rebelling against them.
- **Sincerity to the common folk of Muslims** is observed by wishing for Muslims what one wishes for himself and hating to befall them what one hates to befall himself, guiding them to their religious and worldly interests, concealing their hidden faults, supporting them against their enemies, defending them and avoiding cheating and envying them.

We ask Allah to make us among those who listen to speech and follow the best of it. That is all for this lesson, and we will talk in the next lesson -by the permission of Allah- about enjoining what is right and forbidding what is evil.

Enjoining Good and Forbidding Evil

In this lesson, we are going to talk about one of the greatest rites of Islam which is **enjoining good and forbidding evil.**

Enjoining what is right and forbidding what is evil is one of the apparent attributes of the believers as Allah, the Almighty, says, **"The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise."** ﴿وَٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ يَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَيُطِيعُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ أُو۟لَٰٓئِكَ سَيَرْحَمُهُمُ ٱللَّهُ ۗ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾﴾ (*al-Tawbah*: 71).

- **When the practice of enjoining good and forbidding evil prevails, it becomes easier to distinguish what is Sunnah and what is *Bid'ah* (innovation) and what is lawful and what is unlawful.** Also, people will learn what is obligatory and what is supererogatory and will identify what is permissible and what is disliked. In this sense, the young generations will grow up knowing, practicing and adhering to what is right and loving it and avoiding what is wrong and hating it.

- **Enjoining good and forbidding evil** protects the individual and the society from the punishment of Allah, as Allah, the Almighty, says, **"And your Lord would not have destroyed the cities unjustly while their people were reformers."** ﴿وَمَا كَانَ رَبُّكَ لِيُهْلِكَ ٱلْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ ﴿١١٧﴾﴾ (*Hūd*: 117). When wrongdoings and sins spread in a society and no one denies it and stands against it, the whole society becomes subject to general punishment. Zaynab ﵂ said: "O Messenger of Allah! Would we be perished though amongst us there are righteous people?" He ﷺ said, "**Yes, when wickedness is rampant**." (أَنَهْلِكُ وفينا الصَّالِحُون؟ قال: نعم، إِذَا كَثُرَ الخَبَثُ) [*Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*]. Allah, the Almighty, says, **"And when they forgot that by which they had been reminded, We saved those who had forbidden evil and seized those**

who wronged, with a wretched punishment, because they were defiantly disobeying." ﴿فَلَمَّا نَسُواْ مَا ذُكِّرُواْ بِهِۦٓ أَنجَيۡنَا ٱلَّذِينَ يَنۡهَوۡنَ عَنِ ٱلسُّوٓءِ وَأَخَذۡنَا ٱلَّذِينَ ظَلَمُواْ بِعَذَابِۭ بَـِٔيسِۭ بِمَا كَانُواْ يَفۡسُقُونَ ١٦٥﴾ (*al-Aʿrāf*: 165).

It is noteworthy that some people claim that enjoining good and forbidding evil is an act of interference in the affairs of others. In fact, this false view originates from lack of faith and sound understanding. Abū Bakr ﷺ said: "O people, you recite this Ayah: {O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided.}, but I have heard the Messenger of Allah ﷺ say: 'When people see an oppressor but do not prevent him committing sin, it is likely that Allah will punish them all.' (يـا أيُّهـا النَّـاس، إنّكُـم لَتقـرَؤُون هـذه الآيـة: (يَـا أَيُّهـا الَّذيـن آمَنُـوا عَلَيكُـم أَنفسَـكُم لاَ يَضُرُّكُـم مَـنْ ضَـلَّ إِذَا اهْتَدَيتُـم)، وَإِنِّي سـمِعت رسـول الله صـلى الله عليـه وسـلم يقـول: «إِنَّ النَّـاس إِذا رَأَوُا الظَّالِـمَ فَلَـم يَأْخُـذُوا عَلَى يَدَيـه أَوشَـكَ أَنْ يَعُمَّهُـمُ اللهُ بِعِقَـابٍ مِنْـهُ») [Narrated by Abū Dāwūd and others].

Abū Saʿīd al-Khudrī ﷺ reported that the Prophet ﷺ said: "Whoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart — and that is the weakest level of faith."[1] (مَـنْ رَأَى مِنْكُـمْ مُنْكَـرًا فَلْيُغَـيِّرْهُ بِيَـدِهِ، فَـإِنْ لَـمْ يَسْـتَطِعْ فَبِلِسَـانِهِ، فَـإِنْ لَـمْ يَسْـتَطِعْ فَبِقَلْبِـهِ، وَذَلِـكَ أَضْعَـفُ الْإِيمَـانِ) [Narrated by Muslim].

We ask Allah to make us among those who enjoin what is right and forbid what is evil. This is all for now, we will talk -by the permission of Allah- in the next lesson about ethics in Islam.

1 Changing an evil with heart means hating evil and abandoning places of evil and sins as much as one can.

Ethics in Islam (1)

In this lesson, we start our discussion of **ethics in Islam**.

The Messenger of Allah ﷺ urged and instructed Muslims to adopt good ethics and manners and to adhere to honorable conduct. The Messenger of Allah ﷺ said: "Indeed, among the most beloved and nearest of you to me on the Day of Judgment are those of you who have the best moral conduct." (إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ وَأَقْرَبِكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ أَحَاسِنَكُمْ أَخْلَاقًا) [Narrated by al-Tirmidhī and graded as *Ṣaḥīḥ* by al-Albānī].

Among good ethics and manners emphasized by Islam are:

- **Being kind and dutiful to the parents, showing kindness to one's wife and children** and maintaining good kinship ties. Allah, the Almighty, says, **"And to parents, good treatment."** ﴿وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا﴾ (*al-Isrā'*: 23). The Prophet ﷺ also said: "**The best of you is he who is best to his wife, and I am the best among you to my wives."** (خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي) [Narrated by Ibn Mājah and graded as *Ṣaḥīḥ* by al-Albānī]. The Prophet ﷺ also said: **"Whoever loves to have his sustenance expanded and his term of life prolonged should maintain ties of kinship.**[1]**"** (مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ وَيُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ) [Agreed upon].
- **Among the manners and attitudes encouraged by Islam is speaking nicely and gently to others, using kind words with them, maintaining honesty, cheerfulness and smiling and showing humbleness to believers.** Allah, the Almighty, says, **"And speak to people good [words]"** ﴿وَقُولُوا۟ لِلنَّاسِ حُسْنًا﴾ (*al-Baqarah*: 83). Allah, the Almighty, also says, **"O you who have believed, fear Allah and be with those who are true."** ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَكُونُوا۟ مَعَ ٱلصَّٰدِقِينَ ١١٩﴾ (*al-Tawbah*: 119).

1 This Hadith gives the glad tidings that Allah, the Most High, promised to reward those who maintain their ties of kinship with a prolongation of their lives and expansion in their sustenance for their good deeds.

The Messenger of Allah ﷺ said: "A good word is a charity (*Ṣadaqah*)" (الْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ) [Agreed upon]. He ﷺ also said: "Smiling in the face of your brother is charity (*Ṣadaqah*)." (تَبَسُّمُكَ فِي وَجْهِ أَخِيك صَدَقَة) [Narrated by al-Tirmidhī and graded as *Ṣaḥīḥ* by al-Albānī]. In another Hadith, the Messenger of Allah ﷺ said: "No one humbles himself seeking the pleasure of Allah except that Allah, the Most High, will raise his rank." (وَمَا تَوَاضَعَ أَحَدٌ لِلّٰهِ إِلَّا رَفَعَهُ اللّٰهُ) [Narrated by Muslim].

- **Allah orders us to control our tongues:** Allah, the Almighty, says, **"Man does not utter any word except that with him is an observer prepared [to record]."** ﴿مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾﴾ (*Qāf*: 18). The Messenger of Allah ﷺ said: "Whoever believes in Allah and the Last Day, let him say good words or remain silent." (مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ، فَلْيَقُلْ خَيْراً أَوْ لِيَصْمُتْ) [Agreed upon]. Holding the tongue involves avoiding foul speech, cursing and swearing. It also involves warning of backbiting (that is to mention your Muslim brother with things that upset him). Allah, the Almighty, says, **"And do not spy or backbite each other."** ﴿وَلَا يَغْتَب بَّعْضُكُم بَعْضًا﴾ (*al-Ḥujurāt*: 12). The Messenger of Allah ﷺ also said: "A believer is neither a slanderer or an invoker of curse, nor is he indecent or foulmouthed." (لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ وَلاَ اللَّعَّانِ وَلاَ الْفَاحِشِ وَلاَ الْبَذِيءِ) [Narrated by al-Tirmidhī and graded as *Ṣaḥīḥ* by al-Albānī]. He ﷺ also warned us against arrogance, saying: "Anyone has an atom's weight of arrogance in his heart will not enter Paradise." (لاَ يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ) [Narrated by Muslim].

O Allah! Guide us to the best of manners as none but You can guide us; and avert evil deeds from us as none but You can. That is all for this lesson and we will continue our talk -by the permission of Allah- in the next lesson.

Ethics in Islam (2)

In the previous lesson, we started our discussion of ethics in Islam and we will continue today.

- **Islam urges Muslims to honor the Muslim elderly, the people of knowledge, Qur'an memorizers (*Ḥāfiz*) and the just rulers. The Prophet ﷺ said: "It is out of glorification of Allah, the Almighty, to honor the grey-haired (old) Muslim, and the bearer of the Qur'an who neither exaggerates concerning it nor neglects it, and to honor the just ruler."** (إِنَّ مِنْ إِجْلاَلِ الله -تَعَالَى-: إِكْرَامَ ذِي الشَّيْبَةِ، وَحَامِلِ القُرْآنِ غَيرِ الغَالِي فِيه، وَالجَافِي عَنْه، وَإِكْرَام ذِي السُّلْطَان المُقْسِط) [Narrated by Abū Dāwūd]. **Islam also urges us to revere the elderly and show mercy to the young** as the Prophet ﷺ said: **"He does not belong to us who does not show mercy to our young and honor our old."** (لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا، وَيَعْرِفْ حَقَّ كَبِيرِنَا) [Narrated by Abū Dāwūd, al-Tirmidhī, and Ahmad and graded as *Ṣaḥīḥ* by al-Albānī].
- **Islam also urges us to alleviate Muslims' sufferings, to be lenient to the debtors and to give respite to the insolvent, and to conceal their faults.** The Prophet ﷺ said: **"Anyone who relieves a hardship for a believer in this worldly life, Allah will relieve one of his hardships on the Day of Recompense. Anyone who makes things easy for a hard-pressed person, Allah will make things easy for him in this worldly life and in the Hereafter. Anyone who covers up the faults and sins of a Muslim, Allah will cover up his faults and sins in this worldly life and in the Hereafter. Allah supports His servants as long as they support each other."** (مَن نَفَّسَ عن مؤمنٍ كُرْبَةً من كُرَبِ الدُّنيا نَفَّسَ اللهُ عنه كُرْبَةً من كُرَبِ يومِ القِيَامَة، ومن يَسَّرَ على مُعْسِرٍ يَسَّرَ اللهُ عليه في الدُّنيا والآخرةِ، ومن سَتَرَ مُسْلِمًا سَتَرَهُ اللهُ في الدُّنيا والآخرةِ، واللهُ في عَوْنِ العَبْدِ ما كَانَ العبدُ في عَوْنِ أَخِيهِ) [Narrated by Muslim].

- **Moreover, Islam urges us to treat servants and maids well, not to overburden them** and to pay their wages as soon as they complete their work. The Messenger of Allah ﷺ said: **"Your slaves are your brothers and servants whom Allah has placed under your authority. He who has his brother under his authority should feed him from whatever he eats, dress him with whatever he wears, and not assign burdensome and difficult tasks to them that are beyond their capacity. If you do this then help them."** (إِخْوَانُكُمْ وخَوَلُكُمْ جعلهم الله تحت أيديكم، فمن كان أخوه تحت يده، فليُطعمه مما يأكل، وليُلْبِسْهُ مما يلبس، ولا تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ) [Agreed upon]. He ﷺ also said: **"Give the worker his wage before his sweat dries."** [1](أَعْطُوا اَلْأَجِيرَ أَجْرَهُ قَبْلَ أَنْ يَجِفَّ عَرَقُهُ) [Narrated by Ibn Mājah and graded as *Ṣaḥīḥ* by al-Albānī].

These ethical principles and moral values are summarized in the Hadith of the Prophet ﷺ in which he said: "None of you is a real believer until he loves for his brother what he loves for himself." (لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ) [Agreed upon].

May Allah grant us success and guidance in words and actions. We will stop here for today to conclude our discussion of this topic next time.

1 Give the worker his wage before his sweat dries: This is a metaphor for the fact that it is forbidden to delay or postpone the payment for the accomplished work if it is claimed, especially, when the employer is able to pay. The overstatement of "before his sweat dries" urges us to accelerate the payment and leave procrastination and delay- even if the workers do not sweat or their sweat has dried.

Ethics in Islam (3)

Today's lesson is the last of the series of lessons on the topic of ethics and manners in Islam.

- **Among the manners emphasized by Islam is bringing reconciliation amongst people** as Allah, the Almighty, says, **"And amend that which is between you."** ﴿وَأَصْلِحُواْ ذَاتَ بَيْنِكُمْ﴾ [*al-Anfāl*: 1]. The Prophet ﷺ warned of **calumnies (*al-Namīmah*):** that is spreading malicious gossips to cause mischief and provoke hostility amongst people. The Messenger of Allah ﷺ said: **"A scandalmonger will not enter Paradise."** (لاَ يَدْخُلُ الْجَنَّةَ نَمَّامٌ) [Agreed upon].

- **Islam also emphasized generosity in spending money and maintaining moderation between stinginess and extravagance** as Allah, the Almighty, says, **"And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate."** ﴿وَٱلَّذِينَ إِذَآ أَنفَقُواْ لَمْ يُسْرِفُواْ وَلَمْ يَقْتُرُواْ وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا ۝٦٧﴾ (*al-Furqān*: 67).

- **Other good manners emphasized by Islam include respecting the rights of fraternity in Islam.** The Messenger of Allah ﷺ said: "The Muslim owes his fellow Muslim six (things)." It was asked: "What are these O Messenger of Allah?" He replied: "When you meet him, greet him; when he invites you, accept his invitation; when he asks for your advice, give him advice; when he sneezes and praises Allah, say: 'May Allah have mercy on you (يرحمك الله)'; when he is ill, visit him; and when he dies, follow his funeral." (حقُّ المسلم على المسلم ست. قِيلَ: مَا هُنَّ يا رَسولَ اللهِ؟ قالَ: إذا لَقِيتَهُ فسَلِّمْ عليه، وإذا دعاك فَأَجِبْهُ، وإذا اسْتَنْصَحَكَ فانْصَحْهُ، وإذا عَطَسَ فَحَمِدَ الله فشَمِّتْهُ، وإذا مرض فعُدْهُ، وإذا مات فاتَّبِعْهُ) [Narrated by Muslim].

- **Islam also urged us to honor and respect our neighbors and to show hospitality to the guests.** The Prophet ﷺ said: **"Whoever believes in Allah and the Last Day, let him not harm his neighbor. Whoever believes in Allah and the Last Day, let him be hospitable to his guest. Whoever believes in Allah and the Last Day, let him say good words or remain silent."** (مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلاَ يُؤْذِ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ) [Narrated by Muslim].

That is all for this lesson. In the next lesson -by the permission of Allah- we will talk about the rulings of financial transactions among Muslims.

Rulings of Financial Transactions

In this lesson, we will look at some **rulings of financial transactions** among Muslims.

Allah, the Most High, orders us to strive to earn our sustenance through permissible means. Allah, the Almighty, says, **"It is He who made the earth tame for you - so walk among its slopes and eat of His provision - and to Him is the resurrection."** ﴿هُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلۡأَرۡضَ ذَلُولٗا فَٱمۡشُواْ فِي مَنَاكِبِهَا وَكُلُواْ مِن رِّزۡقِهِۦۖ وَإِلَيۡهِ ٱلنُّشُورُ ١٥﴾ (*al-Mulk*: 15).

Every Muslim has to reasonably learn the rulings of financial transactions relevant to his life in order to be insightful enough to not fall into prohibited transactions that Allah, the All-Wise, has forbidden.

- **The basic rule is that all the financial transactions are permissible unless any of them is prohibited by legitimate evidence.**
- **The transactions prohibited by Islam** include usury (*Ribā*), gambling (*Maysir*), fraud, *Gharar* (the aleatory sale or the sale of what is not yet present), and all transactions that involve injustice, cheating, and consuming people's wealth unjustly. Allah, the Almighty, says, **"O you who have believed, fear Allah and give up what remains [due to you] of interest, if you should be believers."** ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَذَرُواْ مَا بَقِيَ مِنَ ٱلرِّبَوٰٓاْ إِن كُنتُم مُّؤۡمِنِينَ ٢٧٨﴾ (*al-Baqarah*: 278).The Messenger of Allah ﷺ said: **"Do not envy one another, do not raise prices by overbidding against one another (*Najsh*)[1], do not hate one another, do not turn your backs on each other, and do not undercut one another in trade; but be, O servants of Allah, as brothers. A Muslim is the brother of a Muslim; he does not wrong him, he does not fail him (when he needs him), he does not lie to him, and he does not show contempt for him. Piety (*Taqwā*) lies here - and he pointed to his chest three times.**

1 "*Najsh*": means to offer a high price for something without having the intention to buy it but just to cheat someone else who really wants to buy.

It is enough evil for a Muslim to hold his Muslim brother in contempt. All of a Muslim is inviolable to another Muslim: his blood, his property, and his honor." (لا تَحَاسَدُوا، ولا تَنَاجَشُوا ولا تَبَاغَضُوا، ولا تَدَابَرُوا، ولا يَبِعْ بَعْضُكم على بَيْعِ بعضٍ، وكُونوا عبادَ الله إخوانًا، المسلمُ أخُو المسلمِ لا يَظْلِمُهُ ولا يَخْذُلُهُ ولا يَكذبه ولا يَحْقِرُه، التقوى ها هنا -ويشير إلى صدره ثلاث مرات- بِحَسْبِ امرِئٍ من الشَّرِّ أن يَحْقِرَ أخاه المسلمَ، كُلُّ المسلمِ على المسلمِ حرامٌ: دَمُهُ ومَالُهُ وعِرْضُهُ) [Narrated by Muslim].

Abū Hurayrah ﷺ reported that the Messenger of Allah ﷺ prohibited the *Ḥaṣāh* sale and the *Gharar* sale[1]. (نَهَى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ بيعِ الحصاةِ وعَنْ بيعِ الغَرَرِ) [Narrated by Muslim].

- **Among the ethics that every Muslim has to adopt in general -and in his financial transactions in particular- are honesty and integrity.** The Messenger of Allah ﷺ said: "He who cheats us is not one of us." (مَنْ غشّنا فليسَ منّا) [Narrated by Muslim]. He ﷺ also said: "The seller and the buyer have the right to keep or return goods as long as they have not parted or till they part; and if both the parties spoke the truth and described the defects and qualities (of the goods), then they would be blessed in their transaction, and if they told lies or hid something, then the blessings of their transaction would be lost." (الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا فَإِنْ صَدَقَا وَبَيَّنَا بُورِكَ لَهُمَا فِي بَيْعِهِمَا وَإِنْ كَذَبَا وَكَتَمَا مُحِقَ بَرَكَةُ بَيْعِهِمَا) [Agreed upon].

O Allah, We ask You to grant us beneficial knowledge, goodly provision and acceptable deeds. That is all for this lesson, and in the following lesson -by the permission of Allah- we will look at some rulings pertaining to food and eating.

1 *Ḥaṣāh* sale refers to the action of throwing a *Ḥaṣāh* (stone) at a number of items, the one the stone hits is the one to be sold. The *Gharar* is the sale of items whose final status is unknown. They include selling fish that are in the water, selling birds that are in the sky, selling unknown items in a closed box, selling an unspecified garment among many various garments and selling fruits in advance before knowing whether they are good or not.

Rulings on Muslim Food

Our subject in this lesson is about **the rulings of Muslim food. Basically, Islam considers all food to be Halal (lawful) unless there is Sharia evidence stating the prohibition of a certain food.**

- **Prohibited food in Islam includes** "***Maytah***": This refers to dead animals that are not slaughtered in the prescribed Sharia manner. Exceptions of this category are fish and animals that only live in water, as well as locusts. According to the Sunnah, slaughtering is not a condition for these two kinds.
- **Among the prohibited food** are swine flesh, shed blood and animals offered in sacrifice to other than Allah such as the animals slaughtered for idols or for righteous dead people or for jinn either to honor them or out fear of their harm. Allah, the Almighty, says, **"Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah."** ﴿ حُرِّمَتْ عَلَيْكُمُ ٱلْمَيْتَةُ وَٱلدَّمُ وَلَحْمُ ٱلْخِنزِيرِ وَمَآ أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ ﴾ (*al-Mā'idah*: 3).
- **Other prohibited food also include** fanged beasts of prey such as lions, tigers, wolves, dogs, and cats, etc.
- **Other prohibited food also include** birds with talons such as hawks, eagles and gulls. Ibn ʿAbbās ﷺ narrated that the Messenger of Allah ﷺ forbade (eating the flesh of) all carnivorous animals which have fangs and all birds which have talons. (نَهَى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ وَكُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ) [Narrated by Muslim].
- **Prohibited food also include** all kinds of intoxicants regardless of their names. Examples of these include cannabis (*Ḥashīsh*), wine (even if it has different names), drugs and other intoxicants that make people lose their sense. The Messenger of Allah ﷺ said: **"That which a large quantity of it intoxicates, then a small amount of it is prohibited"** (مَا أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ) [Narrated by al-Nasā'ī, Ibn Mājah, and Ahmad and graded as *Ṣaḥīḥ* by al-Albānī].

- **It is likewise prohibited to eat what is evil, wicked and what harms the human body** of foods, beverages, drugs, tobacco, etc. Allah, the Almighty, says, **"And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful."** ﴿وَلَا تَقۡتُلُوٓاْ أَنفُسَكُمۡۚ إِنَّ ٱللَّهَ كَانَ بِكُمۡ رَحِيمٗا ٢٩﴾ (*al-Nisā'*: 29). Allah, the Almighty, also says, **"And prohibits for them the evil."** ﴿وَيُحَرِّمُ عَلَيۡهِمُ ٱلۡخَبَٰٓئِثَ﴾ (*al-Aʿrāf*: 157). The Messenger of Allah ﷺ said: "There should be neither harm nor reciprocating harm." (لا ضَرَرَ ولا ضِرَارَ) [Narrated by Ibn Mājah and graded as *Ṣaḥīḥ* by al-Albānī].

- **Other animals prohibited by Sharia** include the mule and the domestic asses which are used for riding and carrying stuff. Jābir ﷺ said: "On the day of *Khaybar*, we slaughtered horses, mules, and donkeys. The Messenger of Allah ﷺ forbade us (to eat) mules and donkeys but he did not forbid horse-flesh." (ذَبَحْنَا يَوْمَ خَيْبَرَ الْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ فَنَهَانَا رَسُولُ اللهِ صلى الله عليه وسلم عَنِ الْبِغَالِ وَالْحَمِيرِ وَلَمْ يَنْهَنَا عَنِ الْخَيْلِ) [Narrated by Abū Dāwūd and graded as *Ṣaḥīḥ* by al-Albānī].

That is all for now and in the next lesson, we will discuss table manners, by the permission of Allah.

Table Manners

In this lesson, we will talk about **table manners and etiquette** which include:

- **Saying *Bismillāh* (in the name of Allah) before eating, eating with the right hand and eating from what is in front of you (not to eat randomly from different parts of shared plates).** ʿUmar Ibn Abū Salamah ﷺ said: "I was a young boy under the care of the Messenger of Allah ﷺ and my hand used to wander all over the platter (of food). The Messenger of Allah ﷺ said to me: 'O boy, mention Allah's name, eat with your right hand, and eat from what is nearer to you." (كنتُ غُلاما في حَجْرِ رسول الله صلى الله عليه وسلم ، وكانتْ يَدِي تَطِيشُ في الصّحْفَة، فقالَ لِي رسول الله صلى الله عليه وسلم : يا غُلامُ، سمِّ اَللّه، وكُلْ بِيَمِينِك، وكُلْ ممّا يَلِيكَ) [Agreed upon]. ʿĀi'shah ﷺ reported that the Messenger of Allah ﷺ said: **"When one of you eats food, then let him say: '*Bismillāh*' If he forgets at the beginning, then let him say: '*Bismillāh Fī Awwalihi Wa Ākhirih* (In the Name of Allah in its beginning and its end."** (إِذَا أَكَلَ أَحَدُكُمْ طَعَاماً فَلْيَقُلْ بِسْمِ اللهِ فَإِنْ نَسِيَ فِي أَوّلِهِ فَلْيَقُلْ بسمِ اللهِ فِي أَوّلِهِ وَآخِرِهِ) [Narrated by al-Tirmidhī and graded as *Ṣaḥīḥ* by al-Albānī]. He ﷺ also said: "**None of you should eat or drink with his left hand, for Satan eats and drinks with his left hand."** (لاَ يَأْكُلَنّ أَحَدٌ مِنْكُمْ بِشِمَالِهِ وَلاَ يَشْرَبَنّ بِهَا فَإِنّ الشّيْطَانَ يَأْكُلُ بِشِمَالِهِ وَيَشْرَبُ بِهَا) [Narrated by Muslim].
- **Among the etiquettes is to not criticize food** as Abū Hurayrah ﷺ said: "The Prophet ﷺ never found fault with any food. If he liked it, he would eat; and if he disliked it, he would leave it." (مَا عَابَ النّبِيُّ صَلّى اللهُ عَلَيْهِ وَسَلّمَ طَعَامًا قَطّ إِنِ اشْتَهَاهُ أَكَلَهُ وَإِنْ كرهه تَركه) [Agreed upon]. al-Imam al-Nawawī said that criticizing food includes remarks like saying it is sour, too salty, desalted, and undercooked, etc.
- **Also, from the etiquette is removing dirt from a morsel after it falls down and then eating it.** Anas Ibn Mālik ﷺ narrated that the Messenger of Allah ﷺ said: **"If any of you drops a morsel of food, he should remove the dirt from**

it and eat it and not leave it to the devil." (إِذَا سَـقَطَتْ لُقْمَـةُ أَحَدِكُـمْ فَلْيُمِـطْ عَنْهَـا الأَذَى وَلْيَأْكُلْهَـا وَلاَ يَدَعْهَـا لِلشَّـيْطَانِ) [Narrated by Muslim].

- **Etiquette also includes not eating while leaning on the side** as the Prophet ﷺ said: **"I do not eat while reclining on my side."** (لا آكُلُ وأنـا مُتّكِـئ) [Narrated by al-Bukhārī].

- **Also, it is preferred to drink while sitting down and to drink in three gulps** as Anas ﷺ narrated that the Messenger of Allah ﷺ used to breathe three times in the course of a drink (he used to drink in three gulps) and he ﷺ said: "It is more thirst-quenching, healthier and more satisfying." (كَانَ رَسُـولُ اللهِ صَلّى اللهُ عَلَيْـهِ وَسَـلّمَ يَتَنَفّـسُ فِـي الشّـرَابِ ثَلَاثًـا ويقـولُ: إِنّـه أَرْوَى وأبـرَأُ وأمـرأ) [Narrated by Muslim]. One should not breathe in the drinking utensil as the Messenger of Allah ﷺ said: "When anyone of you drinks, let him not breathe into the vessel. If he wants to continue drinking, let him move the vessel away (in order to breathe) then bring it back, if he wants." (إِذَا شَـرِبَ أَحَدُكُـمْ فَـلاَ يَتَنَفّـسْ فِـي الإِنَـاءِ فَـإِذَا أَرَادَ أَنْ يَعُـودَ فَلْيُنَـحِّ الإِنَـاءَ ثُـمّ لْيَعُـدْ إِنْ كَانَ يُرِيـدُ) [Narrated by Ibn Mājah].

- **Allah, the Most High, prohibited extravagance** in eating and drinking as He, the Almighty, says, **"And eat and drink, but be not excessive. Indeed, He likes not those who commit excess."** ﴿وَكُلُواْ وَٱشۡرَبُواْ وَلَا تُسۡرِفُوٓاْۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُسۡرِفِينَ ٣١﴾ (*al-Aʿrāf*: 31).

- **When one finishes eating,** it is a Sunnah to make supplication to Allah by glorifying and praising Him. Whenever the Prophet ﷺ finished eating, he would say: ***"al-Ḥamdu lillahi kathīran Ṭaiyyiban Mubārakan fīhi, ghaira makfiyyin wa la muwaddaʿin, wa la mustaghnan ʿanhu, Rabbunā."*** **(Allah be praised with an abundant, sincere, and blessed praise. O our Lord, You are not in need of anyone, and we cannot do without Your favor nor dispense with it.)"** (الحَمْـدُ للهِ كَثِيـرًا طَيِّبًـا مُبَـارَكًا فِيـهِ، غَيْـرَ مَكْفِـيٍّ، وَلَا مُـوَدَّعٍ، وَلَا مُسْـتَغْنًى عَنْـهُ رَبَّنَـا)[1] [Narrated by al-Bukhārī].

1 (غَيْـرَ مَكْفِـيٍّ) means that we cannot reward Him (the Most High) or thank Him enough for His grace and favors. Some scholars said that the meaning is that no one is capable of providing sustenance to creation but Him, Exalted He. The Prophet's saying (وَلَا مُـوَدَّعٍ) means cannot be abandoned or lived without; no one can live without Allah's sustenance and care even for a blink of an eye.

That is all for this lesson and in the next lesson -by the permission of Allah- we will talk about some rulings pertaining to clothing for Muslim men and women.

Rulings of Clothing for Muslim Men and Women (1)

In this lesson, we will discuss the **rulings of clothing for Muslim men and women.**

- **One of Allah's favors upon us is the clothing He bestowed upon us to cover our ʿ*Awrah* (private parts), to adorn ourselves and to protect us from heat and cold.** Allah, the Almighty, says, **"O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness - that is best."** ﴿يَٰبَنِيٓ ءَادَمَ قَدۡ أَنزَلۡنَا عَلَيۡكُمۡ لِبَاسٗا يُوَٰرِي سَوۡءَٰتِكُمۡ وَرِيشٗاۖ وَلِبَاسُ ٱلتَّقۡوَىٰ ذَٰلِكَ خَيۡرٞ﴾ (*al-Aʿrāf*: 26). Allah, the Almighty, also says, **"And has made for you garments which protect you from the heat and garments which protect you from your [enemy in] battle."** ﴿وَجَعَلَ لَكُمۡ سَرَٰبِيلَ تَقِيكُمُ ٱلۡحَرَّ وَسَرَٰبِيلَ تَقِيكُم بَأۡسَكُمۡ﴾ (*al-Naḥl*: 81).

- **The general rule in Islamic Sharia is that all types of clothing are permissible** to the Muslim unless there is Sharia evidence stating that a certain type is prohibited.

The rules of clothing in Islam include the following:

- **Clothing that involves dressing like or imitating the opposite sex is forbidden.** al-Bukhārī narrated that Ibn ʿAbbās ﷺ said: "**The Messenger of Allah ﷺ cursed the effeminate men (who imitate the appearance and manners of women) and the masculine women (who imitate the appearance and manners of men).**" (لَعَنَ اللهُ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ والمتشبِّهات من النِّسَاء بالرِّجَالِ) [Narrated by al-Bukhārī].

- **It is also forbidden to wear clothing that involves imitation of the dress traditionally worn by disbelievers, people of innovation and wrongdoers.** This is based on the Hadith of the Prophet ﷺ who said: **"Whoever imitates a people is one of them."** (مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ) [Narrated by Abū Dāwūd and graded as *Ṣaḥīḥ* by al-Albānī].

- **It is prohibited to wear a garment of pride and vanity or to wear odd clothes to attract the attention of the general public** or clothes that contradict the social norms and traditions of the society either by their style or color. The Prophet ﷺ said: **"Whoever wears a garment of pride and vanity, Allah will clothe him, on the Day of Recompense, in a garment of humiliation."** (مَنْ لَبِسَ ثَوْبَ شهرةٍ مِنَ الدُّنْيَا أَلْبَسَهُ اللهُ ثَوْبَ مَذَلَّةٍ يَوْمَ الْقِيَامَةِ) [Narrated by Ahmad, Abū Dāwūd, Ibn Mājah and al-Nasā'ī]
- **It is prohibited for men to wear silk clothing or clothing adorned with gold or silk.** ʿAlī Ibn Abī Ṭālib ﷺ reported that the Messenger of Allah ﷺ took silk and held it in his right hand, and took gold and held it in his left hand and said: "**These two are forbidden for the males of my Ummah (nation)."** (إِنَّ هَذَيْنِ حرامٌ على ذُكُورِ أُمَّتِي) [Narrated by Abū Dāwūd and graded as *Ṣaḥīḥ* by al-Albānī].
- **Clothing must cover the private parts and the parts of the body prescribed by Sharia (*ʿAwrah*)**. For men, *al-ʿAwrah* is the area from the navel to the knees. For women, *al-ʿAwrah* includes all her body in front of *non-Maḥram* men. However, in the presence of women and the *Maḥram* men, the woman should cover all her body except her face, arms, neck, hair and feet.
- **Women's Hijab must** cover all their body. They must not wear see-through or tight clothes that would reveal what is underneath or show the body shape and curves. Women also must not wear perfumed clothes or clothes of adornment (in front of *non-Maḥram* men).

O Allah! Clothe us in the garment of righteousness and well-being and cover up our faults with Your gracious covering. This is all for now and we will continue in the next lesson, by the permission of Allah.

Rulings of Clothing for Muslim Men and Women (2)

In this lesson, we will continue what we started with in the previous lesson of our discussion of some of the rulings of clothing for Muslim men and women.

- **It is desirable to beautify and adorn oneself in clothing within the Sharia limits but without extravagance or arrogance** as the Prophet ﷺ said: **"Verily, Allah is beautiful and He loves beauty."** (إنّ الله جميلٌ يحب الجمالَ) [Narrated by Muslim]. Women are excluded from doing so in the presence of *non-Maḥram* men and in this case it is forbidden for them to show their beauty and they must cover all of their body.

- **When one puts on clothes, it is desirable to start with the right side** as the Prophet ﷺ said: **"When you put on clothes and when you perform ablution, you should begin with your right side."** (إِذَا لَبِسْتُم، وَإِذَا تَوَضَّأْتُم، فَابْدَأُوا بَأَيَامِنُكُم) [Narrated by Abū Dāwūd and graded as *Ṣaḥīḥ* by al-Albānī].

- **Men are forbidden to let their clothes reach below their ankles,** as the Prophet ﷺ said: "Whatever is below the ankles of the lower garment will be in Hellfire." (مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ مِنَ الإِزَارِ فَفِي النَّارِ) [Narrated by al-Bukhārī].

- **It is forbidden to wear clothes containing Ayahs from the Glorious Qur'an or any of the Names of Allah, the Almighty,** lest they are humiliated in a way or another.

- **It is forbidden to wear clothes including images of living things unless the head of the image is cut off.** Abū Hurayrah ﷺ reported that: (Jibrīl ﷺ asked permission to enter the house of the Prophet ﷺ and the Prophet ﷺ said: "Come in." However, Jibrīl said: "How can I enter when there is a curtain in your house on which there are images? You should either cut off their heads

or make it into a rug to be stepped on[1], for we, Angels, do not enter a house in which there are images." (اسْتَأْذَنَ جِبْرِيلُ عَلَيْهِ السَّلاَمُ عَلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ " ادْخُلْ " . فَقَالَ كَيْفَ أَدْخُلُ وَفِي بَيْتِكَ سِتْرٌ فِيهِ تَصَاوِيرُ فَإِمَّا أَنْ تُقْطَعَ رُءُوسُهَا أَوْ تُجْعَلَ بِسَاطًا يُوطَأُ فَإِنَّا مَعْشَرَ الْمَلاَئِكَةِ لاَ نَدْخُلُ بَيْتًا فِيهِ تَصَاوِيرُ) [Narrated by al-Nasā'ī and graded as *Ṣaḥīḥ* by al-Albānī].

- **It is forbidden to wear clothes that have religious slogans or symbols of disbelievers such as the cross** and the Jewish star and so on. ʿĀi'shah ﵂ said that the Prophet ﷺ never used to leave in the house anything carrying crosses but he obliterated it. (أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَمْ يَكُنْ يَتْرُكُ فِي بَيْتِهِ شَيْئًا فِيهِ تَصَالِيبُ إِلَّا نَقَضَهُ) [Narrated by al-Bukhārī].

May Allah make us among those who abide by Islam and submit to its teachings in public and in private. May Allah bestow His Mercy and Peace upon our Prophet ﷺ and his family and Companions.

1 The Prophet's saying "either to cut the heads" means to distort the image in a way that does not make it resemble a living creature. "or make it into a rug to be stepped on" means to put it on the ground so it is not glorified by hanging it on a wall.

Conclusion

Praise be to Allah for helping us learn the Sharia rulings and judgments of our creed, worship, manners and dealings.

- Certainly, it is our duty to hold on to this knowledge and put it into practice so that it benefits us and that we may reap its rewards in our worldly life and in the Hereafter. Whoever acquires this knowledge should act accordingly; otherwise, it would be a claim against him on the Day of Recompense, may Allah protect us from that. This is the place to remember that the Prophet ﷺ implored Allah in these words: "O Allah, I seek refuge in You from knowledge that is not beneficial" (اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ) [Narrated by Muslim].

Let us also remember in this regard that Allah, the Almighty, says, **"Guide us to the straight path - (6) The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray."** ﴿ٱهۡدِنَا ٱلصِّرَٰطَ ٱلۡمُسۡتَقِيمَ ٦ صِرَٰطَ ٱلَّذِينَ أَنۡعَمۡتَ عَلَيۡهِمۡ غَيۡرِ ٱلۡمَغۡضُوبِ عَلَيۡهِمۡ وَلَا ٱلضَّآلِّينَ ٧﴾ (*al-Fātiḥah*: 6-7).

Commenting on these Ayahs, the people of knowledge affirmed that the sincere believers upon whom Allah has "bestowed favor" are none other than those who comply with the prescriptions of Sharia knowledge and who do not fail to do the pious deeds. While the people who "evoked the anger" of Allah, are those who have learned the knowledge without putting it into practice. As for those "who went astray", they are those who lead their lives without having any portion of the Sharia knowledge.

It is also our duty to endeavor to teach and spread this knowledge of Sharia to other people as the Prophet ﷺ said: "**Convey from me even an Ayah of the Qur'an!**" (بَلِّغُوا عَنِّي وَلَوْ آيَةً) [Narrated by al-Bukhārī].

Conclusion

We ask Allah, the Most High, to make this knowledge testify in our favor and not against us on the Day of Recompense! May the peace and blessings of Allah be upon our Prophet Muhammad, his family and all his Companions.

Praise be to Allah, the Lord of the Worlds.

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Contents

Preface 4

Pillars of Faith

Introduction 8

Belief in Allah, the Most High 11

Polytheism: The Gravest Sin Committed against Allah 13

Minor *Shirk* (Minor Polytheism) 15

Belief in the Angels 17

Belief in the Books 19

Belief in the Messengers 21

Belief in the Last Day 23

The Signs of the Hour (1) 25

The Signs of the Hour (2) 27

Belief in *Qadar* both in its Good and Adverse Aspects (Divine Decree) 29

Fruits of Belief in *Qadar* (Divine Decree) 31

The Pillars of Islam

The Two Testimonies of Faith There Is No God Worthy of Worship Except Allah 34

The Two Testimonies of Faith Muhammad ﷺ is the Messenger of Allah 36

Innovation in Religion (*Bidʿah*) 38

The Prayer (Salah) 40

Purity (*Ṭahāra*) 42

Ablution (*Wuḍūʾ*) 44

Common Mistakes in Performing Ablution (*Wuḍūʾ*) 46

Wiping over *al-Khuffayn*, Socks and the Like 48

Nullifiers of Ablution (*Wuḍūʾ*) 50

Cases that Obligate *Ghusl* (Whole Washing of the Body) 52

Ghusl from *Janābah* 54

Tayammum (Dry *Wuḍūʾ*) 56

Purity Rulings for Women 58

Conditions for the Validity of Salah (1) 61

Conditions for the Validity of Salah (2) 64

Pillars of Salah 66

Rulings on Abandoning or Forgetting any of the Pillars of Salah 69

The Obligatory Acts of Salah 71

The Etiquette of Walking to Prayer 73

Description of Salah 75

Common Mistakes in Salah (1) 79

Common Mistakes in Salah (2) 81

Common Mistakes in Salah (3) 83

Common Mistakes in Salah (4) 85

Common Mistakes in Salah (5) 87

Rulings of *Sujūd al-Sahw* (1) 89

Rulings of *Sujūd al-Sahw* (2) 91

Rulings of *Sujūd al-Sahw* (3) 94

Rulings on the Prayer of those Who Have Excuses 96

Rulings and Etiquette of Salah al-Jumuʿah (Friday Salah) 99

Rulings of the Two Eids Salahs (*al-Fiṭr* and *al-Aḍḥā* Salahs) 101

Rulings of Funerals (1) 103

Rulings of Funerals (2) 105

Rulings of Funerals (3) 107

Rulings of Zakat (1) 109

Rulings of Zakat (2) 111

Rulings of *Ṣawm* (1) 113

Rulings of *Ṣawm* (2) 115
Rulings of Zakat *al-Fiṭr* (Fast-breaking Zakat) 117
Rulings of Hajj (Pilgrimage) 119

Issues that Concern Every Muslim

Adivce (*al-Naṣīḥah*) 122
Enjoining Good and Forbidding Evil 124
Ethics in Islam (1) 126
Ethics in Islam (2) 128
Ethics in Islam (3) 130
Rulings of Financial Transactions 132
Rulings on Muslim Food 134
Table Manners 136
Rulings of Clothing for Muslim Men and Women (1) 139
Rulings of Clothing for Muslim Men and Women (2) 141
Conclusion 143
References 145
Contents 146