

The Muslim's Book



جمعية الدعوة والإرشاد وتوعية الجاليات بالزلفي

هاتف: ٤٢٣٤٤٦٦ ٠١٦ . فاكس: ٤٢٣٤٤٧٧ ٠١٦

212

The Muslim's Book

كتاب المسلم – اللغة الانجليزية

Prepared by

Department of Foreigners' Awareness at Az-Zulfy

إعداد : جمعية الدعوة والإرشاد وتوعية الجاليات بالزلفي

ترجمة



معهد البحوث والدراسات الاستشارية
Institute for Research and Consulting Studies

The Muslim's Book

Prepared by
FGO at Az-Zulfi

إعداد: جمعية الدعوة والإرشاد وتوعية الجاليات بالزلفي

ح) شعبة توعية الجاليات بالزلفي، ١٤٣٧ هـ

فهرسة مكتبة الملك فهد الوطنية أثناء النشر

شعبة توعية الجاليات بالزلفي
كتاب المسلم باللغة الانجليزية. / شعبة توعية الجاليات بالزلفي.-
الزلفي، ١٤٣٧ هـ
ص. ص.؛ .. سم

ردمك: ٩٧٨-٦٠٣-٨٠١٣-٦١-٨

١- الإسلام - مجموعات ٢- الوعظ والإرشاد أ.العنوان
ديوي ٨، ٢١٠ ١٤٢٧ / ١٤٣٧

رقم الإيداع: ١٤٢٧ / ١٤٣٧
ردمك: ٩٧٨-٦٠٣-٨٠١٣-٦١-٨

Table of Contents

Topic	Page
Intriduction	11
Fundamentals of the Islamic Creed ('Aqeedah)	14
<i>Tawheed</i> and Its Kinds	14
<i>Tawheed Ar-Ruboobiyyah</i>	15
<i>Tawheed Al-Uloohiyyah</i>	17
<i>Tawheed Al-Asmaa Was-Sifaat</i>	18
Meaning of the Statement of <i>Tawheed</i> (<i>La ilaaha illa Allah</i>)	21
Excellence of the Statement of <i>Tawheed</i> (<i>La ilaaha illa Allah</i>)	22
Preconditions of the Statement of <i>Tawheed</i> (<i>La ilaaha illa Allah</i>)	24
Meaning of the Statement " <i>Anna Muhammad Rasulullaah</i> "	31
Faith (<i>Eeman</i>) and its Basic Articles	34
The First Article of Faith: Belief in Allah	35
The Second Article of Faith: Belief in the Angels	43
The Third Article of Faith: Belief in the Books	44
The Fourth Article of Faith: Belief in the Messengers	45
The Fifth Article of Faith: Belief in the Last Day	46

The Sixth Article of Faith: Belief in Fate and Destiny	47
Shirk (Polytheism) and its kinds	49
The Overall Belief of the Saved Sect	51
Legal Rulings on Purification	59
Purity and Impurity	59
Types of Impurity	60
Some Rulings Regarding Impurity	61
Answering the Call of Nature	62
Ablution (<i>Wudu'</i>)	63
How to Perform Ablution	64
How to Perform Ablution (pictures)	66
Wiping over the socks	66
Invalidators of Ablution	68
The Ritual Bath (<i>Al-Ghusl</i>)	68
Things Prohibited for One in a State of Major Impurity	69
The Alternative of Ablution or Ritual Bath (<i>At-Tayammum</i>)	70
How to Perform <i>At-Tayammum</i>	71
Menstruation and Postpartum Bleeding:	72
Legal Rulings on Prayer (<i>Salaah</i>)	74
Some Important Issues Related to Prayer (<i>Salaah</i>):	76
Prayer Times	78
Places Where Prayer (<i>Salaah</i>) is Not Valid	79
How the Prayer is Observed	80

Invocations (<i>Adhkaar</i>) to Be Said After the Prayer	89
Latecomer to the Prayer	92
Things that Nullify the Prayer	93
Obligatory Aspects (<i>Wajibaat</i>) of the Prayer	93
Basic Elements (<i>Arkaan</i>) of the Prayer	94
Oversights in Prayer	95
The Recommended but Voluntary Prayers (<i>As-Sunan Ar-Rawatib</i>)	97
<i>Al-Witr</i> Prayer	98
Dual (supererogatory) rak'ahs of the Dawn (Rak'ata Al-Fajr)	100
Ad-Dhuha (Forenoon) Prayer	102
Prohibited Times of Prayer:	103
Islamic Legal Rulings on Zakah	105
Wealth on which Zakah is obligatory	106
<i>Zakaah</i> on Gold and Silver	106
<i>Zakaah</i> on Business Goods	108
<i>Zakaah</i> on Shares	109
<i>Zakaah</i> on The Earth's Produce	109
<i>Zakaah</i> on Livestock	110
<i>Zakaah</i> on Camels	111
<i>Zakaah</i> on Cows	113
<i>Zakaah</i> on Sheep	114
Beneficiaries of <i>Zakaah</i>	115
Notes	117
Islamic Legal Rulings on Fasting (<i>Siyam</i>)	118
The Legal Ruling on Fasting	118

Virtues of the Month of Ramadan	118
Confirmation of the Beginning of Ramadan	120
Those Permitted Not to Fast	121
Invalidators of Fast	122
Things that Do Not Invalidate Fast	124
Important Notes	125
Supererogatory Elements (Sunan) of Fasting	126
The <i>Taraweeh</i> Prayer	128
Supererogatory Fasts	129
Days in Which Fasting is Prohibited	130
Islamic Legal Rulings on Hajj	131
The legal Ruling on Hajj and its Excellence	131
Preconditions of Hajj	132
Etiquettes of Hajj	133
<i>Al-Ihraam</i>	134
Supererogatory Aspects of <i>Al-Ihraam</i>	136
Types (<i>Ansaak</i>) of Hajj	136
How to Perform <i>Al-Ihraam</i>	138
Prohibitions of <i>Al-Ihraam</i>	139
<i>Tawaaf</i> (Circumambulation)	141
<i>Sa'y</i> (Hastening between the Mountains of Safa and Marwah)	144
The Eighth of Dhul-Hijjah	147
The Ninth of Dhul-Hijjah (The Day of ' <i>Arafah</i>)	147
The Tenth of Dhul-Hijjah ('Eid day)	148
The Eleventh of Dhul-Hijjah	150
The Twelfth of Dhul-Hijjah	151

The Basic Elements (<i>Arkaan</i>) of Hajj	152
Obligatory Aspects (<i>Wajibaat</i>) of Hajj	153
Visiting the Prophet's Mosque	154
Islamic Legal Rulings on Food	155
Rules of Slaughter	158
Conditions that must be fulfilled when slaughtering:	159
Etiquettes of Slaughtering	160
Hunting	161
Islamic Legal Rulings on Clothing	163
Here are some things that are forbidden in clothing	164
Etiquettes of Dressing from the <i>Sunnah</i>	167
Legal Rulings on Wedlock	170
Prerequisites of Wedlock	170
Consequences of Wedlock	172
Supererogatory (Sunnah) Aspects and Etiquettes of Wedlock	174
Specifications of a Wife	175
Unmarriageable Women	175
Divorce	180
Consequences of Divorce	181
<i>Al-Khul'</i>	182
<i>Al-Khiyar</i> in Marriage	183
Marrying a non-Muslim	184
Consequences of Marrying a Jewish or Christian Woman	186
Legal Rulings Regarding the Muslim	188

Women	
Status of Women in Islam	188
Common Rights of Women	192
Rights of the Woman on Her Husband	195
The Veil (<i>Hijab</i>)	197
Legal Rulings on Menstruation and Postpartum Bleeding	203
Time and Duration of Menstruation	203
Menstruation of the pregnant woman	203
Abnormal Cases of Menstruation	203
Rulings Regarding Menstruation	205
False Menstruation and its Rulings	209
Rulings of false menstruation	211
Post-natal Bleeding and its Rulings	212
Menstruation and Pregnancy Contraceptives	213
Brief Biography of the Prophet	215
Case of the Arabs before the (Mohammedan) Mission	215
Son of the two that were to be sacrificed	216
Episode of the Elephant	218
Fostering of the Prophet (may the blessings and peace of Allah be upon him)	219
Splitting of the Chest	212
Prophethood	224
Open Propagation	227
Migration to Abyssinia	230
The Year of Sorrow	233
The Messenger of Allah in Taif	234

Splitting of the Moon	235
Al-Isra and Al-Mi'raj (Ascension)	236
The New Headquarters of Islamic Propagation	239
The Prophet in Madinah	243
The Battle of Badr	244
The Battle of Uhud	246
The Battle of the Trench	246
Conquest of Makkah	247
Delegations and Invitations Sent to Kings:	248
Death of the Prophet	249
Physical Attributes of the Prophet	251
Some of the Prophet's Morals	251
Some of His Miracles	254
Attitudes and Lessons Derived from his Biography	257
His Humer	257
His Dealing with Kids	258
His Treatment to His Family	260
His Mercy	261
His Patience	262
His Asceticism	268
His Food and Clothing	269
His Justice and Equity	271
What They Say About Muhammad	274
Legal Rulings Regarding the Last Day	280
Death	281
The Grave	286

Establishment of the Hour and Its Portents	289
Hellfire and Its Punishment	299
Characteristics and Description) of <i>Al-Jannah</i> (Paradise)	302

Introduction

In the name of Allah, the Most Gracious, the Most Compassionate. All praise is due to Allah, the Lord and Cherisher of the worlds. We praise Him and seek His assistance. Whomever He guides none can misguide, and whomever He sends astray none can guide him. I testify that there is no deity worthy of worship but Allah alone, Who has no partner, and that Muhammad is His slave and Messenger.

The Islamic Law (*Shari'ah*) contains moderate and reasonable teachings, fortifying the conduct of individuals, families, and societies, and guiding them to the true path, the evident truth and the most virtuous methodology. Hence, its teachings are not just ordinary theories enjoyed by intellectuals who discuss them, nor are they speeches that people take pleasure in reciting without understanding and without any grasp of their connotations. Allah has made this religion a way of life for the individual and a mean to structure the lives of families and societies. He has made it a beacon of light that illuminates the path of humanity; pulling them out of darkness into light and bringing them happiness and satisfaction with their Creator, with themselves, and with others.

Regarding the fact that the human life is a journey ending with death, it becomes mandatory for man to utilize it in that which is beneficial and which would serve as a provision for him on the Day of Judgement. There is no doubt that a man's happiness lies in seeking knowledge of religious matters, worshipping his Creator, and leading a life based on Allah's commands. He resorts to his Creator in every minor and major affair and consolidates his relationship with Him.

In the Department of Foreigners Awareness at Az-Zulfy, we had the idea of publishing this simple curriculum, hoping that perhaps it will help every seeker of truth, appealer to a goal or anyone in quest for some benefit. We hope that families interested in learning the legal provisions of their religion and equipping themselves with knowledge of this religion, based on authentic evidence, may find it useful.

There is no doubt that one of the greatest things man may spend his time doing is seeking knowledge of this religion, due to its great position and lofty rank in the sight of Allah. The quest for knowledge is the best of all deeds and is the best act for those seeking proximity to Allah. Allah has elevated knowledge and scholars and spelled out their position and high ranks as He said,

﴿يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾ [المجادلة: ١١]

“Allah will exalt those who believe among you, and those who have knowledge, to high ranks. Allah is well-informed of what you do.” [Al-Mujadilah: 11]

Moreover, the excellence of a scholar over a worshipper is like the excellence of the full moon at night over other planets. Learned scholars are the heirs of the prophets, and the prophets did not bequeath neither a dinar nor a dirham; indeed, they only bequeathed knowledge. Therefore, whosoever grabs it has grabbed a great fortune, for whomsoever Allah intends some good; He grants him the understanding of the religion (Islam).

We beseech Allah to accept this deed and make its benefit all-embracing, for He is the All-Hearing, the Ever-Responsive. May the blessings and benedictions of Allah be on our Prophet Muhammad, his entire family, and his companions and followers.

Fundamentals of the Islamic Creed ('Aqeedah)

***Tawheed* and its kinds**

Tawheed (Islamic Monotheism) is to single out Allah the Almighty alone by that which exclusively belongs to Him, and in all types of acts of worship due to Him. It is the greatest obligation Allah has imposed as He said,

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ﴾ [الإخلاص: ١]

“Say: He is Allah, the One!” [Al-Ikhlās: 1]

The Almighty said,

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾ [الذاريات: ٥٦]

“And I did not create the jinn and humankind except to worship Me.” [Adh-Dhariyat: 56]

﴿ وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ﴾ [النساء: ٣٦]

“Worship Allah and associate nothing with Him.”
[An-Nisa: 36]

Tawheed is of three kinds: *Tawheed Ar-Ruboobiyyah*, *Tawheed Al-Uloohiyyah* and *Tawheed Al-Asmaa Was-Sifaat*.

First: Tawheed Ar-Ruboobiyah

It is to single out Allah the Almighty alone for the act of creating, managing and directing this universe and for being the Sustainer and Bestower of life and death. To Him belongs the sovereignty of the heavens and earth. He – the Most High – said,

﴿ هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ يَرِزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَانظُرْ

تُؤَفِّكُونَ ﴾ [فاطر: ٣]

“Is there any creator other than Allah who provides for you from the sky and the earth? There is no deity worthy of worship save Him. So how are you deluded?” [Fatir: 3]

Allah the Most Perfect also said,

﴿ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴾ [الملك: ١]

“Blessed is He in Whose Hand is the Sovereignty, and He is Able to do all things.” [Al-Mulk: 1].

Allah's Sovereignty is an all-encompassing one, which includes everything in the universe, and He conducts it as He wishes.

Concerning the affirmation that to Allah alone belongs the act of managing and directing, Allah the Almighty, indeed, exclusively and solely controls the affairs of the creation as He said,

﴿ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴾ [الأعراف: ٥٤]

“Verily, His is the creation and the command.”

[Al-A'raaf: 54]

This is a comprehensive management of all of creation.

Only very few stubborn human beings have denied this kind of *tawheed*. Although they deny it in appearance, they inwardly acknowledge it. Allah the Most High has said,

﴿ وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا ﴾ [النمل: ١٤]

“And they denied them, though their souls acknowledged them, for spite and arrogance.” [An-Naml: 14]

However, ordinary oral acknowledgement of this kind of *tawheed* will not profit one, because it was of no benefit to the polytheists when they merely acknowledged it. Allah said regarding them:

﴿ وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ

اللَّهُ فَأَنى يُؤْفَكُونَ ﴾ [العنكبوت: ٦١]

“And if you were to ask them: Who created the heavens and the earth, and subjected the sun and the moon? They would say: Allah. How then are they turned away?” [Al-'Ankabut: 61]

Secondly: Tawheed Al-Uloohiyyah

This is to single out Allah, the Glorified and Exalted, in all kinds of worship by not associating anyone with Him in worship. This is the most important kind of *Tawheed*. It is the kind of *Tawheed* for which Allah has created the creatures as He said,

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ [الذاريات: ٥٦]

“I created the jinn and humankind only that they might worship Me.” [Adh-Dhariyaat: 56]

This is the *Tawheed* with which Allah has sent the messengers and revealed the Divine Books, as He said,

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

[الانبياء: ٢٥].

“And We sent no messenger before you but We revealed to him, (saying): There is no deity worthy of worship save Me (Allah), so worship Me.” [Al-Anbiyaa: 25]

This is the kind of *Tawheed* denied by the polytheists when the messengers invited them to it. Allah the Almighty said,

﴿قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَدْرَ مَا كَانُوا يَعْبُدُ آبَاءُنَا﴾ [الأعراف: ٧٠]

“They said: Have you come unto us that we should worship Allah alone, and forsake what our fathers worshipped?” [Al-A'raaf: 70]

Hence, it is not right to direct any kind of worship to objects besides Allah, neither to an angel nor a prophet nor a pious person, nor any object from the creation. This is because worship is not deserved by anyone but by Allah, the Glorified and Exalted.

Thirdly: *Tawheed Al-Asmaa Was-Sifaat*

This is to believe in whatever Name or Attribute Allah has ascribed to Himself or whatever Name or Attribute the Messenger of Allah (May the blessings and peace of Allah be upon him) has ascribed to Allah. It is to affirm whatever (Names and Attributes) Allah has affirmed for Himself without distorting or denying them nor their meanings, nor believing them to be similar to the creation's, and without questioning “how” they are (seeking thereby to understand the reality of these Attributes, and how they are attributed to Allah). It is incumbent to believe that whatever Allah has named and described Himself with of Names and Attributes are real and actual. However, we do not delve into them, asking “how” they are, and we do not believe them to be similar to the names and attributes of the creation in any way.

This is the category of *tawheed* regarding which various groups of this nation went astray, those who pray towards the same direction as we do and ascribe themselves to Islam.

As an example of the beautiful Names of Allah, Allah the Most Perfect named Himself (*Al-Hayy*, *Al-Qayyum*) the Living, the Eternal. Thus, we must believe that *Al-Hayy* – the Living, is one of the Names of Allah. We must also believe in whatever Attribute arises as an implication of this Name, which is a full life that is not preceded by inexistence and is never subject to suffering cessation of existence.

Moreover, Allah addressed Himself as *As-Samee'*, the All-Hearing. So we must believe in *As-Samee'* as one of the Names of Allah the Most High and that hearing is one of His Attributes and that He hears.

Some examples of Attributes mentioned by the Almighty are in Allah's statement,

﴿ وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ

يُنْفِقُ كَيْفَ يَشَاءُ ﴾ [المائدة: ٦٤]

“And the Jews say, "The Hand of Allah is chained." Chained are their hands, and cursed are they for what they say. Rather, both His Hands are

spread out wide; He spends however He wills.” [Al-Ma'edah: 64]

Here, Allah affirmed for Himself two Hands which have been described as "spread out wide" to indicate that He bestows in bounty. Therefore, we must believe that Allah possesses two Hands that are spread out wide with bounty and blessings. However, we should not imagine in our heart or say with our tongue how those two hands look like, nor compare them to those of the creatures, because Allah the Most Exalted and Dignified has said,

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ [الشورى: ١١]

“There is nothing like unto Him, and He is the All-Hearing, the All-Seeing”. [Ash-Shura: 11]

Thus, with respect to this kind of *Tawheed*, we ought to attribute and acknowledge for Allah whatever Name and Attribute He has confirmed for Himself or has been attributed to Him by His Messenger (may the blessings and peace of Allah be upon him) and to renounce whatever name or attribute He has renounced or that has been renounced by His Messenger (may the blessings and peace of Allah be upon him), without distorting or denying them or their meanings, nor believing them to be similar to the creation's, and without questioning their nature.

Meaning of the Statement of *Tawheed (La ilaaha illa Allah)*

"*La ilaaha illa Allah*" is the basis of the religion. It occupies the greatest position in Islam, being the first pillar of Islam and the highest branch of the branches of faith. Acceptance of deeds relies on declaring this statement, knowing its meaning and acting in accordance to its implications.

Its actual meaning, which must not be equivocated, is "*There is no deity worthy of worship but Allah*". This suggests that Allah alone should be worshipped and that people have to desist from worshipping anything besides Him.

It is an error to say that this statement means, "There is no creator but Allah" or "None has the power to originate but Allah" or "None exists but Allah". This statement has two basic elements:

- 1- **Renunciation**, when we say "*La ilaaha*" (*There is no deity*) we have negated and renounced the divinity of all things.
- 2- **Confirmation**, when we say "*illa Allah*" (*except Allah*) we confirm and acknowledge the divinity of Allah alone without any partner.

Hence, none should be worshipped except Allah and no kind of worship should be directed to others besides

Allah. Anyone who declares this statement, realizing its meaning and acting upon its implication regarding the renunciation of polytheism and confirmation of monotheism with firm belief in it and acting upon what it embodies, is truly a Muslim. Whoever acts upon it without belief is a hypocrite, and anyone who acts upon the opposite of its implication (polytheism) is a polytheist and a disbeliever even if he proclaims it by his tongue.

Excellence of the statement of

Tawheed (La ilaaha illa Allah)

This statement has numerous virtues and benefits, which include the following:

1- It is a reason for not being left to abide in Hellfire forever in respect of the one that deserves to enter it among the People of *Tawheed* (Monotheists). It is narrated in a Prophetic tradition (Hadith) that the Messenger of Allah (May the blessings and peace of Allah be upon him) said, ***“He will come out of Hellfire anyone who says: 'La ilaaha illa Allah' and has in his heart good equal to the weight of a barley grain. Then will come out of Hellfire everyone who says: 'La ilaaha illa Allah' and has in his heart good equal to the weight of a wheat grain. Then will come out of Hellfire everyone who says: 'La ilaaha illa Allah' and has in his heart good equal to the weight of a mustard seed (or the smallest ant).”*** [Agreed upon: 44, 193]

2- It is the underlying reason for the creation of the jinn and mankind. Allah the Most High said,

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ [الذاريات: ٥٦]

“I created the jinn and humankind only that they might worship Me.” [Adh-Dhariyat: 56]

The Arabic word in the verse “*ya'budoon*” means “*yuwahhidoon*”, meaning, “to unify Me in worship”.

3- It is for its sake that the messengers were sent and the Divine Books were revealed. Allah, the Most High, said,

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

[الانبياء: ٢٥]

“And We sent no messenger before you but We revealed to him, (saying): There is no deity worthy of worship except Me (Allah), so worship Me.” [Al-Anbiyaa: 25]

4- It is the key to the propagation of the messengers (peace be upon them) as it is the first and foremost of their calls. Each messenger has said to his folk:

﴿... يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ﴾ [الأعراف: ٥٩]

“O my people worship Allah; you have no deity worthy of worship besides Him.” [Al-A'raaf: 59]

Preconditions of the statement of *Tawheed (La ilaaha illa Allah)*

The statement “*La ilaaha illa Allah*” involves seven conditions and requirements and cannot be valid except when they are all met and the slave of Allah abides by them without contradicting any of them. They include:

1- **Knowledge**, which is the realization of its meaning in terms of renunciation and confirmation and the actions that it necessitates. Therefore, when the slave of Allah realizes that Allah the Most Exalted is the only deity worthy of worship and that worshipping others besides Him is void, he has actually comprehended its meaning. Allah the Most High said,

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ﴾ [محمد: ١٩]

“So know that there is no deity worthy of worship except Allah.” [Muhammad: 19]

It is narrated on the authority of 'Uthman (may Allah be pleased with him) that the Messenger of Allah (May the blessing and peace of Allah be upon him) said, **“He who died knowing (fully well) that there is no deity worthy of worship except Allah will enter Paradise.”** [Sahih Muslim: 26]

2- **Certainty**: It is to proclaim the words of testimony (Ash-Shahadah) with certainty in a manner

that one's heart is well assured without giving room to the whisper of doubts, which the Jinn and human devils cast into his heart. Rather, he proclaims it believing in its indication with profound conviction. Allah the Most High said,

﴿إِنَّهَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا﴾ [الحجرات: ١٥]

“The (true) believers are those only who believe in Allah and His Messenger and afterward doubt not.” [Al-Hujuraat: 15]

On the authority of Abu Hurairah (May Allah be pleased with him), the Messenger of Allah (May the blessings and peace of Allah be upon him) said, *(I bear testimony to the fact that there is no god worthy of worship but Allah, and I am His Messenger. The slave of Allah who would meet Allah without harboring any doubt about these (two fundamentals) will enter Paradise.*” [Sahih Muslim: 27]

3- **Acceptance**, which is to accept by one's heart and tongue every necessitation of this statement. Therefore, he accepts the Prophet's *Sunnah* to be true and believes in anything that comes from the Messenger of Allah (May the blessings and peace of Allah be upon him). He must accept all that wholeheartedly and should not reject anything from it. Allah the Almighty said,

﴿ آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نَفَرَقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴾

[البقرة: ٢٨٥]

“The Messenger believed in that which has been revealed unto him from his Lord and (so do) the believers. Each one believed in Allah, and His angels, and His scriptures, and His messengers - We make no distinction between any of His messengers - and they say: We hear, and we obey. (Grant us) Your forgiveness, our Lord. To You is the [final] destination.” [Al-Baqarah: 285]

Rejection includes those who oppose or reject some Islamic legal provisions or quantified punishment, just like those who refuse to acknowledge the Islamic legal punishment for stealing or committing adultery, fornication, or the multiplicity of wives (polygamy) or the laws of inheritance, and other agreed upon Islamic laws. Allah the Most High said,

﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ ﴾

﴿ مِنْ أَمْرِهِمْ ﴾ [الأحزاب: ٣٦].

“It is not for a believing man or a believing woman, when Allah and His Messenger have decreed a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys

Allah and His Messenger has certainly strayed into clear error.” [Al-Ahzaab: 36].

4- **Surrender**, which is submission by adhering to the indications of this statement "*La ilaaha illa Allah*". The disparity between surrender and acceptance is that the latter is verbal display of the authenticity of its meaning, whereas surrender is adherence through actions. When someone realizes the meaning of "*La ilaaha illa Allah*", accepts, and believes in it, but he does not surrender nor comply or submit, but rather acts as he pleases, he has not actually attained the requirement and condition of surrender. Allah said,

﴿ وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ ﴾ [الزمر: ٥٤]

“And return [in repentance] to your Lord and submit to Him.” [Az-Zumar: ٥٤]

﴿ فَلَا رَبَّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ

حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴾ [النساء: ٦٥]

“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.” [An-Nisa: 65]

5- **Truthfulness**, by being honest in his belief and straightforward in his faith. Allah the Most High said,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴾ [التوبة: ١١٩]

“O you, who have believed, fear Allah and be with the truthful.” [At-Tawbah: 119]

The Messenger of Allah (May the blessings and peace of Allah be upon him) said, ***“He who testifies that there is no deity worthy of worship but Allah, being truthful in that, will enter the Paradise.”*** [Narrated by Ahmad and verified authentic by Al-Albani].

So if he proclaims the testimony by his tongue but belies its indication by his heart, this will not save him. Rather he would join the hypocrites.

Among the things that negate truthfulness is the act of belying or denying part of what the Messenger of Allah has brought, because Allah the Most Perfect and Exalted, has ordered us to obey him and accept as true whatever he comes with. He, the Most Perfect, even linked that with His obedience, when He said,

﴿ قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ﴾ [النور: ٥٤]

“Say: Obey Allah and obey the Messenger.” [An-Noor: 54]

6- **Sincerity**, which is for one to purify his deed based on virtuous intention from all impurities of polytheism. He can only achieve this when all his sayings and actions are intended to seek the noble countenance of Allah and His pleasure, free from all impurities of showing off and hypocrisy, free from any intent to get some personal benefit or apparent or inconspicuous desire; when he is motivated to act out of the love he has for someone, or a school of thought or faction to which he surrenders without guidance from Allah. He should seek the countenance of Allah and the hereafter with his propagation of Islam. He must not turn with his heart to any creature seeking to get some reward or praise from him. In this respect, Allah the Most Perfect, said,

﴿أَلَا لِلَّهِ الدِّينُ الْخَالِصُ﴾ [الزمر: ٣]

“Surely, for Allah is the pure religion.” [Az-Zumar: 3]

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾ [البينة: ٥]

“And they were not commanded except to worship Allah, [being] sincere to Him in religion.” [Al-Bayyinah: 5]

In the two most authentic collections of Prophetic traditions (*Hadith*), on the authority of 'Ibn, the Messenger of Allah (May the blessings and peace of Allah be upon him) said, **“Indeed, Allah has**

prohibited from the Hellfire anyone who proclaims La ilaaha illa Allah, seeking the countenance of Allah." [Agreed upon: 425, 33]

7- **Love:** that is to love this great statement and its indication and implication. So one should love Allah and His Messenger (may the blessings and peace of Allah be upon him) and give precedence to their love over every other kind of love. He should also fulfill the prerequisites and necessitations of love, by loving Allah in a manner involving glorification, veneration, fear, and hope. He loves whatever Allah loves including places such as Makkah, Madinah, and mosques in general, and times such as the month of Ramadan, the ten days of Dhul-Hijjah and the like, and persons such as the prophets, messengers, angels, truthful persons, martyrs, pious people, and actions and deeds like prayer (*Salah*), alms-giving (*Zakah*), Fasting (*Siyam*), Pilgrimage (*Hajj*), and sayings like *Ad-dhikr* (remembrance of Allah) and recitation of the holy Qur'an.

It is also part of the love of Allah to give precedence to the things Allah loves over one's lusts and desires. He should also detest whatever Allah detests. He should dislike disbelief, debauchery and disobedience as Allah said,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ﴾ [المائدة: ٥٤]

“O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic.” [Al-Ma'edah: 54]

Meaning of the statement "Anna Muhammad Rasul Allah"

This statement implies an inward and outward acknowledgement that the Prophet (may the blessings and peace of Allah be upon him) is a slave and messenger of Allah sent to all mankind, acting upon this acknowledgement by obeying him in whatever he has commanded, believing to be true whatever he has informed, refraining from whatever he has prohibited, and not worshipping Allah except in the the way that He has legislated.

The testimony that Muhammad is the Messenger of Allah has two basic elements. They are that he is

Allah's slave (the first element) and messenger (the second element). These twin elements negate excessiveness and negligence regarding his rights, (may the blessings and peace of Allah be upon him). He is indeed the slave and messenger of Allah. He is the most perfect of creation with respect to these twin noble attributes.

The word “slave” here means the "owned worshipper", implying that the Prophet is a mortal human being, who has been created from that which humans were created, and whatever that is applicable to them is also applicable to him. Allah the Most High said,

﴿ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ ... ﴾ [الكهف: ١١٠]

“Say, **“I am only a man like you.”** [Al-Kahf: 110]

Moreover, Allah the Most Perfect said,

﴿ الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ﴾ [الكهف: ١]

“**[All] praise is [due] to Allah, who has sent down upon His slave the Book and has not made therein any deviance.**” [Al-Kahf: 1]

The word “messenger” means one who has been sent with revelation to the entire humanity to preach and invite to the path of Allah, giving glad tidings and warning as well.

Hence, when one acknowledges these two attributes for the Messenger of Allah, he has in fact negated the excessiveness and negligence of his respect. This is because many who claim they belong to his *Ummah* have committed excessiveness in his respect to the extent that they raised him above the level of being a slave of Allah to the level of divinity besides Allah. Therefore, they seek help from him besides Allah and request from him that which only Allah has the power to grant with respect to meeting their needs and relieving their distress. On the other hand, some others renounced his message or committed excesses or undervaluation in following him and recognizing his due right, by giving precedence to the sayings of other human beings over his (may the blessings and peace of Allah be upon him), treating his *Sunnah* with estrangement, turning away from it, and adopting opinions contrary to what he has brought.

Faith (Eeman) and its Basic Articles

Eeman is a declaration based on action and belief, which increases by acts of obedience and diminishes by sins and acts of disobedience. It is the declaration of the heart and tongue and an action of the heart, tongue and limbs.

The declaration of the heart is to believe and accept as true what Allah has revealed. The declaration of the tongue is its proclamation and acknowledgement, while the declaration of the heart is its surrender, sincere devotion, submission, love and the desire to do acts of righteousness. Action of the limbs implies acting upon the commandments and refraining from the prohibitions.

The Glorious Qur'an and the *Sunnah* have clearly indicated that faith has fundamentals, which are: belief in Allah, His angels, His Books, His messengers, the Last Day, and predestination; be it good or bad. This is as indicated in the verse that says,

﴿ آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ
وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ

[البقرة: ٢٨٥] ﴿المصير﴾

“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, His angels, His Books, and His messengers, [saying], ‘We make no distinction between any of His messengers.’ And they say, ‘We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination.’” [Al-Baqarah: 285].

The hadith of Amir ul-Mu'mineen, Umar bin Al-Khattab, in Sahih Muslim states that *"Jibreel, peace be upon him, asked the Messenger of Allah concerning eeman (faith) and he replied, "Eeman is to believe in Allah, His angels, His books, His messengers, the Last Day and to believe in predestination be it good or bad."* [Sahih Muslim: 8]

These six are the basic elements of the true and sound creed which have been revealed in the Glorious Book of Allah and with which His Messenger was sent to preach (may the blessings and peace of Allah be upon him). They are called the *Articles of Faith*.

The First Article of Faith: Belief in Allah

It is to believe in Allah's Oneness with respect to His Divinity, Lordship and His Names and Attributes. Belief in Allah, the Most Perfect and High, involves the following:

1. To believe that He is the true deity that deserves worship, because He is the Creator of His slaves, the One who is kind to them, the One who sustains them, knows their secret and public affairs, and the only One who is capable of granting reward to the obedient among them and punishing the disobedient.

Thus, we must unify Allah the Most Perfect in all acts of worship in a manner of submission, desiring His reward and fearing His punishment, with absolute love for Him and humility to His Magnificence. Most of the Qur'an was revealed to reinforce this great fundamental principle. Examples of this are His sayings:

﴿فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ. أَلَا لِلَّهِ الدِّينُ الْخَالِصُ﴾ [الزمر: ٢-٣]

“So worship Allah, [being] sincere to Him in religion. Surely, the religion (i.e. worship and obedience) is for Allah alone.” [Az-Zumar: 2-3]

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ﴾ [الاسراء: ٢٣]

“And your Lord has decreed that you should not worship except Him.” [Al-Israa: 23]

﴿فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ﴾ [غافر: ١٤]

“So invoke Allah, [being] sincere to Him in religion, even if the disbelievers dislike it.” [Ghafir: 14]

There are various kinds of worship, which include invocation, fear, hope, reliance, desire, veneration, reverence, fear, returning to Allah in repentance, seeking assistance, seeking refuge, appealing for help, making a sacrifice or slaughtering, vowing, and other kinds of worship which are not allowed to be directed to other than Allah because such an act is disbelief, polytheism (*kufir*) and associating partners and rivals to Allah (*shirk*).

The evidence to prove that invocation or supplication is an act of worship is Allah's saying,

﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴾ [غافر: ٦٠]

“And your Lord says, ‘Invoke Me; I will respond to you.’ Indeed, those who disdain My worship will enter Hell [rendered] contemptible.” [Ghafir: 60]

In the *hadith*, An-Nu'man bin Basheer (may Allah be pleased with him) narrated that the Prophet (May the blessings and peace of Allah be upon him) said, **“Supplication is worship.”** [Transmitted by At-Tirmidhi: 2969]

The evidence to prove that fear is an act of worship is Allah's saying,

﴿ فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴾ [آل عمران: ١٧٥]

“So fear them not, but fear Me, if you are [indeed] believers.” [Aal 'Imraan: 175]

The evidence to prove that hope is an act of worship is Allah's saying,

﴿ فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴾
[الكهف: ١١٠]

“So whoever hopes for the meeting with his Lord - let him do righteous deeds and not associate anyone in the worship of his Lord.” [Al-Kahf: 110]

The evidence to prove that reliance is an act of worship is Allah's saying,

﴿ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴾ [المائدة: ٢٣]

“And upon Allah rely, if you are believers.” [Al-Ma'edah: 23]

﴿ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ﴾ [الطلاق: ٣]

“And whoever relies upon Allah - then He is sufficient for him.” [At-Talaq: 3]

The evidence to prove that intense hope, fear, and humility are acts of worship is Allah's saying,

﴿ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رِعَبًا وَرَهَبًا وَكَانُوا لَنَا

خَاشِعِينَ ﴾ [الأنبياء: ٩٠]

“Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive.” [Al-Anbiyaa: 90]

The evidence to prove that returning to Allah in repentance is an act of worship is Allah's saying,

﴿وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ﴾ [الزمر: ٥٤]

“And return [in repentance] to your Lord and submit to Him.” [AZ-Zumar: 54]

The evidence to prove that seeking assistance is an act of worship is Allah's saying,

﴿إِنَّاكَ نَعْبُدُ وَإِنَّاكَ نَسْتَعِينُ﴾ [الفاتحة: ٥]

“It is You we worship and You we ask for help.” [Al-Fatihah: 5]

Moreover, the Prophet (May the blessings and peace of Allah be upon him) said, **“When you wish to seek assistance, seek assistance from Allah.”** [Transmitted by At-Tirmidhi: 2516]

The evidence to prove that seeking refuge is an act of worship is Allah's saying,

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾ [الناس: ١]

“Say, ‘I seek refuge in the Lord of mankind’”. [An-Nas: 1]

The evidence to prove that appealing for help is an act of worship is Allah's saying,

﴿ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ ﴾ [الأنفال: ٩]

“[Remember] when you asked help of your Lord, and He answered you.” [Al-Anfal: 9]

The evidence to prove that making sacrifice (slaughtering) is an act of worship is Allah's saying,

﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ

أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴾ [الأنعام: ١٦٣]

“Say, ‘Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been commanded and I am the first [among you] of the Muslims’”. [Al-An'aam: 162-163]

Evidence from the *Sunnah* includes the saying of the Prophet (May the blessings and peace of Allah be upon him), **“May the curse of Allah be upon whoever slaughters for others beside Allah.”** [Transmitted by Muslim: 1978]

The evidence that vowing is an act of worship is Allah's saying,

﴿ يُؤْفُونَ بِالَّذِئْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴾ [الإنسان: ٧]

“They [are those who] fulfill [their] vows and fear a Day whose evil will be widespread.” [Al-Insaan: 7]

Even acts of normal customs and habits – when they are meant to gain strength in order to exercise the obedience of Allah – such as sleep, eating, drinking, and seeking a livelihood, marriage, etc., when accompanied by a true and righteous intention, become an act of worship for which a Muslim is rewarded.

2. Belief in Allah also involves believing in everything Allah has decreed obligatory upon His slaves, including the five pillars of Islam which are: to testify that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establish the obligatory prayers (*salah*), pay the poor dues (*zakah*), fasting the month of Ramadan, making pilgrimage (*Hajj*) to the Sacred House of Allah for whoever possesses the means to do that, and all the obligations brought by the immaculate Shari'ah.

3. Belief in Allah also involves believing that Allah is the Creator of the world, Coordinator of its affairs, and the only One Who manages and disposes its affairs with His knowledge and power, as He wishes. In addition, He is the Master of this world and the other world and Lord of all the worlds in entirety. There is no other Creator worthy of worship besides Him, and

there is no Lord worthy of worship besides Him. He sent the messengers and revealed the holy Books to reform His slaves and invite them to what entails their success and prosperity in this life and in the future. He has no partner in all these affairs as He declared,

﴿اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ﴾ [الزمر: ٦٢]

“Allah is the Creator of all things, and He is, over all things, Disposer of all affairs.” [Az-Zumar: 62]

4. Belief in Allah also involves the belief in His beautiful Names and lofty Attributes that have been stated in His Glorious Book and confirmed by His trustworthy Messenger (may the blessings and peace of Allah be upon him), without distorting or denying them or their meanings, nor believing them to be similar to the creation's, and without questioning “how” they are. It also means to believe in their great meanings and implications because they are the Attributes of Allah the Almighty, by which He must be described and qualified in a befitting manner that does not involve likening Him to any of His creation in any of His Attributes, as Allah the Most High said,

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ [الشورى: ١١]

“There is nothing like unto Him, and He is the All-Hearing, the All-Seeing.” [As-Shura: 11]

The Second Article of Faith: Belief in the Angels

This involves belief in the angels and in what has been revealed regarding them.

We believe that Allah has angels that He created and fashioned to obey Him. They have different tasks: some are assigned to bear the throne; some are keepers of Paradise and Hell, while others are assigned the task of preserving the deeds of Allah's slaves.

We believe in the angels which names Allah and His Messenger have informed us of, like Jibreel, Mikaa'eel, Malik the keeper of Hell and Israfeel, who is designated to blow the trumpet on the Day of Judgement.

Allah created the angels from light as 'Aishah (may Allah be pleased with her) confirmed that the Prophet (May the blessings and peace of Allah be upon him) said, ***“The angels were created from light, the Jinns were created from a smokeless flame of fire, and Adam was created from that which has been described for you.”*** [Transmitted by Muslim: 2996]

The Third Article of Faith: Belief in the Books

It is mandatory to believe that Allah, the Most Perfect has revealed books to His prophets and messengers to explain and clarify His right upon His slaves and propagate that.

We believe in the books that Allah mentioned, such as the Torah, the Gospel (Injeel), the Psalms of David (Az-Zabur) and the Glorious Qur'an, which is the final Book that confirms these previous books and serves as a criterion over them. It is the Book that everyone must follow and arbitrate in their affairs, in addition to the authentic *Sunnah* of Allah's Messenger (May the blessings and peace of Allah be upon him). This is because Allah has sent Muhammad (May the blessings and peace of Allah be upon him) as a messenger to Jinn and Mankind. Allah said,

﴿ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴾ [الأنعام: ١٥٥]

“And this [Qur'an] is a Book We have revealed [which is] blessed, so follow it and fear Allah that you may receive mercy.” [Al-An'aam: 155]. The Most Perfect also said,

﴿ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴾

[النحل: ٨٩]

“And We have sent down to you the Book as a clarification for all things and as guidance and mercy and good tidings for the Muslims.” [An-Nahl: 89]

The Fourth Article of Faith: Belief in the Messengers

It is an obligation to believe in the messengers. We believe that Allah, the Most Perfect, has sent some of His slaves as messengers to give glad tidings and warnings, and to invite to the truth, as He said,

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا
الطَّاغُوتَ ...﴾ [النحل: ٣٦]

“And We certainly sent to every nation a messenger, [saying], ‘Worship Allah and avoid *Taghut*¹’.” [An-Nahl: 36]

Whosoever responds to their call will be successful and safe, and whosoever disobeys them will return with disappointment and regret.

We believe that the message of all messengers is one, which is the invitation to the unification of Allah, or Islamic Monotheism, and to exclusively devote worship to Allah. However, they only differed in legislations and legal provisions.

(1) *Taghut* is an object that is worshipped besides Allah and that object is pleased with being worshipped.

We also believe that Allah has preferred some of them to others, and that the best of them is our Prophet Muhammad (May the blessings and peace of Allah be upon him), as He the Most Perfect said,

﴿وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ﴾ [الاسراء: ٥٥]

“And indeed, We have preferred some of the Prophets above others.”[Al-Israa: 55]

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ﴾

[الأحزاب: ٤٠]

“Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets.” [Al-Ahzaab: 40]

We also specifically believe in any prophet or messenger that Allah and His Messenger (May the blessings and peace of Allah be upon him) have mentioned and confirmed, such as Nuh, Hud, Salih, Ibrahim and others.

The Fifth Article of Faith: Belief in the Last Day

This includes believing in any information mentioned by Allah and His Messenger (May the blessings and peace of Allah be upon him), including the events that occur after death such as the trials, punishment and bliss of the grave and the horrors and hardships that will occur on the Day of Judgment; the *siraat* (bridge),

the scale, accountability, recompense and retribution; the receiving of the books of deeds among the people – some shall receive theirs with their right hands and others with their left hands from behind their backs. This belief also includes belief in the frequently visited fountain of our Prophet Muhammad (May the blessings and peace of Allah be upon him) and that every prophet will have a fountain, as mentioned in the *Sunnah* of the Prophet Muhammad (May the blessings and peace of Allah be upon him). It also includes the belief in Paradise and Hell and that the believers will see their Lord, the Most Perfect; that He will speak to them and other events stated in the Holy Qur'an and authentic *Sunnah* of the Messenger of Allah (May the blessings and peace of Allah be upon him).

It is therefore mandatory to believe in all of that and to accept the information concerning them as conveyed and clarified by Allah and His Messenger (May the blessings and peace of Allah be upon him).

The Sixth Article of Faith: Belief in Fate and Destiny

This involves belief in four things:

Firstly: That Allah, the Most Glorified, has knowledge of the past and future events, and that He has knowledge of the conditions of His slaves, their

sustenance, how long they will live, their deeds and other affairs without anything being hidden or kept from His knowledge, the Most Glorified. Allah says in the Qur'an:

﴿إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ [التوبة: ١١٥]

“Indeed Allah is Knowledgeable of all things.” [At-Tawbah: 115]

Secondly: That Allah, the Most Glorified, has written down whatever He has decreed and destined as He said,

﴿وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ﴾ [يس: ١٢]

“And all things We have kept in a clear Register.” [Ya Seen: 12]

Thirdly: To believe in the pre-ordained freewill that must be executed and enforced. Hence, whatever Allah wills happens, and whatever He doesn't will does not occur, just as He said,

﴿كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ﴾ [آل عمران: ٤٠]

“That is how Allah does what He wills.” [Aal Imran: 40]

Fourthly: That Allah creates this destiny before it takes place. This is according to what He the Most Glorified has said,

﴿ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴾ [الصافات: ٩٦]

“And Allah has created you and what you do” [As-Saaffaat: 96]

Shirk and its Types

Shirk is when a slave ascribes some rival or peer to Allah in His lordship, or His worship, or in His Names and Attributes. It is of two kinds: major and minor.

Firstly: Major Shirk: It is the act of directing some kinds of worship to other than Allah. A perpetrator of such will be made to abide in the Hell forever if he dies on this act without repentance. Major shirk destroys all good deeds. Allah the Most High said,

﴿ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ ﴾ [الأنعام: ٨٨]

“This is the Guidance of Allah with which He guides whomsoever He wills of His slaves. But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them.” [Al-An'aam: 88]

Allah does not forgive major *shirk* except with sincere repentance as He said,

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ

افْتَرَىٰ إِثْمًا عَظِيمًا ﴾ [النساء: ٤٨]

“Indeed, Allah forgives not that a partner should be ascribed unto Him. He forgives less than that to whom He wills. Whosoever ascribes partners to Allah, he has indeed invented a tremendous sin.”
[An-Nisaa: 48]

There are many kinds of major *shirk* including invoking others besides Allah, making vows to others besides Allah, making sacrifices to other objects besides Allah, and so forth. It is also major *shirk* for one to take objects as rivals to Allah, loving them with a love like that which is due to Allah alone. Allah the Most High said,

﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ﴾ [البقرة: ١٦٥]

“And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe love Allah more (than anything else).” [Al-Baqarah: 165].

Secondly: Minor *Shirk*: It is whatever that has been confirmed by texts from the Holy Qur'an and Sunnah as acts of Shirk but do not attain the level of major shirk. This type of shirk does not expel one from Islam but reduces his tawheed. It includes acts like showing-off, to say, “what Allah wills and *you will*”, “had it not been for Allah *and you*”, to take an oath in the name of objects besides Allah without having the belief that the object can harm or benefit, etc. This is based on the saying of the Prophet (May the blessings and peace of

Allah be upon him), “*What I fear for you most is minor shirk.*” He was asked about it and he replied, “*Showing-off (in acts of worship)*”. [Transmitted by Ahmad and its chain is authentic].

The Prophet again said, “*He who swears by objects other than Allah has committed shirk*”. [Transmitted by Abu Dawud: 2829].

Some actions and deeds that are considered part of this kind of shirk include tying talismans and amulets, and wearing rings and threads to avert diseases and prevent calamities. However, if one believes that these objects can, by themselves, bring benefit or harm, then he has committed major *shirk*.

The Overall Belief of the Saved Sect

Indeed, the creed of the saved sect, which is the belief of *Ahlu-Sunnah Wal-Jama'ah*, is that a true believer testifies that Allah is the only Lord and Deity worthy of worship and the only One Who possesses complete perfection. The believer worships Him alone, being sincere to Him in religion. He must also realize that Allah alone is the Creator, the Shaper out of naught,

the Fashioner, the Giver of livelihood, the Granter, the Depriver and Coordinator of all affairs.

Moreover, He is the only true Deity that deserves to be worshipped. He is the First that is not preceded by anything, the Last that is not succeeded by anything, the Outward or the Manifest (*At-Thahir*), above Whom there is nothing and the All-Encompassing (*Al-Batin*) underneath Whom there is nothing closer.

He must believe that Allah is the Most High, the Self Exalted in every sense and consideration, Exalted in Esteem, Exalted in Dignity and Exalted in Overpowering¹.

He is the Most Wise, Who possesses the Great Wisdom in His Legislation and Predestination. He never creates anything in vain, and He has never legislated laws except for the benefit of mankind and the prevention of vices.

(1) Exalted in Esteem means that Allah the Most High is above His slaves, over His throne. Exalted in Dignity means that Allah has great dignity and honour in which no one among His creatures equals Him and He is never affected by any defect. Exalted in Overpowering means that no one can overpower Allah, the Most Glorified and that He overpowers all creatures. None of them can supersede or escape His power and overpowering.

He is the Ever-Merciful, the Pardoner, the All-Forgiving, who accepts repentance from His slaves, forgives sins, wipes away major sins for those who turn to Him in repentance, seek forgiveness and return to Him remorsefully.

He is the Appreciative Who appreciates a little deed, grants reward for it abundantly and increases the grateful ones of His bounties.

A true believer describes Allah by that which He has described Himself, or by that which He has been described by His Messenger (may the blessings and peace of Allah be upon him) of self-attributes and action-attributes, such as perfect life, hearing, seeing, perfect ability, greatness, pride, glory, majesty, beauty, perfection and absolute praise.

He believes in the information conveyed by the Glory Qur'an and in what has been transmitted in the *Sunnah* via uninterrupted and unquestionable chains of transmission: that the believers will see their Lord, the Most High, in Paradise with their own eyes, and that the bliss of seeing Him and gaining His Pleasure is the greatest bliss and pleasure in Paradise.

Moreover, he believes that whoever dies without faith and *tawheed* will be cast to burn in Hell, forever. However, perpetrators of major sins among the

believers will not be left to dwell in Hell forever, even though they may enter it if they die without repentance, if Allah wills. No one who has in his heart faith (*eeman*) equal to the weight of the grain of a mustard seed will remain in Hell forever. Eventually he will be brought out of it.

In addition, faith includes the beliefs, sayings and actions of the hearts, actions of the limbs, and statements of the tongue. Whosoever performs them perfectly is the true believer who deserves recompense and will be set free from punishment. However, whosoever diminishes something from them will have his faith diminished in the same proportion. Therefore, faith (*eeman*) increases by good deeds and acts of obedience, and diminishes by evil deeds and acts of disobedience.

He must also testify that Muhammad (May the blessings and peace of Allah be upon him) is the slave and Messenger of Allah. Allah sent him with guidance and the religion of truth to manifest it over all religions; he is more worthy for the believers than themselves, he is the Seal of all Prophets, who was sent to the jinn and mankind as a warner and harbinger of glad tidings, and the one who invites to Allah, by His permission, and he is an illuminating lamp. Allah sent him with the reformation of religion and

rectification of this earthly life for the creation, to worship Allah alone without any partner, and to seek His sustenance in that.

He must realize that the Noble Prophet (May the blessings and peace of Allah be upon him) is the most knowledgeable of Allah's creation, the most truthful, the most sincere, and the most eloquent.

Therefore, he glorifies and loves him and gives precedence to his love over the love he may have for any of the creatures of Allah, by following him in the fundamental and secondary elements of religion, and preferring his sayings and guidance to the sayings and guidance of any other person.

He should believe that Allah has given the Messenger the virtues, characteristics and attributes of perfection (applicable to human beings) that He has not granted anyone else. He is the most prestigious of Allah's creation, the greatest in integrity, and the best of them in every virtue. There is no good that he has left without guiding us to it, nor is there any evil except that has he not warned us from.

He also believes in every book Allah has revealed, and every messenger Allah has sent; those he has knowledge of and those he has no knowledge of. He makes no distinction between any of His messengers

with respect to believing in them and that their message is one.

He must believe in predestination as a whole, and that all the good and bad actions and deeds of the slaves of Allah have been encompassed by His knowledge, written down by the Pen, conducted by His freewill, and are related to His wisdom. He has created in His slaves ability and freewill through which their words and actions occur in accordance to their freewill. He has not compelled them to do anything outside of their will. Rather, He has granted them choice to do whatever they will, but He singled out the believers by endearing the faith to them and beautifying it in their hearts, making disbelief, lewdness and rebellion hateful to them, out of His Justice and Wisdom.

It is also part of the fundamental principles of Islam for the believer to give religious counsel and advice for the sake of Allah and His Messenger, His Book and to the Muslim leaders and the common people. He should enjoin righteousness and forbid vices according to the laws of the *Shari'ah*. He must pay attention to kindness to parents, maintaining the ties of kinship, kindness to neighbors, relatives, and any one who has a right upon him, and to be good and kind to the creation in general. He should preach excellent and meritorious morals and forbid wicked and corroded morals.

He should believe that the most perfect of believers among them in faith and certainty are the best of them in deeds and morals, the most truthful in words, the most guided to every good and virtue, and the most detached from every vice.

He must realize that *Jihad* in the path of Allah remains effective until the Day of Judgment and that it is the pinnacle of Islam. It involves both *Jihad* with knowledge and argument and *Jihad* with a weapon. It is an obligatory exercise for every Muslim to defend this religion with everything possible according to his ability. *Jihad* can only be carried out under the command of a Muslim ruler (*Imam*), righteous or not, if its conditions and basic requirements are fulfilled and its justifications are available.

It is also part of the religious fundamentals to encourage and show concern to unite the Muslims, strive to bring them closer to one another and soften their hearts, and warn against dispersion, antagonism and hatred, and to utilize every means to achieve this. Likewise, it is prohibited to harm Allah's creation in their blood, wealth, honour and all their rights and it is obligatory to enjoy justice and fairness in all dealings with Muslims and non-Muslims.

He should also believe that the best of nations is the nation of Prophet Muhammad (may the blessings and peace of Allah be upon him) and the best of them are the Companions of Allah's Messenger (may the blessings and peace of Allah be upon him) particularly the rightly guided Caliphs and the ten who have been given the glad tidings of the Paradise, the Warriors of Badr, the Companions of Ar-Ridwan (where they gave their oath of allegiance to the Messenger), and the first to lead the way of the *Muhajiroon* and the *Ansar*. Hence, he loves the companions of the Prophet (may Allah be pleased with them) and does that for the sake of Allah, spreads their virtues and keeps silent regarding their mistakes.

He should, for the sake of Allah, respect the learned and well-guided scholars and rulers. He should implore Allah to grant them refuge from doubt, polytheism, schism, discord, hypocrisy and ill morals, and to make them steadfast on their religion until death.

These are the basic fundamentals that followers of the saved and surviving sect believe in and preach.

Legal Rulings on Purification

Purity and Impurity

Physical Impurities: They are those that a Muslim must avoid and get rid of by washing whatever of it is on him. He must wash his clothes and body if contaminated by impurity until it is gotten rid of (until color, taste and smell of impurity are removed), if it is visible like menstrual blood for instance. However, if after the washing, some traces remain and it is difficult to get rid of it then this is pardoned. On the other hand, if the impurity is invisible, it is enough to wash it even once just to get rid of it.

As for ground that has been contaminated by some impurity, it can be purified by pouring water on it. It may also be purified by drying up the impurity if it is in the form of liquid (followed by a wash). However, if it is in a solidified form, it cannot be purified except by getting rid of the impurity.

Water is used for purification and removal of impurity. This includes rainwater, seawater and other types. It is also allowed to use water that has already been used as long as it did not change its properties (color, taste, and smell). The same ruling applies to water that encountered some pure substance but remained in its

original condition without changing its name from water to something else. However, it may not be used for purification if it is exposed to an impure substance that turns it into something other than water. It may not be used if contaminated with impure substances when such a substance alters its taste, smell, or color. However, if no change occurs to it after it is contaminated with impurity, the water can be used for purification according to the soundest opinion of the scholars.

The residue of water after drinking from a vessel may also be used for purification unless a dog or pig has drunk from it.

Types of Impurity

Impurities emerging from the two human bodily traces (urinary and fecal traces) are of many kinds, including:

- a) Urine and feces.
- b) *Al-wady*, which is the white dense fluid that is discharged after urination.
- c) *Al-madhy*, which is the white sticky pre-seminal fluid discharged before the ejaculation of semen.
- d) Semen, which is pure, but it is desirable to wash it off if it is moist and to scrub it off if it is dry.
- e) Urine and feces of inedible animals. Urine and feces of edible animals are pure. The impurities stated

above must be washed and removed from the body and clothes affected by them except semen.

f) Menstrual blood and postpartum bleeding.

Some Rulings Regarding Impurity:

1) If one is affected by something, and if he is unsure whether it is impure or not, he should not enquire about it, nor must wash it, because the principle default is that all objects are pure, unless proven otherwise.

2) When one has prayed but then notices some impurity on his body or clothes and was not aware of it before the prayer or was aware of it but forgot, his prayer is valid according to the soundest opinion of learned scholars.

3) Anyone who cannot locate the spot of impurity on his clothes or the like should investigate and wash the part he thinks most likely to be the spot of impurity, because impurity is a tangible substance that has color, odor or taste. However, if he is unable to detect the area, which is most likely to be the spot of impurity, he should wash the whole garment.

Answering the Call of Nature:

Some etiquettes of answering the call of nature include the following:

1) He puts forth his left foot and says the invocation before entering the toilet:

(بِسْمِ اللَّهِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخُبَائِثِ)

Bismil-laah allahumma innee a'oothu bika minal-khubthi wal-khaba-ith

“In the name of Allāh. O Allāh, I seek refuge in you from all evil and evildoers.”

Upon leaving the toilet, he should say while placing forth his right foot:

(عُفْرَانِكَ) *Ghufranaka*

Meaning, "O Allah! Grant me Your forgiveness".

2) He should not have with him anything that involves the remembrance of Allah, except if he fears that it would get lost.

3) He should not face or turn his back to the direction of the *qiblah* (the Ka'bah) while urinating or defecating outdoors. As for inside buildings, he should avoid facing the *qiblah*, if possible.

4) He should be keen to cover himself and avoid allowing people to see his *'awrah*. The *'awrah* of a man is between the navel and the knee. The *'awrah* of a woman is the whole body.

5) He should avoid allowing his body or clothes to be soiled by urine or feces.

6) He should purify himself with water after answering the call of nature. He may also use tissue paper or stones and the like to get rid of the impurity, and he should use the left hand while cleansing himself.

Ablution (*Wudu'*)

Prayer is not accepted without purification. On the authority of Abu Hurairah (may Allah be pleased with him), the Messenger of Allah (May the blessings and peace of Allah be upon him) said, “*Indeed, Allah does not accept the prayer (Salaah) of any of you when he violates the ablution unless he has performed ablution*”. [Agreed upon: 6954, 225]

Moreover, maintaining order and continuity (*At-Tarteeb* and *Al-Muwaalaat*)¹ of wudu' must be taken into account while making it.

There are many great virtues associated with ablution, which we should be aware of. They include the following:

Uthman bin 'Affan reported that the Messenger of Allah (May the blessings and peace of Allah be upon him) said, “*Whoever performs ablution in the right*

(1) *At-Tarteeb* is for one to arrange the washing of the bodily organs sequentially. This is achieved by washing the face, then the two hands; then he wipes over the head and both ears and then washes the feet.

Al-Muwaalaat is for one not to leave a long time gap between the washing of an organ and the other by allowing one organ to get dry before commencing the washing of the next organ.

manner will have his sins leave his body until they come out from under his nails.”

He also narrated that the Messenger of Allah (May the blessings and peace of Allah be upon him) said, *“Whoever performs ablution perfectly as Allah has ordained, the obligatory prayers he observes after that would be an expiation of the sins he committed between these prayers.”* [Transmitted by Muslim: 231].

How to Perform Ablution

1. He makes intention in his mind without saying it loud with his tongue. Intention means the resolution of the heart to do anything. Then he should say, (بِسْمِ اللّٰهِ) *Bismillaah*, which means: (In the Name of Allah)
2. Then he washes his hands thrice.
3. Then he rinses his mouth, inhales water into his nostrils, and blows it out three times.
4. Then he washes his face three times starting from one ear to the other widthwise and from the forehead down to below the chin lengthwise.
5. Then he washes his arm thrice starting from the finger edges and including the elbow. He begins with the right hand and then the left.
6. Then he wipes his head once by wetting his palms with water and then runs them over his head starting

from the forehead to the rear end of the head and then returns with them to the forehead again.

7. Then he wipes his ears once by putting his index fingers into the meatus of the ears and wiping the outer parts of his ears with the thumbs.

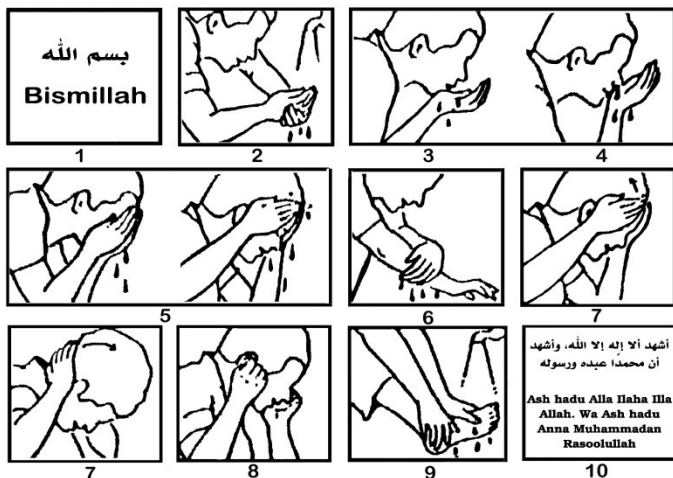
8. Then he washes his legs thrice starting from the toe edges including the two ankles. He begins by the right leg before the left one.

9. It is desirable to say the following invocation that was recorded from the Prophet (May the blessings and peace of Allah be upon him): "*Ash-Hadu al-Laa Ilaaha Illallaah Wa Ash-Hdu Anna Muhammadan Abduhu wa Rasuluh*", which means: I testify that there is no deity worthy of worship except Allah and I testify that Muhammad is His slave and Messenger.

On the authority of Umar bin Al-Khattab (May Allah be pleased with him), the Messenger of Allah (May the blessings and peace of Allah be upon him) said,

No one would perform ablution perfectly and then says, I testify that there is no deity worthy of worship except Allah and I testify that Muhammad is His slave and Messenger, but would have the eight gates of the Paradise opened for him and he may enter by whichever of them he wishes. [Transmitted by Muslim: 234].

How to Perform Wudu



Wiping over the socks

It is part of the magnanimity and simplicity of Islam that it permits for one to wipe over the socks. This is what has been confirmed from the Prophet (May the blessings and peace of Allah be upon him) on the authority of 'Amr bin Umayyah (May Allah be pleased with him) who said, *“I saw the Prophet (May the blessings and peace of Allah be upon him) wiping over his turban and Khuff (socks).”* [Transmitted by Al-Bukhari: 205].

Al-Mughirah bin Shu'bah (May Allah be pleased with him) reported saying, "Once upon a night, I was with the Messenger of Allah (May the blessings and peace of Allah be upon him), he descended and relieved himself. Then he returned and I poured water for him from a kettle that was with me. So he performed ablution and wiped over his *khuff* (leather socks)." [Agreed upon: 203, 274]

However, it is required for one to put on the *khuff* (leather socks) in a state of purity before wiping over them.

- In other words, he should perform ablution before wearing them.
- He wipes over them by running his wet hand over them from above. He should not wipe underneath them.
- One day and one night (24 hours) have been specified for someone who is a resident, while three days and nights (72 hours) have been stipulated for the traveler who is on a lawful journey that allows him to shorten his prayers.
- Wiping becomes invalid as soon as the fixed period of wiping expires or when he removes them after having wiped over them, or when he is in the state of major impurity (*janabah*), whereby it becomes mandatory for him to pull them off so that he may take a ritual bath (*ghusl*).

Invalidators of Ablution

1. Discharge from the two human urinary and fecal traces including urine, stool, wind, semen, pre-seminal fluid, al-wadi, which is the white dense fluid that is discharged after urination, and blood.
2. Sleep.
3. Consuming camel meat.
4. Falling unconscious or when one loses his senses.

The Ritual Bath (*Al-Ghusl*)

Al-Ghusl is the act of pouring water all over the body with the intention of purification. It cannot be sound without washing the whole body, including rinsing the mouth and inhaling and exhaling water in and out the nostrils. A ritual bath (*ghusl*) becomes obligatory for five reasons, and they are as follows:

Firstly: The discharge of semen with sexual desire from a male or the discharge of sexual fluid (expelled during orgasm) for a female while awake or asleep. If the semen is discharged without sexual desire, such as when it is discharged because of a sickness or intensive cold, a ritual bath would not be compulsory. Similarly, if one dreams but he does not find any traces of semen, a ritual bath is not obligatory. However, if he finds any traces of semen, he must take a ritual bath even though he cannot recollect any dreams.

Secondly: Physical contact between the male and female sexual organs as long as penetration occurs and even if no semen is discharged.

Thirdly: Termination of menstrual or postpartum bleeding.

Fourthly: Death, whereby it becomes obligatory to wash the corpse.

Fifthly: Upon the reversion of an unbeliever to Islam, he must take a ritual bath.

Things prohibited for one in a state of major impurity

Major impurity is a state that occurs to a man or woman when copulation occurs or when the semen or female sexual fluid (expelled at orgasm) is discharged accompanied by sexual desire even if no copulation has occurred or when the semen or female sexual fluid is discharged during a wet dream. There are certain activities prohibited upon someone who is in a state of major impurity (*janabah*) including:

- 1- Prayer (*Salaah*).
- 2- Circumambulation of the Ka'bah (*Tawaf*).
- 3- Direct contact of the body with a copy of the holy Qur'an (*Al-Mushaf*) without any barrier. It is also prohibited to recite the Glory Qur'an in an audible or

inaudible voice, whether from memory or from a copy of the Qur'an and the like.

4- Staying in the mosque. There are no qualms in passing through it, and a person may stay in the mosque if there is a need for that, but he must erase the state of his impurity by performing ablution.

The Alternative of Ablution or Ritual Bath (*At-Tayammum*)

Tayammum is permissible while one is a resident or on a journey. It is the alternative to both ablution and the ritual bath when any of the following reasons is found:

1- In the absence of water or when there is water but it is not adequate for purification. Although, this should not be resorted to except after seeking and making a serious quest for water first. He can then perform *tayammum* if he does not find water or even if there is water close to him but he fears for his life or some harm occurring to him if he goes to fetch it.

2- If some body part of ablution is injured and will be harmed by washing it, he should wipe over it by wetting his hand with water and running it over the injured body part. However, if wiping is also harmful to him, he should wash the other parts normally and perform *tayammum* for the injured part.

3- When the water or weather is intensively cold and he fears incurring some harm when he uses the water (and he cannot heat it) he can perform *tayammum*.

4- When he has a little bit of water but he requires it for drinking or cooking, he can perform *tayammum*.

How to Perform *Tayammum*

He should make intention in his mind and strike his palms on the earth once. Then he wipes his face, then wipes the exterior part of his right hand with the palm of the left hand, and then wipes the exterior part of his left hand with the palm of the right hand.

Tayammum becomes invalid through the same things that make ablution invalid. It also becomes invalid upon the availability of water for one who could not find it before or during the Prayer (*Salaah*). However, his prayer remains valid and he does not have to repeat it if he finds water after he has already prayed.

Menstruation and Postpartum Bleeding

Menstruation (*Al-Haidw*) is the blood that is discharged at a state of sound health from the innermost part of a woman's uterus for a specific period and it is not due to childbirth or sickness. It is usually dark in color and has an odor.

Post-Partum Bleeding (*An-Nifas*) is the blood that is discharged from a woman's uterus because of childbirth.

A woman in a state of menstruation or postpartum bleeding is prohibited from praying or fasting while in that state, as mentioned in the hadith of Aishah (may Allah be pleased with her). The Messenger of Allah (May the blessings and peace of Allah be upon him) said, “When the menstrual blood begins, leave the Prayer – *Salaah*, and **when it stops, wash off the blood from you and pray.**” [Agreed upon 331, 333].

A menstruating woman is not obliged to make up the missed prayers. However, she is obliged to make up the days she missed fasting during Ramadan. Moreover, it is not permissible for her to circumambulate the Ka'bah. Sexual intercourse is not allowed during her period, though other acts of intimacy besides sexual intercourse are allowed. It is

also not permissible for the menstruating woman to touch a copy of the Glorious Qur'an.

A woman in menses becomes pure when the bleeding stops, and she must take a ritual bath before all the activities that were forbidden to her become lawful.

When a woman experiences menses or post-partum bleeding after the setting in of the time of prayer and but she did not observe that prayer, the correct opinion is that she has to make up for that prayer once she is pure. When a woman is purified before the expiration of the prayer time by the period of one rak'ah (one unit of prayer), it is obligatory on her to observe that prayer. However, it is desirable for her to make up for the prayer that is usually combined with that prayer. For instance, if she gets pure before sunset, it is obligatory for her to pray 'Asr and desirable for her to pray Dhuhr also. Moreover, if she becomes clean before midnight, she should pray 'Isha and it is desirable for her to make up Maghrib prayer as well.

Legal Rulings on Prayer (Salaah)

Prayer (*Salaah*) is the second pillar of Islam. It is obligatory on every sane and mature Muslim.

Maturity occurs by the attainment of the age of fifteen, or the growth of the pubic hair, or discharge of the semen through a wet dream or other means. Females have an additional sign of maturity, which is menstrual bleeding. Hence, whenever a person experiences any of these signs, he has attained adulthood and the age of maturity.

Any one who denies the obligation of Prayer (*Salaah*) has rejected Islam according to the consensus of the scholars. As regards to the one who abandons the prayer out of remissness or laziness, the Companions of the Prophet (May the blessings and peace of Allah be upon him) are of consensus that he has disbelieved.

Prayer is the first act for which the slave of Allah will be held accountable on the Day of Judgment. Allah the Most High said,

﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا﴾ [النساء: ١٠٣]

“Prayer (*Salaah*) has been enjoined on the believers at fixed hours.” [An-Nisa: 103]

On the authority of Ibn Umar (May Allah be pleased with him), the Prophet (May the blessings and peace of Allah be upon him) said, “*Islam is based on five (principles): to testify that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger, to offer the (compulsory congregational) prayers dutifully and perfectly, to pay Zakaah (i.e. obligatory charity), to perform Hajj. (i.e. Pilgrimage to Makkah), to observe fast during the month of Ramadan.*” [Agreed upon: 6, 18].

Jabir bin Abdullah, (May Allah be pleased with him), narrated, “I heard the Messenger (May the blessings and peace of Allah be upon him) say, ‘*Between man, polytheism, and disbelief is the abandonment of prayer.*’” [Transmitted by Muslim: 82]

Moreover, there are many great virtues associated with the observance of prayer. These include what Abu Hurairah (May Allah be pleased with him) narrated that the Messenger of Allah (May the blessings and peace of Allah be upon him) said, “He that purifies himself at home and then walks to any house – mosque, of the houses of Allah –, in order to perform some obligation of the obligations of Allah, will have one of his footsteps wipe of sin and the other elevate him a grade above” [Transmitted by Muslim: 666].

He also reported that the Messenger of Allah (May the blessings and peace of Allah be upon him) said, ***“Should I guide you to that by which Allah wipes sins and elevates in status?”*** They replied, *‘Of course O Messenger of Allah.’* He said, ***“Performing ablution properly at times when it is difficult to do so, taking many steps to the masjid, and waiting for a prayer after a prayer. That is your ribaat – (i.e. guarding the frontier).”***

He further narrated from the Prophet (May the blessings and peace of Allah be upon him) that he said, ***“He who goes to the masjid at dawn or dusk (for prayer), Allah prepares a hospitable abode for him in Jannah; every time when he walks to it or comes back from it”.*** [Agreed upon: 662, 669]

Some Important Issues Related to Prayer:

1. Congregational prayer is obligatory for men in the mosque according to the Hadith, ***“I sometimes thought of giving orders for proclaiming the Adhan for Salaah. Then I would go to the houses of those who do not come to perform Salaah in congregation, and set their houses ablaze on them.”***
2. It is required of a Muslim to come to the mosque early with tranquility and calmness.
3. It is a desirable act of Sunnah for anyone entering the mosque to enter with his right foot, saying the

reported invocation: (اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ),
“*Allahumma iftah lee abwaba rahmatik*”, meaning “O Allah, open the gates of Your mercy for me.”
[Transmitted by Muslim: 1652]

4. It is also an act of Sunnah for him to observe two *rak'ahs* (units of prayer) before sitting in the masjid, as mentioned in the *hadith* of Abu Qatadah (May Allah be pleased with him) that the Messenger of Allah (may the blessings and peace of Allah be upon him) said, “***If any of you enters a mosque, he should pray two rak'ahs before sitting.***” [Agreed upon: 444, 714]

5. He must cover his *'awrah* (nudity) before prayer. The *'awrah* of a man is between the navel and the knee and that of a woman is all her body except the face.

6. It is obligatory to face the direction of the *Qiblah* (Ka'bah in Makkah) and it is a basic requirement for the acceptance of prayer except in two situations: existence of some impediment such as sickness and the like, and while traveling (such as in the car or airplane or on a riding animal). However, this circumstance is restricted to the supererogatory prayers only.

7. It is mandatory to observe the prayers on time, because prayer is not valid before its specific timing and it is prohibited to delay it after its appointed time.

8. It is from the Prophet's *Sunnah* to go early for prayer, to be keen on praying in the first row, and to wait for the prayer before it is performed. On the

authority of Abu Hurairah, (May Allah be pleased with him), the Messenger of Allah (May the blessings and peace of Allah be upon him) said: ***“Were people to know the blessing of making the adhan and the standing in the first row, they would even draw lots to secure these privileges. And were they to realize the reward of performing *Salaah* early, they would race for it; ...”*** [Agreed upon: 615, 437].

Abu Hurairah also reported that the Messenger of Allah (May the blessings and peace of Allah be upon him) said, ***“Everyone among you will be deemed to be busy with *Salaah* (prayer) constantly so long as *Salaah* (the prayer) detains him (from worldly concerns)...”*** [Transmitted by Al-Bukhari and Muslim: 659, 649]

Prayer Times

- The time for *Dhuhr* starts from when the sun passes the meridian (declines) until when everything becomes equal (to the length of) its shadow (excluding the shadow present at zenith).
- The time for *Asr* starts from when everything becomes similar (to the length of) its shadow (excluding the shadow at zenith) until the sun sets.
- The time for *Maghrib* starts from when the sun has set until when the red twilight has vanished, which is the reddish glow that succeeds the sunset.

- The time for *Isha* starts from when the red twilight has vanished until midnight.
- The time for *Fajr* starts from when *Fajr* (dawn) begins until sunrise.

Places where prayer (*Salaah*) is not valid

1. Graveyards, due to the saying of Prophet Muhammad (May the blessings and peace of Allah be upon him), “*The whole earth is a place of prayer except public baths and graveyards.*” [Sound tradition, transmitted by the five transmitters of Hadith viz: Al-Bukhari, Muslim, Abu Dawud, At-Tirmidhi and An-Nasa'ee]
2. Observing prayer (*Salaah*) facing a grave. Abu Marthad Al-Ghanawy (May Allah be pleased with him) said, “I heard the Messenger of Allah (May the blessings and peace of Allah be upon him) saying: ‘**Do not offer *Salaah* (prayer) facing the graves and do not sit on them.**’” [Transmitted by Muslim: 973].
3. Camel barns or other dwellings and shelters for camels.
4. It is also not allowed to perform prayer in impure places.

How the Prayer is Observed

Intention must be called to mind during prayer and before all acts of worship. The intention is made in the mind and must not be proclaimed by the tongue. Prayer is performed as follows:

1. The person observing prayer faces the Qiblah direction with all his body and without any deviation or turning around here and there.

2. Then he makes the *Takbeeratul-Ihraam* (opening *Takbeer*) saying: (اللهُ أَكْبَرُ) - *Allahu akbar*, meaning:

Allah is the Greatest. He raises his hands to the level of his shoulders or ears while saying the *Takbeer*.

3. Then he places his right palm on the outer part of his left palm and puts then on his chest.

4. Then he says the opening invocation (*Du'a Al-Istiftaah*) – (الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ) - *Alhamdu*

lillahi hamdan katheeran tayyiban mubarakan feeh, meaning: “Allah be praised with an abundant beautiful blessed praise.” [Transmitted by Muslim: 600].

Alternatively, he may say,

(سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ)

Subhanakal-lahumma wabihamdika watabarakas-muka wata'Aala jadduka wala ilaha ghayruk,

Meaning: How perfect You are O Allah, and I praise You. Blessed be Your Name, and lofty is Your position and none has the right to be worshipped except You.' [Transmitted by Abu Dawud and At-Tirmidhi: 775, 242 and graded Sahih by Al-Albani]. He may say any other invocation of opening. However, it is preferred for him to diversify and not perpetuate on one invocation as that is more likely to cause him humility and consciousness in prayer.

5. Then he seeks refuge in Allah saying, أعوذ بالله من الشيطان الرجيم *A'udhu billahi minash-shaytanir-rajeem,*

Meaning: 'I take refuge with Allah from the accursed devil.'

6. Then he says, (بسم الله الرحمن الرحيم) – *Bismillahir-Rahmanir-Rahim,*

Meaning: In the Name of Allah, the most Gracious, the most Compassionate.

The he recites Surah Al-Fatihah:

﴿ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (١) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (٢) الرَّحْمَنِ الرَّحِيمِ (٣) مَالِكِ يَوْمِ الدِّينِ (٤) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (٥) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (٦) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (٧) ﴾ آمين

(1) In the Name of Allah, the Most Gracious, the Most Merciful.(2) All Praise is due and belongs to Allah, the Cherisher and Sustainer of the worlds' (3)

The Most Gracious, the Most Merciful (4) Master of the Day of Judgment.(5) It is You do we worship, and You we seek for aid.(6) Show us the straight way,(7) The way of those on whom You have bestowed Your Grace, not of those whose (portion) is wrath, nor those who go astray. Ameen.

7. Then he recites whatever is possible from the Qur'an.

8. Then he bows raising his hands to the level of his shoulders saying, (اللهُ أَكْبَرُ) - *Allahu akbar*, meaning:

Allah is the Greatest.

While in the *Ruku'* position, he places his palms on his knees with the fingers spread out and he says,

(سُبْحَانَ رَبِّيَ الْعَظِيمِ) - *Subhana rabbiyal-'Atheem*,

meaning: 'How perfect my Lord is, The Supreme.'

The established practice (*Sunnah*) is to say it three times, though he may do more than that but it suffices if he says it once.

9. Then he raises his head from the bowing (*Ruku'*) position saying, (for both the Imam and the one praying alone) while he raises his hands to the level of his shoulders while rising from the bowing position,

(سَمِعَ اللهُ لِمَنْ حَمَدَهُ)

Sami'a Al-laahu liman hamidah –

Meaning: 'May Allah answer he who praises Him.'

In lieu of (سَمِعَ اللهُ لِمَنْ حَمِدَهُ) both the person led and the one praying alone say the invocation (رَبَّنَا وَلَكَ الْحَمْدُ) - *Rabbana walakal-hamdu*, meaning: 'Our Lord, for You is all praise.

He places his right palm on the outer part of his left palm on his chest.

10. While standing, he says,

((اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، مِلءَ السَّمَاوَاتِ وَمِلءَ الْأَرْضِ وَمِلءَ مَا بَيْنَهُمَا، وَمِلءَ

مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ)) [رواه مسلم: ٧٧١]

Allahumma Rabbana lakal-hamdu Mil-as-samawati wamil-al-ard, wama baynahuma, wamil/a ma shi'ta min shay-in ba'du, Meaning:

'O' Allah our Lord, for You is all praise, the heavens and the Earth and all between them abound with Your praises, and all that You will abunds with Your praises. [Transmitted by Muslim: 771].

11. Then he prostrates the first prostration saying while doing it: (اللهُ أَكْبَرُ) - *Allahu akbar*, meaning: Allah is the Greatest.

He should prostrate on his seven organs: the forehead with the nose, the two hands, knees and edges of the feet. He should give gap between his brachia and side arms allowing the tip of his toes face the Qiblah direction. During prostration he says: (سُبْحَانَ رَبِّيَ الْأَعْلَى)

Subhana rabbiyal-A'la, meaning: 'How perfect my Lord is, The Most High.'

The established practice (*Sunnah*) of the Prophet (May the blessings and peace of Allah be upon him) is to say it three times, though he may do more than that, but saying it once suffices.

It is desirable to make frequent invocations during prostration; as it is one of the positions where prayer is likely to be answered.

12. Then he lifts his head from prostration (*Sujood*) saying: (اللهُ أَكْبَرُ) - *Allahu akbar*, meaning: Allah is the Greatest, and sits between the two prostrations on his left foot, keeping his right foot erect, placing his right hand on the tip of his right thigh, which is near to the Knee, and putting his left hand on the tip of his left thigh, which is near to the knee stretching his fingers while sitting and saying, (رَبِّ اغْفِرْ لِي ، رَبِّ اغْفِرْ لِي) *Rabbigh-fir lee, rabbigh-fir lee*, meaning: 'My Lord forgive me, My Lord forgive me.'

13. Then he prostrates for the second prostration, and does as he did in the first prostration.

14. Then he rises from the second prostration saying, (اللهُ أَكْبَرُ) - *Allahu Akbar*, meaning: Allah is the Greatest, and stands upright.

15. He observes the second *rak'ah* just as he did in the first regarding the actions and sayings, but he does not read the opening *du'aa* nor seeks refuge from the accursed devil. After the second prostration of the

second *rak'ah*, he sits as he had sit between the two prostrations, but will have to grip the fingers of his right hand holding the thumb with the central finger and pointing with the forefinger. He should recite the *Tashahhud* while sitting, saying,

((التَّحِيَّاتُ لِلَّهِ ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ
وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ)) [رواه البخاري: ٨٣١]

Attahiyyatu lillahi wassalawatu wattayyibat, assalamu 'Alayka ayyuhan-nabiyyu warahmatul-lahi wabarakatuh, assalamu 'Alayna wa'Ala ibadil-lahis-saliheen. Ash-hadu al-la ilaha illal-lah, wa-ashhadu anna Muhammadan Abduhu warasooluh,

Meaning:

At-tahiyyat¹ is for Allah. All acts of worship and good deeds are for Him. Peace, mercy and blessings of Allah be upon you O Prophet. Peace be upon us and all of Allah's righteous servants. I bear witness that none has the right to be worshipped except Allah and I bear witness that Muhammad is His slave and Messenger'. [Transmitted by Al-Bukhari: 831]. There are some other forms of *Tashahhud* besides this.

(1) At-Tahiyyat means all words which indicate the glorification of Allah, His eternal existence, His perfection and His sovereignty.

If he is offering a prayer of three *rak'ahs* such as *Maghrib* or four *rak'ahs* such as *Ad-Dhuhr* or *Al-Asr* or *Al-Isha* prayer she rises for the third *rak'ah* saying, (اللهُ أَكْبَرُ) - *Allahu Akbar*, meaning: Allah is the Greatest. He should raise his hands to the level of his shoulders while rising. Then he completes the remaining part of his prayer in the same manner he observed the second *rak'ah* except that he would only recite Surah Al-Fatihah while standing. After the second prostration of the last *rak'ah*, he should sit and recite the *Tashahhud* and *As-Salaah Al-Ibrahimiyyah* (Abrahamic invocation):

((التَّحِيَّاتُ لِلَّهِ ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ
وَبَرَكَاتُهُ ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ ، وَعَلَى آلِ مُحَمَّدٍ ، كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ ، إِنَّكَ حَمِيدٌ مَجِيدٌ ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ ، وَعَلَى آلِ مُحَمَّدٍ ،
كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ ، وَعَلَى آلِ إِبْرَاهِيمَ ، إِنَّكَ حَمِيدٌ مَجِيدٌ)) .

Attahiyyatu lillahi wassalawatu wattayyibat, assalamu 'alayka ayyuhan-nabiyu warahmatul-lahi wabarakatuh, assalamu 'alayna wa 'ala 'ibadil-lahis-saliheen. Ash-hadu al-la ilaha illa Allah, wa-ashhadu anna Muhammadan 'abduhu warasooluh, Allahumma salli 'ala Muhammad, wa-'ala aali Muhammad, kamasallayta 'ala Ibraheema wa-'ala aali Ibraheem, innaka Hameedun Majeed, Allahumma barik 'ala Muhammad, wa-'ala aali Muhammad, kama barakta

'ala Ibraheema wa-'ala aali Ibraheem, innaka Hameedun Majeed.

Meaning: “Greetings are for Allah. All acts of worship and good deeds are for Him. Peace and the mercy and blessings of Allah be upon you O Prophet. Peace be upon us and all of Allah’s righteous servants. I bear witness that none has the right to be worshipped except Allah, and I bear witness that Muhammad is His slave and Messenger. O Allah, send prayers upon Muhammad and the followers of Muhammad, just as You sent prayers upon Ibraheem and upon the followers of Ibraheem. Verily, You are full of praise and majesty. O Allah, send blessings upon Muhammad and upon the family of Muhammad, just as You sent blessings upon Ibraheem and upon the family of Ibraheem. Verily, You are full of praise and majesty.”

Following this, he makes any invocation he may wish and it is the established practice of the Prophet (May the blessings and peace of Allah be upon him) to make frequent invocations, saying the recorded invocations from the Sunnah:

((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ ، وَمِنْ عَذَابِ النَّارِ ، وَمِنْ فِتْنَةِ الْمَحْيَا

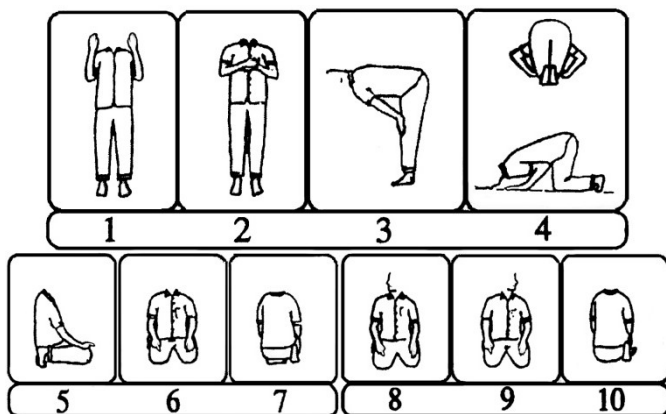
وَالْمَمَاتِ ، وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ))

Allahumma innee a'udhu bika min 'adhhabil-qabr, wamin 'adhabin-naar, wamin fitnatil-mahya walmamat, wamin fitnatil-maseehid-dajjal, meaning:

“O Allah, I seek refuge in You from the punishment of the grave, from the torment of the Fire, from the trials and tribulations of life and death and from the affliction of *Al-Maseeh Ad-Dajjal* (the Anti-Christ).”

16. Then make *tasleem* (concluding act of the prayer) to the right saying, (السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ) - *Assalamu 'A'laykum Wa Rahmatullaah*, meaning: “Peace and mercy of Allah be upon you”, and then to the left likewise.

17. During the final *tashahhud* of *Dhuhr*, *Asr*, *Maghrib*, and *Isha* prayers, it is an established practice of the Prophet to sit in the position of *tawarruk*, which is to sit on your left leg, propping up his right foot so that the tips of his toes are on the ground, facing the Qiblah, and taking his left foot out from under his right leg, and positioning both his arms as he did during the *Tashahhud*.



Remembrance of Allah (*Adhkaar*) to be said after the Prayer

أَسْتَغْفِرُ اللَّهَ ، أَسْتَغْفِرُ اللَّهَ ، أَسْتَغْفِرُ اللَّهَ ، اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ ،

تَبَارَكَتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Astaghfirul-lah, Astaghfirul-lah, Astaghfirul-lah, Allahumma antas-salam waminkas-salam, tabarakta ya dhal-jalali wal-ikram.

“I ask Allah for forgiveness, I ask Allah for forgiveness. O Allah, You are As-Salam (i.e. the One Who is free from all defects and deficiencies) and from You is all peace, blessed are You, O' Possessor of majesty and honour.” [Transmitted by Muslim: 591].

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ ، وَلَهُ الْحَمْدُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ،

اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

La ilaha illal-lahu wahdahu la shareeka lah, lahul-mulku walahul-hamd, wahuwa 'ala kulli shayin qadeer, allahumma la mani'a lima a'atayt, wala mu'tiya lima mana't, wala yanfa'u dhal-jaddi minkal-jad.

“None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things

omnipotent. O' Allah, none can prevent what You have willed to bestow and none can bestow what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty." [Agreed upon: 844, 593].

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ ، وَلَهُ الْحَمْدُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ
 قَدِيرٌ ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ، لَا إِلَهَ إِلَّا اللَّهُ ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ ، لَهُ النِّعْمَةُ وَلَهُ
 الْفَضْلُ ، وَلَهُ الثَّنَاءُ الْحَسَنُ ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ
*La ilaha illal-lah, wahdahu la shareeka lah, lahumul-
 mulku walahul-hamd, wahuwa 'ala kulli shayin
 qadeer. Lahawla wala quwwata illa billah, la ilaha
 illal-lah, wala na'budu illa iyyah, lahun-ni'matu
 walahul-fadl walahu thana-ul- hasan, la ilaha illa
 Allah mukhliseena lahud-deen walaw karihal-kafiroon.*
*"None has the right to be worshipped except Allah,
 alone, without partner, to Him belongs all
 sovereignty and praise, and He is over all things
 omnipotent. There is no might or power except with
 Allah, none has the right to be worshipped except
 Allah and we worship none except Him. For Him is
 all favour, grace, and glorious praise. None has the
 right to be worshipped except Allah, and we are
 sincere in faith and devotion to Him even if the
 disbelievers detest it."* [Transmitted by Muslim: 594].

Following this, he says (thirty three times each),
(سُبْحَانَ اللَّهِ) - *Subhanal-lah*, meaning: “How perfect
Allah is.”

(الْحَمْدُ لِلَّهِ) - *Alhamdu lillah*, meaning: “All praise is due
and belongs to Allah.”

(اللَّهُ أَكْبَرُ) - *Allahu Akbar*, meaning: “Allah is the
Greatest.”

Then he completes the hundred by saying,

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ ، وَلَهُ الْحَمْدُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ

قَدِيرٌ

*La ilaha illa Allah wahdahu la shareeka lah, lahu-
mulku walahul-hamd, wahuwa 'ala kulli shay'in
qadeer.*

**“None has the right to be worshipped except Allah,
alone, without a partner, to Him belongs all
sovereignty and praise and He is over all things
omnipotent.”** [Transmitted by Muslim: 597].

He should also recite *Ayatul-Kursiyy* (verse 255 of
the Glorious Qur'an) and the following chapters after
every prayer. However, it is desirable to repeat the
three chapters thrice after *Fajr* and *Maghrib* prayers:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ.....﴾

{*Qul huwa Allahu ahad...*} [Surah Al-Ikhlās]

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ.....﴾

{*Qul a'oodhu birabbil-falaq.....*}[Surah Al-Falaq]

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ.....﴾

{*Qul a'oodhu birabbin-nas.....*}[Surah An-Nas]

The Latecomer to the Prayer

He is the one that misses some parts, one rak'ah or more of the Prayer. So he completes whatever he has missed after the Imam has said the second *Tasleem* (concluding act of the prayer). The beginning of the latecomer's prayer is considered from where he started praying with the imam. He is considered to have prayed a *rak'ah* by catching the *ruku'* (bowing position) with the imam. But if he misses the bowing position with the *imam* he has missed that *rak'ah* as a whole.

The latecomer should join the congregation in whatever part of the prayer he finds them when he enters the mosque, whether they are standing, bowing, prostrating, and so on. He should not wait for them to stand up for the following *rak'ah*. He should say the opening *Takbeer* while standing, except for one with some excuse like the sick.

Things that nullify the prayer

1. Deliberate speech even though it was little.
2. Deviation from the direction of the *Qiblah* with all the body.
3. Occurrence of anything that vitiates the ablution.
4. Excessive and successive movements without necessity.
5. Laughing, even though it was little.
6. If he deliberately adds a bowing (*ruku'*) or prostration (*sujud*), or standing or sitting.
7. Deliberately preceding the imam.

Obligatory aspects (Wajibaat) of the prayer

1. All *takbeers* excluding the opening *takbeer* (*takbeeratul-Ihraam*).
2. To say: (سُبْحَانَ رَبِّيَ الْعَظِيمِ) - *subhana rabbiyal-'adheem*, once in the bowing position (*ruku'*).
3. To say: (سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ) - *sami'Allahu liman hamidah*, with respect to the Imam and the one praying alone, when rising from the bowing position.
4. To say: (رَبَّنَا وَلَكَ الْحَمْدُ) - *Rabb-ana walakal-hamdu*, after rising from the bowing position.
5. To say: (سُبْحَانَ رَبِّيَ الْأَعْلَى) - *subhana Rabbiyal a'la*, once in the prostration position (*sujood*).

6. To say: (رَبِّ اغْفِرْ لِي) – *Rabbigh firlee*, between the two prostrations.
7. The first *tashahhud*.
8. Sitting for the first *tashahhud*.

Basic elements (Arkaan) of the prayer

1. To stand, if able, during the obligatory prayers. Standing is not compulsory during the supererogatory prayers. The reward of praying sitting (in a voluntary prayer) is equivalent to half of the reward of praying standing.
2. *Takbeeratul ihraam*; the opening *takbeer*.
3. Reciting Surah Al-Fatihah in each *rak'ah*.
4. Bowing in each *rak'ah*.
5. Standing upright after rising from *ruku'* (bowing).
6. To prostrate with the seven parts of the body twice in each *rak'ah*.
7. Sitting between the two prostrations.
8. Observing tranquility in all the acts mentioned above.
9. The final *tashahhud*.
10. Sitting for the final *tashahhud*.
11. Invoking prayers and blessings of Allah upon the Prophet.
12. Saying the *tasleem* (concluding act of the prayer).
13. Maintaining the order between the basic elements of the Prayer.

Oversights in the Prayer

An oversight means a mistake or omission done unintentionally. When someone forgets or commits an oversight in his prayers by adding or decreasing from his prayers or when he thinks that he may have increased or decreased from it, then *sujud as-sahw* or the prostration of oversight is prescribed for him.

Also if he mistakenly adds a standing, bowing, or sitting, or the like to his prayer, he must prostrate two prostrations after *tasleem* to rectify the error he has committed.

Similarly, when he mistakenly reduces something from the prayer by leaving any action or word.

If the omitted word or action is a pillar (*Rukn*) and he remembers it before commencing recitation in the following *rak'ah*, he must return to perform the missing pillar or that basic element, then observe the other aspects following it, and then do the prostration of forgetfulness.

However, if he could not recollect it except after he has begun recitation in the following *rak'ah*, that particular *rak'ah* in which the omission occurred becomes void and the following *rak'ah* takes its place.

If he could not accomplish the forgotten *ruk'n* (basic element) except after the *tasleem*, but there has not been a long period between the prayer and the time he recalls, he should observe a full *rak'ah* and prostrate the prostration of forgetfulness. However, if there has been a long time gap or his ablution has been vitiated, he should repeat the whole prayer.

If he forgets an obligatory aspect of the prayer (*Wajib*) such as the sitting for the first tashahhud or the like, he should observe the two prostrations of forgetfulness before making the *tasleem*.

However, in case of nursing doubts about the number of *rak'ahs* observed like when he doubts whether he has observed two or three *rak'ahs*, he should consider the lower number and carry on therefrom. This is because he is certain about the lower number but he must observe the prostration of forgetfulness before making *tasleem*.

If he doubts having omitted a basic element (*ruk'n*), he should do as if he has actually omitted it by observing it and the other aspects following it and then observe the prostration of forgetfulness.

If he thinks that he is most likely to have done one of the two, then he should act according to the stronger probability and observe the prostration of forgetfulness.

The Recommended but Voluntary Prayers (*As-Sunan Ar-Rawatib*)¹

It is a desirable act for every Muslim man and woman, to maintain the performance of twelve optional *rak'ahs* while being resident. These *rak'ahs* are four *rak'ahs* of optional prayers before *Zuhr* and two after the *Zuhr* (noon) prayer, and two after the *Maghrib* (evening) prayer, and two after the '*Isha*' (night) prayer and two before the *Subh* (dawn) prayer.

Umm Habibah (May Allah be pleased with her) reported: I heard the Messenger of Allah (May the blessings and peace of Allah be upon him) saying, **“A house will be built in Al-Jannah for every Muslim who offers twelve Rak'ah of optional *Salaah* other than the obligatory *Salaah* in a day and a night (to seek the Pleasure of Allah.”** [Transmitted by Muslim: 728].

The best practice for a Muslim regarding *As-Sunan Ar-Rawatib*, and supererogatory prayers in general is to perform them at home. Jabir reported Allah's

(1) **As-Sunan Ar-Rawatib** implies the steady and constant supererogatory prayers that are performed after the obligatory prayers. They are two or four optional *rak'ahs* prayed at specific times of the day and night. They are twelve *rak'ahs* in all according to the sounder opinion.

Messenger (May the blessings and peace of Allah be upon him) as saying: **“When any one of you observes prayer in the mosque, he should reserve a part of his prayer for his house, for Allah would make the prayer as a means of betterment in his house.”** [Transmitted by Muslim: 778].

Moreover, it was reported in an agreed upon tradition on the authority of Zaid bin Thabit (May Allah be pleased with him) that the Prophet (May the blessings and peace of Allah be upon him) said, **“O people! Perform your (voluntary) *Salah* (prayers) in your homes because the best *Salah* of a man is the one he performs at home, except the obligatory *Salah*.”** [Agreed upon: 6113, 781].

***Al-Witr* prayer**

It is a Sunnah practice for a Muslim to perform *Al-Witr* prayer. It is an emphatic Sunnah whose time begins after the Isha (night) prayer and continues until dawn, though the best time to perform it is the last part of the night for one who is sure to rise up in the night.

It is of the supererogatory acts of worship that the Messenger of Allah (May the blessings and peace of Allah be upon him) never abandoned. He always performed it whether resident or on a journey.

The least number of *rak'ahs* for the *Witr* prayer is one *rak'ah*. The Messenger of Allah (May the blessings and peace of Allah be upon him) used to observe eleven *rak'ahs* in the night according to the tradition reported by Aisha (May Allah be pleased with her) that the Messenger of Allah (May the blessings and peace of Allah be upon him) used to pray eleven *rak'ahs* in the night, making them odd by a single one. [Transmitted by Muslim: 736].

The night prayer consists of pairs of *rak'ahs*. Ibn 'Umar (May Allah be pleased with him) reported that a person asked the Messenger of Allah (May the blessings and peace of Allah be upon him) about the night prayer. The Messenger of Allah (May the blessings and peace of Allah be upon him) said, **“Prayer during the night should consist of pairs of *rak'ahs*, but if one of you fear morning is near, he should pray one *rak'ah* which will make his prayer an odd number for him.”** [Transmitted by Muslim: 749].

It is sometimes desirable for him to recite the *Qunoot* invocation after rising from the bowing position during the *Witr* prayer owing to the tradition narrated by Al-Hassan bin Ali (May Allah be pleased with both of them) where the Prophet (May the blessings and peace of Allah be upon him) taught him some words he should say during the *Witr* invocation. However, he

should not make it a constant practice because a majority of those who described the Prophet's prayer did not mention his act of reciting *Qunoot* invocation.

It is also a desirable act for the one who missed the night optional prayer to make up for it during the day but with even number of rak'ahs by observing two, four, six, eight, ten or twelve *rak'ahs* according to the practice of the Prophet (May the blessings and peace of Allah be upon him) in this regard.

The Two Voluntary *Rak'ahs* of the *Fajr* Prayer

Two *rak'ahs* before the dawn (*Fajr*) prayer are part of the recommended but voluntary prayers that the Messenger of Allah (May the blessings and peace of Allah be upon him) used to maintain. He never abandoned them whether he was residing or travelling. 'Aishah (may Allah be pleased with her) reported saying, "The Prophet (May the blessings and peace of Allah be upon him) did not attach more importance to any supererogatory (*Nawafil*) prayer than the two *rak'ahs* of prayer before dawn (*Fajr*) prayer." [Agreed upon: 1163, 724].

Moreover, in their regard, the Messenger of Allah said, "**They are dearer to me than the whole world.**" [Transmitted by Muslim: 725].

It is an established practice (*sunnah*) of the Prophet (May the blessings and peace of Allah be upon him) to recite in the first *rak'ah*:

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ.....﴾

{*Qul ya ayyuhal-kafiroon...*} [Surah Al-Kafiroon]

And to recite:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ.....﴾

{*Qul huwa Allahu ahad...*} [Surah Al-Ikhlās]

in the second *rak'ah*.

Sometimes, he would recite in the first *rak'ah*:

﴿قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا...الآية﴾. [البقرة: ١٣٦]

{*Quloo aamanna billahi wa ma unzila ilaina...*}

[Surah Al-Baqarah: 136]

And in the second *rak'ah*:

﴿قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ...﴾

[الآية] ﴿آل عمران: ٦٤﴾

{*Qul ya ahl al-kitabi ta'aalaw ila kalimat in sawa'in bainana wa bainakum...*} [Surah Aal-Imran: 64].

It is also the *sunnah* to keep them short, according to the practice of the Prophet (may the blessings and peace of Allah be upon him). One who misses praying them before *fajr* may perform them after the prayer. However, it is preferable to perform them after sunrise

when the shadows begin to appear (15 minutes after sunrise approximately) until shortly before the prohibited time for prayer when the sun passes the meridian (*Zawalus-Shams*).

Ad-Dhuha (Forenoon) Prayer

This is the prayer of the penitent (*Al-Awwabeen*). It is an emphatic and confirmed Sunnah, whose encouragement has been emphatically reported in several traditions.

Abu Dharr (May Allah be pleased with him) reported that the Messenger of Allah (May the blessings and peace of Allah be upon him) said, ***“When you get up in the morning, charity is due from every one of your joints. There is charity in every ascription of glory to Allah; there is charity in every declaration of His Greatness; there is charity in every utterance of praise of Him; there is charity in every declaration that He is the only true God (worthy of worship); there is charity in enjoining good; there is charity in forbidding evil. Two rak'ahs of Duha (Forenoon prayer) is equal to all this (in reward).”*** [Reported by Muslim: 720].

It was narrated that Abu Hurairah (May Allah be pleased with him) said: ***“My dearest friend advised me (to do) three things: to fast three days each month, to pray two rak'ahs of Duha prayer, and to sleep after praying witr.”*** [Agreed upon: 1178, 721].

The best time to observe this prayer is when the sun has risen (i.e. later in the day) and its heat has become intense. Its time expires upon *Zawalus-Shams* (when the sun has declined and passed the meridian). The minimum number of *rak'ahs* for *Ad-Duha* prayer is two *rak'ahs* and there is no limit for the maximum.

Prohibited Times of Prayer

There are times in which prayer is not permissible, namely:

1. After *Fajr* prayer until the sun rises to the height of a spear (approximately 15 minutes after sunrise).
2. When the sun reaches zenith at noon (when the shadow reaches its lowest point), until it begins to set. (Approximately 10 minutes before the beginning of the time of *Dhuhr*).
3. After *Asr* prayer, until sunset.

However, some prayers may be performed during the prohibited times such as prayers with special reasons like the *tahiyyatul-Masjid* (two *rak'ahs* said upon entering the mosque), funeral prayer, eclipse prayer, two *rak'ahs* of *Tawaf*, two *rak'ahs* of ablution and the likes.

It is also permissible to make up for the missed obligatory prayers at these times because the Prophet

(May the blessings and peace of Allah be upon him) said, ***“He who forgets any prayer, or he slept (and it was omitted), his expiation is (only) that he should observe it when he remembers it.”*** [Agreed upon: 597, 684].

One may also make up for the dawn (*Fajr*) supererogatory prayer. It is also permissible to pay back the *Dhuhr* supererogatory prayer after *Asr* for anyone who missed it at its time.

Islamic Legal Rulings on Zakah

*Zakah*¹ is the third pillar of Islam and it is compulsory on a Muslim when he owns the *nisaab*². Allah the Most High said,

﴿ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ﴾ [البقرة: ١١٠].

“And establish *salah* and give *zakah*.” [Al-Baqarah: 110]

There are a lot of benefits and wisdoms behind the legislation of *Zakah* including:

1. Purification of the soul and avoidance of the attitude of tight-fistedness.
2. To accustom a Muslim to the attribute of generosity.
3. Bolstering the bonds of affection between the rich and poor because souls are naturally bred upon liking whomever does some act of kindness to them.

(1) Literarily, *Zakah* in the language of Arabs means growth and increase, or to be purified. Conventionally, it is a certain right that is due on the capital of a Muslim which is usually annual when it reaches the legal quorum known as "*Nisaab*" in the Islamic terminology and which is to be given to any of the eight categories of people set forth in the Book of Allah.

(2) *Nisaab* is the minimum amount of property liable to payment of *Zakah*.

4. To sustain the poor Muslim and meet his needs.
5. To purify a person of sins and misdeeds whereby he is elevated in position and his sins are wiped off.

Wealth on Which *Zakah* is

Obligatory

Zakah is obligatory on gold and silver, business goods, livestock (i.e. camels, cows and sheep), produce from the earth such as grains, dry fruits, and minerals.

***Zakah* on Gold and Silver**

Zakah is obligatory on any gold and silver owned in any condition they may be, for the one owns the *nisaab*. The *nisaab* of gold is (20 *methqal*¹), which is equivalent to (85 grams). The *nisaab* of silver is (200 dirham), which is (595 grams). So whoever owns the *nisaab* of either gold or silver has to pay 2.5% of whatever he owns. If when one intends to pay his *zakah* in cash he should ask about the price of one gram of gold or silver when a year has passed over his wealth, and then he pays the *zakah* value in the currency in use in his country.

For instance, if a person owns (100 grams) of gold, (2.5% i.e. 2.5 grams) *zakah* becomes compulsory on

(1) Mithqal is a special kind of weight used for weighing gold.

him when a year passes over it because it has attained the *nisaab*. However, if he wishes to pay the *zakah* in cash, he will have to ask about the value of gold when a year has passed over the wealth, then multiply the quantity of gold by the price of one gram of gold and then pays the (2.5%) equivalent of *zakah* due in cash, which is the result of the multiplication equation. The same is done in respect to silver.

Zakah is obligatory on cash when it attains the *nisaab* and a year has passed over it. Therefore, whoever owns an amount of money equivalent to (85 grams) of gold must pay the *zakah* due on it, which is (2.5%). When a Muslim owns some wealth over which a year has passed, he should enquire from the gold dealer about the current value of (85 grams) of gold. If the wealth he has equals that or is more, then he pays the *zakah*. There is nothing to be paid if the money is less than that.

For instance, if someone owns 800 Saudi Riyals over which one year has passed, he should enquire about the current value of silver if the currency backup system in his country is by silver. If he discovers that the value of silver (of 595 grams) is equivalent to (SR 840) for instance, he is not liable of paying *zakah* because the money he owns is below the *nisaab*, which is (595 grams) of silver. The same is said for gold.

***Zakah* on Business Goods**

A Muslim trader owning some wealth by which he transacts should pay the annual *zakah* as a token of gratitude to Allah the Most High, for the blessings He has bestowed on him and in fulfillment of the right of the needy among his Muslim brothers and sisters. Business goods include everything that is meant for business for the purpose of profit such as land property, livestock, food, drinks, automobiles, and so on.

It is required if wealth attains the minimum liable amount (*nisaab*), which is determined by evaluating either of the two currencies: gold or silver and of which (2.5%) of the total value is paid.

For example, if someone owns some business goods valuing one hundred thousand Saudi riyals, he should pay 2500 SR for the *zakah* due on it.

Owners of business shops should value their business goods at the end of each year and give out the *zakah* due on them. If a trader buys some commodity ten days prior to the end of the year, he should pay the *zakah* due on it amongst other commodities. His year begins from the day he begins the business and *zakah* is due annually on every Muslim who owns the *nisaab*. *Zakah* must be paid in cash for livestock that is ***meant for business*** whether or not the number of animals

attains the *nisaab* of livestock, as long as their total value in cash exceeds the *nisaab* of gold or silver.

Zakah on Shares

Today people deal with shares and stocks. Some may even dedicate part of his money for this purpose, which may increase or decrease in the course of years. *Zakah* is compulsory on such shares because they are considered as business goods. Therefore, a Muslim should check their price every year and pay the outstanding *zakah* (2.5%).

Zakah on the Earth's Produce

There is no *zakah* on fresh fruits and vegetables. However, it is obligatory on grains and dry fruits that can be measured in volume and stored, such as dry dates, raisins, wheat, barley, rice, etc., when they attain the *nisaab* of (612 kg). *Zakah* is due on them as soon as the grains become firm and the dry fruits become ripe. It is not required that a year must pass over this kind of wealth before paying *zakah*.

- One-tenth (10%) is to be paid if they are naturally irrigated by rain or rivers and other natural means without the farmer having to water it himself through various means.
- However, if they are irrigated by other un-natural methods, then one-twentieth (5%) has to be paid.

For instance, if a man grows wheat and his yield was (800 Kg), *zakah* is compulsory on him because the *nisaab* for wheat is (612 kg). Therefore, he pays one-tenth of the yield, which would result in (80Kg) if he had irrigated his crops through natural methods, and one-twentieth, which is (40Kg) if he irrigated them with un-natural methods.

***Zakah* on Livestock**

Livestock here means camels, cows, sheep, and goats. *Zakah* is obligatory on them according to the following conditions and requirements:

1. Attainment of the minimum amount of property for *zakah* liability (*nisaab*). The minimum number of camels liable for payment of *zakah* is five. That of the sheep and goat is forty, while that of the cow is thirty. Any number below these minimum limits is not liable for the payment of *zakah*.
2. The passage of a year while they are under the possession of the owner.
3. They should be pastured naturally. This means that they should graze naturally most of the year. *Zakah* is not obligatory on livestock whose owner has to buy or collect food to feed them unless the livestock grazes naturally the majority of the year.
4. They should not be working animals.

Zakah on Camels

Zakah is compulsory on camels when it attains the *Nisaab*, which is five camels. Hence, when a Muslim owns camels numbering between 5 and 9 and a year has passed over them while they still remain under his possession, he shall give out one sheep as *Zakah* due on it.

If he owns camels numbering between 10 and 14 he should give out two sheeps and if he owns the number between 15 and 19 he should give out three sheeps. If he owns between 20 and 24 camels, he should give out four sheeps. If he owns a number between 25 and 35, he should give out a female camel aged between 1 and 2 years old. Although if he could not find that, it will suffice for him to give out a male camel aged between 2 and 3 years old. If he owns a number of camels between 36 and 45, he should give out a female camel between 2 and 3 years old. If he owns a number of camels between 46 and 60, he should give out a female camel between 3 and 4 years old. If he owns a number of camels between 61 and 75, he should give out a female camel between 4 and 5 years old. If he owns a number of camels between 76 and 90, he should give out two female camels between 2 and 3 years old. If he owns a number of camels between 91 and 120, he should give out two female camels between 3 and 4 years old. However, If the number of camels exceeds this, on each additional 40 camels the additional amount of *Zakah* is a female camel between two and three years old, while for each additional 50 camels the additional amount of *Zakah* is a female camel between three and four years old.

The table below illustrates how *Zakah* on camels is given out.

No. of camels		Amount Due as <i>Zakah</i>
From	To	
5	9	1 sheep
10	14	2 sheeps
15	19	3 sheeps
20	24	4 sheeps
25	35	female camel between 1 and 2 years old
36	45	female camel between 2 and 3 years old
46	60	female camel between 3 and 4 years old
61	75	female camel between 4 and 5 years old
76	90	2 female camels between 2 and 3 years old
91	120	2 female camels between 3 and 4 years old

If the number of camels exceeds this, then on each additional 40 camels the additional amount of *Zakah* due is a female camel between two and three years old, while for each additional 50 camels the additional amount of *Zakah* is a female camel between three and four years old.

Zakah on Cows

If one owns a number of cows between 30 and 39, a one-year old cow is due, and if he owns a number of cows between 40 and 59, a two-year old cow is due. If he owns a number of cows between 60 and 69, two one-year-old cows are due and if he owns a number of cows between 70 and 79, a two-year old cow and a one-year old cow are due. Then for every additional 30 cows, an additional one-year old cow is due and for every 40 cows, an additional two-year old cow is due. This is how it should be notwithstanding the number of cows they might attain.

No. of cows		Amount Due as <i>Zakah</i>
From	To	
30	39	a one-year old cow
40	59	a two-year old cow
60	69	2 one-year old cows
70	79	1 two-year old cow and 1 one-year old cow

Then for every additional 40 cows, one additional cow is due.

Zakah on Sheep

If one owns a number of sheep between 40 and 120, one sheep is due as *zakah*. When they exceed by one sheep up to two hundred, two sheeps are due. When they exceed by one sheep (201) up to three hundred and ninety nine, three sheeps are due. When they exceed by one sheep (400), and up to four hundred and ninety-nine, four sheeps are due. When they exceed by one sheep up to four hundred and ninety-nine, four sheeps are due. When they exceed by one sheep up to five hundred and ninety-nine, five sheeps are due. Then for every additional 100 sheeps, one additional sheep is due notwithstanding the number they might attain.

No. of sheep		Amount Due as <i>Zakah</i>
From	To	
40	120	1 sheep
121	200	2 sheeps
201	399	3 sheeps
400	499	4 sheeps
500	599	5 sheeps

Then for every additional 100 sheeps, one additional sheep is due. This is how it should be notwithstanding the number of sheeps they might attain.

Beneficiaries of *Zakah*

Allah the Most High and Perfect said,

﴿ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي

الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ

حَكِيمٌ ﴾ [التوبة: ٦٠]

“*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 from Allah. And Allah is All-Knowing and All-Wise.” [At-Tawbah: 60].

Here Allah, the Most Perfect, outlined the eight categories of people each of who deserve to be given *zakah*. In Islam, *zakah* is returned to the society and to those in need. It is not exclusively meant for the people of knowledge, as it is the practice in some other faiths. The beneficiaries of *zakah* are:

1. **The poor:** he is the person who owns less than half of what is adequate for him.
2. **The needy:** he is the person that gets more than half of what is adequate for him but does not get reach full adequacy. Therefore, he is given from the *zakah*

according to what will suffice him for several months or one year.

3. **Those employed to collect and work for *zakah* administration:** They are those assigned by the Sultan (governor) to collect from people on whom it is due. They do not receive any wages for this service, so they are given a wage commensurate with their work and status even though they may be rich.

4. **Those whose hearts are being reconciled:** They are the people of authority in their tribe or area, who are expected to embrace Islam, or whose harm towards the Muslims must be averted. Likewise, they are also those who recently reverted to Islam. They should be given from the *zakah* to bring their hearts to Islam and strengthen the faith in their hearts.

5. *Zakah* is also paid **to free slaves and captives** from the hands of the enemy.

6. **The bankrupt:** They are those under debt. They should be given from the *zakah* to settle their debts, though being Muslims is a basic requirement, and they must not be rich people who can easily pay the debt. It must be an outstanding debt that is due. It cannot be a debt taken for an act of disobedience.

7. **In the path of Allah:** They are the voluntary fighters who do not receive salaries. It should be given to them or used in purchasing weapons for them. Seeking religious knowledge is part of *Jihad* (striving in the path of Allah). Hence, if anyone is found poor and he wishes to devote himself for acquiring Islamic

knowledge, it is permissible to give him from the *zakah* that which will suffice him to remain devoted to seeking knowledge.

8. **The Wayfarer:** He is a stranded traveler whose money is finished and cannot get a means to convey himself to his homeland. Such a person should be given out of *Zakah* and that will deliver him to reach to his home even though he is rich at home.

It is not allowed to disburse Zakah for building mosques or renovating roads and the likes.

Notes:

1. *Zakah* is not due on anything extracted from the sea like pearls, coral, fish and so forth except that which is meant for trade.
2. Likewise, *zakah* is not due on buildings on lease, industries and others, but *zakah* should be given out from the rent that was collected after the passage of one year over the money. For instance, if a person leases out a house and collects its rent, and a year passes over it or a part of it, *zakah* is due on that wealth if it attains *nisaab*.

Islamic Legal Rulings on Fasting (Siyam)

The Legal ruling on Fasting

Fasting the month of Ramadan is one of the five pillars of Islam, as the Prophet (may the blessings and peace of Allah be upon him) said, *“Islam is based on five (principles): to testify that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger, to establish the (obligatory) prayers dutifully and perfectly, to pay Zakah (i.e. obligatory charity), to perform Hajj. (i.e. Pilgrimage to Makkah), to observe fast during the month of Ramadan.”* [Agreed upon: 8, 16].

Sawm or fast is the act of abstinence from food, drink, sex and all other things that vitiate fast, right from dawn to sunset, with the intention of getting closer to Allah the Most High. Its obligation is unanimously agreed upon by learned scholars in view of the saying of Allah the Most High,

﴿ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ﴾ [البقرة: ١٨٥]

So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Sawm (fasts) that month. [Al-Baqarah: 185].

It is compulsory on every sane and adult Muslim. Adulthood occurs at the attainment of puberty, which is at the age of fifteen or the growth of pubic hair or the discharge of semen through dreams or otherwise. Females have an additional sign, which is menstrual discharge. Whenever any of these signs occur, a person is considered to have attained adulthood.

Virtues of the Month of Ramadan

Allah has singled out the month of Ramadan with many virtues, and these virtues are specific to the month of Ramadan. These include:

1. The angels seek forgiveness on behalf of those fasting until they break their fast.
2. In this month, recalcitrant devils are put to shackles.
3. It contains Lailatul-Qadr (night of power or decree) which is better than a thousand nights.
4. People observing fast are granted forgiveness at the last night of the month of Ramadan.
5. Every night in Ramadan Allah redeems some people from the Hellfire.
6. Performing 'Umrah in Ramadan is equivalent to a Hajj.

Moreover, regarding the virtue of this noble month, Abu Hurairah (May Allah be pleased with him)

reported the Prophet (peace and blessings of Allaah be upon him) to have said, *“Whoever fasts Ramadaan out of faith and in the hope of reward, his previous sins will be forgiven.”* [Agreed upon: 38, 760].

In another tradition, the Messenger of Allah (May the blessings and peace of Allah be upon him) said, *“Every deed of the son of Adam will be multiplied for him, between ten and seven hundred times for each merit. Allah said: 'Except for fasting, for it is for Me and I shall reward for it.'”* [Agreed upon: 5927, 1151].

Confirmation of the Beginning of Ramadan

The following two methods confirm the month of Ramadan:

1. The sighting of the crescent of Ramadan. When the crescent is sighted, it becomes compulsory to fast. The Prophet (May the blessings and peace of Allah be upon him) said, *“When you see the crescent then fast, and when you see it (at the end of the month), then stop fasting.”* [Agreed upon: 1900, 1080].

The sighting of one trustworthy and adult Muslim is adequate to prove and confirm the month of Ramadan. However, the confirmation of the sighting of the crescent of the month of Shawwal must be through the testimony of two trustworthy and adult Muslims.

2. If the crescent is not sighted the night before the 30th of Sha'ban, then we complete the month of Sha'ban thirty days. When it is completed, the thirty-first day becomes the first day of the month of Ramadan due to the saying of the Messenger of Allah (may the blessings and peace of Allah be upon him), "*If the new moon is obscured from you (i.e. if it is cloudy), then complete a full thirty days.*" [Agreed upon: 1907, 1081].

Those permitted not to observe fast:

1. Someone who is sick with a non-chronic illness, but fasting is too difficult for him is permitted to not fast and to make up the days he did not fast. The one who is ill *with a chronic illness* that does not permit him to fast is not obliged to fast. However, he should feed a needy person giving a kilogram and a half of rice or any other food per person. He may also prepare food and invite needy people according to the number of days he did not fast.
2. A traveler is allowed not to fast right from when he leaves his home until he returns as long as he did not intend residing there.
3. Likewise, a pregnant or nursing woman is allowed to break fast if she fears for herself or her baby. However, when this excuse is over, she should make up for the days she did not fast.

4. An elderly person who finds fasting very difficult is allowed not to fast. He does not need to make up missed days. He only needs to feed a needy person for every day he did not fast.

That which invalidates the Fast

1. Deliberate eating or drinking. Eating out of forgetfulness does not affect one's fast, as the Prophet said, *"Whoever forgets that he is fasting, and eats or drinks, is to complete his fast..."* [Sahih Muslim: 1155].

Nullifications of the fast include when water reaches the abdomen through the nose, the act of taking drips via the veins and injecting blood. All these invalidate the fast because they are means of nutrition for the fasting person.

2. Engaging in sexual intercourse: when a fasting person has sexual intercourse, his fast becomes invalid and he must make up that day, as well as perform a specific expiation for it. The expiation is to free a slave. If he cannot find one, he should fast for two months consecutively. During these two months, he is not allowed to break the fast except for a legal excuse such as the days of the two Eids, Tashreeq (the 11th, 12th, 13th of Dhul-Hijjah) or for some perceivable excuse like a sickness or a journey that is not meant just for the purpose of breaking the fast. If he breaks his fast even for a day without any legal reason, he should begin the fast again to achieve the

consecutiveness. However, if he is unable to fast for two consecutive months, he should feed sixty needy people.

3. Premeditated discharge of semen through kissing or masturbation or any other means. All these invalidate the fast and he must make up for those days. There is no expiation for such an act, but he must repent to Allah. A wet dream does not invalidate the fast.

4. Extracting blood from the body through cupping or for donation invalidates the fast, though. Extracting little blood for clinical test does not invalidate the fast. Similarly is the unintentional emission of blood like in the case of a nose bleed or wound, or doffing of a tooth. Such does not invalidate fast.

5. Deliberate vomiting. If someone vomits unintentionally, there is no problem.

None of these invalidators renders one's fast invalid except when he does them knowingly and intentionally. If he is ignorant of their legal ruling or ignorant of the time, such as when he thinks that the dawn has not yet broken or thinks that the sun has set and the like, then his fast remains valid. Similarly, when he forgets, his fast remains valid.

It is only when he intends breaking the fast that the fasting becomes invalid. However, if he is obliged or

compelled, his fasting remains valid and he does not have to make it up.

6. Invalidators of the fast also include the emission of menstrual blood or postpartum bleeding. Whenever a woman notices the blood, her fast becomes invalid. Moreover, it is prohibited for her to fast in the state of menstruation or postnatal bleeding but she must make up for those days after the month of Ramadan.

Things That Do Not Invalidate the Fast

1. Showering, swimming and cooling oneself with water.
2. Eating, drinking or having sexual intercourse at night (after sunset) until the break of dawn is verified.
3. Using a *siwaak* or tooth stick. This does not affect fasting at any time of the day. It is rather a desirable act.
4. Receiving any medical treatment that does not provide nutrients to the body. It is permissible to take non-nutritious injections, or eye or nose drops, even if it leaves a taste in the throat, though postponing such a treatment to a time when one is not fasting is better. It is allowed to use the inhaler for asthma. One's fast does not become invalid by tasting food if it is not swallowed. There is no problem with rinsing the mouth and inhaling water into the nostrils, but it should not be done excessively, to avoid water getting

into the abdomen. Perfumes and scents are also permissible and do not break the fast.

5. Women who are menstruating and women who are experiencing postpartum bleeding, and it ends before dawn, or men or women in the state of *janabah* (sexually-caused impurity) may delay taking the ritual bath until after the dawn has broken.

Important Points

1. If a non-Muslim embraces Islam during the day of Ramadan, he must abstain from food, drink and the like for the rest of the day, but he would not have to make up for that day.

2. One must make an intention to fast at any time in the night before dawn before making up an obligatory fast or a voluntary but time-restricted fast, such as the six days of Shawwal, the Day of Arafah, and Day of 'Ashura. The intention for the fasts that are not time-restricted, such as fasting three days every month, can be made after the dawn has broken, even if it is after the sun has risen high in the sky, as long as he has not committed any invalidator of the fast.

3. It is desirable for the one fasting to make any supplication of his choice upon breaking the fast. This is based on the saying of the Prophet (may the blessings and peace of Allah be upon him), "***When the fasting person breaks his fast, his supplication is not rejected.***" [Transmitted by Ibn Majah: 1743].

Some of the recorded invocations include:

(ذَهَبَ الظَّمَاُ وَابْتَلَّتِ الْعُرُوقُ وَبُتِيَ الْأَجْرُ إِنْ شَاءَ اللَّهُ)

Dhahabath-thama-o wabtallatil-'urooq, wathabatal-ajru in sha' Allah—

Meaning: ***“The thirst has gone and the veins are quenched, and the reward is confirmed, if Allah wills.”*** [Abu Dawud: 2010].

4. Anyone who realizes that the beginning of the month of Ramadan has begun during the day must abstain from eating, drinking and the like, and should make up that day.

5. It is desirable for anyone liable of making up some days of Ramadan to hasten to do that, although he may delay that, but it is not permissible for him to delay that until the next Ramadan without a valid excuse.

Supererogatory elements

(Sunan) of fasting

1. The pre-dawn meal (*suhoor*). This is based on the saying of the Prophet (May the blessings and peace of Allah be upon him), ***“Eat the suhoor (predawn meal). Surely, there is a blessing in suhoor.”*** [Agreed upon: 1923, 1095].

The established practice of the Prophet (may the blessings and peace of Allah be upon him) is to delay eating *suhoor* until the last part of the night according

to the tradition: ***“My nation will remain well, so long as it hastens to break the fast and delay the dawn meal (suhoor).”*** [Sahih Al-Jami': 2835]

2. Hastening to break the fast when sunset is verified. The *sunnah* is to break the fast with fresh dates. If one cannot get fresh dates, he can eat dry dates. If he cannot get dry dates, it's better to break the fast with water. However, if he could not get any of the above, he should break his fast with anything that is available.

3. Supplicating while fasting particularly while breaking the fast, due to the saying of the Prophet (may the blessings and peace of Allah be upon him), ***“Three supplications are accepted: The supplication of the fasting person, the supplication of the oppressed, and the supplication of the traveler.”*** [Transmitted by Al-Bayhaqi and others].

It is also necessary for the one fasting to observe *taraweeh* (voluntary night prayers during Ramadan) according to the saying of the Messenger of Allah, ***“He who observes the voluntary night prayer (taraweeh) throughout Ramadan out of sincerity of faith and in the hope of earning reward, will have his past sins pardoned.”*** [Agreed upon: 2009, 759].

A Muslim should complete the *taraweeh* prayers with the *imam* due to the saying of the Prophet (may the blessings and peace of Allah be upon him), ***“Whoever***

stands (praying) with the imam until he finishes, it would be recorded for him that he prayed the whole night.” [Transmitted by the transmitters of Sunan].

It is also greatly encouraged for him to give a lot in charity during the month of Ramadan. He should strive to recite the Glorious Qur'an, because the month of Ramadan is the month of Qur'an. Every reciter of the Glorious Qur'an will be rewarded with a good deed for each letter he recites, and a good deed is multiplied ten times.

The Taraweeh Prayer

Taraweeh is the night prayer (*qiyamullail*) observed in congregation during Ramadan from after the *'isha* prayer until dawn. The Prophet (May the blessings and peace of Allah be upon him) has enjoined night prayer during Ramadan. The *sunnah* is to observe eleven *rak'ahs*, making *tasleem* at the end of each two *rak'ahs*. However, there is no problem if he adds up to the eleven *rak'ahs*. Part of the *sunnah* practices of *taraweeh* prayer is to observe it with deliberation and elongation that does not cause hardship to the worshipers. There is nothing wrong if women attend *Taraweeh* prayers as long as their temptation is averted and secured on condition that they attend it bashfully with decency and without adornment nor application of perfume.

Supererogatory fast

The Messenger of Allah (May the blessings and peace of Allah be upon him) enjoined and encouraged fasting the following days:

1. The six days of the month of Shawwal according to his saying (may the blessings and peace of Allah be upon him), ***“Whoever fasts during the month of Ramadan and then follows it with six days of Shawwal will be (rewarded) as if he had fasted the entire year.”*** [Transmitted by Muslim: 1164].
2. On Mondays and Thursdays.
3. Three days every month. It is good if he fasts them on the “white” (full-moon) days (13th, 14th and 15th of every month).
4. The day of ‘Ashura (10th of Muharram). It is desirable to fast one day before or after it in order to be different from the Jews. Abu Qatadah narrated that the Messenger of Allah (may the blessings and peace of Allah be upon him) said, ***“Fasting the day of ‘Ashura’, I hope, will expiate for the sins of the previous year.”*** [Transmitted by Muslim: 1162].
5. The day of ‘Arafah: It is the (9th day of Dhul-Hijjah) based on the Hadith: ***“Fasting on the Day of ‘Arafah, I hope from Allah that it expiates for the sins of the year before it and the year after.”*** [Transmitted by Muslim: 1162].

Days in Which Fasting is Prohibited

1. The two days of Eid: *Eid Al-Fitr* (1st of Shawal) and *Eid Al-Adha* (10th of Dhul-Hijjah).
2. The three days of *Tashreeq* (the 11th, 12th and 13th of Dhul-Hijjah). However, one performing *Hajj Qiran* or *Tamattu'* is exempted from this, if he cannot afford to slaughter the *hadi* (sacrificial animal).
3. The days of menstruation and postpartum bleeding for a woman.
4. For a woman to observe supererogatory fast in the presence of her husband without his prior permission. This is based on the saying of the Prophet (May the blessings and peace of Allah be upon him), “***A woman should not fast (optional fasts) except with her husband's permission if he is at home (staying with her).***” [Agreed upon: 5192, 1026].

Islamic Legal Rulings on Hajj

The Legal Ruling on Hajj and its Excellence

Hajj is obligatory on every male and female Muslim, once in a lifetime. It is the fifth pillar of Islam. Allah the Most High said,

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾ [آل عمران: ٩٧]

“And pilgrimage to the House (Ka’bah) is a duty unto Allah for mankind, for him who can afford the expenses.” [Aal Imran: 97].

Moreover, the Messenger of Allah (May the blessings and peace of Allah be upon him) said, *“Islam is based on five (principles): to testify that none has the right to be worshipped but Allah and Muhammad is Allah’s Messenger, to offer the (compulsory congregational) prayers dutifully and perfectly, to pay Zakah (i.e. obligatory charity), to perform Hajj. (i.e. Pilgrimage to Makkah), to observe fast during the month of Ramadan.”* [Agreed upon: 8, 16]

It is one of the most ideal deeds causing one's proximity to Allah the most High as the Messenger of Allah (May the blessings and peace of Allah be upon

him) said, *“Whoever performs Hajj to this House (Ka’bah) and does not approach his wife for sexual relations nor commits sins (while performing Hajj), he will come out as sinless as a newborn child. (Just delivered by his mother.)”* [Agreed upon: 1819, 1350]

Preconditions of Hajj

Hajj (Pilgrimage to Makkah) is compulsory on a sane, adult Muslim if he can afford it.

Affordability implies owning the means of conveyance to and from Makkah, and the necessary expenses for food, drink and clothing, and still have. Such expense must be an excess money after having fulfilled the expense of those he is legally obliged to cater for. Affordability also includes the safety and security of the road and sound health, whereby he must not be suffering from some sickness or defect obstructing him from performing Hajj.

In addition to the previous requirements, women have an additional requirement of the company of a legitimate guardian (*mahram*), who can be either her husband or one of her unmarriageable relatives.

If she is observing the waiting period after a divorce or the death of her husband (*‘iddah*) she should not go for Hajj because Allah has forbidden women observing the waiting period to leave their homes.

Anyone experiencing any of these impediments is not legally obliged to perform Hajj.

Etiquettes of Hajj

1. The pilgrim should learn the legal rulings of Hajj and *'umrah* before embarking on the journey either by reading or by making enquiry.
2. To be keen on having a good company that will assist one to do righteousness. It is preferable for them to have a learned scholar or student in their midst.
3. He should seek the countenance of Allah and proximity to Him through his Hajj.
4. He should prevent his tongue from unnecessary and vain talk.
5. He should make frequent dhikr and invocations.
6. He should avoid harming people.
7. Women should be keen to maintain proper covering of their bodies (Hijab) and abstain from crowding and intermingling with men.
8. The pilgrim should call to mind that he is engaged in an act of worship and not on a holiday picnic. This is because some pilgrims, May Allah guide them, think that Hajj is an opportunity for picnic and taking snap shots.

Al-Ihraam¹

Al-Ihraam is the intention to undertake the ritual of Hajj or umrah and it is compulsory on anyone that intends to perform Hajj or Umrah. He should assume the intention from any of the designated points of Ihraam (*Al-Mawaqeet*²) appointed by the Messenger of

(1) *Al-Ihraam* is a state in which one is prohibited to practice certain deeds that are lawful at other times. The ceremonies of 'Umrah and Hajj are performed in this state of Al-Ihraam. When one assumes this state, the first thing one should do is to express mentally [and orally i.e. reciting *at-Talbiyah*] one's intention to assume this state for performing Hajj or 'Umrah. Then, after *at-Talbiyah* is recited, two sheets of [unstitched i.e. not made to fit any of the limbs of the body] cloth are worn – *Izaar*: worn below one's waist; and the other is *Ridaa*: worn on the upper part of the body (for men only while the women keep their regular clothing).

(2) *Mawaqeet* (sing. *miqaat*) refers to the station in which pilgrims on their way to perform Hajj or Umrah assume the intention (*Al-Ihram*). *Mawaqeet* are of two types: time and place. *Mawaqeet* of time refer to when a Muslim can set out for Hajj, assuming Al-Ihram outside of this time in invalid. *Mawaqeet* of Hajj are three months: Shawwal, Dhul Qadah and Dhul Hijjah. *Mawaqeet* of place, which is meant here, refers to the physical points appointed by the Prophet (May the blessings and peace of Allah be upon him), where someone intending Hajj or Umrah assumes the state of *Al-Ihram*, thereby distinguishing himself physically as a pilgrim. One who intends Hajj or Umrah cannot pass these locations without *Al-Ihram*.

Allah (May the blessings and peace of Allah be upon him) if he is coming from outside Makkah, namely:

1. *Dhul Hulaifah*: It is a small town near Madinah and it is now called *Abyar Ali*. It is the *miqaat* of the people of Madinah.

2. *Al-Juhfah*: It is a town close to Rabigh, though today people do assume the state of *Al-Ihraam* at Rabigh. It is the *miqaat* of the people of Sham (Great Syria).

3. *Qarn Al-Manazil (As-Sail Al-Kabir)*: it is proximate to Taif and it is the *miqaat* of the people of Najd. Similar to it is *miqaat Wadi Mahram* at Taif, which is adjacent to *As-Sail Al-Kabir*.

4. *Yalamlam*: It is approximately ninety kilometers away from Makkah and it is the *miqaat* of the people of Yemen.

5. *Dhatu 'Irq*: It is the *miqaat* of the people of Iraq.

These designated zones were appointed by the Prophet (May the blessings and peace of Allah be upon him) for those people we have mentioned and those passing by them who are not of their inhabitants, among those intending to perform Hajj or 'Umrah. However, residents of Makkah and people of Al-Hill (non-Sacred zone closed to Makkah but beyond the *Miqaat* boundary or people living between the *miqaat* and Makkah]) assume their *Ihram* from their homes.

Supererogatory aspects of

Al-Ihraam

The Sunnah or supererogatory acts to be done before undertaking *Al-Ihraam* include:

1. Clipping the nails, plucking or shaving the armpits and pubic region, trimming of mustache, performing *ghusl* (ritual bath) and applying perfume on the body only, and not the clothes.
2. Taking off all fitted clothing and putting on the Hajj garment, the *izaar* (sheet wrapped around the waist) and the *ridaa* (sheet that wraps around the shoulders). This is in the case of men only. Women wear whatever clothes they like but must be keen on covering their bodies properly without wanton display of graces. They must be keen to cover their faces and hands in the presence of alien men. They must avoid putting on hand gloves and facial scarf.
3. Going to the mosque to pray with the congregation if it is time for prayer or to offer two *rak'ahs* of ablution and then assume the state of *Ihraam*.

Types (*Ansaak*) of Hajj

Hajj At-Tamattu': It is to assume the intention to perform Umrah during the months of Hajj (Shawwal, Dhul Qa'dah and Dhul Hijjah). Then on the eighth day of Dhul-Hijjah, he assumes the *ihraam* to perform

Hajj. At the *miqaat*, he should say: (Labbayka ‘umratan mutamtti'an biha ilal hajj), meaning: “Here I am O Allah for ‘umrah, which I will continue on to Hajj, with an interval.” At-Tamattu' is the best type of Hajj especially when the pilgrim comes to Makkah a period before the time of Hajj. Then he assumes the state of *ihraam* on the 8th of Dhul-Hijjah again, but this time for Hajj saying (*Labaika Hajjan*), meaning: “I am here O Allah for Hajj”. However, a sacrificial animal (*hady*) will be compulsory on such a pilgrim. One sheep suffices for one person, while one camel or cow suffices for seven people.

Hajj Al-Qiraan: In this case, he intends both Hajj and ‘umrah together at once saying: *Labbayka ‘umaratan wa Hajjan*, meaning: (Here I am O Allah for Hajj and ‘umrah). He is obliged to remain in the state of *Ihraam* until the day of sacrifice (10th day of Dhul Hijjah when he sacrifices his animal). This is mainly for the one that comes shortly before Hajj and there is no adequate time for him to take off his garment, resume to normal state after having performed Umrah and then assume the intention for Hajj when the time comes. It is also for someone who brought the sacrificial animal (*hady*) along with him. Note that offering a sacrificial animal will be compulsory on such a pilgrim.

Hajj Al-Ifraad: It is to intend only Hajj at the *miqaat* by saying: *Labbayka Hajjan* (Here I am O Allah for Hajj). Offering a sacrificial animal will not be compulsory on such a pilgrim. If he is travelling by air he should assume the state of *Ihraam* when he is adjacent to the *miqaat* or before it, earlier enough, if it will be difficult for him to realize where it is. He should do anything that normally is done in the *miqaat* regarding cleanliness, application of perfume, clipping of nails, and wearing of the *ihraam* garment if he wishes before boarding or inside the aircraft. Then he makes the intention (*al-ihraam*) before arrival at the *miqaat* or when he is close to it.

How to Perform Al-Ihraam

1. One should say, (*Labbayka 'umratan mutamti'an biha ilal-Hajj*) meaning: "Here I am O Allah for 'umrah which I will continue on to Hajj", if he intends to perform Hajj *At-Tamattu'*.
2. He should say, (*Labbayka 'umratan wa hajjan*) meaning: "Here I am O Allah for 'umrah and Hajj", if he intends to perform Hajj *Al-Qiraan*.
3. He should say, (*Labbayka hajjan*) meaning: "Here I am O Allah for 'Hajj", if he intends to perform Hajj *Al-Ifraad*.

After assuming the state of *ihraam*, it is a *sunnah* practice to do the *talbiyah* and keep on repeating it

until he commences the circumambulation of the Ka'bah (*tawaf*). The *talbiyah* is said as follows:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ،

وَالنُّعْمَةَ، لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ

Labbaykal-lahumma labbayk, labbayka la shareeka laka labbayk, innal-hamda wanni'mata laka walmulk, la shareeka lak.

Meaning: "Here I am O Allah, (in response to your call), here I am. Here I am, You have no partner, and here I am. Verily all praise, grace and sovereignty belong to You. You have no partner."

Prohibitions of *Al-Ihraam*

There are certain things that were lawful before the state of *ihraam* that become prohibited upon the pilgrim, because he has embarked on this specific act of worship. A person in *ihraam* is prohibited from doing the following things:

- a) Removing hair from the head or other parts of the body. However, there is no harm if one scratches one's head gently when necessary.
- b) Cutting nails, but if one's nail is broken or causes him pain he may remove it.
- c) Applying perfume and using perfumed soap.

- d) Sexual intercourse, foreplay and whatever that leads to that such as conducting marriage contract, gazing with lust, kissing and so on.
- e) Wearing hand gloves.
- f) To hunt an edible, wild, land animal.

These things are prohibited for both men and women.

Regarding men, it is also forbidden to do the following:

1. To wear clothes designed to surround the body via sewing or felting but it is permissible for him to wear whatever he may need like the belt, wristwatch, goggles and the like.
2. Covering the head with something that touches it. There is no problem with coverings that are not touching such as the umbrella, car, tents and the like.
3. Wearing feet stockings. He may wear the *Khuff* if he could not get a pair of sandals.

Anyone who commits any of these prohibitions does so under three conditions:

1. To have done it without an excuse. In this case, he has sinned and must expiate (give a *fidyah*).
2. To have done it for a necessity. In this case, he has not sinned but he must expiate (give a *fidyah*).
3. To have done it with an excuse, either out of ignorance or forgetfulness or under compulsion. In this case, he has not sinned and does not have to expiate (give a *fidyah*).

Tawaaf (Circumambulation):

While entering the Sacred Mosque (Al-Masjid Al-Haraam), it is an established practice (*sunnah*) of the Prophet (may the blessings and peace of Allah be upon him) to place forth the right foot and say,

بِسْمِ اللَّهِ ، وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ ، اللَّهُمَّ اغْفِرْ لِي

ذُنُوبِي ، وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

Bismillah, wassalatu wassalamu 'alaa rasoolil-lah, Allahumma iftah lee abwaba rahmatik.

Meaning: “In the name of Allah, and prayers and peace be upon the Messenger of Allah. O Allah, open the gates of Your mercy for me.”

This supplication is general for entering all mosques. Then he moves directly to the Ka'bah to perform *tawaaf*.

At-Tawaaf: It is the circumambulation of the Ka'bah seven times as a form of worship to Allah, starting at the black stone and ending at the black stone, placing the Ka'bah on one's left and he must have performed ablution. Here is how to perform the Tawaaf:

1. He goes to the black stone, and touches it with his right hand saying,

(بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ) – “*Bismillah wallahu akbar*”, meaning:

“In the name of Allāh, and Allāh is the Greatest.”

He should kiss the Blackstone if it is possible, or otherwise he should touch it with his hand and kiss it.

However, if he could not touch the stone, he should face it and point at it with his hand and say, (اللهُ أَكْبَرُ) –

Allahu Akbar (Allah is the Greatest). In this case, he should not kiss the hand. Then he should place the Ka'bah on his left and begin doing the Tawaaf, saying whatever invocation he likes or reciting whatever is possible from the Holy Qur'an. The pilgrim has to supplicate in his language for himself and whomever he wishes because there is no special invocation at this point.

2. On arriving at the Yemeni Corner (*Ar-Rukn Al-Yamani*), he should touch it with his right hand if he can and say, (بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ) - *Bismil-lah wallahu akbar*, meaning:

‘In the name of Allāh, and Allāh is the Greatest’.

He would not kiss his hand. If he could not do that, he should carry on going without pointing at it with his hand nor saying the *Takbeer* but between the Yemeni Corner and the Blackstone he should say,

﴿ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴾ [البقرة: ٢٠١]

“*Rabbana atina fid-dunya hasanatan wafil-akhirati hasanatan waqina 'Adhaban-nar* “ [Al-Baqarah: 201]

‘O our Lord, grant us the best in this life and the best in the next life, and protect us from the punishment of the Fire.’

3. On arriving at the Blackstone, he should touch it with his hand and if he could not, he should point at it with his hand and say takbeer (اللهُ أَكْبَرُ) – *Allahu Akbar* (Allah is the Greatest).

Like this, he has completed the first circuit of the seven circuits of *Tawaaf*. In order to complete the remaining circuits he should:

4. Carry on his *Tawaaf* and do as he did during the first circuit until he completes the seven circuits saying the Takbeer whenever he passes by the Blackstone even after the seven circuit. It is Sunnah to hasten a bit during the first three circuits and do a normal walk in the remaining four. *Ar-Raml* is a fast walk involving the convergence of steps. It is also an established practice (*Sunnah*) to observe *Al-Idwtiba'* (Uncovering the right shoulder) throughout the *Tawaaf*, by placing his cloth (*Rida*) under his right shoulder and its two edges on his left shoulder. *Ar-Raml* and *Al-Idwtiba'* are to be done only during the initial *Tawaaf* which the pilgrim performs whenever he arrives at Makkah.

After Tawaaf, it is Sunnah to offer two rak'ahs behind the station of Ibrahim (*Maqam Ibrahim*), placing it between him and the Ka'bah, though he should cover himself properly with his cloth (*Rida*), by placing it on his two shoulders and the edges on his chest before beginning to pray. In the first *rak'ah*, he should recite *Surah Al-Fatihah* (Chapter one) and *Qu Ya Ayyuhal-Kafiroon* (Chapter 109) while in the second *rak'ah* he should recite *Surah Al-Fatihah* (Chapter one) and *Qu Huwallaahu Ahad* (Chapter 112) of the Holy Qur'an. However, if it is not possible for him to pray behind the station of Ibrahim, due to overcrowding, he should pray in any place in the mosque.

Sa'y (Hastening between Mounts Safa and Marwah)

Following that, he goes to mount Safa at Al-Mas'a. Upon arriving close to it, he recites the verse:

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ

يَطُوفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ﴾ [البقرة: ١٥٨]

Inna assafa walmarwatamin sha'Aa-iri Allahi faman hajja albaytaawi 'itamara fala junaha 'Alayhi an yattawwafabihima waman tatawwa'a khayran fa-inna Allahashakirun 'Aleem.

“Behold! (The mountains) As-Safa and Al-Marwah are among the symbols of Allah. It is therefore no

sin for him who is on pilgrimage to the House (of Allah) or visits it, to go around them. And whoever does good voluntarily, then verily, Allah is All-Recognizer, All-Knower” [Al-Baqarah: 158].

He should climb Mount Safa until he sights the Ka’bah, faces it with hands raised up, thanking and glorifying Allah, making whatever supplication he wishes and saying:

(لا إله إلا الله، والله أكبر لا إله إلا الله وحده لا شريك له، له الملك وله الحمد

يحيي ويميت وهو على كل شيء قدير، لا إله إلا الله وحده أنجز وعده ونصر

عبده وهزم الأحزاب وحده)

La ilaha illal-lahu wahdahu la shareeka lah, la hul-mulku walahul-hamd, yuhyee wayumeet, wahuwa 'Alaa kulli shayin qadeer, la ilaha illal-lahu wahdah, anjaza wa'dah, wanaasara 'Abdah, wahazamal -ahzaba wahdah.

“None has the right to be worshipped except Allah, alone, without partner. To Him belongs all sovereignty and praise, He gives life and causes death and He is over all things omnipotent. None has the right to be worshipped except Allah alone. He fulfilled His promise, aided His slave and single-handedly defeated the allies.”

Then, he supplicates for a long period, repeating this thrice.

After this, he descends and walks towards Mount Marwah. On reaching the green post, it is Sunnah for him to hasten as he can until he arrives at the next post as long as he does not do harm to anybody. Hastening is meant for men alone excluding women. When he arrives at mount Marwah, he climbs, faces the Qiblah with his hands raised up, saying what he said at Mount Safa. By this, he is said to have completed one of the seven rounds of *Sa'y*. Having supplicated, he descends from Mount Marwah and moves towards Mount Safa doing as he did during the first round. It is a Sunnah to make frequent invocation during *Sa'y*.

If the pilgrim is performing *Hajj At-Tamattu'*, he can shave his hair after *Sa'y* and finalizes the Umrah. Then he can put on his normal clothes. On the eighth day of Dhul-Hijjah, he assumes the intention for Hajj shortly before Dhuhr prayer from his place, does whatever he did while taking Ihraam for Umrah, and then assumes the intention for Hajj saying:

لبيك حجا، لبيك لا شريك لك لبيك، إن الحمد

والنعمة لك والملك لا شريك لك

Labbayka Hajjan, labbayka la shareeka laka labbayk, innal-hamda wanni'mata laka walmulk, la shareeka lak.

‘Here I am O Allah, for Hajj (in response to Your call). Here I am, You have no partner, here I am. Verily all praise, grace and sovereignty belong to You. You have no partner.’

Then he observes the *Dhuhr*, *Asr*, *Maghrib*, *Isha* and *Fajr* prayers in Mina, in a shortened form.

The Eighth of Dhul-Hijjah

The pilgrim goes to Mina and there he offers *Dhuhr*, *Asr*, *Maghrib*, *Isha* and *Fajr* prayers, shortening the four-unit prayers to two units.

The Ninth of Dhul-Hijjah (Arafah Day)

The following activities are legally recommended on this day:

1. After sunrise, the pilgrim goes to Arafah and remains there until sunset. He observes *Dhuhr* and *Asr* prayers shortened and combined after the sun has declined and attained its meridian. After the prayer, he devotes himself to *Dhikr* (remembrance of Allah), invocations and *Talbiyah*. It is an established practice (*Sunnah*) to make frequent invocation, beseeching Allah, asking Him for his own sake and for the sake of fellow Muslims, supplicating for whatever he wishes. It is desirable to hold the hands up while supplicating.

Standing or staying at Arafah is among the basic elements (*Rukn*) of Hajj and anyone that does not observe it will have his Hajj invalidated. Staying at Arafah starts from sunrise on the ninth day of Dhul-Hijjah and continues until dawn of the tenth day. Whoever stays at Arafah that day at any time during the day or night has perfected his Hajj. The pilgrim must ensure that he is within the boundaries of Arafah plane.

2. When he is sure that the sun has set, he moves to Muzdalifah with decorum and tranquility raising his voice loud with *Talbiyah*.

At Muzdalifah: As soon as he arrives at Muzdalifah he offers Maghrib and Isha prayers shortened and combined. After the prayers, he can organize his affairs regarding the preparation of food and so on, though it is preferable to go to bed earlier in order to rise energetically for the Fajr prayer.

The Tenth of Dhul-Hijjah (Eid day)

1. When it is time for Fajr prayer, he observes it and remains in his place, making frequent invocations and Dhikr until when the day has fully broken.

2. He picks up seven pebbles of approximately the size of peanuts and then goes to Mina saying *Talbiyah* before sunrise.

3. He should carry on saying the *Talbiyah* until he arrives at *Jamrah Al-'Aqabah* (The Biggest Pillar) and

begin casting the seven pebbles one after the other saying along each pebble: (الله أكبر) – *Allahu Akbar*, meaning: Allah is the Greatest.

4. After casting, he slaughters his Hady – sacrificial animal- if he is performing *Hajj At-Tamattu'* or *Hajj Al-Qiraan*. It is desirable for him to eat from it, and give part of it out as gift and charity.

5. Having slaughtered the Hady, he shaves all his hair or reduces from it all but to shave is preferable. Women should only reduce from their hair, three fingertips from each strand (roughly 3cm).

After all these, the pilgrim may do those activities that were prohibited for him in the state of Ihram including wearing normal clothes, applying scent or perfume, cutting the nails and removal of hair but he remains forbidden from having sexual intercourse until after he has done *Tawaaf Al-Ifadwah*. After this, it is desirable for him to take a ritual bath, clean himself, apply scent or perfume and put on his normal clothes.

6. He goes to the Sacred Mosque to perform the Tawaaf of Hajj (Tawaaf Al-Ifadwah), where he circumambulates the Ka'bah seven times and offers two *rak'ahs* thereafter. Then he moves directly to Al-Mas'a and hastens between mounts Safa and Marwa seven rounds if he is performing *Hajj At-Tamattu'*.

However, if he is performing *Hajj Al-Qiran* or *Hajj Al-Ifraad* and had already done the Sa'y along with the

arrival *Tawaaf* (*Tawaaf Al-Qudum*), he is not duty-bound to do *Sa'y* again, because his first *Sa'y* is meant for Hajj. Nevertheless, if he had not performed *Sa'y* on his arrival, he must do it now.

With the *Sa'y* all the prohibitions of the state of *Ihram* come to pass. Hence, it becomes permissible for him to do every activity that was prohibited due to *Ihram*.

7. The pilgrim must pass at Mina, the nights preceding the 11th and 12th days of Dhul-Hijjah and the (13th day) for one wishing to delay leaving Mina. *Al-Mabeet* (passing the night) is to remain in Mina most part of the night.

Whatever has been stated regarding the sequential arrangement of pebble casting, slaughtering, shaving and then *Tawaaf* is the Sunnah and established practice of the Prophet (May the blessings and peace of Allah be upon him) but if the pilgrim does any of them before the other, there is no blemish.

8. The pilgrim must stay the nights of the 11th and 12th of Dhul-Hijjah at Mina.

The Eleventh of Dhul-Hijjah

On this day, the pilgrim is obliged to cast all the three pillars starting from the Minor Jamrah to the Middle and finally the Major Jamrah. He may cast these pillars at any time after the sun has declined and attained the meridian (*Zawal*). It is not allowed to cast pebbles before this time. Below is how to do the casting:

1. He should take twenty-one pebbles with him on his way to the minor Jamrah (*Al-Jamrah As-Sughra*) and cast it with seven pebbles saying along each pebble: (الله أكبر) – *Allahu Akbar*, meaning: Allah is the Greatest. He should ensure that each pebble falls in the pit as he casts them one after the other. It is Sunnah for him to take to the right side a bit, halt, and invoke Allah for a long period.
2. Then he goes to the middle Jamrah (*Al-Jamrah Al-Wusta*) and castsit with seven pebbles saying along each pebble: (الله أكبر) – *Allahu Akbar*, meaning: Allah is the Greatest and casting them one after the other. It is Sunnah for him to take to the left side a bit, halt, and invoke Allah for a long period.
3. Then he goes to the Major Jamrah (*Al-Jamrah Al-Kubra*) and castsit with seven pebbles saying along each pebble: (الله أكبر) – *Allahu Akbar*, meaning: Allah is the Greatest and casting them one after the other. Then he leaves without halting.

The Twelfth of Dhul-Hijjah

1. He does as he did on the eleventh day. If the pilgrim intends to delay and stay back at Mina for the thirteenth day, which is the best practice, he should on that day do as he did in the preceding two days (11th and 12th).
2. After casting the pebbles on the twelfth, or on the thirteenth day for one who stays back, the pilgrim goes

to the Ka'bah for Farewell Tawaaf (*Tawaaf Al-Wada'*) and does it seven times round the Ka'bah. It is also a Sunnah practice to observe two rak'ah behind *Maqam Ibrahim*, if that is affordable, or otherwise in any place in the mosque. Although, this kind of *Tawaaf* is lifted from the menstruating and postnatal bleeding women.

The pilgrims may delay the previous Tawaaf (*Tawaaf Al-Ifadwah*) to this day. If they perform it this day, it will suffice and they would not need to do the farewell Tawaaf anymore. Hence, it is permissible for one to delay *Tawaaf Al-Ifadwah* to this day but he would have to make intention for *Tawaaf Al-Ifadwah* not *Tawaaf Al-Wada'*.

3. After this, the pilgrim must not keep himself busy with anything but has to depart Makkah utilizing his time in Dhikr, invocation and listening to some beneficial stuff.

He may remain in Makkah after the Tawaaf for a short time like when he awaits his companions or carries his belongings or buys whatever he may need on his way and so on.

The Basic Elements (*Arkaan*) of Hajj

1. *Al-Ihraam* (Assuming the intention to perform Hajj or Umrah or both).
2. Staying at Arafah.

3. *Tawaaf Al-Ifadwah* (*Tawaaf* done on the Day of Eid).

4. Hastening between mounts Safa and Marwah (*Sa'y*).

Anyone that leaves any of these basic elements will have his Hajj invalid.

Obligatory Aspects (Wajibaat) of Hajj

1. Assuming the intention to perform Hajj or Umrah from the *Miqaat (Al-Ihram)*.

2. Extending the staying in Arafah until sunset for one that comes there during the day.

3. Passing the night at Muzdalifah and remaining there until after dawn for the day to fully break. Weak persons and women are permitted to leave after midnight.

4. Passing the nights preceding the days of Tashreeqat Mina.

5. Pelting the pebbles (Jimar) the days of Tashreeq.

6. Shaving or shortening the hair.

7. Farewell Tawaaf.

Anyone that leaves any of these activities is liable to slaughter a sheep, or one seventh of a camel or cow to be distributed to the poor people of the Sacred Precincts (Haram).

Visiting the Prophet's Mosque

It is a desirable act to visit the Mosque of Allah's Messenger (May the blessings and peace of Allah be upon him) to pray in it according to the tradition related that one prayer offered in it is better than a thousand prayers in other mosques save the Sacred Mosque at Makkah. It is legally legislated to visit this mosque throughout the year. This does not have any specific period and it is not part of Hajj. As long as a Muslim has come to this mosque, it is desirable for him to visit the Prophet's grave (May the blessings and peace of Allah be upon him) and those of his two companions Abu Bakr and Umar (May Allah be pleased with them). The act of visiting graves is exclusively permissible for men without the women. No one is allowed to rub and touch any part of the Prophetic Chamber, go round it, or face it while supplicating.

Islamic Legal Rulings on Food

Allah the Most High commanded His slaves to eat of the good things and forbade them from all impurities. He said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ ... ﴾ [البقرة: ١٧٢]

“O you who believe! Eat of the good things that We have provided you with.” [Al-Baqarah: 172]

The fundamental principle regarding food is that they are lawful except what has been specifically prohibited. Allah the Most High has made good things lawful to His believing slaves so that they may utilize them for good. Hence it is not permissible to use the favors of Allah to perpetrate acts of disobedience to Him. Allah the Most High has explained to His slaves whatever He has prohibited to them regarding food and drink. He said,

﴿ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرُّرْتُمْ إِلَيْهِ ﴾ [الأنعام: ١١٩]

“He has explained in detail to you what He has forbidden you, excepting that to which you are compelled.” [Al-An'am: 119]

Hence, anything whose prohibition has not been clarified remains lawful (*halal*).

The Messenger of Allah (May the blessings and peace of Allah be upon him) said, **“Verily Allah, the Most**

High, has laid down religious obligations (Fara'idw), so do not neglect them; and He has set limits, so do not overstep them; and He has forbidden some things, so do not violate them; and He has remained silent about some things, out of compassion for you, and not forgetfulness — so do not seek after them.”
[Transmitted by: At-Tabarani].

Any type of food, drink and clothing upon which Allah the Most High and His Messenger (May the blessings and peace of Allah be upon him) have not clarified its prohibition should not be prohibited. The guiding fundamental principle is that every food that is pure and harmless is lawful (*halal*). This is in contrary to impure or harmful food such as the flesh of a dead animal that has not been slaughtered, blood, wine, smoking or tobacco, and impure foods (those contaminated by impure substances). They are unlawful because they are impure and harmful.

The prohibited dead animal (*Al-Maitah*) is the one that died without undergoing the legal Islamic way of slaughtering. The blood mentioned above refers to the blood poured forth from a slaughtered animal. As for the blood that remains within the meat or veins after slaughtering, it is lawful.

Lawful food is of two kinds: animals and plants. Plants are lawful as long as they do not cause harm or intoxication (*halal*).

Animals are of two kinds: Land animals and sea animals. Sea animals are lawful or *halal* under all circumstances. No slaughter is required for such animals, because the flesh of a dead sea animal is lawful. Land animals are lawful except some kinds, which Islam has forbidden, namely:

1. Domestic donkeys and pigs.
2. All animals, excluding the hyena, which have canines by which they prey on other animals.

Birds are lawful except what has been specifically prohibited, such as:

1) That which has paws or talons by which it traps other animals. Ibn 'Abbas (May Allah be pleased with him) reported that ***"Allah's Messenger (May the blessings and peace of Allah be upon him) prohibited the eating of all fanged beasts of prey, and all birds having talons."*** [Transmitted by Muslim: 1934].

2) The one that feeds on carcasses such as the eagle, raven and vultures because of the impurity on which they feed.

Whatever that is deemed filthy such as snakes, rats and insects, is also forbidden.

Any other animals or birds besides those mentioned above are lawful such as horse, (*An'am*) livestock (camels, cows and sheep), chicken, wild ass, antelopes, rabbits, ostriches, etc.

Although *Al-Jallaalah*, which is the animal that feeds on impurities, is excluded from these. It is unlawful or *haram* to consume any of their meat unless the animal has been detained for three nights and fed with pure food.

It is undesirable or *makrooh* to eat onions, garlic and whatever else has a bad smell before going to the mosques.

Anyone who is compelled to eat forbidden food out of fear of starvation is allowed to eat anything – other than poison or poisonous foods – to save his life. Anyone who passes by a farm which has fruits or whose fruits have fallen and it is not protected by a wall or a guard can eat from it, but cannot carry any of the fruits along with him. He should not climb the tree, nor throw anything at it, nor eat from fruits that have been gathered in a place, except in cases of extreme necessity.

Rules of Slaughter

Verily, the lawfulness of any land animal is based on the condition that it is killed through Islamic *tadhkiyah*. The word *tadhkiyah* means to purify the animal by slaughtering an edible land animal by cutting its throat and esophagus, or hamstringing the one that cannot be slaughtered.

No part of an animal that can be caught and slaughtered is lawful or *halal* to eat without being slaughtered. If it is not slaughtered (such as if the

animal dies through other means), it is considered (*maitah*) impermissible to eat.

Conditions that must be fulfilled when slaughtering:

1. Eligibility of the person slaughtering: The person must be a sane Muslim, or from the people of the Book (Jews, or Christians). Animals slaughtered by an insane or intoxicated person or a child below seven are not lawful, because the intention to slaughter is not accepted from such people due to the absence of intellect. Similarly, whatever a pagan disbeliever (other than the Jews and Christians) or Magian or grave worshiper slaughters is unlawful.

2. Availability of the instrument: It is permitted to slaughter with any sharp object that can make the blood flow copiously whether it is made of steel, stone, or other materials. However, bones or nails are not permissible to slaughter with.

3. Cutting the trachea/larynx, which is the airway passage, the esophagus, which is the food and water channel and cutting one of the two jugular veins.

The wisdom underlying the specification of slaughtering this part of the body and cutting these particular parts is to allow the largest flow of blood. It is also easier and quicker to get rid of the soul for the meat to become better and it is more humane and gentle for the animal.

Animals that cannot be slaughtered at the designated parts due to an inability to hold down such animals and slaughter them properly, such as wild animals, can first be wounded. Wounded animals such as those which have been killed by strangling, or by a violent blow, or by a headlong fall or by the goring of horns, or that which has been preyed upon by some animal, are lawful or *halal* for eating if found alive and then slaughtered.

4. The one slaughtering should say before slaughtering, (بِسْمِ اللَّهِ) – *Bismillaah*, meaning: In the Name of Allah. It is a *sunnah* practice for him to say (اللَّهُ أَكْبَرُ) – *Allahu Akbar*, along with the mention of the Name of Allah.

Etiquettes of Slaughtering

1. It is undesirable (makrooh) to slaughter an animal with an instrument that is not sharp.
2. It is undesirable to sharpen the instrument in the presence of the animal.
3. It is recommended to direct the animal towards the *Qiblah*.
4. It is undesirable to break its neck or to skin it (after slaughtering and) before its death.

The established practice (*sunnah*) of the Prophet (May the blessings and peace of Allah be upon him) is to

slaughter the cow and sheep while they are lying on their left sides, and the camel while it is standing with its left leg tied, and Allah knows best.

Hunting

Hunting is allowed if done for some need but if it is meant for fun and play, it becomes undesirable.

Game has two conditions after it has been wounded and caught:

1. Case one: It is found alive. In this case, it must be slaughtered while alive.
2. Case two: It is found dead or possessing an unstable life (about to die). In this case, it is lawful to eat without slaughtering.

The preconditions of the slaughterer are also applicable to the hunter:

1. He should be a sane Muslim or from the People of the Book (Jews and Christians). Any game hunted by an insane or intoxicated person or Magian or pagan and their likes among the unbelievers is unlawful.
2. The instrument must be sharp and capable of causing blood to flow copiously and cannot be bones or nails. Moreover, it must wound the game by its sharp edge, not by its weight. As for the beasts and birds of prey which are trained as hounds, to be used

for hunting, it is permissible to eat from what they kill if they are trained.

3. An animal is known to be trained for hunting when: it is dispatched and goes on, and when it catches game, it holds it until its master arrives and it does not hunt it for itself. He should use or release the instrument having the intention to hunt. If the instrument falls from his hand and kills an animal, it would not be lawful because it was unintended. Similarly, when the trained animal attacks by itself and kills game, it would not be lawful because its master has not dispatched it, and it is not intended. Anyone who targets a particular animal but strikes another animal or kills a group of game; those animals are lawful to eat.

4. To mention the Name of Allah while dispatching the arrow and prey, saying (بِسْمِ اللَّهِ) – Bismillaah, meaning: In the name of Allah. It is a Sunnah practice for him to say (اللَّهُ أَكْبَرُ) – Allahu Akbar, along with the mention of the Name of Allah.

Note: It is prohibited to acquire a dog for reasons not permitted by the Messenger of Allah (May the blessings and peace of Allah be upon him). It may be acquired for any of the following three reasons: hunting, guarding cattle, or for guarding a farm.

Islamic Legal Rulings on Clothing

Islam is the religion of magnificence and cleanliness. It has permitted and encouraged Muslims to appear in a good-looking and pleasant manner. Allah, the Most Glorified and High, has created clothes to serve as a means of covering and prettification as He said in the following verse:

﴿ يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْآتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴾ [الأعراف: ٢٦]

“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. That is from the signs of Allah that perhaps they will remember.” [Al-A’raaf: 26]

The fundamental principle regarding clothes is that they are lawful (*halal*) except that which has been clearly and explicitly forbidden in the Qur’an and Sunnah. Islam did not appoint a particular kind of dress to be worn, but it has set some guiding rules that must be fulfilled in the clothing of a Muslim, including:

1. It should cover the nakedness and must not shape it out.
 2. It should not be among the clothes worn to imitate non-believers or those known for perpetrating some vices.
 3. It must not involve squandering or snobbery.
- When such conditions are available in a dress, one may wear that which suits his need and that which is the norm of his society.

Here are some things that are forbidden in clothing

1) Wearing silk and gold with respect to men only. This is based on the hadith of Ali bin Abi Talib (May Allah be pleased with him) that, "The Prophet of Allah (May the blessings and peace of Allah be upon him) took hold of some silk in his right hand and some gold in his left, then he said, *'These two are forbidden for the males of my Ummah.'*" [Transmitted by An-Nasa'ey, Abu Dawud and Ibn Majah]

Men may wear silver hand rings or wear something involving particles of silver, which is common among men to wear.

2) Wearing clothes with images of animate objects. It is not allowed for a Muslim to put on clothes, jewelry and other worn objects, which have images of humans or animals on them. A'isha (May Allah be pleased

with her) reported that she bought a carpet, which had pictures on it. When Allah's Messenger (May the blessings and peace of Allah be upon him) saw that, he stayed at the door and did not get in. She perceived signs of displeasure on his face and so she said: "*Allah's Messenger, I offer repentance to Allah and His Messenger. (However, tell me) what is the sin that I have committed?*" Thereupon Allah's Messenger (May the blessings and peace of Allah be upon him) said: "***What is this carpet?***" She said: "*I bought it for you so that you might sit on it and rest.*" Thereupon Allah's Messenger (May the blessings and peace of Allah be upon him) said: "***The owners of these pictures will be tormented and they would be asked to bring to life what they tried to create.***" He then said: "***Angels do not enter the house in which there is a picture.***" [Agreed upon: 2107, 2105].

3) Among the things prohibited to men is the act of letting the garment hang below the ankles. Abu Hurayrah (May Allah be pleased with him) reported that the Prophet (May the blessings and peace of Allah be upon him) said, "***What is below the ankles of a lower garment is condemned to the Fire (Hell).***" [Transmitted by Al-Bukhari: 5787].

This is a prohibition to elongate one's dress, shorts, and trousers, gown and so on. This rule is not exclusively meant for the one who does this out of vanity.

However, the one who does it out of vanity and vain glory is subject to a much more grievous threat. Ibn 'Umar reported that Allah's Messenger (May the blessings and peace of Allah be upon him) said, ***“He who trailed his garment out of pride, Allah would not look toward him on the Day of Resurrection.”*** [Agreed upon: 3665, 2085].

As for women, they must elongate their dresses to cover their feet.

4) It is not permissible to wear transparent clothes that do not cover one's nudity or tight clothes that shape the body, whether men or women.

5) It is forbidden for women to dress in way that resembles men and vice versa. Ibn 'Abbas (May Allah be pleased with them) said, “The Messenger of Allah (May the blessings and peace of Allah be upon him) cursed those men who imitate women, and women who imitate men.” [Transmitted by Al-Bukhari: 5885].

6) It is also prohibited to imitate non-believers in their way of dressing. It is not allowed for a Muslim to wear clothes that are strictly meant for (or usually worn by) non-believers. ‘Abdullah bin ‘Amr bin al-‘As reported, “Allah's Messenger (May the blessings and peace of Allah be upon him) saw me wearing two clothes dyed in saffron whereupon he said, ***‘These are the clothes (usually worn by) the non-believers, so do not wear them.’***” [Transmitted by Muslim: 2077].

Etiquettes of Dressing from the Sunnah

1. Among the established practice (*sunnah*), which a Muslim should take into account is to invoke Allah while putting on a new dress. Abu Sa'eed Al-Khudri (may Allah be pleased with him) narrated that when the Messenger of Allah (may the blessings and peace of Allah be upon him) wore a new garment, he would mention the garment, for instance, a turban or shirt and would supplicate,

((اللهم لك الحمد ، أنت كسوتنيه ، أسألك من خيره ، وخير ما صنع له ،

وأعوذ بك من شره ، وشر ما صنع له)) [رواه أبو داود: ٤٠٢٠]

"*Allahumma lakal-hamdu, anta kasawtanihi, as`aluka khairahu wa khaira ma suni`a lahu, wa a`udhu bika min sharrihi wa sharri ma suni`a lahu*", meaning:

"O Allah, all praise is due and belongs to You that You have given it to me to put on. I ask You its goodness and the goodness of the purpose for which it was made, and I seek Your Protection from its evil and the evil of the purpose for which it was made."

[Transmitted by Abu Dawud: 4020].

2. It is also a *sunnah* practice to begin with the right while putting on clothes, based on what 'Aishah reported. She said that the Prophet (May the blessings and peace of Allah be upon him) used to like to start

everything from the right (for good things) whenever it was possible in all his affairs; for example: in washing, combing or putting on his sandals. [Agreed upon: 426, 268].

Similarly, when he puts on the shoes, he should begin by the right and when he takes them off, he begins with the left, as was reported by Abu Hurayrah (may Allah be pleased with him). He said that Allah's Messenger (may the blessings and peace of Allah be upon him) said, ***“When one of you puts on sandals, he should first put in the right foot, and when he takes them off, he should take off the left one first, or he should put them on together or take them off together.”*** [Agreed upon: 5855, 5495]. It has also been prohibited in some hadiths to walk with a single sandal.

3. It is a *sunnah* practice for a Muslim to be mindful of the cleanliness of his clothes and body and to purify them; for cleanliness is the basis of every adornment, and it is a lovely manner of appearance. Islam has exhorted cleanliness and encouraged us to be keen on keeping our bodies and clothes clean.

4. It is desirable to wear white clothes due to the hadith narrated by Ibn ‘Abbas (May Allah be pleased with them), ***“I heard the Messenger of Allah (May the blessings and peace of Allah be upon him) saying, ‘Put on white clothes because they are the best; and use***

them for shrouding your dead.’” [Transmitted by Abu Dawud and others: 915]

However, all colors are permissible.

5. Moderation in the lawful kinds of clothes and adornment. Allah the Most High said,

﴿ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴾ [الفرقان: ٦٧]

“And those, who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).” [Al-Furqan: 67]

In the hadith of Sahih al-Bukhari, the Messenger of Allah (May the blessings and peace of Allah be upon him) said, **“Eat, give charity and clothe yourselves, without being extravagant, and without showing off.”**

Legal Rulings on Wedlock

Prerequisites of Wedlock

1. **Consent of the couple for the marriage:**

It is not valid to compel a sane adult man to marry anyone he does not desire, nor oblige a sane adult woman to be married to a man she does not want. Islam has prohibited marrying a woman without her consent. If she refuses to be married to a certain man, it is not allowed for anyone to compel her against her wish even he were her father.

2. **Legal guardian:** Marriage is not valid without a legal male guardian, due to the saying of the Prophet (May the blessings and peace of Allah be upon him), *“There is no marriage without the permission of a wali (a woman’s male guardian).”* [Transmitted by At-Tirmidhi: 1020].

So, if a woman marries out herself, such a marriage would be void whether she conducted the marriage contract herself or appointed a proxy to do that on her behalf. No guardianship is recognized for a non-Muslim over a Muslim woman and the governing authority (*Sultan*) is the guardian of the one who has no legal guardian.

A guardian (*wali*) is a sane and rational adult male among her relatives. Ideally it is her father, or his executor (*Wasiy*), then her paternal grandfather, the closer and then the closer in ascending order, and then her son, her grandsons even though they increase in descending order.

Her full uncle (paternal and maternal), then her paternal uncle, then their sons, the closer and then the closer, then her father's uncle and then his sons, and then her grandfather's uncle and then his sons. The *wali* must seek the permission of the woman before giving her in marriage to a man.

The wisdom behind the presence of a guardian is to block the means that is likely to lead to fornication because a fornicator is capable of saying to the woman: Give out yourself to me against so and so ... and then he calls two persons from among his friends or others to witness that.

3. **Two witnesses:** Two or more sane, Muslim, adult, just and responsible men must witness the ratification of a marriage contract. They must be trustworthy people that avoid major sins such as fornication or adultery, taking intoxicants and the like. The statement for the marriage contract is for the man (bridegroom) or his proxy to say: "Give your daughter

or so and so lady under your guardianship to me in marriage” and the guardian responds saying: “I have married my daughter or so and so lady under my guardianship to you.”

Then the bridegroom says: “I accept her for marriage.” He may also deputize anybody he wishes to do this on his behalf.

4. **Obligation of the dowry** (Al-Mahr): It is legally legislated that dowry should be simple. Whenever it is simple and affordable it is always better. It is also called *sadaaq* in Arabic and it is part of the *sunnah* of Prophet Muhammad (may the blessings and peace of Allah be upon him) to state the dowry during the marriage contract and to hasten to pay it. However, it may also be delayed in full or partly to a future term.

If a man divorces his wife before marriage consummation (before co-habiting with her), she should be given half of her dowry. If the husband dies after the contract ratification but before consummation of the marriage, she has the right to the full dowry and inheritance.

Consequences of Marriage

1. Alimony: The husband has to spend on his wife according to the norm and of that which is good. He should provide her with food, drink, clothing and

accommodation. If he is too stingy to provide anything that is obligatory on him then he would be committing a sin and she has the right to take from his wealth as will be adequate for her or seek for a loan to be borne by him, and he must pay back the loan. A wedding party is part of the alimony, it is the food prepared by the husband during the days of marriage, and to which he invites people to come and eat from. It is a legislated *sunnah* practice because the Prophet (may the blessings and peace of Allah be upon him) did it and ordered it to be done.

2. Inheritance (legacy): When a man marries a Muslim woman, through a valid marriage contract, the rule of mutual inheritance becomes effective between them. This is according to the saying of Allah the Most High,

﴿وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ﴾ إلى قوله:

﴿تُوصُونَ بِهَا أَوْ دَيْنٍ﴾ [النساء: ١٢]

“And you shall have half of what your wives leave if they have no child, but if they have a child, then you shall have a fourth of what they leave after (payment of) any bequest they may have bequeathed or a debt; and they shall have the fourth of what you leave if you have no child, but if you have a child then they shall have the eighth of what you leave after (payment of) a bequest you may have bequeathed or a debt.” [An-Nisa: 12].

There is no difference in this rule whether he has consummated the marriage with her or not.

Voluntary Aspects and Etiquettes of Marriage

1. It is a *sunnah* practice to announce the marriage and to supplicate for the couple, saying to the bridegroom or bride:

(بَارِكْ اللهُ لَكَ، وَبَارِكْ عَلَيَّكَ، وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ)

“*BarakAllahu lak, wabaraka 'alayk, wajama'a baynakuma fee khayr,*” meaning:

“May Allah bless for you (your spouse) and bless you, and may He unite both of you in goodness.”

2. Before sexual intercourse, it is *sunnah* for them to say,

(بِسْمِ اللهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا)

“*Bismillah, allahumma jannibnash-shaytan, wajannibish-shaytana ma razaqtan*”, meaning:

“In the name of Allah. O Allah, keep the devil away from us and keep the devil away from what you have blessed us with.”

3. It is undesirable for the couple to divulge the secret of what occurred between them on the bed.

4. It is forbidden for a man to cohabit with his wife while she is in a state of menstruation or postnatal

bleeding, even after the blood has stopped unless after she has taken the ritual bath (ghusl).

5. It is prohibited for the husband to have anal sexual intercourse with his wife. It is one of the major sins which Islam has prohibited.

6. The husband should give his wife her due sexual right and he must not practice coitus interruptus for fear of pregnancy except with her consent and for some necessity.

Specifications of a wife

Marriage is intended for enjoyment and for the composition of a righteous family and a healthy society. When a wife is of both beautiful appearance and beautiful character and religion, then that is a blessing from Allah. However, the most important feature in a woman is righteousness, as the Prophet has mentioned in this regard. A woman should be keen to select a righteous man who fears Allah.

Unmarriageable women

They are of two categories:

Those women that cannot be married forever and they are three categories:

1. Unmarriageable due to blood relationship: They are seven species of women Allah, the most High, stated in this verse:

﴿ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ

الْأَخِ وَبَنَاتُ الْأُخْتِ ... الْآيَةِ ﴾ [النساء: ٢٣]

“Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters (paternal aunts), your mother's sisters (maternal aunts), your brother's daughters, your sister's daughters.” [An-Nisa: 23]

a) **Mothers**; this includes both paternal and maternal grandmothers and further up.

b) **Daughters**; this includes biological daughters and granddaughters (daughters of one's sons and daughters of one's daughters) and further down.

c) **Sisters**; this includes full sisters and paternal and maternal half-sisters.

d) **Father's sisters** (paternal aunts); this includes one's paternal aunts and one's father's paternal aunts, his grandfathers' paternal aunts, his mother's paternal aunts and his grandmothers' paternal aunts.

e) **Mother's sisters** (maternal aunts); this includes one's maternal aunts, and his father's maternal aunts, his grandfathers' maternal aunts, his mother's maternal aunts and his grandmothers' maternal aunts.

f) **Brother's daughters**; this include daughters of a full brother and daughters of the paternal and maternal half-brothers, daughters of their sons and daughters of their daughters and further down.

g) **Sister's daughters**; this includes daughters of a full sister, and daughters of the paternal and maternal half- sisters, daughters of their sons and daughters of their daughters and further down.

2. Unmarriageable women due to fosterage (breastfeeding): They are like the former category who are forbidden due to a blood relationship. The Prophet said: ***"What becomes unlawful (for marriage) through breast-feeding is that which becomes unlawful through lineage."*** [Agreed upon: 1447, 2645]

However, breastfeeding that makes marriage unlawful is subject to certain conditions:

a) The infant should have nursed a complete nursing for at least five times or more. Hence, if a child breastfeeds four times from a woman, she is not considered his foster-mother.

b) The breastfeeding must be before the weaning period. This means that the five breast-feedings must occur before weaning. However, if they occur after weaning or if some of them were before while the rest were after, the woman is not considered his foster-mother.

When these conditions of breast-feeding are met, the breast-fed child becomes the son or daughter of the mother. Moreover, her children also become the child's brothers and sisters whether they were born before or after him. Similarly, the

children of the husband of the breastfeeding mother become his brothers also, whether or not they were from the breastfeeding mother or from another woman. We must note that relatives of the breastfed child – apart from his descendants – have no relation with them that will be because of fosterage, nor shall the fosterage affect them in any way.

3. **Unmarriageable women due to intermarriage:**

They are:

a) Fathers' and grandfathers' wives. Whenever a man contracts marriage with a woman, that woman becomes prohibited in marriage to his sons, grandsons (both sons of his sons and sons of his daughters) even though they may descend and notwithstanding if he has consummated with her or not.

b) Sons' wives. Whenever a man contracts marriage with a woman, that woman becomes prohibited in marriage upon his father and his grandfathers (great grandfathers, etc.), whether they are paternal or maternal. She becomes prohibited upon them as soon as the contract is ratified regardless of consummation.

c) Wife's mother and grandmothers. Whenever a man conducts a marriage contract with a woman, that woman's mother and grandmothers (paternal and maternal) become prohibited in marriage upon him as soon as the contract is conducted. They become prohibited upon him as soon as the contract is conducted regardless of consummation.

d) Wife's daughters and granddaughters (from both her sons and daughters). Whenever a man marries a woman and consummates the marriage, that woman's daughters and granddaughters, become prohibited upon him in marriage whether they were from another husband before or after him. Although, if divorce occurs between them before consummation he may marry them.

Secondly: Those women whose marriage is forbidden to a term and they are categories:

a) A wife's sister and paternal and maternal aunts. One cannot marry a woman and her sister or aunt at the same time. However, if separation occurs between the couple due to divorce or death, and the woman's waiting period is expired, then this prohibition is uplifted.

b) The wife of another man who is on her waiting period. This means that if a woman is observing her waiting period due to divorce or the death of her husband, she is not permitted to get married until her waiting period expires. Likewise, a man may not seek her hand in marriage while she is in that state until the expiration of her waiting period.

c) A woman in a state of *ihraam* for either Hajj or *'umrah*. It is not permissible to conduct a marriage contract for such a woman until she is completely out of the state of *ihraam*.

Divorce

The fundamental principle regarding divorce is that it is an undesirable act but when it becomes a necessity sometime – either due to the woman being subject to harm for remaining under the man or the man being subject to harm for keeping the woman or for some other reasons – Allah made divorce lawful, out of His Mercy. If anything of such happens, a man may divorce his wife, but he must consider the following:

1. He should not divorce her while she is menstruating. If he does that, he has disobeyed Allah and His Messenger and committed a sin. He must revoke the divorce, keep her until she is pure, and then divorce her if he wills. However, it is preferable for him to allow her to undergo a second menstrual period. When she has attained a state of purity, he can keep her or divorce her.

2. He should not divorce her in a state of purity (i.e. purity from menses) in which he has had intercourse with her; unless it is proven that she is pregnant. When a man intends to divorce his wife after he has had sexual intercourse with her following a menstrual period, he is prohibited from doing so. He must wait until she has another menstrual period and once she is pure, he can divorce her (without having intercourse), even though the period may last longer. Thereafter, prior to co-habiting with her, he may divorce her, unless it is evident that she is pregnant or that she was

already pregnant, then he may divorce her without this requirement.

Consequences of Divorce

In view of the fact that divorce is a separation from the wife, many legal rulings emerge as a result of this separation, namely:

1. Obligation of the waiting period (*'iddah*) if the man has consummated the marriage or had some seclusion with her. If he divorces her before consummation or seclusion, there is no waiting period. The waiting period is three menstrual periods if she belongs to the category of menstruating women and three months if she does not menstruate. However, if she is pregnant, her waiting period ends upon childbirth in all cases. The wisdom behind this waiting period includes giving the husband an opportunity to revoke his divorce, and it also gives time to verify if she is pregnant or not.
2. Prohibition of the wife to the husband if he has previously divorced her twice. This means that if he divorces his wife and then revokes the divorce during her waiting period or remarries her after the waiting period, and then divorces her for the second time and revokes the divorce during the waiting period, or remarries her after that and then divorces her for the third time, she becomes unlawful to him. She only

becomes lawful for him again if she is married to another man in a valid marriage in which the man has intercourse with her and then divorces her. It is after this that she becomes lawful to the first husband.

Allah has prohibited a woman from any man who has divorced her thrice to show mercy to women and to set them free from the oppression of their husbands.

Al-Khul'¹

Al-Khul' means for the wife to seek separation from the husband whom she has detested against some money she pays to him to get out of his grip. If the one who detests is the husband and he is the one wishing to be separated from the wife, he has no right to take anything from her as ransom. Rather he has to exercise patience over her, or otherwise divorce her.

A woman should not seek separation from the husband except if she is undergoing some harm and cannot tolerate him. Similarly, the husband should not purposely harm his wife to compel her to seek separation (*Al-Khul'*). If *Al-khul'* occurs, it is undesirable for the husband to take from her more than her dowry.

(1) *Al-Khul'* means marriage dissolution based on the wife's wish with the payment of some money to the husband.

***Al-Khiyar*¹ in Marriage**

Couples reserve the right and choice to maintain or dissolve their marriage contract for a valid reason warranting that, such as if the husband discovers his wife has some disease or physical defect which was not revealed to him before the marriage, or when the wife finds the same in the husband. The other party in such a circumstance has the right to maintain or nullify the marriage. For instance:

1. When one of them is mentally derailed or is suffering from some disease that deprives the other party of his or her full right in marriage, the other party reserves the right to dissolve the marriage. However, if this occurs before having sexual intercourse, the husband may take back what he has paid to her as dowry.
2. Inability to pay the immediate dowry. In this case, the woman has right to dissolve the marriage before consummation. She has no right to do so after consummation.
3. Inability to support the wife. Any man who is unable to meet the expenses of marriage should be given some time by his wife to do what he can, after which she has the right to seek marriage dissolution through the court.

(1) *Al-Khiyar* is the right or choice couples have to maintain or dissolve a marriage contract.

4. When the man is absent and his whereabouts are not known, nor did he leave money for his wife to spend from, nor has he given authority for someone to spend on her, and no one spends on her, and she has nothing to spend from which she can later retrieve from her husband. In such a circumstance, the woman has the right to seek dissolution of the marriage through a legal judge.

Marrying a non-Muslim:

It is unlawful for a Muslim man to marry a non-Muslim who is not among the People of the Book (Jews and Christians). A Muslim woman cannot be married to a non-Muslim whatsoever, even if he is a Jew or Christian. Similarly, it is not lawful for a woman who has embraced Islam to remain under a non-Muslim husband who did not yet embrace Islam. Below are some legal rulings regarding marrying non-Muslims:

1. If the couple both embrace Islam, they should carry on their marriage except if there is some legal impediment, such as when the woman is a *Mahram* or an unmarriageable relative to the man, or the woman turns out to be some one who is unlawful to him in marriage. If that is the case, the couple must separate.
2. If the husband of a Jew or Christian woman embraces Islam, they may remain in their marriage.

3. If either of the non-Muslim couple is neither Jewish nor Christian, and she or he embraces Islam before consummation of the marriage, the marriage becomes invalid.

4. If the wife of a non-Muslim (whether he is Jewish, Christian, or other) embraces Islam before consummation, the contract shall be dissolved, because a Muslim woman cannot marry a non-Muslim man.

5. If the wife of a non-Muslim embraces Islam after consummation, they shall be given respite until after the waiting period has expired, whereupon the marriage becomes dissolved if the husband fails to embrace Islam. She has the right to be married to any man she wishes and if she likes, she may wait for him but she would have no rights binding him throughout this period. He has no authority over her either. So, if he embraces Islam, she becomes his wife without having to renew the marriage contract even if she waited for him for years. The same rule applies to the husband of a non-Jew or non-Christian woman who embraces Islam.

6. If the wife renounces Islam before consummation, the marriage is dissolved and she is not given a dowry. However, if the husband renounces Islam, the marriage is dissolved and she is given half of the dowry. If an apostate reverts to Islam, he or she remains in the initial marriage as long as no divorce has occurred between them.

Consequences of Marrying a Jewish or Christian Woman

When Allah the Most Perfect and High made marriage lawful, it was intended to reform morals, purify the society from filth, and vices, preserve chastity, establish a pure Islamic system in the society, and evolve a Muslim nation that testifies that there is no deity worthy of worship but Allah and that Muhammad is the Messenger of Allah. These interests cannot be attained unless one marries a righteous woman, with sound religion, integrity and morals.

We may summarize the consequences of marrying a non-Muslim woman, who is Jewish or Christian, in the following:

1. Effect within the Family: In a micro family, if the husband has a powerful personality, that will have its effect on the wife and she is most likely to become convinced of Islam and the reverse may also occur. The wife may practice what she deems lawful in her religion with respect to taking intoxicants, consuming the flesh of swine, and keeping friendships with other men. These may lead to the devastation of the Muslim household and cause it to disintegrate, and the children may develop upon these vices. The case may even deteriorate if the pertinacious and uncompromising wife decides to take her children with her to the church. Thus, they become accustomed to viewing the

Christian manner of worship and anyone that grows upon something lives and grows old upon it.

2. Effects on the Society: Proliferation of non-Muslim women who are Jews or Christians within the Muslim community is a dangerous issue, because they will turn to be the means of psychological brain drain within the Muslim community and the subsequent effects of moral decadence arising from the Christian habits practicalized by them. Such habits are spearheaded by the intermingling of men and women, nudity in dressing and some practices that oppose the teachings of Islam.

Legal Rulings Regarding the Muslim Women

Status of Women in Islam

Before talking about the rights of women in Islam, we must unearth some attitudes of other nations towards women and how they treated them.

Women were merchandized during the Greek epoch and they had no single right but men reserved all rights. She was deprived of the legacy or the right to discharge her wealth. Their famous philosopher Socrates' said, "The existence of women is the greatest cause and source of collapse in the world. Verily, women are similar to a poisoned tree where it appears seemingly pretty, but when sparrows eat of it, they die instantly."

As for the Romans, they believed that women were soulless and so they had no value, nor any right according to them. Their slogan was ((Women have no souls)). That is why women were being tortured by pouring boiling oil on their bodies and fastening them to poles. They used to fasten innocent women to the tails of horses, which hasten with them at the highest speed until they die.

This was also the view of Hindus about women. Even more, they would burn a woman when her husband dies.

Chinese likened women to the painful water that washes away joy and wealth. A Chinese man had the right to sell his wife or bury her alive.

As for the Jews, they considered women as a curse because she misled Adam, luring him into eating from the forbidden tree. They also deemed her impure whenever she experiences menses, when the house and whatever she touches becomes impure. Moreover, she would not inherit anything from her father if she had brothers.

As for the Christians, they see her as a devil. One of the Christian clergy even said, "Women are not related to the human race." Saint Bonaventure said, "If you see a woman, do not imagine that you have seen a human being nor even a beast. You are indeed seeing a devil itself and what you are hearing is the whistling of a snake."

According to the common English Law until last century, women have remained uncounted among citizens. They had no personal rights nor do they have the rights to own anything even the clothes they wear.

The Scottish Parliament of 1567 passed a law that "Women should not be granted authority over anything". Similarly, the English Parliament during the Era of Henry the 8th, prohibited woman from reading the Bible, because she is impure. In 1586, the French conducted a conference to research on whether women are humans or not!? They concluded that they are humans but they are created to serve men. The English Law until 1805 permitted the husband to sell out his wife and even specified the price of the wife to be six pence (half a Shilling).

As for the Arabs before the Era of Islam, women were humiliated. She could not inherit nor was she given any regard nor having any rights. Many of them used to bury their daughters alive.

Then Islam emerged and got rid of all oppression women were subjected to, and to confirm their equality to men. They have rights just as men have rights. Allah the Most High said,

﴿ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴾ [الحجرات: ١٣]

“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most

righteous of you. Indeed, Allah is All-Knowing and All-Aware.” [Al-Hujurat: 13].

﴿وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ

يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا﴾ [النساء: ١٢٤]

“And whoever does righteous deeds, whether male or female, while being a believer - those will enter Paradise and will not be wronged, [even as much as] the speck on a date seed.” [An-Nisa: 124]

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا﴾ [العنكبوت ٨]

“And We have enjoined on man to be good and dutiful to his parents.” [Al-'Ankaboot: 8]

The Messenger of Allah (May the blessings and peace of Allah be upon him) said, “*The most perfect man in his faith among the believers is the one whose behavior is most excellent; and the best of you are those who are the best to their wives in conduct.*” [Transmitted by At-Tirmidhi: 1082].

A man asked the Prophet (May the blessings and peace of Allah be upon him), “*O Allah's Messenger! Who is more entitled to be treated with the best Companionship by me?*” The Prophet (May the blessings and peace of Allah be upon him) said, “*Your mother.*” The man said, “*Then who?*” The Prophet said, “*Your mother.*” The man further said, “*Then*

who?" The Prophet (May the blessings and peace of Allah be upon him) said, "***Your mother.***" The man asked for the fourth time, "*Then who?"* The Prophet (May the blessings and peace of Allah be upon him) said, "***Your father.***" [Agreed upon: 5971, 2548]. This, in a nutshell, is the Islamic viewpoint about women.

Common Rights of Women

The woman has common rights, which she ought to know and should be recognized for her to get them completely whenever she wishes. These rights, in brief, are as follows:

1. **Her right to possession:** A woman can own anything she wishes of real estates, lands, industries, farms, gold, silver and various species of sheep, whether she were a wife mother, daughter, or sister.
2. **Her right to matrimony,** selecting the man of her choice, dissolving marriage with ransom (*Al-Khul'*) and divorce when she is being oppressed. All these are rights established for the woman.
3. **Her right to an education** in whatever is obligatory upon her, such as having knowledge about Allah, knowledge about acts of worship and how they are performed, rights obligatory upon her, necessary codes of conduct and excellent morals that she must abide by. This is based on the generality of the saying of Allah the Most High,

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ﴾ [محمد ١٩]

“So know that none has the right to be worshipped but Allah.” [Muhammad: 19]

The Prophet (May the blessings and peace of Allah be upon him) said, “*Seeking knowledge is a duty upon every Muslim.*” [Transmitted by Ibn Majah: 220].

4. **Her right to give from her wealth as charity whatever she wishes** and to spend whatever she wishes of it on herself and on whomever she wills including her husband, children, father and mother, as long that she does not attain the limit of squandering. In this, she is just like the man.
5. **Her right to love and hate.** She may love and visit righteous and pious women with the consent of her husband if she is married, and she can give them gifts. She may also send messages to them and enquire about their conditions, console them at times of distress. She may hate immoral women and excommunicate them for the sake of Allah the Most High.
6. **Her right to make a will** to bequeath one-third of her wealth while alive and to execute this will after her death, without opposition, because a will is a common personal right. Just as men have it, women also have it. No one is above being in need of the reward of Allah.

Nonetheless, the will must not exceed one-third of the wealth.

7. **Her right to clothing.** She has the right to wear whatever she wills of silk and gold, which are prohibited to men, but she would not be nude, display her graces wantonly, by putting on half-naked clothes or quarter of a cloth, or uncover her head, neck, or chest except for whom she can lawfully do that to.

8. **Her right to adorn herself for her husband** by applying the eyeliner (Kuhl), applying the red make-up on her cheeks and lips if she wills and to wear nicer and most elegant suits and clothes unless the clothes for which non-Muslim women are known or by which prostitutes are identified. She does not have to wear such clothes in order to set herself aloof from the arena of distrust and falsehood.

9. **Her right to food and drinks.** She can eat and drink any lawful thing that is good and pleasant. There is no disparity between her and the man in food and drink. Whatever that has been made lawful is for both men and women and whatever has been prohibited is forbidden to both of them alike. Allah the most High said,

﴿ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴾ [الأعراف: ٣١]

“O children of Adam, take your adornment at every masjid, and eat and drink, but do not be

excessive. Indeed, He likes not those who are excessive.” [Al-A'raf: 31]

This statement is general as it encompasses both sexes.

Rights of the Woman on Her Husband

Verily, among the special rights of a woman is her right upon her husband. They are rights that are due to her in exchange for certain rights she must fulfill for the husband, such as obedience to him in that which does not involve disobedience to Allah and His Messenger (May the blessings and peace of Allah be upon him), preparing his food and drink, reforming his bed, breastfeeding and nurturing his children, protecting his wealth and integrity, preserving herself, and adorning herself for him within the lawful limits and kinds of adornments.

Here are some rights the woman owes to her husband as Allah, the Most High, said:

﴿ وَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ﴾ [البقرة: ٢٢٨]

“And they (women) have rights (over their husbands as regards living expenses, etc.) similar (to those of their husbands) over them (as regards obedience and respect, etc.) to what is reasonable.”
[Al-Baqarah: 228]

We shall state these rights so that the believing woman may know them and demand them without shame or fear. The husband has to fulfill his wife's rights completely unless she willingly forfeits some of them, which she is free to do:

1. To spend on her according to his condition (whether he is rich or poor). Expenses include clothing, food, drink, medication, and accommodation.
2. To protect her in her honor, body, wealth and religion because the man is in charge of her and part of the obligation on the one in-charge of something is to protect and maintain it.
3. To educate her on the necessary aspects of her religion. However, if he cannot do that, he should permit her to learn by attending women learning sessions in the mosques or schools or other places if she is safe from temptation or the harm this may cause to her or him.
4. To live with them on a footing of kindness and equity according to what Allah has said,

﴿ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ﴾ [النساء ١٩]

“And live with them in kindness.” [An-Nisa: 19]

It is part of good and kind living to avoid usurping her right in bed or harming her by insults and verbal abuse or contempt and humiliation. It is part of kind living not to prevent her from visiting her relations if he does not fear some temptation for her, to avoid assigning

her to do what she cannot do, and to be kind to her in words and action due to the saying of the messenger of Allah (May the blessings and peace of Allah be upon him), ((The best of you is the one who *is best to his wife, and I am the best of you to my wives.*” [Transmitted by At-Tirmidhi: 3830]

The Veil (*Hijab*)

Islam has been keen on preserving and protecting the family from disintegration and damage. Thus it surrounded it by a sturdy fortress of sound characteristics and noble manners, in order for the souls and the society to remain sound and pure where no desires are being aroused nor natural instincts are being irritated. It has set barriers to prevent provocations, which call for rabble-rousing and so it commanded lowering of the gaze for both men and women.

Allah has legislated the veil for the woman as a token of honor for her and protection for her integrity from being desecrated and abused and to set her aloof from being exposed to botchers and owners of sick souls and to protect her from those who recognize no value nor weight for virtue and to close the gate of sedition that is caused by poisoned gaze and to enclose the woman's integrity and diffidence in a siege of respect and regard.

Learned scholars of Islam have unanimously agreed on the obligation of *hijab* upon the woman, and that she must cover herself, and should not display her adornments and graces before strangers and alien people. However, they differ regarding the face and palms up to the elbows. There are several textual evidences on the veil and its obligation, and each group of scholars cited part of them and redirected the implications of those evidences it deems opposing to its viewpoint in different ways. However, the textual evidences regarding the obligation of the veil include:

﴿ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ ﴾

﴿ وَقُلُوبِهِنَّ ﴾ [الأحزاب: ٥٣]

“And when you ask (the wives of the Prophet) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts.”

[Al-Ahزاب: 53]

﴿ يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ﴾

ذَلِكَ أَذْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴾ [الأحزاب: ٥٩]

“O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies. That will be better, that they should be known (as such) and not molested. And Allah is Ever Oft-Forgiving, Most Merciful.”

[Al-Ahزاب: 59]

﴿ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ ... ﴾ [النور: ٣١]

“And tell the believing women to lower their gaze and be modest, and to display of their adornment only that which is apparent, and to draw their veils over their bosoms, and not to reveal their adornment save to their own husbands...”[An-Nur: 31]

Evidences from the prophetic tradition (*Sunnah*) include what ‘Aisha the wife of the Prophet (May Allah be pleased with her) narrated that, *“The believing women, covered with their veiling sheets, used to attend the Fajr prayer with Allah’s Messenger, and after finishing the prayer they would return to their homes, and nobody could recognize them because of darkness.”* [Agreed upon: 578, 645]

She also reported, *“Riders would pass us when we accompanied the Messenger of Allah (May the blessings and peace of Allah be upon him) while we were in ihram. When they came by us, one of us would let down her outer garment from her head over her face, and when they had passed on, we would uncover our faces.* [Transmitted by Abu Dawud and Ahmad: 1562, 22896].

She also narrated: *"May Allah bestow His Mercy on the early emigrant women. When Allah revealed:*

﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ﴾

"... and to draw their veils all over their bosoms..."

(Surah An-Nur: 31) They tore their Murut (woolen dresses or waist-binding clothes or aprons etc.) and covered their heads and faces with those torn Muruts". [Transmitted by Al-Bukhari]

Evidences to this effect are ample. Despite the controversy over the question of the veil, they all agreed that a woman is permitted to uncover her face for some necessity, like when she is sick and needs to meet the doctor. In addition, they all agreed that it is not lawful to uncover her face when there is fear of sedition, which is something even those that allowed her to uncover the face at normal circumstances, make obligatory when there is fear of sedition. How strong is the fear of sedition at this period in which corruption has been taken to high heavens and many of those women that unveil their faces apply adornments to them. This is something that has been unanimously prohibited.

Islam forbids women and men to intermingle to protect morals, families and integrity. Islam is keen on the prevention of temptation and seduction. Intermingling between women and men, especially when the women

are improperly dressed, agitates lustful desires, facilitates the means to crime, and makes it easy to approach. Allah the Most High said,

﴿ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى ﴾ [الأحزاب: ٣٣]

“And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance.” [Al-Ahزاب: 33].

He said also,

﴿ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ ﴾

﴿ وَقُلُوبِهِنَّ ﴾ [الأحزاب: ٥٣]

“And when you ask (the wives of the Prophet) for anything you want, ask them from behind a screen; that is purer for your hearts and for their hearts.” [Al-Ahزاب: 53].

Furthermore, the Messenger of Allah has vehemently forbidden intermingling of men with women and prohibited everything that tends to lead to it, even in the area and arenas of worship.

A woman may be compelled by circumstances to leave her house to a place where men are, like when she intends to meet some of her needs, whereas she has no one to do that for her, or to buy and sell to earn a living for herself or for someone she sustains, and other necessities. There is no problem with such outings, but

she must consider the limits set by the *Shari'ah* by going out properly covered, without displaying her beauty and to separate herself from men as much as possible.

The legislations Islam set to protect the family and morals include the prohibition of seclusion with a non-*mahram* woman. The Messenger of Allah (may the blessings and peace of Allah be upon him) has indeed stressed the prohibition of seclusion with a woman who is not *mahram* – when she is not in the company of her husband or a *mahram* – because the devil is eager to corrupt the souls and morals.

Legal Rulings on Menstruation and Post-Partum Bleeding

Time and Duration of Menstruation

1. Menstruation usually begins at the age of twelve and stops by the age of fifty. However, a female may even experience it before or after this age according to her condition and environment.
2. The minimum period of menstruation is one day, while the maximum period is fifteen days.

Menstruation of the pregnant woman

When a woman is pregnant, she is most likely not to menstruate. However, if she notices the bloodflow shortly before childbirth, by two or three days, with throes of childbirth, that should be post-natal bleeding. If that happens long before childbirth or shortly before it without labour pains, then that blood is neither post-natal bleeding nor menstruation.

Abnormal Cases of Menstruation

Abnormal cases of menstruation are of different kinds:

First: Rise or fall in menses like when a woman's normal period of menstruation is six days but the blood

continues to flow up to the seventh day or when her period is seven but she attains purity on the sixth day.

Second: Advancement or delay like when her normal period is at the end of the month but notices menstruation at the beginning or when the normal period is at the beginning but she experiences it at the end of the month. Whenever she notices the usual blood with its known description, she is considered menstruating and whenever she attains purity, she is considered pure, whether her period increases or decreases, or advances or is delayed.

Third: Yellow or brown discharge, whereby she notices the blood as yellowish, similar to fluids emitted by wounds, or brownish between a yellow and a dark color. If this occurs during the period of menstruation or follows it before the attainment of purity, it is considered as menses and shall be given the rulings regarding menstruation. However, if it occurs after the attainment of purity, it is not menses.

Fourth: Irregularity in menstruation, where she notices blood sometimes and dryness at other times, etc. These are two conditions:

One: When this is persistent and permanent with a woman. That is called *istihada*, which is false

menstruation and the rules of false menstruation shall be applied to any woman that experiences this.

Two: When it is not persistent, but comes at times, and after that she experiences a period of absolute purity. Whenever the termination of blood flow occurs in less than one day, it is not an indication of having attained the state of purity. Termination of blood flow for less than a day shall not be considered as a state of purity unless she notices some indications such as when the termination occurs at the end of her normal period or notices the clear discharge when menstruation is over.

Fifth: Dryness, where the woman experiences ordinary moisture. If this occurs during menstruation or is concomitant with it before the state of purity, then it is menses but if it occurs after the state of purity, it is not menses.

Rulings Regarding Menstruation

First: Prayer (*Salaah*): Both obligatory and supererogatory prayers are prohibited and not acceptable from the menstruating woman. Prayer is not obligatory on her in this state except if she is able to

catch up with about one full *rak'ah* from the time of prayer before menstruation begins or terminates. In this case, that prayer becomes compulsory on her notwithstanding if she caught up with it at the beginning or the end of the appointed time for that prayer. An instance of catching up with the prayer at the beginning of its appointed time: A woman menstruates after sunset by a period of about one *rak'ah*. Upon attaining the state of purity, she should pay for the *Maghrib* prayer because she caught up with it by a period of one *rak'ah* before her menses began. An instance of catching the prayer at the end of its appointed time is a woman who attained the state of purity after menstruation before sunrise by a period of one *rak'ah*. When she has taken the ritual bath, she must make up *Fajr* prayer because she caught it by a period adequate to observe one *rak'ah*.

Activities involving the remembrance of Allah such as *dhikr*, *takbeer* (to say *Allahu Akbar*), *tasbeeh* (to say *Subhanallah*), *tahmeed* (to say *Alhamdulillah*) and pronouncing the Name of Allah upon eating and at other affairs, recitation of the Holy Qur'an, reading Hadith, making invocation and saying amen to invocation, listening to the Holy Qur'an recitation, are not prohibited to the menstruating woman. She may recite the Holy Qur'an from memory without touching a copy of it. Nevertheless, there is no problem if she

needs to use the copy of the Qur'an for revision or correcting mistakes, or the like but that must be by means of a barrier like hand gloves or so.

Second: Fasting. A menstruating woman is prohibited to observe neither the obligatory nor the supererogatory fast and it is not acceptable from her either. However, she should make up for the obligatory fast. If she menstruates while fasting, the fast is void even though that occurred a moment to sunset. She should make up for that day if the fast is an obligatory one. Although, if she feels the movement of blood before sunset but it did not discharge except after sunset, her fast is perfect and not void. When the day breaks and she menstruates, fasting of that day would not be acceptable from her even if she attained purity a moment after dawn. If she attains purity shortly before dawn and fasts, her fast would be acceptable even though she did not take the ritual bath until after dawn.

Third: Circumambulating the *Ka'bah* (*Tawaaf*). It is prohibited for her to circumambulate the *Ka'bah*, be it the obligatory or optional *Tawaaf* and, if she does so, it would not be acceptable. As regards other ceremonies like (*Sa'y*) hastening between mounts Safa and Marwah, staying at Arafah, passing the night at Muzdalifah and Mina, casting the pebbles and other rituals of Hajj and Umrah, they are not prohibited to

her. Accordingly, if she performs *Tawaaf* while she is in the state of purity and then discharges menstruation blood immediately after the *Tawaaf* or during *Sa'y*, there will be no qualms.

Fourth: Staying in the mosque. A menstruating woman is forbidden to stay in the mosque.

Fifth: Sexual intercourse. It is prohibited for her husband to have sexual intercourse with her and she should not allow him to do so. However, it is permissible for him, and to Allah belongs all praise, to do other activities such as kissing, hugging and fondling that can curb his sexual urge without intercourse.

Sixth: Divorce. It is prohibited for her husband to divorce her in the state of menstruation but if he does, he has disobeyed Allah and His messenger (May the blessings and peace of Allah be upon him) and perpetrated a sin. Therefore, he must revoke the divorce and keep her until she attains the state of purity, after which he can divorce her if he so wills. However, it is preferable for him to leave her to menstruate for a second time and attain the state of purity after which he is free to keep or divorce her if he so wills.

Seventh: Obligation of the ritual bath. A menstruating woman upon attainment of the state of purity is obliged to take a ritual bath by purifying all her body. It is not compulsory to unfasten the hair on her head except if it is strongly tied in a manner that water is not likely to reach to its roots. When the menstruating woman attains the state of purity during the time of prayer, she must hurry to take the ritual bath to get the performance of that prayer on time. If she is on journey and has no water or if she does but nurses some harm from using it or she is sick and water might cause harm to her, then she should perform dry or alternative ablution (*Tayammum*) in lieu of taking the ritual bath until the impediment is over and then takes bath.

False Menstruation and its Rulings

Al-Istihadwah or false menstruation is the persistent and continuous flow of blood from a woman. It may stop for some time like a day or two in a month. Others said that any blood discharge for a period longer than fifteen days is considered false menstruation except when it is her normal menstrual period.

A woman undergoing false menstruation has three conditions

First: A woman who has a known menstrual cycle followed by *istihada*. She should observe the rulings of

menstruation during the normal length of her period. Any blood after that should be considered *istihada* and given its rulings.

Instance of this: A woman used to menstruate for six days at the beginning of every month and suddenly she experienced persistent flow of blood (*Istihadwah*). Such shall observe six days at the beginning of every month as her menstrual period while the additional period shall be considered false menstruation. Based on this, a woman having a fixed and known menstrual period but experiences false menstruation shall observe the period of her normal menses, then take bath, and begin to pray not minding the blood even if it continues to flow.

Second: One not having a known menstrual period before the occurrence of false menstruation because flow of blood has been persistent with her right from the first day she experiences it. Such should differentiate between the kind and description of blood that flows. Her menstrual flow shall be that which is distinguished by black colour, or thickness or odour and it shall be given the rules of menstruation, while whatever is beyond that shall be deemed false menstruation and given its rulings.

Instance of this: A woman notices the blood flow at the first instance and it is persistent and she can differentiate the type of flow by noticing it to be black for the first ten days and red for the rest part of the month or she notices that it is thick for the first ten days and light for the rest or having menstrual odor for the first ten days and odorless for the remaining days of the month. In this case, her menses is the black flow in the first case, or thick flow in the second case and having odour in the third and whatever is beyond that is false menstruation.

Third: One who has no known menstrual period nor sound differentiation by undergoing persistent discharge of blood right from the first instance and her blood maintains one condition or has varying and unsteady descriptions, which cannot be seen to be menstrual discharge. Such should take to the menstrual period of majority of women, which is six or seven days in every month, beginning from the period she notices the blood for the first time. Whatever is beyond that length of time is false menstruation.

Rulings of False Menstruation

Rulings of false menstruation are same as the rulings regarding the attainment of the state of purity after menstruation. There is no disparity between a woman undergoing false menstruation and those in a state of purity except for the following:

First: Ablution is obligatory upon her for every prayer.
Second: Whenever she intends to perform ablution, she must wash away the effects of blood and fasten a piece of cotton rag to her private part to prevent the blood from flowing out.

Postpartum Bleeding and its Rulings

Postpartum bleeding is the blood discharged as a result of childbirth; either along with it, or after it, or two or three days prior to it with labor pains (contractions). A woman attains the state of purity whenever the bloody discharge stops. However, if it persists for over forty days, she should take the ritual bath (*ghusl*) after the fortieth day because that is the maximum period for postpartum bleeding; even if the blood continues to flow, unless the discharge after the fortieth day is menstrual discharge. Then she should observe the period until she attains a state of purity, and then make *ghusl*. Postpartum bleeding is only confirmed when a woman gives birth to something that looks like human. Hence, if she delivers a little miscarriage that does not appear to be human, her blood shall not be deemed as post-natal bleeding. Rather, it is blood that came from the veins (false menstruation) and shall take the ruling of false menstruation. The minimum period in which a human form can be verified is eighty days starting from the pregnancy and the maximum is ninety days.

The rulings regarding post-natal bleeding are same as those stated under menstruation.

Menstruation and Pregnancy

Contraceptives

It is allowed for a woman to use contraceptives to hinder her menses but with two conditions:

First: There should be no fear of harm happening to her. If there is, then it is not permissible to use the contraceptives.

Second: That should be in line with the permission of the husband if he is related to it.

Permissibility of menstruation inducement pills is based on two requisites:

One: Permission of the husband.

Two: She should not use them as a means of avoiding an obligation; like when she uses them to avoid fasting or prayer and the like.

Using contraceptives to avoid pregnancy is of two kinds:

First: To use them to prevent pregnancy permanently. This is not permissible.

Second: To use them to prevent pregnancy temporarily; such as if a woman gets pregnant easily and the pregnancy weakens her. It is permissible in this case if her husband allows it, and it does not cause her any harm.

Brief Biography of the Prophet

The Situation of the Arabs before the (Mohammedan) Mission

Paganism was the prevailing religion of the Arabs. Their era was branded the Era of Ignorance due to this pagan religion that was opposed to the true faith. Allaat, Al-Uzza, Manat and Hubal were their most prominent idols. However, there were some Arabs that embraced Judaism, Christianity, and Magianism. There were also some that remained adherent to the Hanafiyyah (Islamic monotheism), the religion of Ibrahim (peace be upon him).

As regards to economic life, inhabitants of the desert absolutely relied on livestock that was based on animal husbandry. In the cities, agriculture and commerce were the mainstay of economic life. Prior to the advent of Islam, Makkah became the greatest commercial city in the Arabian Peninsula, although, there was architectural civilization in various places like Madinah and Taif.

Regarding the social aspect, oppression was the order of the day. The weak had no right, girls were buried alive, honors were desecrated, the strong usurped the

right of the weak, multiplicity of wives was common and knew no limits, adultery and fornication were widespread, warfare was pervasive and impending for the slightest reason, even amongst persons belonging to same tribe.

That was a quick glimpse on the reality of the Arabian Peninsula before the advent of Islam.

Son of the two that were to be sacrificed

The tribe of Quraish used to brag and contend with Abdul Muttalib, grandfather of the prophet (May the blessings and peace of Allah be upon him) in offspring and wealth. So, he made a vow that if Allah grants him ten sons he would sacrifice one of them as a way of gaining proximity to the idols. He achieved what he wanted and was granted ten sons, one of whom was called Abdullah the father of the Prophet (May the blessings and peace of Allah be upon him). When Abdul Muttalib wanted to execute his vow, he casted lots among his sons and Abdullah was drawn. As he went to sacrifice him, people obstructed his way to prevent him, so that such act does not develop to an established practice in the future. They agreed to cast lots between Abdullah and ten camels as a means of ransoming his life. The lots were casted but Abdullah was still drawn. Thus, they doubled the number of

camels but he was drawn again. In this way, they continued to increase the number of camels and Abdullah was being drawn each time, until the number attained a hundred when the camels were drawn. Abdul Muttalib sacrificed the camels and ransomed his son Abdullah.

Abdullah was the most beloved of Abdul Muttalib's sons particularly after the redemption. When Abdullah grew up, his father chose a girl for him from the tribe of Zuhrah called Aminah bint Wahb and married her to him. Aminah took in and three months later, Abdullah went out in a business caravan trip to Sham (Great Syria). On their way back, he became sick and stayed with his maternal aunts in Madinah among the tribe of An-Najjar, where he died and was buried.

The months of pregnancy came over and on Monday, the Prophet (May the blessings and peace of Allah be upon him) was born in the year 571AD, which is known as the Year of the Elephant. However, there is no verified appointment of the day and month in which he was born. Some say, he was born on the ninth of Rabi'ul Awwal and some on the twelfth. Yet, others say he was born in the month of Ramadan or so.

Episode of the Elephant

Abrahah, the Abyssinian, was the deputy governor of Negus in Yemen. He noticed that Arabs were performing pilgrimage to the Ka'bah, glorifying it and coming to it in multitudes from various distant places. Consequently, he built a mighty church in Sana'a to divert Arab pilgrims to it. A man from the tribe of Kinanah (one of the Arabian tribes) heard of this, went into the church by night, and stained its walls with feces. When Abrahah learnt of that, he became outraged and prepared a massive army of sixty thousand men with nine elephants, and marched with them to Makkah to demolish the Ka'bah. He chose one of the largest elephants for himself to ride. When he arrived close to Makkah, he geared up and prepared his army to enter Makkah, but the elephant knelt down and refused to proceed. Whenever they directed it to other directions, it would move fast but when they turned it towards the direction of Ka'bah, it would kneel down. While they were in this state, Allah sent upon them birds, in flocks, striking them with little stones of clay baked in the Hellfire, each bird carrying three stones like chickpeas, one on its beak and two in its talons. When they struck any of them, that person's organs would begin to disintegrate and fall apart until he would die. They took to their heels, and as they fled they would fall to the ground. As for Abrahah, Allah sent upon him a disease that made his fingers fall off.

He did not arrive at Sana'a until he had sustained a lot of injuries, and then he died. The tribe of Quraish were scattered in the mountain passes. They took refuge in the mountains for fear of their lives. When this calamity had befallen the army of Abrahah, they returned to their homes safe and sound. This incident occurred fifty days prior to the birth of Prophet Muhammad (May the blessings and peace of Allah be upon him).

Fostering of the Prophet (PBUH)

When the prophet was born, Thuwaibah, maid of his uncle Abu Lahab, breastfed him. She had previously breastfed his uncle Hamzah bin Abdul-Muttalib (May Allah be pleased with him). That is why he became a foster-brother to the Prophet (May the blessings and peace of Allah be upon him). It was the custom of the Arabs to seek foster mothers for their children from among the Bedouins, because in the desert they had the means of sound physical growth and development, so the Prophet (May the blessings and peace of Allah be upon him) was taken to another foster mother. During the period when the Prophet Muhammad (May the blessings and peace of Allah be upon him) was born, a group of Bedouin women from the tribe of Banu Sa'd arrived in search for children to breastfeed. They went around to various houses but they all ignored the

Prophet (May the blessings and peace of Allah be upon him) because he was an orphan from a poor home, and they feared they would not be paid adequately by his family. Halimah As-Sa'diyyah was one of those women who ignored him. She went around to most of the houses but she could not get a child from a rich home that paid high wages. She was in need of a good wage to lessen the hardships of life and abject poverty, especially since that was the year of the drought. Therefore, she thought of returning to the house of Aminah to get the orphan child and little wage. Halimah had arrived to Makkah with her husband on a scrawny donkey that was slow in movement. On their journey back home, she found that while carrying the Messenger of Allah (may the blessings and peace of Allah be upon him), the donkey was running so fast that it was beating all the others. This amazed her travel companions. Halimah also stated that she barely had any breast milk, and her child was always crying out of hunger. But when she breastfed the Messenger of Allah (May the blessings and peace of Allah be upon him), the milk gushed in abundance. She further speaks about the aridity of her land in the dwellings of Banu Sa'd, which having gotten the pleasure to breastfeed this child, produced crops and grazed her sheep. In fact, her condition transformed absolutely from misery and poverty to bliss and affluence.

Muhammad (May the blessings and peace of Allah be upon him) spent two years under the care of Halimah, who was so keen to care for him, perceiving internally the supernatural things and circumstances that surrounded this child. When the two years were over, Halimah had to bring him back to his mother and grandfather in Makkah. However, due to the blessings she noticed in him (May the blessings and peace of Allah be upon him) which had transformed her life, Halimah insisted that he be allowed to remain with her for another period, and Aminah agreed. Halimah happily took him back to the dwellings of Banu Sa'd again in high ecstasy and out-and-out delight.

Splitting of the Chest

One day, when Muhammad (May the blessings and peace of Allah be upon him) was about four years old, playing away from the tents with his foster-brother, the son of Halimah As-Sa'diyyah, Halimah's son came running, with signs of fear on his face. He asked his mother to save his brother. Halimah asked him what the matter was, and he replied: "I saw two men dressed in white who took my Quraishi brother, laid him down, and opened his chest". Before, he could conclude his narration, Halimah was already running towards Muhammad (May the blessings and peace of Allah be upon him) and found him standing still in his place and

pale. She asked him in a hankering mood, what happened to him. He replied that he was fine, and narrated to her that two men dressed in white took him, opened his chest, extracted his heart, removed a black clot of blood from it, casted it away, and then washed his heart with rose water, and returned it back to the abdomen. Then, they rubbed their hands on his chest, left the place and disappeared. Halimah brought Muhammad back to the tent. At dawn of the next day, she took him to his mother in Makkah. Aminah was surprised that Halimah returned with the child before the appointed time despite her original enthusiasm to keep him. She enquired about the reason, and she told her of the incident of the splitting of the chest.

Aminah took her orphaned child to Madinah to visit his maternal aunts in the dwellings of Banu An-Najjar. They stayed there for days, and on their way back to Makkah, she passed away in a place called Al-Abwa and was buried there. At this point, Muhammad bade farewell to his mother at the age of six.

His grandfather, Abdul-Muttalib, undertook the responsibility to care of him, support him, show love to him, and make him feel at home. When he was eight, his grandfather, Abdul-Muttalib, passed away. Muhammad (May the blessings and peace of Allah be upon him) was then cared for by his uncle Abu Talib,

despite his large number of children and scarce means. His uncle and his wife both treated him as one of their own children. The orphan child was so fond of his uncle, and it was under this atmosphere that his early development began. He was raised upon truthfulness and honesty, which later became the nicknames by which he was identified. When it was said that “the honest” or “the truthful” man had arrived, it was understood that Muhammad (May the blessings and peace of Allah be upon him) had arrived.

When he has grown up a bit, he earned his living and began to rely upon himself with respect to life’s affairs. He, (May the blessings and peace of Allah be upon him) began the trip of work and earning. He worked as a herdsman for some people of Quraish for a small amount of money.

He partook in a business trip to Sham (Great Syria), in which Khadijah bint Khuwailid invested a great amount of money. Khadijah was a wealthy widow. She had an agent and bondsman called Maisarah, whom she entrusted with her business. With the blessing and honesty of the Messenger of Allah (may the blessings and peace of Allah be upon him), Khadijah's business thrived in a way she had never experienced before. She asked her bondsman Maisarah of the reason behind this tremendous prosperity. He informed her that Muhammad bin Abdullah had taken charge of the

process of supply and sales. People turned to him in multitudes, which led to immense profit that did not involve oppression. Khadijah gave a listening ear to her bondsman Maisarah and learned about Muhammad bin Abdullah.

She became strongly fascinated by him and desired to be married to him. She sent one of her relatives to seek his interest in this issue. The Prophet (May the blessings and peace of Allah be upon him) by this time was twenty-five years old. When the woman came offering him to marry Khadijah, he accepted and was pleased with it. They were pleased with each other, and Muhammad began managing the financial affairs of Khadijah. He proved his competence and ability. Years passed by and Khadijah gave birth to several children: she had four girls named Zainab, Ruqayyah, Ummu Kulthum and Fatimah, and two boys named Al-Qasim and Abdullah. Both of her boys died at infancy.

Prophethood

While approaching the age of forty, the Prophet (May the blessings and peace of Allah be upon him) frequently went into seclusion in the cave of Hira in a mountain close to Makkah from the east. He would spend successive days and nights there, worshipping Allah. Having attained the age of forty and while he was in the cave, on the twenty-first night of Ramadan,

Angel Jibreel (Gabriel) came to him and said, read! He replied, I cannot read (i.e. I do not know how to read).” He repeated the command three times. On the third time he said to him,

﴿ اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ * اِقْرَأْ وَرَبُّكَ الْأَكْرَمُ *

الَّذِي عَلَّمَ بِالْقَلَمِ * عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴾ [العلق: ١ - ٥]

“Read! In the Name of your Lord, Who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous. He Who taught (the use of) the pen; He taught man that which he knew not.” [Al-Alaq: 1-5].

Then he left him. The Messenger of Allah could not bear remaining in the cave of Hira anymore. So he returned home to his wife Khadijah trembling, and said, *“Wrap me up! Wrap me up!”* He was wrapped up in garments until his fear disappeared. After that, he told her everything what had happened. He said, *“I fear that something may happen to me.”* Khadijah replied, *“Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute who cannot rely on themselves, you serve your guests generously, and you assist those who have been struck by calamities ”.*

After a short period, he resumed going to the cave to carry on his worship therein. When he finished worshipping and came out of the cave to return to Makkah, he saw from the middle of the valley, Angel Jibreel sitting on a chair between the heaven and earth. The following verses were revealed:

﴿ يَا أَيُّهَا الْمُدَّثِّرُ * قُمْ فَأَنْذِرْ * وَرَبَّكَ فَكَبِّرْ * وَتِبَابِكَ فَطَهِّرْ * وَالرُّجْزَ فَاهْجُرْ ﴾

[مدثر: ١-٥]

“O you wrapped up (in the mantle)! Arise and warn! And your Lord magnify! And your garments purify! And keep away from ar-rujz (the idols)!” [Al-Muddatthir: 1-5]. Then, the revelation continued one after the other.

When the Prophet (May the blessings and peace of Allah be upon him) began his mission, the virtuous wife answered the call to faith, testified that there is no deity worthy of worship but Allah (Monotheism) and that her noble husband is the prophet and messenger of Allah. Thus, she became the first to embrace Islam. The messenger of Allah informed his bosom friend Abu Bakr about Islam and he believed and testified it to be true without hesitation. As a token of keeping faith with his uncle Abu Talib, who took care of him and sustained him after the death of his mother and grandfather, the Messenger of Allah (May the blessings and peace of Allah be upon him), took one of

his children, Ali, to raise him and spend on him. It was in this atmosphere that Ali opened his heart and embraced Islam. Later, Zaid bin Harithah, who was Khadijah's slave, joined them.

The Prophet (May the blessings and peace of Allah be upon him) continued his propagation in secrecy. The Muslims used to conceal their Islam, because if any of them was discovered, he would be subjected to the severest type of punishment by the unbelievers of Quraish, in order to deter him away from Islam.

Open Propagation

When the Messenger of Allah (May the blessings and peace of Allah be upon him) had spent three years in individual secret propagation, Allah the Most High, revealed:

﴿ فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴾ [الحجر: ٩٤]

“Therefore, proclaim openly that which you are commanded, and turn away from the polytheists.”
[Al-Hijr: 94]

One day, the Messenger of Allah ascended mount As-Safa and called out to the people of Makkah. Many people gathered before him including Abu Lahab, who was one of the most avowed enemies of Allah and His Messenger. When they had gathered, he said: *“What would you think if I were to inform you that the*

enemy is behind the mountain, preparing to attack you? Would you believe me?" They said, *"We do not know you except for truthfulness and trustworthiness."* Then he said, ***"I am a warner for you before the coming of a severe punishment."*** The Messenger continued to invite them to the path of Allah and to shun their practice of idol worshipping. Abu Lahab rose from the midst of the people and said, (to the Prophet) *"May your hands perish. Is it for this purpose you have gathered us?"* Then Allah revealed on his account a chapter of the Noble Qur'an that would be recited until the Day of Judgment:

﴿ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ * مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ * سَيَصْلَىٰ نَارًا ذَاتَ

لَهَبٍ * وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ * فِي جِيدِهَا حَبْلٌ مِّنْ مَّسَدٍ ﴾ [المسد: ١ - ٥]

"May the hands of Abu Lahab be ruined, and ruined is he! His wealth and his children will not profit him. He will be burnt in a Fire of blazing flames! His wife shall carry the (crackling) wood - as fuel! In her neck is a twisted rope of *masad* (palm fiber)." [Al-Masad: 1-5]

The Messenger of Allah (May the blessings and peace of Allah be upon him) carried on his propagation, and began doing it openly in public gatherings. He used to pray at the Ka'bah, visit the assemblies of people, and go to Qur'aysh in their markets to invite them to Islam. He faced a lot of harm. The persecution of the

unbelievers to those who accepted the faith was intensified, including what we know of what happened to Yasir, Sumayyah, and their son Ammar. The parents died as martyrs out of the severe torture. Thus, Summayyah became the first female martyr in Islam. Bilal bin Rabah, the Abyssinian, suffered severe torture under Umayyah bin Khalaf and Abu Jahl. Bilal embraced Islam at the hands of Abu Bakr. When his master Umayyah bin Khalaf learnt of that, he used all means of torture in order for him to revert to disbelief, but he refused and adhered strictly to Islam. Umayyah would take him to the outskirts of Makkah, shackled in chains and place a heavy rock on his chest after having stretched him on the blazing sand. Then he and his followers would assail upon him the strikes of the cane, but Bilal would keep repeating, "*Only One God, Only One God*". While he was in this situation, Abu Bakr (may Allah be pleased with him) passed by him, bought him from Umayyah, and set him free for the sake of Allah.

Wisdom demanded that under such persecution, the Messenger of Allah (praise and peace be upon him) should prevent Muslims from proclaiming Islam openly. Therefore, he used to assemble with them secretly. This is because if he assembled with them openly, the polytheists and idolaters would hinder him from the teachings and guidance he wanted to convey to them. That would also lead to a confrontation and

collision between both parties. It is well-known that a collision might lead to the demolition and extirpation of Muslims, owing to their scarce numbers and scarce equipment. Therefore, it was part of sagacity to conceal themselves. As for the Messenger of Allah (May the blessings and peace of Allah be upon him), he was propagating Islam openly and observing his worship before the polytheists despite the harm he was receiving from the disbelievers of Quraish.

Migration to Abyssinia

When the persecution of anyone discovered to have embraced Islam, particularly the weak among them, continued at the hands of the polytheists, the noble Companions (*sahabah*) asked the Messenger of Allah (May the blessings and peace of Allah be upon him) to allow them to migrate with their faith to Negus at Abyssinia, where they would find security especially that many Muslims were afraid of their lives and families, if they continue to live under the Quraish, and he permitted them to migrate. That was in the fifth year of his mission. About seventy Muslims migrated with their families, including Uthman bin Affan and his wife Ruqayyah, the daughter of the Messenger of Allah (May the blessings and peace of Allah be upon him). Quraish strove to tarnish their image and put an end to their stay in Abyssinia. They sent gifts to the King demanding him to hand the Muslims back to them saying that Muslims speak ill of Jesus Christ

(peace be on him) and his mother. When the Negus asked them of that, they explained to him what the Noble Qur'an says about Jesus Christ (peace be upon him). They clarified the truth to him, and recited Surah Maryam for him. After listening to them, he granted them security and refused to hand them back to Quraish, and announced his Islam.

In the month of Ramadan of the same year, the Prophet (May the blessings and peace of Allah be upon him) went out to the people in the Sacred Precincts (*Al-Haram*) and began to recite Surah An-Najm. There was a large assembly of people from Quraish who did not believe. They had never heard of the word of Allah before this point, due to their perpetual manner of exhorting one another not to listen to the messenger of Allah (May the blessings and peace of Allah be upon him). When he surprised them with the recitation of this chapter and the divine picturesque speech resonated in their ears, every one of them remained listening to it and having nothing else occurring to their minds, until he recited the verse:

﴿ فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ﴾ [النجم: ٦٢]

“So prostrate to Allah and worship [Him].” – [An-Najm: 62]

He prostrated and they could not help but prostrate with him.

Quraish continued to fight the propagation of the Prophet (May the blessings and peace of Allah be upon him), using various methods, including torture, persecution, threats, and causing enmity. However, this only caused more adherence to the religion of Islam and an increase in the number of believers.

Here, they are using a novel method to combat Islam when they drafted a letter, unanimously signed it, and hung it up inside the Ka'bah. It was an agreement to absolutely excommunicate the Muslims and Banu Hashim. They decided that no business shall be conducted with them, no marriages, no collaborations, and no transactions. The Muslims were compelled to depart from Makkah and went to some of its mountain passes known as the mountain pass of Abu Talib. There, they suffered severely and underwent various kinds of hunger and hardships. The capable ones among them spent most of their wealth, to the extent that Khadijah (may Allah be pleased with her) spent all her wealth. Diseases spread among them, and most of them were on the verge of starvation. However, they withstood the circumstances, and persevered. None of them denounced their faith, despite the fact that the siege lasted for three years. Thereupon, a man among the prominent men of Quraysh, who had some relation with Banu Hashim went and breached the terms of the covenant, and announced that to the public. When they brought out the pact, they found that termites had eaten

it, and nothing remained of it except the statement "*In Your name, O Allah.*" The crisis was over, and Muslims and Banu Hashim returned to Makkah. However, the Quraish maintained their oppressive stance towards the Muslims.

The Year of Sorrow

A serious sickness began getting its way into Abu Talib's body, the uncle of the Prophet (May the blessings and peace of Allah be upon him) leaving him bedridden. Suddenly, he began undergoing the agonies of death and the Messenger of Allah stood beside his head, imploring him to say, "*La Ilaaha Illallaah*" – "there is no deity worthy of worship but Allah", before death overtook him. The bad company of Quraish, headed by Abu Jahl, who were with him, prevented him from proclaiming these words, saying, "Would you forsake the religion of your forefathers and ancestors?" "Would you reject the religion of Abdul Muttalib?" They continued to pressure him until he passed away upon polytheism. The prophet's grief over his uncle was intensified for having died as an unbeliever.

About two months later, Khadijah (may Allah be pleased with her) passed away and the Messenger of Allah (May the blessings and peace of Allah be upon

him) grieved deeply over her. This time around, the persecution of his people was severe, particularly after the death of his uncle Abu Talib and his wife Khadijah (May Allah be pleased with her).

The Messenger of Allah in Taif

The tribe of Quraish persisted in their tyranny, high-handedness and indignation to the Muslims. The messenger of Allah thought of going to Taif perchance Allah would guide them to Islam. The trip to Taif was not an easy one owing to the strenuous trip because of the high mountains surrounding it. However, the reception he got from the people of Taif was very disgusting, as they did not listen to him. Rather, they drove him away and incited the youth against him, who casted stones on him and wounded him on his heels. When he was on his way to Makkah, feeling very glooming and dispirited, Angel Jibreel (May Allah be pleased with him) approached him with the angel of mountains and called upon him saying, "Indeed, Allah has sent you the angel in charge of the mountains to order him to do to them whatever you wish." Then the angel of the mountains called him and said, "O Muhammad, if you wish I will bring together the two mountains that stand opposite to each other at the extremities of Makkah to crush them in between." But the Messenger of Allah (May the blessings and peace of Allah be upon him) said, "I rather hope that

Allah will raise from among their descendants people as will worship Allah alone, and will not ascribe partners to Him (in worship).”

This is out of his prodigious patience, tolerance and profound compassion for his people, despite the severe oppression he had suffered from them.

Splitting of the Moon

The polytheist used many arguments against the Messenger of Allah (May the blessings and peace of Allah be upon him). From these arguments, was that they demanded miracles from him to prove his mission as a messenger. They demanded this several times. Once, they asked him to split the moon into two. He asked his Lord to do that and he showed them the moon split into two. The Quraysh people witnessed this sign clearly, but nonetheless, they did not. Rather, they said, “Muhammad has bewitched us.” A man among them then said, “If he has bewitched you, then he cannot bewitch all people. So wait for the arrival of the frequent travelers.” When some travelers arrived, they asked them (if they saw the moon split), and they replied, “Yes, we have seen it.” Despite this, the Quraish stayed upon their disbelief.

Al-Israa' and Al-Mi'raaj

Al-Israa' and al-Mi'raaj means the night journey (*al-Israa'*) to Masjid al-Aqsa and the ascension (*al-mi'raaj*) to the Heavens. Due to the bad experience in Taif, the death of Abu Talib and Khadijah (may Allah be pleased with her), and the intensification of Quraish's persecution of the Muslims, the messenger of Allah (May the blessings and peace of Allah be upon him) was filled with worries. As a result, consolation came to this noble Prophet from his Lord. On one night, while the messenger of Allah (May the blessings and peace of Allah be upon him) was sleeping, Jibreel came to him riding on Al-Buraq, an animal that looks like the horse, having two wings and fast in running like the lightning. Jibreel took him on the animal and rode to Jerusalem in Palestine (Bait Al-Maqdis) and from there ascended with him to the heaven. There, he saw many of the signs of his Lord, the five daily obligatory prayers were spelt out and he returned on the same night to Makkah Al-Mukarramah with a cheerful mind and firm certainty. In this regard, Allah the Most High says,

﴿سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي

بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ﴾ {الإسراء: ١}

“Glorified (and Exalted) be He Who took His slave (Muhammad) for a journey by night from the Inviolable Place of Worship (Al-Masjid-Al-Haram

at Makkah) to the farthest mosque (in Jerusalem), the neighborhood whereof We have blessed, in order that We might show him of Our signs. Verily, He is the All-Hearer, the All-Seer.” [Al-Isra: 1].

When he rose in the morning, he went to the Ka’bah and began informing the people of what happened to him. The unbelievers only increased in their belying and mockery of him. As a challenge, some people asked him to describe Jerusalem for them. He began describing it perfectly for them. The polytheists were not sufficed by these enquiries but they demanded for further evidence. Then the Prophet (May the blessings and peace of Allah be upon him) told them, “I met a caravan coming towards Makkah and he described the caravan, told them of the number of camels and the time it would arrive.” The messenger of Allah told the truth but the unbelievers remained in disbelief, obstinacy and denial. In the morning of the day of Isra, Jibreel came to the Messenger of Allah and taught him how to observe the five daily obligatory prayers and their appointed times because prayer before then used to be two rak’ahs only in the morning and two rak’ahs in the evening.

At this period, the Messenger of Allah restricted his propagation to people coming to Makkah when the Quraish had persisted in their reluctance to accept the

truth. The Messenger of Allah (May the blessings and peace of Allah be upon him) would meet people in their own places and homes, offer them Islam and explain it to them. His uncle Abu Lahab used to go behind him and caution people from listening to him and his message. Once upon a time, he came to a group of six persons from Madinah, invited them to Islam and they listened to him and unanimously agreed to follow and believe in him. The people of Madinah used to hear from the Jews that a prophet would be raised and his advent was imminent. When he preached to them, they knew that he was the prophet that was being mentioned by the Jews and they hurried to proclaim Islam, saying to themselves, the Jews should not precede you in this. The following year, twelve men arrived from Madinah and assembled with the Prophet (May the blessings and peace of Allah be upon him) and he taught them Islam. When they returned to Madinah, he sent Mus'ab bin Umair to teach them the Qur'an and explain to them the rulings of Islam. Mus'ab was able to influence the community of Madinah, by the grace of Allah. When he returned to Makkah a year later, he had with him seventy-two men and two women. They met with the prophet (May the blessings and peace of Allah be upon him) and pledged to support his faith and take charge of his affair and then they returned to Madinah.

The New Headquarter of Islamic Propagation

Madinah became a secure asylum for truth and its followers. Muslims began to migrate to Madinah, but Quraysh were determined to prevent them from migrating. As a result, some Muslims suffered various kinds of torture and persecution. They would migrate secretly out of fear of the Quraysh. As for Abu Bakr As-Siddiq (may Allah be pleased with him), he used to seek permission from the Messenger of Allah (May the blessings and peace of Allah be upon him) to migrate but he would say to him, ***“Do not be in a hurry, perhaps Allah would give you a companion,”*** until the majority of Muslims migrated.

The Quraysh went mad when they realized that the Muslims were assembling in Madinah. They harbored fears of the superiority of Muhammad and his Message. They sought counsel with one another and agreed to murder the Messenger of Allah (May the blessings and peace of Allah be upon him). Abu Jahl said, “I think we should give a strong young man from each tribe a sword, and when they have surrounded him, they would all strike him at the same time so that his blood would be dispersed among the tribes, and Banu Hashim would not have the power to prosecute all the people.” Allah the Most High and Glorified, revealed this conspiracy to His noble Prophet (May the

blessings and peace of Allah be upon him). Having gotten permission from Allah, he agreed with Abu Bakr to migrate. In the night, the Prophet asked Ali bin Abi Talib to sleep in his place to make it seem to the people that he was still at home.

The conspirators came, besieged the house, saw Ali on the bed and thought that he was Muhammad. They waited for him to come out, so that they can attack him. However, the Messenger of Allah (May the blessings and peace of Allah be upon him) passed in between them, while they surrounded the house, and casted sand on their heads. Allah seized their eyesight and they could not see or feel him. He met Abu Bakr, and they left towards Madinah, and hid in the cave of Thawr. The young men of Quraish continued waiting until dawn. When Ali stood up from the Prophet's bed, they were disappointed. They asked him of the whereabouts of the Messenger of Allah (May the blessings and peace of Allah be upon him), but he did not reply to them. They beat him, but to no avail.

Following this, the Quraish sent people in all directions in quest for him and dedicated an award of one hundred camels for anyone that would bring him dead or alive. Searchers reached to the mouth of the cave where the Prophet (May the blessings and peace of Allah be upon him) and his companion were

hibernating to the extent that if any of them should look under his feet, he would have discovered them. Abu Bakr (may Allah be pleased with him) was afraid for the Messenger of Allah (may the blessings and peace of Allah be upon him). So he said to him, ***“O Abu Bakr! What do you think of two, their third being Allah? Do not grieve. Verily, Allah is with us.”*** However, the people did not see them. The Prophet (May the blessings and peace of Allah be upon him) and his companion stayed in the cave for three days, and then moved to Madinah. The path was long, and the intensity of the sun was high. The following day in the evening, they passed by the tent of a woman called Ummu Ma’bad and requested for food and drink. They couldn’t get anything except for a thin goat, which didn’t have the strength to graze due to its weakness, and did not have not a drop of milk. The Messenger of Allah (May the blessings and peace of Allah be upon him) approached it and rubbed his hands on its udder, and it began to gush abundantly with milk. He milked it and filled up a large vessel. Ummu Ma’bad stood astounded by what she had observed. They all drank to their fill. Then he milked it again, filled the vessel, left it for Ummu Ma’bad, and they carried on their journey.

The inhabitants of Madinah were awaiting the arrival of the prophet (May the blessings and peace of Allah

be upon him). Every day, they would anticipate his arrival outside the city. The day he arrived, they approached him with great delight and welcome. He stayed in Quba on the outskirts of Madinah for four days, established the Mosque of Quba, which is the first and foremost mosque built in Islam.

On the fifth day, he moved to Madinah. Many of the Ansaar wanted to have the honour of hosting him. They took hold of the reign of his camel but he would thank them and say to them, ***“Leave it for it is commanded.”*** When the camel arrived where Allah had commanded, it knelt down, but the Prophet did not dismount it. Then it rose and moved forward a little, turned around, returned and knelt down at the initial spot again. Then, he dismounted it. That was the spot of the Prophet’s Masjid. The Prophet (May the blessings and peace of Allah be upon him) settled with Abu Ayyub Al-Ansari (may Allah be pleased with him).

As for Ali bin Abi Talib (may Allah be pleased with him), he stayed three days in Makkah after the Prophet (May the blessings and peace of Allah be upon him), returning the trusts which were under the Prophet (May the blessings and peace of Allah be upon him) to their owners. Thereafter, he left for Madinah and met

with the Prophet (May the blessings and peace of Allah be upon him) in Quba.

The Prophet in Madinah

The Prophet (May the blessings and peace of Allah be upon him) established his masjid on the spot where his camel knelt, after having bought the land from its owners. He established brotherhood between the *Muhajiroon* (his Companions that came with him from Makkah) and the *Ansaar* (those who helped him among the people of Madinah). He gave each of the *Ansaar* a brother among the *Muhajiroon*, who he would share his wealth with. The *Muhajiroon* and *Ansaar* began working together, and the bonds of brotherhood between them became firm and strong.

The Quraysh had ties with the Jews of Madinah. They tried to agitate instability and sedition in Madinah through the Jews and threatened the Muslims that they would get rid of them. This shows the extent of the danger the Muslims faced internally and externally. The danger increased to the extent that the Companions of the Prophet could not spend one night without having their swords handy. It was under these severe circumstances that Allah revealed the permission to fight. The Messenger of Allah began preparing military missions to survey the movements

of the enemy. They would obstruct their business caravans in order to put pressure on them, make them feel the strength of Muslims, surrender, and allow them the freedom to practice and call to their faith. The Prophet also held pacts and alliances with some tribes.

The Battle of Badr

The Messenger of Allah (May the blessings and peace of Allah be upon him) intended to obstruct one of the Quraysh business caravans coming from Sham. He went out with three hundred and thirteen men, who only had two horses and seventy camels. Quraysh's caravan, led by Abu Sufyan and forty men, was composed of a thousand camels. Abu Sufyan learned of the plan of the Muslims. So he sent a message to Makkah informing them and seeking reinforcement. He took another path so that the Muslims would not reach them. As for the Quraysh, they were already out with an army of one thousand fighters. A messenger from Abu Sufyan came to them informing them that the caravan was still theirs (i.e. they did not lose it to the Muslims), and requested them to go back to Makkah. Abu Jahl refused to return, and they continued to advance.

When the Messenger of Allah learned that the Quraysh was advancing with an army, he consulted with his Companions. They all agreed to meet and fight

Quraish . In the morning of the seventeenth day of Ramadan, two years after the migration to Madinah, both parties met and fought fiercely. The battle ended with the victory of Muslims, who had fourteen martyrs. As regards to the Quraish , they lost seventy men and another seventy were taken as captives. During the battle, Ruqayyah, the daughter of the Prophet and wife of Uthman bin ‘Affan (may Allah be pleased with him) died. Her husband had remained behind with her in Madinah, and did not partake in the battle based on the demand of the Prophet (May the blessings and peace of Allah be upon him) for him to stay back and tend to his sick wife. After the battle, the Prophet (May the blessings and peace of Allah be upon him) married ‘Uthman to his second daughter, Umm Kulthum. He was nicknamed Dhun-Nurain, (the one with the two lights), because he married two of the Prophet's daughters.

After the battle of Badr, the Muslims returned to Madinah cheerful with the victory of Allah, along with their captives and spoils. Some of the captives ransomed themselves, some were set free without any ransom, while some others ransomed themselves by teaching ten of the Muslim children how to read and write.

The Battle of Uhud

This battle occurred between the Muslims and the non-Muslims of Makkah a year after the battle of Badr, where the polytheists were determined to avenge for their defeat in the battle of Badr. They went out with three thousand fighters, and the Muslims confronted them with about seven hundred men. At the beginning of the battle, the Muslims were victorious over the polytheists, who had fled for Makkah. However, they returned and swooped down the Muslims from the mountainside, when the archers breached the plan drawn for them by the Messenger of Allah (May the blessings and peace of Allah be upon him) as they descended from the mountaintop to gather the spoils. The polytheists outweighed and defeated in this battle.

The Battle of the Trench

After the battle of Uhud, a group of Jews went to Makkah and instigated them to war against Muslims in Madinah, promising them victory and support, and so they responded to them. Thereafter, the Jews incited other tribes to war against the Muslims, and they responded to them. Thus, the polytheists began moving towards Madinah from all nooks and crannies until about ten-thousand fighters surrounded it.

The prophet (May the blessings and peace of Allah be upon him) learnt of the movements of the enemies. He

consulted with his companions about the issue and Salman the Persian (May Allah be pleased with him) suggested to dig a trench around the city of Madinah on the side in which there were no mountains. Muslims partook in digging the trench until it was ready in good time. The polytheists remained camped outside of Madinah for about a month, incapable of storming the trench. Then Allah, the Most Glorified and Exalted, sent upon them a heavy wind that displaced their tents. They panicked and ran away quickly to their homelands. Allah alone defeated the allies and granted victory to the Muslims.

The Conquest of Makkah

In the eighth year after migration to Madinah, the Messenger of Allah resolved to invade and conquer Makkah. On the tenth of Ramadan, he went out with ten thousand fighters and entered Makkah without a fight, as Quraysh surrendered to him. Allah granted victory to the Muslims. The Prophet (May the blessings and peace of Allah be upon him) moved to the Sacred Mosque, performed *tawaaf* around the Ka'bah, and then offered two *rak'ahs* inside it. Following that, he demolished all the idols that were inside and above the Ka'bah, and stood by its gate. The Quraysh below him were waiting to see what he would do to them. Thereupon, the Prophet (May the blessings and peace of Allah be upon him) said, ***“O people of Quraysh! What do you think I would do to you?”***

They replied, “*Good, a noble brother and son of a noble brother.*” He said, “***Go, for you are declared free.***” The Messenger of Allah (May the blessings and peace of Allah be upon him) set the greatest example of pardon for his enemies who had persecuted him and, prejudiced his companions and banished them from their homes.

After the conquest of Makkah, people entered Allah's religion of Islam in multitudes. In the tenth year after migration, the Messenger of Allah performed the pilgrimage, which was the only Hajj he performed. More than a hundred-thousand people performed the Hajj with him and thereafter, he returned to Madinah.

Delegations and Invitations Sent to Kings

The case of the Prophet became manifest and his message became widespread. Delegations began arriving to Madinah from all places to declare Islam.

The Prophet began communicating with the kings and governors and invited them to Islam. Some of them responded and believed. Some responded in a beautiful manner and sent gifts, though they did not embrace Islam. Some were exasperated and tore the letter of the Prophet (May the blessings and peace of Allah be upon him) into pieces, as was reported that Khosrau (Chosroes) the king of Persia did. The Prophet (May

the blessings and peace of Allah be upon him) invoked the wrath of Allah upon him saying, ***“O Allah! Tear his kingdom into pieces.”*** It was but a short time that his son revolted against him and took away the kingdom from him.

As for Cyrus of Alexandria, the King of Egypt, he did not embrace Islam, but he honored the Messenger of Allah (May the blessings and peace of Allah be upon him) and sent gifts to him. Heraclius, the Caesar of Rome, responded in a similar manner and honored the Prophet (May the blessings and peace of Allah be upon him) and sent gifts to him.

When Al-Mundhir bin Sawi, the governor of Bahrain, got the letter of the Prophet, (May the blessings and peace of Allah be upon him), he read it to the people of Bahrain and some of them embraced Islam, while others rejected it.

Death of the Prophet (PBUH)

About two and half months after returning from Hajj trip, the prophet (May the blessings and peace of Allah be upon him) felt sick. The sickness deteriorated day by day. When he could no longer lead the people in prayer, he sought Abu Bakr As-Siddiq to lead them in prayer.

On Monday, the 12th of Rabi'ul-Awwal, of the eleventh year of the Prophetic migration, the Messenger of Allah joined the highest companion having completed sixty-three years of age. When the news of his death got to the noble companions, they almost lost their senses. They could not believe that the news, until Abu Bakr As-Siddiq gave a sermon in which he placated them, and explained to them that the Prophet was no more than a human being, who dies as other humans die. The people became calm and the Prophet (May the blessings and peace of Allah be upon him) was washed, shrouded and buried in the chamber of his wife, Aisha (may Allah be pleased with her).

The Messenger of Allah (May the blessings and peace of Allah be upon him) lived in Makkah for forty years before he was commissioned as a prophet, and thirteen years after Prophethood in Makkah, and ten years in Madinah.

After the death of the Messenger of Allah (May the blessings and peace of Allah be upon him), the Muslims unanimously conceded to choose Abu Bakr As-Siddiq as the Caliph of the Muslims, and thus he became the first Orthodox Caliph.

Physical Attributes of the Prophet

The Prophet (May the blessings and peace of Allah be upon him) was of average height, not too tall and not too short. He was broad shouldered. His body was proportionately jointed and his chest was broad. He was the handsomest of all the people. He was white-skinned with a reddish tint. He had a round face, black eyes, a distinctive nose, and a handsome mouth. His beard was full and dense. He smelled good and had a soft touch. Anas bin Malik said about him, *"I never smelled amber or musk as fragrant as the fragrance of the body of Allah's Messenger (May the blessings and peace of Allah be upon him), and I never touched anything as soft as the hand of Allah's Messenger (May the blessings and peace of Allah be upon him)."*

He had a cheerful face, with a perpetual smile, a nice voice, and he was taciturn (does not talk much).

Anas said about him, *"He was the best among the people (both in form and character) and was the most generous of them, and was the bravest of them."*

Some of the Prophet's Morals

The Messenger of Allah (May the blessings and peace of Allah be upon him) was the bravest of people. 'Ali bin Abi Talib (may Allah be pleased with him) said,

"When the war would become severe and the people confronted one another, we would shield ourselves with the Messenger of Allah." He was the most generous of men. He never said "no" to anything he was asked for. He was the most tolerant of men. He never took revenge for himself nor grew annoyed for himself. Only if the sacred ordinances of Allah were desecrated would he avenge for the sake of Allah.

Moreover, he taught that the relative and the non-relative, the strong and the weak had equal rights. He emphasized that there is no superiority for anyone above another except by piety, that people are equal. He clarified that the reason for the decline and destruction of past nations was that when a noble person amongst them committed theft, they would leave him, but if a weak person amongst them committed theft, they would execute the legal punishment on him. In addition, he said, ***"By Allah, were Fatimah, the daughter of Muhammad, to commit theft, I would cut her hand off!"***

He never criticized any food (he was invited to). If he liked the food he would eat, and leave it if he disliked it. A month or two would pass without fire being lit under a cooking pot in the household of the Prophet (may the blessings and peace of Allah be upon him), and they would only eat dates and drink water. He

would wrap a stone or two on his stomach out of hunger. He used to mend his sandals, patch and sew his garments, and assist his family in doing household chores. He used to visit the sick and was the humblest of people. He would accept the invitation from anyone who would invite him, rich or poor, noble or not. He loved the needy people, and he would visit them when they were sick, and would attend their funeral prayers. He did not look down upon the poor because of their poverty, nor did he fear a king because of his kingdom. He used to ride horses, camels, donkeys and mules.

He had the best smile, and he was the best of humans. He was always cheerful, despite the frequent sorrows and misfortunes that befell him. He loved good smells and hated bad smells. Allah granted him perfection in morals and good deeds combined. Allah the Most High gave him knowledge, which He did not give any of His creation, before him or after him. He was unlettered, and could not read or write. He had no human teacher. He brought this Qur'an from Allah, on whose account Allah the Most High said,

﴿ قُلْ لَّيْنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ

وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴾ [الإسراء: ٨٨]

“Say: ‘If the whole of mankind and Jinn were to gather together to produce the like of this Qur'an,

they could not produce the like thereof, even if they backed up each other with help and support.” [Al-Isra’: 88]

His growth and development as an unlettered, is a deathblow to those who belie him and claim that he has written the Qur’an on his own or learnt or read it from the sources of the early generations.

Some of His Miracles

The greatest of his miracles (May the blessings and peace of Allah be upon him) is the noble Qur’an, the abiding miracle until the Last Hour; the Book that incapacitated the most eloquent people and astounded the rhetorical gurus. Allah challenged all and sundry to bring ten surahs, the like thereof, or even a single surah or verse like it. The polytheists attested to its miraculous nature and inimitability.

Part of his miracles manifests when the polytheists asked him to show them a sign and he showed them the splitting of the moon. The moon split into two parts. His miracles also include when the water flowed from among between his fingers. This occurred several times. Furthermore, some pebbles that he placed in his palm glorified Allah; and he placed them on Abu Bakr’s palm, then Umar’s palm, and then ‘Uthman’s palm; they continued to glorify Allah.

They used to hear the food glorifying Allah while it was being eaten in his place. The trees and stones would greet him. The arm of the poisoned goat, gifted to him by the Jewish woman who wanted to kill him by poison, spoke. A Bedouin Arab demanded from him to show him some signs. So he ordered a tree, and it came to him. He commanded it again and it went back to its place. He rubbed hands on the udder of a sheep having no milk, and he milked it, drank, and fed Abu Bakr from the milk. He spat on Ali bin Abi Talib's eyes, while he was sore-eyed, and he was healed immediately. One of his noble Companions was wounded in his leg. He rubbed his hands on the wound, and it healed instantaneously. When he invoked Allah for Anas bin Malik to be granted long life, abundant wealth and offspring, and that Allah bless them for him, he was granted one hundred and twenty children, his palm tree was producing fruits twice a year, contrary to what is known about palm trees that only produce fruits once in a year. Moreover, Anas lived one hundred and twenty years. One of the noble Companions complained to him of drought while the Prophet was on the pulpit. He raised his hands and invoked Allah, the Most Exalted and Glorified. There were no clouds in the sky, and after his supplication, the clouds gathered as large as mountains. There was heavy downpour until the next Friday. Someone came to him and complained that the

rain was getting too much. He again supplicated to Allah, the Most Exalted and Glorified, to stop the rain and the people went out in the sun.

He fed the people of the ditch who were a thousand, from one *saa'* (3 liters approximately) of barley, and one sheep. All of them ate until they were satisfied. They left the food, and it did not diminish whatsoever. Likewise, he fed all the people of the trench from little dates that were the daughter of Bashir bin Sa'd had brought for her father and maternal uncle. He fed the army from Abu Hurairah's bag of provision, until they reached their fill. He passed by a hundred men from the Quraish who were waiting to kill him, casted sand on their faces, and they could not see him. Suraqah bin Malik went after him to slay him. When he came closer to him, he invoked Allah against him, and the feet of his horse sank into the ground.

Attitudes and Lessons Derived from his Biography

His Humor

The Prophet (May the blessings and peace of Allah be upon him) used to crack jokes with his Companions, but he did not speak but the truth. He used to court and pet his family, give attention to the young ones, give them part of his time, and treat them in the manner they understood and tolerated. He would joke with his servant Anas bin Malik (may Allah be pleased with him) and sometimes addressed him as: ***“O you with the two ears”***.

A man came to him and said, *“O Messenger of Allah! Give me a mount.”* The Prophet (May the blessings and peace of Allah be upon him) replied to him in a joking manner, ***“We shall give you a she-camel's child to ride on.”*** He said: *“What shall I do with a she-camel's child?”* The Prophet (May the blessings and peace of Allah be upon him) replied: ***“Does anything other than she-camels give birth to camels?!”*** He was cheerful, and always had a smile for his Companions. They never heard from him but good speech. It was narrated that Jarir (may Allah be pleased with him) said, *“The Messenger of Allah never refused to see me from the time I became Muslim. Whenever he saw me he would smile at me.”*

I complained to him that I could not sit firmly on a horse, so he struck me on the chest with his hand and said, 'O Allah, make him firm, and cause him to guide others and be rightly-guided'. So I never fell off a horse after that."

He used to crack jokes with his relatives. He once came to the house of his daughter Fatimah, but did not find her husband Ali in the house. So he asked, "**Where is he?**" She replied, "*There was something (a quarrel) between me and him, whereupon he got angry with me and went out.*" Allah's Messenger (May the blessings and peace of Allah be upon him) went to the masjid and found him lying on the floor. His upper garment had fallen off to one side of his body, and so he was covered with dust. Allah's Messenger (May the blessings and peace of Allah be upon him) started cleaning the dust from him, saying, "**Get up, O Abu Turaab (father of dust)! Get up, Abu Turaab!**"

His Manner with Kids

The kids enjoyed an abundant proportion of his great character. He used to compete with his wife Aisha (may Allah be pleased with her) and encouraged her to play with her friends. Aisha (may Allah be pleased with her) said, "*I used to play with dolls in*

the presence of the Prophet, (may the blessings and peace of Allah be upon him), and my friends would play with me. When the Messenger of Allah, (may the blessings and peace of Allah be upon him), entered, they would hide from him, and he would call them to join me, and they would play with me."

In addition, he cared for the kids, joked with them, and was kind to them. It was narrated on the authority of ‘Abdullah bin Shaddad, that his father said, *"The Messenger of Allah (May the blessings and peace of Allah be upon him) came out to us for one of the night prayers, and he was carrying Hasan or Husain. The Messenger of Allah (May the blessings and peace of Allah be upon him) came forward and put him down. Then, he said the takbeer and started to pray. He prostrated during his prayer, and made the prostration lengthy." My father said, "I raised my head and saw the child on the back of the Messenger of Allah (May the blessings and peace of Allah be upon him) while he was prostrating. So I went back to my prostration. When the Messenger of Allah (May the blessings and peace of Allah be upon him) finished praying, the people said: "O Messenger of Allah (may the blessings and peace of Allah be upon him), you prostrated during the prayer for so long that we thought that something had happened, or that you*

were receiving revelation.' He said, "No such thing happened. But my son was riding on my back, and I did not like to disturb him until he had enough."

Anas (may Allah be pleased with him) narrated that, *"The Prophet (May the blessings and peace of Allah be upon him) was the best of all people in character. He used to say to a little brother of mine, 'O Abu `Umair! What did An-Nughair (nightingale) do?'"* It was a bird the child owned and played with. This act indicates how he would give comfort to children and show them kindness.

His Treatment to His Family

Regarding his treatment to his family, it indeed involved all the noble manners. He (May the blessings and peace of Allah be upon him) was very humble, and was always at the disposal of the needs of his family. He valued the status of a woman as a human being, a mother, a wife, and a daughter. Once a man asked him and said, *"O Allah's Messenger! Who is more entitled to be treated with the best companionship by me?"* The Prophet (may the blessings and peace of Allah be upon him) said, *"Your mother, then your mother, then your mother, and then your father."* He further said, *"He who sees either of his parents or both of them, but*

does not show kindness to them, and dies, he will enter the Hellfire, and may Allah expel him from His Mercy.”

The Prophet (May the blessings and peace of Allah be upon him) would take the vessel that his wife drank from and put his mouth in the place where she put her mouth and drink therefrom. He used to say, *“The best of you is the one who is best to his wife, and I am the best of you to my wives.”*

His Mercy

Regarding the attribute of mercy, he (May the blessings and peace of Allah be upon him) indeed said, *“The merciful ones are shown mercy by Ar-Rahman (the Most Merciful). Be merciful to those on earth, and you will be shown mercy from the One Who is above the heavens.”*

Our noble Prophet had the largest share of this great character. This is evidently shown in his attitude to all: young, old, relative and non-relative. Of the manifestations of his mercy and compassion is that he used to shorten the prayer and would not lengthen it when he heard the cry of a child. Abu Qatadah (may Allah be pleased with him) reported that the Messenger of Allah (May the blessings and peace of

Allah be upon him) said, *“Sometime I stand up to lead the prayer with the intention of prolonging it. Then I hear the crying of an infant, so I shorten the prayer from fear that I would make it burdensome for his mother.”*

An example of his compassion for his *Ummah* and his eagerness for them to embrace the religion of Allah is when a young Jewish boy who was in the service of the Prophet (May the blessings and peace of Allah be upon him) fell ill, the Prophet (praise and peace be upon him) went to visit him. He sat down by his head and said to him, *“Embrace Islam.”* The little boy looked at his father who was sitting beside him. He said: *“Obey Abul-Qasim (i.e., the Messenger of Allah), May the blessings and peace of Allah be upon him”*. So, he embraced Islam and shortly after, he passed away. Thereupon, the Prophet (May the blessings and peace of Allah be upon him) stepped out saying, **“All praise is due and belongs to Allah Who has saved him from Hell-fire.”**

His Patience

His life (May the blessings and peace of Allah be upon him), was all patience, striving in the cause of Allah, and surrendering to Him. The Prophet (May the blessings and peace of Allah be upon him) had

always been patient, persevering, and in perpetual work from the beginning of revelation until the last moment of his life. He knew the nature of what he would encounter on this path, right from the first moments of his commission as a prophet, and after the earliest meeting with the angel, when Khadijah (may Allah be pleased with her) accompanied him to Waraqah bin Nawfal who said to him: *"I wish I were young and could live to the time when your people will drive you out."* Allah's Messenger (May the blessings and peace of Allah be upon him) asked, ***"Will they drive me out?"*** Waraqah replied in the affirmative and said, *"No man has come with something similar to what you have brought except he was treated with hostility".*

Therefore, he prepared himself mentally, right from the onset, to bear upon this path hardships, harm, conspiracy, and animosity.

An example of his patience (May the blessings and peace of Allah be upon him) manifesting evidently, is the physical harm he suffered from his folk, family and clan while in Makkah preaching the message of his Lord. This includes what Al-Bukhari transmitted, that Urwah bin Az-Zubair asked

Abdullah bin ‘Amr bin Al-As, *"Tell me of the worst thing which the pagans did to the Prophet."* He said, *"While the Prophet (May the blessings and peace of Allah be upon him) was praying in the ‘hijr of the Ka’bah; ‘Uqba bin Abi Mu’ait came and put his garment around the Prophet's neck and throttled him violently. Abu Bakr came and caught him by his shoulder and pushed him away from the Prophet (May the blessings and peace of Allah be upon him) and said, "Do you want to kill a man just because he says; 'My Lord is Allah?'".*

One day, while the Messenger of Allah (May the blessings and peace of Allah be upon him) was praying near the Ka’bah, Abu Jahl and his Companions were sitting nearby. Abu Jahl said, referring to the she-camel that had been slaughtered the previous day: “Who will rise to fetch the fetus of the she-camel of so and so, and place it between the shoulders of Muhammad when he goes down in prostration (*sujood*)?” The one most accursed among the people got up, brought the fetus and, when the Prophet (may the blessings and peace of Allah be upon him) went down in prostration, he placed it between his shoulders. They laughed at him, and some of them leaned upon the others with laughter. The Messenger of Allah (May the blessings and

peace of Allah be upon him) had bent down his head in prostration and did not raise it, until his daughter Fatima, came and removed (the filth) from his back.

More serious was the psychological harm he faced, represented in belying him and rejecting his Message, accusing him of being a soothsayer, poet, lunatic, and a magician. Moreover, the false claim that the signs, proofs, and Quranic verses he brought were mere legends of the men of the past. This includes what Abu Jahl said, "O Allah! If this (Qur'an) is indeed the truth from You, then rain down stones on us or bring upon us some painful punishment!" [Al-Anfal, ayah 32]

When he went out to preach to the people in their meeting and market places, his uncle, Abu Lahab, used to follow him, belie him, and prevent the people from accepting his message as the truth. On the other hand, his wife used to gather firewood and thorns and cast them on his pathway.

The mischief reached its peak when he was besieged along with his Companions for three years in the mountain pass of Abu Talib, where they ate the leaves of trees out of excruciating hunger. The sorrows increased when he lost his uncle who used to protect him, and his sorrows multiplied when his uncle died on disbelief. Then he was shocked by the

death of his wife Khadijah, who used to console and assist him. Then he had to leave his hometown and migrate, after a series of attempts to murder him. In Madinah, he began a new epoch of patience and sacrifice, and a life that involved a lot of struggle and adversity, where he felt hungry and became poor, and would fasten stones to his stomach to quell the pangs of hunger. The Messenger of Allah (May the blessings and peace of Allah be upon him) said, ***“Indeed I have been terrorized for the sake of Allah, such that no one has been terrorized, and I have been harmed for the sake of Allah, such that no one has been harmed. Thirty days and nights have passed over me, and there was no food with Bilal and I forced something with a liver to eat, except what Bilal could conceal under his armpit.”***

Indeed, his honor was attacked. The hypocrites and ignorant Bedouin Arabs harmed him. Al-Bukhari transmitted on the authority of Abdullah bin Mas’ud: Once Allah’s Messenger (may the blessings and peace of Allah be upon him) divided and distributed (the war booty). A man from the *Ansaar* said, *“By Allah! Muhammad, by this distribution, did not intend to please Allah.”* So I came to Allah’s Messenger (May the blessings and peace of Allah be upon him) and informed him about it, whereupon his face changed with anger and he said, ***“May Allah bestow His Mercy on Musa, for he was harmed with more than this, yet he remained patient.”***

Some of the difficulties the Prophet (May the blessings and peace of Allah be upon him) endured are the deaths of his sons and daughters. He had seven children, and they all died one after the other except Fatimah (may Allah be pleased with her). He quailed not, nor was he weakened. Rather he was graciously patient, to the extent that on the day his son Ibrahim passed away, he said, ***“Indeed, the eyes are shedding tears, and the heart is grieving, and we will not say except that which pleases our Lord. O Ibrahim! Indeed, we are grieved by your departure.”***

The patience of the Prophet (May the blessings and peace of Allah be upon him) was not confined to tolerating harm and afflictions, but it rather included patience in the obedience of Allah, the Most High and Glorified, whereby his Lord commanded him to do so. He used to struggle in worship and acts of obedience to the extent that his feet used to crack out of excessive standing at night. He frequently fasted, made *dhikr*, and did other acts of worship. When he was asked about that he would say, ***“Should I not be a grateful slave of Allah?”***

His Asceticism

The attribute of asceticism cannot be truly attributed practically to someone unless he has the opportunity to get something, but turns away and leaves it as a way of abstinence. Our Prophet (May the blessings and peace of Allah be upon him) was the most ascetic person and the least interested in this world. He sufficed with his propagation, and was content with a life of hardship, despite the fact that the whole world was at his fingertips, in spite of the fact that he was the most noble of the creation in the sight of Allah. If he had wished, Allah would have given him whatever he liked of wealth and blessings.

Imam Ibn Kathir stated in his book of *tafseer* (exegesis of the Noble Qur'an) on the authority of Khaithamah, that it was said to the Prophet (may the blessings and peace of Allah be upon him):, *"If you wish we can grant you of the treasures of the earth and their keys, that which We have never granted to any prophet before you, and will not grant to anyone after you, and this will not reduce from what you deserve in the sight of Allah"*, he said, **"Gather them for me in the hereafter."**

Regarding his life and livelihood (May the blessings and peace of Allah be upon him), it is very

wonderful. Abu Dharr (may Allah be pleased with him) said, *"I was walking with the Prophet (May the blessings and peace of Allah be upon him) on the stony ground in Madinah, one afternoon, when the Mountain of Uhud came into sight. The Messenger of Allah (May the blessings and peace of Allah be upon him) said, 'If I had as much gold as the weight of Uhud, it would not please me to have a single dinar from it with me after the passage of three days, except what I would hold back for the repayment of a debt. I would distribute it among the slaves of Allah like this, and like this, and like this.'* And he (May the blessings and peace of Allah be upon him) pointed in front of him, and on his right side and on his left side."

Moreover, he used to say, *"What have I to do with the world? I am like a rider who sat under a tree for its shade, then went away and left it."*

His Food and Clothing

As for food, he would go for a month, or two, or three, without a fire being lit in his house for cooking (May the blessings and peace of Allah be upon him). Their food at such times would be water and dates. At times, he would go a whole day

suffering from excruciating hunger, and would not find anything to fill his stomach. Most of his bread was made of barley. It is not recorded that he ever ate sauced or milk-and-water bread. His servant, Anas (May Allah be pleased with him) stated that he never had lunch or dinner with bread and meat combined except when he had guests.

His situation regarding clothing is no less than what is previously stated. His Companions (may Allah be pleased with them) have testified regarding his asceticism and lack of affectation in dress, though he could have chosen the most expensive clothes. One of the noble Companions describes his clothing saying, *"I came to discuss an affair with the Messenger of Allah (May the blessings and peace of Allah be upon him) and I found him sitting, wearing a thick, cotton, lower wrap."*

Abu Burdah (may Allah be pleased with him) entered upon Aisha, the Mother of the Believers. She brought out a coarse lower garment, and a patched garment. She said, *"Allah's Messenger (May the blessings and peace of Allah be upon him) died in these two garments."*

Anas (may Allah be pleased with him) also reported, *"Once, I was walking with Allah's Messenger (May*

the blessings and peace of Allah be upon him) and over him was a Najrani upper wrap with a thick border."

When he died, he (May the blessings and peace of Allah be upon him) did not leave behind one dirham or dinar, nor a slave boy or a slave girl, nor anything, except for his white mule, his weapon, and a piece of land he left as charity. Aisha (may Allah be pleased with her) reported that "*When Allah's Messenger (may peace be upon him) died, there was nothing on my wooden tub which a living being could eat except for a handful of barley.*" He died (May the blessings and peace of Allah be upon him) while his (iron) armor was mortgaged to a Jew for some barley.

His Justice and Equity

As for justice, he was just in dealing with his Lord the most Exalted and Glorified, just in handling himself, just in treating his wives, and just in dealing with others, whether they were close relatives or distant, companions, friends, and those in harmony with him, or those in disharmony with him even the vainglory enemy enjoyed a portion of his justice and equity (May the blessings and peace of Allah be

upon him). People would oppose him, and others would wrong him, but he would not walk out on justice. Justice was inseparable from him (May the blessings and peace of Allah be upon him) as a resident and while on journey. He hated to be distinguished from his Companions. Rather, he loved justice and equality, and to bear the hardships and difficulties that they bore. Abdullah bin Mas'ud (May Allah be pleased with him) reported, *"On the day of the Battle of Badr three of us rode on a camel. So Abu Lubabah and Ali bin Abi Talib were the Companions of Allah's Messenger (may the blessings and peace of Allah be upon him). When it was Allah's Messenger's turn, they said, 'We will walk while you ride.' Thereupon he said, "None of you is stronger than me, and I am not less in need of reward than either of you."*

When Usaid bin Hudwair was cracking jokes with the people and causing them to laugh, the Prophet (May the blessings and peace of Allah be upon him) poked him under the ribs with a stick. Usaid said, *"You have caused me pain, so allow me to take revenge."* He (May the blessings and peace of Allah be upon him) said, **"Then take revenge."** Usaid said, *"You are wearing a shirt and I am not putting on a shirt."* Then the Prophet (May the blessings and

peace of Allah be upon him) lifted his shirt and Usaid embraced him and began kissing the area between the rib and the loin. He said, *“I indeed intended this O Messenger of Allah.”*

He (May the blessings and peace of Allah be upon him) never allowed the quantified legal punishments of Allah, the Most Exalted and Glorified, to be put out of action in order to establish justice among the people; even if the culprit was one of his relatives or beloved ones. In the incidence of the Makhzumi woman that committed theft, he did not accept the intercession of Usamah and made his popular statement, *“O Mankind, the people before you were ruined because when a noble person amongst them committed theft, they would leave him, but if a weak person amongst them committed theft, they would execute the legal punishment on him. By Allah, were Fatimah, the daughter of Muhammad, to commit theft, I would cut off her hand off.”*

What They Say About Muhammad

Below are excerpts from the sayings of some Western philosophers and orientalists about Prophet Muhammad (may the blessings and peace of Allah be upon him) elucidating their acknowledgement of the greatness of this Noble Prophet, his Prophethood, praiseworthy attributes, and the reality of his mission, far away from the fanaticism and falsehood promoted by some of the enemies of Islam¹:

In his book "Muhammad", which was burnt to ashes by the British Authority, **Bernard Shaw** said in 'The Genuine Islam': "If any religion had the chance of ruling over England, nay Europe, within the next hundred years, it could be Islam."

"I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion, which appears to me to possess

¹ Editor's note: The quotes of the following people we were able to verify from their original sources: Bernard Shaw, Thomas Carlyle, Gandhi, and Ramakrishna Rao.

The quotes of the following people we were unable to verify from their original sources: The Canadian Zwemer, Sir William Muir, Leo Tolstoy, and Schabrak.

that assimilating capacity to the changing phase of existence, which can make itself appeal to every age. I have studied him – the wonderful man and in my opinion far from being an anti-Christ, he must be called the Savior of Humanity.”

“I believe that if a man like him were to assume the dictatorship of the modern world he would succeed in solving its problems in a way that would bring it the much needed peace and happiness: I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today.”

He also said, "The medieval ecclesiastics, either through ignorance or bigotry, painted Mohammedanism in the darkest colors. To them Muhammad was Anti-Christ. I have studied him - the wonderful man and in my opinion, far from being an anti-Christ, he must be called the Savior of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world he would succeed in solving its problems in a way that would bring it the much needed peace and happiness".

The English Philosopher and Nobel Laureate, Thomas Carlyle in 'Heroes and Hero Worship and the Heroic in History, says, "The lies (Western slander) which well-meaning zeal has heaped round this man (Muhammad) are disgraceful to ourselves only".

“It is a great shame for anyone to listen to the accusation that Islam is a lie and that Muhammad was a fabricator and a deceiver. We saw that he remained steadfast upon his principles, with firm determination; kind and generous, compassionate, pious, virtuous, with real manhood, hardworking and sincere. Besides all these qualities, he was lenient with others, tolerant, kind, cheerful and praiseworthy and perhaps he would joke and tease his Companions. He was just, truthful, smart, pure, magnanimous and present-minded; his face was radiant as if he had lights within him to illuminate the darkest of nights; he was a great man by nature who was not educated in a school nor nurtured by a teacher as he was not in need of any of this.”

The Hindu Philosopher, Ramakrishna Rao, says in his book “Muhammad, Prophet of Islam”: “When he appeared Arabia was a desert – a nothing. Out of nothing a new world was fashioned by the

mighty spirit of *Mohammad* – a new life, a new culture, a new civilization, a new kingdom which extended from Morocco to Indies and influenced the thought and life of three continents – Asia, Africa and Europe.”

The Canadian Orientalist, Zwemer says, "Indeed, Muhammad was no doubt one of the greatest religious leaders. He deserves the word that he was an able reformer, eloquent and well spoken, courageous and daring, a great thinker. We may not attribute to him anything that contradicts these qualities, and this is the Qur'an that he brought and his life history, all bear witness to the validity of this claim".

Sir William Muir says, "Indeed, Muhammad the Prophet of Muslims was titled "The Honest One" since childhood, unanimously by the people of his country, due to his noble morals and sound conduct. Whatever the case may be, Muhammad is higher than what a describer may describe. He that does not know of him would not know him. An expert of him is he that had a careful consideration of his glorious history, a history that left Muhammad in the forefront of messengers and the thinkers of the world.”

He further says, "Muhammad excelled by his clear speech and stress-free religion. He has accomplished works that astound the minds. History does not know of any reformer that awakened souls, revived morality and promoted virtue in a short time, as did Muhammad the Prophet of Islam."

The Famous Russian Novelist and Philosopher Leo Tolstoy says, "It suffices him (Prophet Muhammad) that he led a whole nation to the enlightenment of truth, and made it more inclined towards tranquility and peace, preferred modesty, and prevented it from shedding blood, and widely opened to it the gate to development and civilization. The legislation of Muhammad would lead the world as it agrees with reason and wisdom".

Mahatma Gandhi, speaking on the character of Muhammad, peace and blessings be upon him, says in *'Young India'*:

"I wanted to know the best of one who holds today undisputed sway over the hearts of millions of mankind... I became more than convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet,

the scrupulous regard for his pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own mission. These and not the sword carried everything before them and surmounted every obstacle. When I closed the 2nd volume (of the Prophet's biography), I was sorry there was not more for me to read of the great life."

The Austrian Cheberk says, "Mankind should be proud of having a man like Muhammad among them, for despite being illiterate he was able, more than ten centuries ago, to introduce legislation that we Europeans would be the happiest ever if we could produce something of equally high quality."

Legal Rulings Regarding the Last Day

Belief in the Last Day is one of the six fundamental and basic elements of faith. One cannot be a true believer until he believes in what the Qur'an and Sunnah of Allah's Messenger conveyed regarding that day.

Having knowledge about the Last Day and its frequent remembrance is of paramount importance due to its great impact on the reformation of the human soul, its piety, righteousness and steadfastness in the religion of Allah (Islam). Hence, the heart does not become hardened or have the guts to perpetrate acts of disobedience except when it is given to heedlessness with respect to the remembrance of that Day, its horrors and afflictions about which Allah said,

﴿فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا﴾ [المزمل: ١٧]

“Then how can you avoid the punishment, if you disbelieve, on a Day that will make the children grey-headed (i.e. the Day of Resurrection)?” [Al-Muzzammil: 17]

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ * يَوْمَ تَرَوْهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ

بِسُكَارَىٰ وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ﴾ [الحج: ٢٠١]

“O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgment) is a terrible thing. The Day you shall see it, every nursing mother will forget her nursling and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah.” [Al-Hajj: 1, 2]

Death

It is the end of every living soul in the world. Allah the Most High said,

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ﴾ [آل عمران: ١٨٥]

“Every soul will taste of death.” [Al-Imran: 185]

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ﴾ [الرحمن: ٢٦]

“Everyone upon it (the earth) will perish.” [Ar-Rahman: 26]

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ﴾ [الزمر: ٣٠]

“Verily, you will die and verily, they (too) will die.” [Az-Zumar: 30]

No human being will live forever in this world, as Allah said,

﴿وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ﴾ [الأنبياء: ٣٤]

“And We did not grant to any man before you eternity [on earth].” [Al-Anbiya: 34]

It is worthy to mention the following points:

1. Most people are heedless of death; despite that it is a certain and undoubtable reality. A Muslim should remember death frequently and prepare for it by making provision in this world for his hereafter through righteous deeds before it is too late. The Messenger of Allah said, **“Seize five things before five things; your life before your death, your health before your illness, your leisure time before your busy time, your youth before your old age and your wealth before your poverty.”** [Transmitted by Ahmad]

Remember that the dead do not carry anything of this world with them to the grave. Rather, it is only their deeds that abide with them. So be keen to take the provision of righteous deeds by which you will have eternal bliss and be delivered from the chastisement by the grace of Allah.

2. Man's life span is ambiguous. No one knows it but Allah. Nobody knows when or where he will die because this is part of the knowledge of the unseen, which Allah, the Most Glorified and Exalted, has exclusively kept to Himself.

3. When death comes, it is not feasible to avert, postpone, or flee from. Allah the Most High said,

﴿ وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴾

[لأعراف: ٣٤]

“And for every nation is a [specified] term. So when their time has come, they will not remain behind an hour, nor will they precede [it].” [Al-A’raf: 34]

4. When death comes to a believer, the Angel of Death comes to him in a beautiful image, with good fragrance, accompanied by the Angels of Mercy to give him the glad tidings of Paradise. Allah the Most High said,

﴿ إِنَّ الَّذِينَ قَالُوا رَبَّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا

تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴾ [فصلت: ٣٠]

“Indeed, those who have said, "Our Lord is Allah " and then remained on a right course - the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised.” [Fussilat: 30]

As regards the unbeliever, the Angel of Death comes to him in a terrifying image, dark in face, accompanied by the Angels of Punishment, to give him glad tidings of punishment as Allah said,

﴿ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ آخِرُ جُودَا
 أَنْفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنتُمْ عَنْ
 آيَاتِهِ تَسْتَكْبِرُونَ ﴾ [الأنعام: ٩٣]

And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels extend their hands, [saying], "Discharge your souls! Today you will be awarded the punishment of [extreme] humiliation for what you used to say against Allah other than the truth and [that] you were, toward His verses [and signs], being arrogant." [Al-An'am: 93]

When death arrives, the truth is uncovered and reality becomes evident to every human. Allah the Most High said,

﴿ حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ
 كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴾ [المؤمنون ٩٩، ١٠٠]

“Until, when death comes to one of them (those who join partners with Allah), he says: ‘My Lord! Send me back, so that I may do well in that which I have left behind!’ No! It is but a word that he speaks, and behind them is *barzakh* (a barrier) until the Day when they will be resurrected.” [Al-Mu'minon: 99, 100]

When death arrives, the unbeliever and the insubordinate would feel a keen desire for returning to this life to perform righteous deeds. But nay, it is too late to regret after the opportunity has passed. Allah the Most High said,

﴿وَتَرَى الظَّالِمِينَ لَمَّا رَأَوُا الْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِّنْ سَبِيلٍ﴾

[الشورى: ٤٤]

“And you will see the wrong-doers, when they behold the punishment, they will say: "Is there any way of return (to the world)?" [As-Shuraa: 44].

5. It is part of Allah's mercy to His slaves that anyone who dies upon *proclaiming La ilaaha illa Allaah* (there is no deity worthy of worship but Allah) will be admitted to the Paradise. The Messenger of Allah (May the blessings and peace of Allah be upon him) said, **“If anyone's last words are "There is no deity worthy of worship but Allah" he will enter Paradise.**” [Transmitted by Abu Dawud]

This is because one cannot say these words at that difficult period except if he is sincerely devoted. The insincere would find it impossible to proclaim these words owing to the severity of the agony of death he is subjected to. That is why it becomes an act of *sunnah* for anyone that is present with a person about to die to

prompt him to say these words "*La ilaaha illa Allaah*", according to the saying of the Prophet (may the blessings and peace of Allah be upon him), "***Exhort your dying men to recite: 'La ilaaha ill Allah' (There is no deity worthy of worship except Allah).***" [Transmitted by Muslim: 916]. This should be done without urgency for him not to get angry and say what is not becoming of him.

The Grave

Anas (may Allah be pleased with him) reported that Allah's Messenger (May the blessings and peace of Allah be upon him) said, "***When the slave of Allah is placed in his grave and his companions retrace their steps, he hears the noise of the footsteps.***" He said, "***then two angels come to him and make him sit and say to him: 'What did you used to say about this person (the Prophet?)'***" He said, "***As for the faithful believer, he would say: 'I bear testimony to the fact that he is a slave and Messenger of Allah'***". He said, "***Then it would be said to him: 'Look to your seat in the Hell-Fire, for Allah has substituted it with a seat in Paradise.'***" Allah's Messenger (May the blessings and peace of Allah be upon him) said, "***He would be shown both seats. As for the hypocrite or a non-believer, he would reply, 'I do not know; but I used to say what the people used to say.'*** So it would be said to him, "***Neither did you know, nor did you follow (i.e.***

the true path).’ Then he will be hit with iron hammers once between his ears, and he will cry a loud cry that everything near him – other than humans and jinn- can hear.” [Transmitted by Al-Bukhari and Muslim: 1338, 2870].

The return of the soul to the body in the grave is from the affairs of the Hereafter, which the human intellect cannot comprehend in this world. However, Muslims have unanimously agreed that a person enjoys bliss in his grave if he were a faithful believer deserving bliss; and that a person will be punished in the grave if he deserves punishment – if Allah does not forgive him. Allah the Most High said,

﴿النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ

العَذَابِ﴾ [غافر: ٤٦]

“The Fire; they are exposed to it morning and evening; and on the day when the Hour will be established (it is said): ‘Cause Pharaoh's folk to enter the most severe punishment.’” [Ghafir: 46]

The Messenger of Allah (May the blessings and peace of Allah be upon him) said, ***“Seek refuge with Allah from the punishment of the grave.”*** [Transmitted by Muslim: 2867]

Sound reason does not deny this, because one sees in this world some events that bring this reality closer. One who is having a nightmare may feel as if he is being severely punished, and so he shouts and screams seeking aid, while the next person lying close to him does not realize what he feels, despite the great difference between life and death. Both the body and the soul suffer punishment in the grave. Allah's Messenger has said, ***“Indeed the grave is the first stage among the stages of the Hereafter. So, if one is saved from it, then what comes after it is easier than it. And if one is not saved from it, then what comes after it is worse.”*** [Transmitted by At-Tirmidhi: 2230]

Hence, a Muslim should frequently seek refuge with Allah from the punishment of the grave, especially before making *tasleem* in *prayer* (i.e. before concluding the prayer). He should strive to abstain from acts of disobedience to Allah, which are the reasons for deserving punishment in the grave. It has been called the punishment of the grave because most people are buried in graves. However those who drown, burn to death, or are eaten by wild animals, and the like, will all either be punished or granted bliss in the *Barzakh* (the barrier between this world and the Hereafter).

Punishment of the grave varies. It may include: being struck with an iron hammer; the grave may be filled with darkness, or furnished with carpets from Hellfire, or have its gates opened to him; his evil deeds may be shown to him in the form of an ugly man with a foul smell, sitting with him inside the grave. The punishment will be continuous in the case of the disbeliever and hypocrite. As for the sinful Muslim, then the punishment will endure according to his sins, and it may come to an end.

In regards to the faithful believer, he will enjoy bliss in the grave whereby it would be widened for him, filled with light, and a gate will be opened to Paradise from where its good smell and fragrance will come to him. The grave will be furnished from Paradise, and his good deeds will be displayed to him in the form of a handsome man who will give him company in the grave.

Establishment of the Hour and Its Portents

1. Allah did not create this world for us to abide in it forever. A day shall come when it will come to an end. This day is the day when the Last Hour will be established. It is an indisputable fact, as Allah the Most Glorified and Exalted said,

﴿إِنَّ السَّاعَةَ لَأْتِيَةٌ لَا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ﴾ [غافر: ٥٩]

“Indeed, the Hour is surely coming, there is no doubt thereof; yet most of mankind believe not.”

[Ghafir: 59]

﴿وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ﴾ [سبأ: ٣]

“Those who disbelieve say: ‘The Hour will not come to us.’ Say: ‘Yes, by my Lord, it will come to you.’”

[Saba': 3]

﴿اقْتَرَبَتِ السَّاعَةُ﴾ [القمر: ١]

“The Hour has drawn near.” [Al-Qamar: 1]

﴿اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ﴾ [الانبيا: ١]

“[The time of] their account has approached for the people, while they are in heedlessness turning away.” [Al-Anbiya: 1]

Its proximity is not weighed by human measurement or what we are accustomed to. It is rather something related to the knowledge of Allah, and the period that has elapsed from the lifespan of this world.

Knowledge of the Hour is part of the metaphysical, whose knowledge Allah has exclusively confined to Himself. He did not disclose it to any of His slaves as He said,

﴿يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ

تَكُونُ قَرِيبًا﴾ [الأحزاب: ٦٣]

“People ask you concerning the Hour. Say,”
Knowledge of it is only with Allah. And what may
make you perceive? Perhaps the Hour is near.” [Al-
 Ahzab: 63]

The Messenger of Allah (May the blessings and peace of Allah be upon him) has stated signs indicating its nearness and proximity. They include emergence of the false Messiah. This will be a great tribulation for mankind, because Allah, the Most Glorified and Exalted, will grant him power to perform supernatural things by which a lot of people will be deceived. He will order the sky and it will rain, order the pasture and it will grow, bring the dead back to life, and perform other paranormal acts. The Messenger of Allah (May the blessings and peace of Allah be upon him) has stated that he is one-eyed and will bring with him something like Paradise and Hell; but what he calls Paradise will be, in fact, Hell. He will remain on earth for forty days, a day like one year, a day like one month, a day like one week, and the other days like the normal days. No spot will remain on earth except that he will enter it, except for Makkah and Madinah.

Among the portents of the Last Hour, is **the descent of ‘Isa bin Maryam (Jesus Christ)** on the white minaret east of Damascus, during the time of Fajr prayer, where he will observe the Fajr prayer with the people. Then he will seek the anti-Christ and slay him.

Among the signs is **the rising of the sun from its setting point (the west)** whereby people will see it, get scared, and start to believe, but no faith will be of any benefit at that point. There are many other signs and portents of the Last Hour.

2. The Last Hour will be established upon the worst of creation. This is because, prior to this Hour, Allah the Most Glorified will send a good wind that will take away the souls of the faithful believers. When He wishes to eliminate all creatures by death, and put an end to this world, He will command the angel to blow the great horn. When the people hear it, they will collapse (dead). Allah, the Most High, said,

﴿وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ﴾

[الزمر: ٦٨]

“And the Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills.” [Az-Zumar: 68]. This will happen on a Friday. Thereafter, all the angels will die

and none shall remain except Allah the Most Perfect and Exalted.

3. Every human body will perish, and the earth will eat it up except the tailbone, which is a bone in the lower back. The earth will not eat up the bodies of the prophets and martyrs. Then Allah, the Most Perfect, will send down rain from the sky, and the bodies will grow and compose again. When Allah wishes to resurrect the people, he will revive Israfeel, who is the angel in charge of blowing the trumpet. He will blow it for the second time and all creatures will be revived. People will come out of their graves as Allah created them the first time, barefooted, naked, and uncircumcised. Allah the Most High said,

﴿ وَنُفِّخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴾ [يس: ٥١]

“And the Trumpet will be blown (i.e. the second blowing) and behold! From the graves they will come out quickly to their Lord.”[Ya Sin: 51]

﴿ يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَّاءَ كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ * خَاشِعَةً

أَبْصَارُهُمْ تَرَاهَهُمْ ذَلَّةً ذَلِكَ الْيَوْمَ الَّذِي كَانُوا يُوعَدُونَ ﴾ [المعارج: ٤٣، ٤٤]

“The Day they will emerge from the graves rapidly as if they were racing to a goal. Their eyes humbled, humiliation will cover them. That is the Day which they had been promised!” [Al-Ma'arij: 43-44]

The first person that will be unearthed will be the Seal of the Prophets, our Prophet Muhammad (May the blessings and peace of Allah be upon him), as it was reported from him. Then people will be driven to the assembly ground, which is a broad and plane land. Unbelievers will be gathered to Hell (prone) on their faces. The Messenger of Allah was asked: *“How will the unbeliever be gathered to Hell on his face?”* He replied, ***“Is He Who is powerful enough to make him walk on his feet in this world not powerful enough to make him (crawl) upon his face on the Day of Resurrection?”*** [Transmitted by Muslim: 2806]

Anyone that turns away from the remembrance of Allah will be raised blind. The sun will draw closer to the creatures, and they will be submerged in perspiration according to their deeds; some up to their knees, some up to their waist, and some will have the sweat going down his throat.

Moreover, there are some who Allah the Most High will give protection with His Shade on the Day when there will be no shade except His Shade. Allah's Messenger said, ***“Seven are (the people) whom Allah will give protection with His Shade on the Day when there will be no shade except His Shade (i.e., on the Day of Resurrection), and they are: A just ruler; a youth who grew up upon the worship of Allah; a***

person whose heart is attached to the mosque; two persons who love and meet each other and depart from each other for the sake of Allah; a man whom a beautiful woman of high-rank seduces (for illicit relation)him, but he (rejects her offer by saying): 'I fear Allah'; a person who gives a charity and conceals it (to such an extent) that the left hand does not know what the right has given; and a person who remembers Allah in solitude and his eyes pour with tears." [Agreed upon: 1423- 1031]

This blessing is not specific for men, but it also includes women. Every woman will be held to account for her deeds, if they are good then she will be rewarded with good, and if they are bad then she will be rewarded with bad. She will get recompense and judgment just like men.

There will be severe thirst on that day, a day which will last as long as fifty thousand years. However, it will pass for the faithful believer swiftly, like the period spent in the observation of an obligatory prayer.

Then Muslims will arrive at the fountain of the Prophet (May the blessings and peace of Allah be upon him) to drink from it. This fountain is a great honor, which Allah exclusively dedicated to our Prophet (May the blessings and peace of Allah be upon him). His nation

will drink from it on the Day of Judgment. Its water is whiter than milk and sweeter than honey. Its fragrance is stronger than the fragrance of musk, and its cups are as many as the stars in the sky. Whoever drinks from it will never feel thirsty again.

People will remain on the assembly ground for a long period waiting for the judgment and accountability to begin. When they had stood and waited long, under that hardship and the intensified heat of the sun, they will seek for someone to intercede for them before Allah to judge between the creation. They will come to Adam (peace be upon him) and he will apologize to them. They will go to Noah (peace be upon him) and he will apologize to them. They will go to Abraham (peace be upon him) and he will apologize to them. They will go to Moses (peace be upon him) and he will apologize to them. They will go to Jesus (peace be upon him) and he will apologize to them. Then, they will come to Muhammad (May the blessings and peace of Allah be upon him) and he will say, ***“I am for it.”*** He will fall down in (prostration) under the Throne and praise Allah with praises which Allah will inspire him on that spot. Then it will be said, *“O Muhammad! Raise your head and ask, for you will be granted (your request); and intercede, for your intercession will be accepted”*. Then Allah will begin the judgment and accountability. The nation of Muhammad will be the first nation to be accounted for its deeds.

Prayer will be the first deed a slave will be held accountable for. If it is found to be sound and acceptable, then his other deeds will be considered, but if the prayer is rejected, all other deeds of his will be rejected. Every slave of Allah will be asked about five things: about his life and what he did with it, about his youth and what he spent it in, about his wealth and how he earned it and how he spent it, and his knowledge and what he did with it.

The first cases that will be judged will be cases related to bloodshed. Retribution on that day will be through good and bad deeds. Part of the good deeds of the one who committed the crime will be taken and given to his opponent. When his good deeds fall short to clear the account, the sins of his opponent will be taken and cast on him.

Then the *siraat* will be set. The *siraat* is a bridge that will be thinner than a hair and sharper than the sword, and it will be set above the Hellfire. People will have to pass over it. Some will pass over it like the twinkling of an eye; some like the passing of the breeze; some like the best kinds of horses; and some will be crawling. On the *siraat* will be pronged hooks that will snatch the unbelievers and cast them into the Hellfire. They and whomever Allah wills among the disobedient believers will fall one after the other into

Hell. The unbelievers will be left to abide therein forever, while the disobedient believers will be punished as long as Allah wills, then brought out and taken to Paradise.

Allah will grant permission to whomever He wills among the prophets, messengers and righteous people to intercede for some people admitted into the Hellfire among the people of Tawheed (Unification of Allah) and Allah will take them out of it. Those who have crossed the *siraat*, among the people of Paradise, will stand on a bridge between Paradise and Hell, where retribution will be administered among them in favor of some. He who has usurped some right belonging to his brother, or has a grievance against him will not enter Paradise until he has taken his revenge against him or gets pardoned by him until they have pure hearts towards one another. When the inhabitants of Paradise enter it, and the inmates of the Hell are taken to Hell, death will be brought forth in the form of a ram and will be slaughtered between Paradise and Hell, while the people of Paradise and Hell watch. Then it would be said, "*O people of Paradise, eternity for you and no death! O people of Hell, eternity for you and no death!*" If anybody could die out of happiness, the people of Paradise would have died out of happiness, and if anybody could die out of sorrow, the people of Hellfire would have died out of sorrow.

Hellfire and Its Punishment

Allah the Most High said,

﴿فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ﴾ [البقرة: ٢٤]

“Then guard yourselves against the Fire prepared for disbelievers, whose fuel is of men and stones.”
[Al-Baqarah: 24].

Allah's Messenger said to his Companions, ***“The fire which the sons of Adam light up is only one out of seventy parts of the Fire of Hell.”*** His Companions said, ***“By Allah, even an ordinary fire would have been enough (to burn people).”*** Thereupon he said: ***“It has been given sixty-nine extra portion, each portion is equal to the heat of (the fire in this life).”*** [Sahih Al-Bukhari and Muslim: 3265, 2843]

Hellfire is of seven levels. Each level is more severe in punishment than the other. Each level holds people according to their deeds. The hypocrites will be in the lowest depths of the Hellfire, which is the more severe in punishment. The unbeliever's punishment in the fire will be permanent without interruption. Whenever they get burned, they will be returned to suffer more punishment. Allah, the Most High said,

﴿ كَلَّمَا نَضَجَتْ جُلُودُهُمْ بَدَّلْنَا لَهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ﴾

[النساء: ٥٦]

As often as their skins are consumed We shall exchange them for fresh skins that they may taste the punishment” [An-Nisa: 56]

﴿ وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ

عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ كُفُورٍ ﴾ [فاطر: ٣٦]

“And for those who disbelieve will be the fire of Hell. [Death] is not decreed for them so they may die, nor will its torment be lightened for them. Thus do we recompense every ungrateful one.” [Fatir: 36]

They would be shackled therein and their necks would be tied with iron collars. Allah said,

﴿ وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقْرَّنِينَ فِي الْأَصْفَادِ * سَرَابِلُهُمْ مِنْ قَطِرَانٍ وَتَغْشَىٰ

وُجُوهُهُمْ النَّارُ ﴾ [ابراهيم: ٤٩-٥٠]

“And you will see the criminals that Day bound together in shackles, their garments of liquid pitch and their faces covered by the Fire.” [Ibrahim: 49-50]

The food of the inmates of Hellfire will be *zaqqum*, about which Allah, the Most High, said,

﴿ إِنَّ شَجَرَتَ الزَّقُّومِ * طَعَامُ الْأَثِيمِ * كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ * كَغَلِيِّ الْحَمِيمِ ﴾

[الدخان: ٤٣-٤٨]

Verily, the tree of *zaqqum* will be the food of the sinners. Like boiling oil, it will boil in the bellies, like the boiling of scalding water. (It will be said) ‘Seize him and drag him into the midst of blazing Fire, then pour over his head the torment of boiling water’”. [Ad-Dukhan: 43-48]

To explain the gravity of the punishment of the Hellfire and the greatness of the bliss in Paradise, it was transmitted in Sahih Muslim that the Prophet (may the blessings and peace of Allah be upon him) said, *“The person who had led the most luxurious life in this world, will be brought up on the Day of Resurrection and dipped into the Hellfire. He will be asked, 'O son of Adam! Did you ever experience any comfort? Did you ever experience any luxury?' He will reply, 'By Allah, no, my Lord.' Then one of the people of the Paradise who had experienced extreme misery in the life of this world will be dipped into Paradise. Then he will be asked, 'O son of Adam! Did you ever experience any misery? Did you ever encounter difficulty?' He will say, "By Allah, no, my Lord, I neither experienced misery nor passed through hardship.”* [Transmitted by Muslim: 2807].

The unbeliever will forget all the luxury he enjoyed in this world with just one dip in the Hellfire, and the faithful believer will forget all the hardships, poverty and misery he suffered in this world just with one dip into Paradise.

Characteristics and Description of Al-Jannah (Paradise)

Al-Jannah is the home of eternity and honour, which Allah prepared for His righteous slaves. It involves bliss which no eye has ever perceived, no ear has ever heard of, and no heart has ever imagined. Allah the Most High said,

﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾

[السجدة: ١٧]

“No soul knows what is kept hidden for them of joy as a reward for what they used to do.” [As-Sajdah: 17]

It is of grades and ranks, whereby the stations of the believers vary according to their deeds. Allah the Most Perfect said,

﴿يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ﴾ [المجادلة: ١١]

“Allah will exalt in degree those of you who believe, and those who have been granted knowledge. And

Allah is Well-Aware of what you do.” [Al-Mujadalah: 11]

They will eat and drink whatever they desire. Therein are rivers of water unpolluted, rivers of milk whereof the flavour does not change, rivers of clear-run honey and rivers of wine delicious to the drinkers; and their wine is unlike the wine of this world.

﴿ يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِنْ مَعِينٍ * بَيْضَاءَ لَذَّةٍ لِلشَّارِبِينَ * لَا فِيهَا غَوْلٌ وَلَا هُمْ

عَنْهَا يُنْزَفُونَ ﴾ [الصافات: ٤٥-٤٧]

“A cup from a gushing spring is brought round for them, White, delicious to the drinkers. Neither they will have pain, from that, nor will they suffer intoxication therefrom.” [As-Saffaat: 45-47]

They will be given young virgin women, who do not age, (*Hoor al-'Ein*) as their wives. The Messenger of Allah (May the blessings and peace of Allah be upon him) said, *“And if a woman among the women inhabiting Paradise were to appear to the people of the earth, she would illuminate and fill up what is between the (the heavens and the earth) with light and a pleasant scent.”* [Transmitted by Al-Bukhari: 2796]

The greatest bounty of the people of Paradise is the glance they will have in the face of Allah the most Purified and Exalted. Furthermore, they will neither urinate nor defecate, nor have any other bodily discharge. They will have combs made of gold, and their perspiration is musk. This bounty is permanent, without any interruption or decrease. The Messenger of Allah (May the blessings and peace of Allah be upon him) said, ***“He who enters Paradise (will be made to enjoy such an everlasting) bliss that he will neither become destitute, nor will his clothes wear out, nor will his youth decline.”*** [Transmitted by Muslim: 2836]

The share of the least of the people of Paradise, who will be the last person to leave the Hellfire among the faithful believers and enter Paradise, is ten times better than this entire world.

All praise is due and belongs to Allah, with whose bounty righteous deeds are perfected and accomplished.