القَوْلُ الجَلِيّ فى حَلّ ألفاظِ مختصرِ عَبْدِ الله الهَرَرِيّ

The Lucid Word
Explaining the Summary of
Abdullah Al-Hararyy

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Preface

We praise and thank *Allah*, and we ask Him to increase Prophet *Muhammad*'s honor and to protect his nation from what he feared for it. Thereafter, *Allah* praised Islamic knowledge, elevated the status of the Muslim scholars and distinguished the students of the Islamic sciences over others. Since the scholars of Islam confirmed that every accountable person is obligated to acquire a certain portion of religious knowledge, which is essential to enable the person to fulfill what *Allah* ordained, many scholars authored books to fill this need. Among these books is that of the prominent *Sheikh ʿAbdullah*, son of *Muhammad al-Harariyy* (born in 1334 AH and died in 1429 AH), known as *The Summary of ʿAbdullah al-Harariyy*.

The Islamic Studies and Research Department of the Association of Islamic Charitable Projects endeavored to join in serving the Muslim community by presenting an English version of *The Summary of ʿAbdullah al-Harariyy* with one of its renowned commentaries: The Lucid Word. Together, these texts provide introductory students with the essential stepping-stone they require to proceed in their pursuit of knowledge, and educators with the necessary material to teach them. They also offer advanced students a useful tool that facilitates the retention of a great portion of Islamic knowledge owing to the skillful choice of expression. For centuries scholars authored influential books combining both brevity and detail. These scholars were wordsmiths, who crafted sentences with less words (making them easier to memorize), and still loaded with meaning (making it easier for us to remember a considerable amount of information). We are beholden to them for their efforts.

Before you start reading this book, it is imperative to have insight into the method of its structure, owing to its unfamiliarity to people of the English tongue. In reality, as we mentioned before, this book comprises two books. The text on the top of the page is *The Summary*

of Sheikh Abdullah al-Harariyy, and the text below is the explanation, The Lucid Word. The way this explanation was authored is a common method (in Arabic) adopted by numerous scholars throughout Muslim history to explain well-known texts of various Islamic sciences. Both the source text and explanatory text are combined and woven together to produce one integrated text. The efficacy of this method in explaining the individual terms and the syntax of the phrases is undeniable. The inherent fluidity and flexibility of the Arabic language significantly facilitates such a style of authorship. Because of this unique style, many brothers opted to translate the text in their respective languages, employing the more familiar method of separating the source text from the explanatory text completely. We auspiciously resolved to embark on this untrodden path for the purpose of fidelity to the phraseology of the authors, as well as other reasons.

To distinguish between the explanatory text and the original text, the former is in boldface and the latter in standard. It is also important to know that words in Italics are originally Arabic words transliterated into English. Occasionally, we attached the transliterated words with the actual Arabic words in hope that together they would direct the reader to their proper articulation; however this can only be guaranteed by learning how to pronounce them properly. To better understand our method of transliteration, please refer to the transliteration chart at the end of the book.

Our translation is not flawless. We accept the advice of anyone who points out anything that seems like an error in translation or the like, after careful research and examination. We humbly ask *Allah* to benefit the Muslims by this and greatly reward the authors, translators, and all the Muslims who study it. Ameen.

The Summary of عبد الله (ˆ*Abdull<u>a</u>h*) *al-Hararyy*

Which is comprehensive of the personal essential knowledge of the Religion



I start with the name of *All<u>a</u>h* الرحمن (***Ar-Ra<u>h</u>m<u>a</u>n***) **Whose abundant mercy is inclusive of the believers and non-believers in this life and specific to the believers in the Hereafter;** الرحيم (***Ar-Ra<u>h</u>eem***) **Whose abundant mercy is for the believers.**

Praise is due to *All<u>a</u>h*, the Lord of the worlds, الحَيّ (***Al-<u>H</u>ayy***) **the One Who is attributed with Life,** القَيُّوم (***Al-Qayyoom***) **the One Who is**

The Summary of عبد الله (ˆ*Abdull<u>a</u>h*) *al-Hararyy*

Which is comprehensive of the personal essential knowledge of the Religion

I start my authorship of this book **with the name of *All<u>a</u>h***, الرحمن ***Ar-Ra<u>h</u>m<u>a</u>n*** (The one **whose abundant mercy is inclusive of the believers and non-believers in this life and specific to the believers in the Hereafter**), and الرحيم ***Ar-Ra<u>h</u>eem*** (The one **whose abundant mercy is for the believers**), i.e., I mention His name seeking blessings by it along with affirming that all **praise is due to *All<u>a</u>h*, the Lord of the worlds**, i.e., the Owner of everything that came into existence, Who is الحي ***Al-<u>H</u>ayy*** (**the One Who is attributed with Life**), and القيوم ***Al-<u>Q</u>ayyoom*** **(the One Who is**

everlasting, and the One Who preordained all the creations. I ask *Allah* to raise the rank of our Prophet محمَّد (*Muhammad*), his pious followers and companions, and to protect his nation from that which he feared for it.

Thereafter, this book is an abridgement (known as the Summary) inclusive of most of the essential knowledge which is sinful for any accountable person to be ignorant of it. This comprises the [Obligatory] Knowledge pertaining to Belief, Islamic jurisprudence issues from purification up to Pilgrimage الحَجّ (*Hajj*) and some rules of dealings according to the school of *Imam* الشافِعِيّ (*ash-Shafiˆiyy*).

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everlasting), and the One Who preordained all the entities, acts, sayings, and conditions of **the creations**. **I ask *Allah* to raise the rank of our Prophet** محمد ***Muhammad*, his pious followers and** his good and pure **companions and to protect his nation from that which he feared for it.**

Thereafter, this book is an abridgement known as *The Summary*, i.e., a text of minimal wording and abundant meaning, **inclusive of most of the essential knowledge** of the religion **which** one cannot do without and **is sinful for any accountable person to be ignorant of it. This comprises the Obligatory Knowledge pertaining to** matters of **Belief, Islamic jurisprudence issues from purification up to Pilgrimage** الحج (***Hajj***), including prayer, *Zakah*, and fasting **and some rules of dealings**, like renting and hiring, engaging in a profit-sharing venture, putting up collateral, and the like along with clarifying the judgment of *riba* and some forbidden sales **according to the school of** the prestigious *Mujtahid* and ***Imam*** *Muhammad Ibn Idrees* ***ash-Shafiˆiyy***

The sins of the heart and of other body parts, such as the tongue and others, are explained subsequently.

The original book was written by عَبْدُ اللهِ بْنُ حُسَيْنِ بْنِ طاهِرٍ (ˆ*Abdullah Ibn Husayn Ibn Tahir*) a jurist from حَضْرَمَوْت (*Hadramawt*). Many precious issues were then added to the book

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al-Qurashiyy[1] *al-Muttalibiyy*[2], may *Allah* raise his rank. He was born in the year 150 after the *Hijrah* and died in the year 204. The author then dedicated part of the book to enumerate **the** obligations of the heart, **sins of the heart and of other body parts, such as the tongue and others**, which are the abdomen, the eyes, the ears, the hands, the private parts, and the feet, as well as clarifying the sins of the body (which are not exclusive to a particular body part) **are explained subsequently**. Lastly, the book closes on a section dedicated to explaining repentance.

The original book, from which the author derived his book 'the Summary' is *Sullamut-tawfeeq ila Mahabbatil-lahi ˆAlat-tahqeeq* which **was written by عبد الله بن حسين بن طاهر ˆ*Abdullah Ibn Husayn Ibn Tahir*** *Ibn Muhammad Ibn Hashim ash-Shafiˆiyy Al- ˆAlawiyy*[3] **a jurist**[4] **from *Hadramawt***. He was born in the year 1191 and died in the year 1272. His book was summarized and **many precious issues were then added to the book** unveiling the underlying meanings of the text and

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1) Who is from the tribe of *Quraysh*.

2) Who is from the clan of *al-Muttalib*.

3) *Al-ˆAlawiyy* here means a descendant of *ˆAlawiyy Ibn ˆUbaidullah*.

4) A scholar of the religious rulings.

while omitting what the original author mentioned regarding Sufism. Some phrases were changed in such a way that the subject matter would not be altered. In a few cases, I (the author) mentioned what some *shafiˆiyy* jurists, like البُلْقِينِيّ *al-Bulqeeniyy* gave preponderance to; therefore judging what was in the original book as weak. Hence, one must pay due attention to this book

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clarifying it **while omitting what the original author** *Sheikh ˆAbdullah Ibn Husayn* **mentioned regarding Sufism**[1] which does not pertain to the subject matter of the Summary because the author of the Summary may *Allah* have mercy upon him intended to compile the essential knowledge of the religion in this book[2], and what he omitted regarding Sufism does not fall under that category. **Some phrases were changed** with clearer ones **in such a way that the subject matter would not be altered**. The author may *Allah* have mercy upon him said: **In a few cases I mentioned what some *shafiˆiyy* jurists like** *Imam Sirajud-Deen ˆOmar Ibn Raslan al-Bulqeeniyy,* who was born in the year 724 and died in the year 805, **gave preponderance to; therefore judging what was** mentioned **in the original book as weak. Hence,** the accountable **one must pay due attention to this book**, by learning it, studying it, and reviewing the issues raised

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1) Sufism is a term describing the state of the pious Muslims who perform acts of obedience to *Allah* while in compliance with the *Qur'an*, *Hadeeth*, consensus of the nation (*ijmaˆ*), and the sayings of the companions while their hearts are detached from worldly interests.

2) Note that *Sheikh ˆAbdullah*, may *Allah* have mercy upon him, mentioned some matters in his Summary that are not among the Personal Obligatory Knowledge of the religion for certain benefits he had insight upon.

in order to have one's deeds accepted. I named it:

The Summary of عَبْدُ الله (ˆ*Abdull<u>a</u>h*) *al-Hararyy* which is comprehensive of the personal essential knowledge of the Religion.

Essentials of Belief

(Section 1)

It is obligatory upon all accountable persons

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in this book until he memorizes them and they become embedded in his heart. All this must be done while having a sincere intention in seeking the reward from *All<u>a</u>h*, **in order to have one's deeds accepted. I named it: The Summary of عبد الله (ˆ*Abdull<u>a</u>h*) *al-Hararyy* which is comprehensive of the personal essential knowledge of the Religion**, which is the knowledge that includes knowing *All<u>a</u>h*, His Messenger, and other essential creedal issues, it also includes knowing the rules of worship and other matters designated as essential knowledge of the religion. Since knowing *All<u>a</u>h* and His messenger and believing in them is the most important and best obligation, the author may *All<u>a</u>h* have mercy upon him, started his book by discussing the **essentials of belief**, i.e., the creedal issues which the accountable person cannot do without.

This is a **section** dedicated to explaining the meaning of the two Testifications of Faith.

It is obligatory upon all accountable persons, who are pubescent, sane and received the basic call of Islam, i.e., whoever has been informed that no one is God but *All<u>a</u>h*, and

to embrace the Religion of Islam, to remain steadfast to it, and to comply with what is obligatory upon them of its rules.

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that *Muḥammad* is the Messenger of *Allāh*, **to embrace the Religion of Islam** immediately if they were *kāfirs*[1], **to remain steadfast to it** in such a manner that the heart would be clear of any intent to renounce Islam in the future or any hesitation about it, because whoever intends to disbelieve in the future or hesitates about doing so, falls into *kufr* immediately, **and** it is also obligatory upon the accountable person **to comply with what is obligatory upon them of its rules** that the religion ordered them to follow. This is attained by fulfilling all the obligations and abstaining from all the prohibitions. From this, it is known that the child who dies before pubescence is not held accountable in the Hereafter for what they did. Likewise is the person who becomes insane before pubescence and their insanity continues until after pubescence and dies while insane. Similarly, one is not accountable if they were pubescent and sane but never received the call of Islam, i.e., the two Testifications of Faith. Therefore, anyone who understands Arabic then hears the Testifications of Faith in the *Adhān* (call to the prayer), while being pubescent and sane, is accountable. So, if they were to die without embracing Islam they deserve the everlasting torture in Hellfire.

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1) The word "*Kāfir*" used in this book is an Islamic term used in the *Qur'ān* and the sayings of the Prophet referring to a person who is not a Muslim, and "*Kufr*" referring to an incident which renders a person as a (*Kāfir*). Such incidents demonstrate irreverence to God, His Religion or what He ordained as glorified.

Among what one must know and believe in absolutely (i.e., at all times) and utter immediately if one was a *kafir* (non-muslim), or otherwise [one must utter] in the prayer are the two Testifications of Faith, which are:

أَشْهَدُ أَنْ لا إِلَهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ

(*Ashhadu alla ilaha illallah, wa ashhadu anna Muhammadar-Rasoolullah*)

I testify that no one is God except *Allah* and that مُحَمَّد (*Muhammad*) is the Messenger of *Allah* (may *Allah* raise his rank and protect his nation from what he fears for it)

Among what the accountable **one**, whether a Muslim or a non-Muslim, **must know**, accept, **and believe in absolutely** in one's heart at all times, **and utter immediately if one was a**n original ***kafir*** or an apostate, are the two *Shahadas*, **or otherwise** if the accountable person was already a Muslim **one must utter** them **in the prayer**. The two *Shahadas* **are** called in English **the two Testifications of Faith, which are:**

أَشْهَدُ أَنْ لا إِلَهَ إِلاَّ اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ

(*Ashhadu alla ilaha illallah, wa ashhadu anna Muhammadar-Rasoolullah*)

I testify that no one is God except *Allah* and that *Muhammad* is the Messenger of *Allah* ﷺ . May *Allah* raise his rank and protect his nation from what he fears for it

Since the Testifications of Faith are the basis of the call to Islam, it is an obligation for the Muslim to know their meaning. Hence, the author, may *Allah* have mercy upon him, started to

The meaning of أَشْهَدُ أَنْ لا إِلَهَ إِلاَّ الله (I testify that no one is God except *Allah*) is: I know, I believe in my heart, and I declare with my tongue that nothing is worshipped rightfully except *Allah*, Who is الواحِدُ (*Al-Wahid*) One, الأَحَدُ (*Al-'Ahad*) Indivisible,

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explain the first Testification by saying:

The meaning of أَشْهَدُ أَنْ لا إِلَهَ إِلاَّ اللهُ I testify that no one is God except *Allah* is: I know, I believe, i.e., I accept **in my heart, and I declare with my tongue that nothing is worshipped rightfully except *Allah***: i.e., nothing deserves to be worshipped (which means nothing deserves to be offered the utmost degree of humbleness and humility) except *Allah*. The meaning of worship in the Arabic language is the maximal degree of submission and subjugation as stated by the linguist and *Hafidh*[1] *Taqiyyud-Deen as-Subkiyy*. Hence, it is known that worship does not mean just obedience, calling upon, seeking rescue or help, fearing, or hoping as some people think. [The author may *Allah* have mercy upon him began to explain **who** *Allah* is and what are His attributes because worshipping and believing in Him are only satisfied if the worshipper properly knows what they are worshipping.][2] *Allah* **is الواحد (*Al-Wahid*) One**, the One who has no partner in Godhood, **الأحد (*Al-'Ahad*) Indivisible**, the One Who is not subject to division or partition because He is not a body. He is neither a tangible[3] body like humans, trees, and

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1) A highly ranked scholar of *Hadeeth* is called a *Hafidh*. This title is usually given to a person who memorizes most of the sayings of the Prophet along with the chain of narrators of each *Hadeeth*.

2) Translator's addition

3) That can physically be grabbed by hand.

الأَوَّلُ (*Al-Awwal*), القَديمُ (*Al-Qadeem*) without a beginning (Eternal), الحَيُّ (*Al-Hayy*) Alive, القَيُّوم (*Al-Qayyoom*) الدّائِمُ (*Ad-Da'im*) Everlasting,

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stones, nor an intangible body like light, darkness, and wind, **الأول (*Al-'Awwal*) القديم (*Al-Qadeem*) without a beginning (Eternal).** *Al-'Awwal* means the One Whose Existence is without a beginning. His Existence was not preceded by inexistence. Synonymous to *Al-'Awwal* is *Al-Qadeem* when used in reference to *Allah* because the eternity of *Allah* is essential[1] and is not temporal[2] **الحي *Al-Hayy*** (**Alive**), the One attributed with Eternal and Everlasting Life, i.e., not by means of a soul, flesh, blood, ligaments, or bone marrow. Life is a beginingless attribute of *Allah* with real existence, i.e., it is a positive[3] attribute of *Allah*. **القيوم** (***Al-Qayyoom***)[4] the Independent Who does not need others. **الدائم (*Ad-Da'im*) Everlasting**, the One Who will not become nonexistent nor is it possible, because the sound

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1) This means that the attribute of *Qidam* is inherent and necessary to the Being of *Allah* and it is intellectually impossible for the Being of *Allah* not to have this attribute.

2) Hence, this attribute of *Allah* does not relate to time.

3) Positive attribute in this context means that which has real existence. Thus, rejecting the misguided doctrine of the *Mu^tazilah* that *Allah*'s attributes like life, knowledge and power are not really existing.

4) *Ahlus-Sunnah* scholars have explained the meaning of the name of *Allah* "*al-Qayyoom*" in different meanings one of them is the everlasting and another is the One Who does not need others. *Sheikh Abdullah* explained it in some of his books as the everlasting. The explainer of this *Summary* chose the other meaning.

الخالِقُ (*Al-Khaliq*) the Creator, الرَّازقُ (*Ar-Raziq*) the Sustainer, العالِم (*Al-ʿAlim*) the Omniscient, القدير (*Al-Qadeer*) the Omnipotent, the One Who does whatever He wills, whatever *Allah* willed to be shall be and whatever *Allah* did not will to be

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intellect dictates that it is impossible[1] for *Allah* to be nonexistent. Hence, no one is Everlasting in that sense except *Allah*. **الخَالِق (*Al-Khaliq*) the Creator**, the One Who brought all the creations from inexistence into existence. **الرَّازِق (*Ar-Raziq*) the Sustainer**, the One Who makes livelihood reach His slaves. **العَالِم (*Al-ʿAlim*) the Omniscient**, the One Who is attributed with the Eternal and Everlasting attribute of Knowledge that does not change, increase, decrease, or get renewed. He is Knowledgeable not like other knowledgeable beings because His Knowledge is Eternal and the knowledge of others is originated. **القَدِير (*Al-Qadeer*) the Omnipotent**, the One attributed with the consummate Power. The Power of *Allah* is an Eternal and Everlasting attribute by which *Allah* produces an effect on the contingent beings, i.e., anything whose existence at one time and inexistence at another is intellectually possible. By His Power *Allah* makes things exist and He makes them cease to exist. **The One Who does whatever He wills**, i.e., *Allah* has the Power to bring into existence whatever He eternally willed to exist. Nothing can render *Allah* powerless to do so. He does whatever He wills without toil and no one prevents Him from doing it. **Whatever *Allah* willed** eternally **to be** existing **shall be** existing **and whatever *Allah* did not will** eternally **to be** existing

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1) The mind does not accept the non-existence of God.

shall not be; The One without Whom no sin is avoided and no obedience is fulfilled; The One Who is attributed with all proper attributes of perfection, and is exalted above all what is considered imperfection if attributed to Him as mentioned in the verse

﴿لَيۡسَ كَمِثۡلِهِۦ شَيۡءٞۖ وَهُوَ ٱلسَّمِيعُ ٱلۡبَصِيرُ﴾

which means: Nothing resembles *Allah* in any way and He is attributed with Hearing and Sight.

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shall not be existing. The Will of *Allah* does not change because the change of the will implies origination and origination is impossible to be attributed to *Allah*. **The One without Whom no sin is avoided and no obedience is fulfilled**, i.e., no one can evade sinning except with *Allah*'s protection and no one has the ability to obey Him except with *Allah*'s help. **The One Who is attributed with all proper attributes of perfection**, like Knowledge, Power, and Will **and is exalted above all what is considered imperfection if attributed to Him** i.e., whatever does not befit Him, like ignorance, powerlessness, color, boundaries, and occupying a direction and place because they are all attributes of the creation. Hence, *Allah* exists without a place. As *Allah* said:

﴿لَيۡسَ كَمِثۡلِهِۦ شَيۡءٞۖ وَهُوَ ٱلسَّمِيعُ ٱلۡبَصِيرُ﴾[1]

Which means: Nothing resembles *Allah* in any way and He is attributed with Hearing and Sight. *Allah* mentioned first [in this verse] ﴿لَيۡسَ كَمِثۡلِهِۦ شَيۡءٞۖ﴾"nothing resembles *Allah* in any way"

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1) *Sooratus-Shoorah Ayah* 11.

Thus, *Allah* is Eternal and everything else is originated; and He is the only Creator and everything else is a creation.

Every creation that came into existence, whether among entities or deeds, from the fine dust to the Grand Throne, along with

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prior to mentioning ﴿وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ﴾ "and He is attributed with Hearing and Sight" so no one would misconstrue that the Hearing and Sight of *Allah* are like the hearing and sight of others because *Allah* is dissimilar to the creations as *Dhun-Noon al-Misriyy,* may *Allah* raise his rank said: "Whatever you imagine in your mind*, Allah* is different from it."

Thus, *Allah* is Eternal without a beginning to His existence **and everything else is originated**, which means everything other than *Allah* existed after inexistence; **and He is the only Creator** of all beings **and everything else**, i.e., the whole universe **is a creation** that has a beginning to its existence. The whole universe: with all its generic kinds and individual components is originated. *Ibn Taymiyah* disagreed with the former and stated, like the philosophers, that the generic kinds of the universe are eternal without a beginning. Consequently, the Muslims deemed him a *kafir*. **Every creation that came into existence whether among entities** which are things that have a volume **or deeds**, whether voluntary or involuntary, exists by the Creating of *Allah*. All entities **from the** particle of **fine dust** or smaller **to the Grand Throne**, which is the largest creation of *Allah*, exists by the Creating of *Allah*. A particle of fine dust is the smallest particle we can see (unattached to anything else) with the naked eye; it is visible when light passes through an opening. **Along with** the

every movement and rest, intentions, and thoughts of the slaves are [all] created by *Allah*. It was not created by anything other than *Allah* -be it- nature or cause عِلَّة (ˆ*illah*). Rather things come into existence by *Allah's* [Eternal] Will, Power, with His Destining and Eternal Knowledge as signified by the saying of *Allah*:

﴿وَخَلَقَ كُلَّ شَيۡءٖ﴾

This means: "*Allah* created everything", that is He brought all the creations from non-existence into existence. Creating in

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aforementioned physical beings, *Allah* created the outward deeds: **every movement and rest**, and inward deeds: **intentions, and thoughts of the slaves** that occur involuntarily. These originated things which came into existence **are all created by *Allah*. It was not created by anything other than *Allah* -be it- nature or cause علة (ˆ*illah*)**. Nature is defined as the normal characteristics *Allah* made entities characterized with, such as the nature of fire is burning. ˆ*Illah* is a cause that necessitates the existence of its effect if present and necessitates the nonexistence of its effect if absent like the movement of a finger (with a ring) is the cause for the movement of the ring. **Rather, things come into existence by *Allah*'s Eternal Will, Power, with His Destining, and Eternal Knowledge as signified by the saying of *Allah***: in *Sooratul-Furqan*

﴿وَخَلَقَ كُلَّ شَيۡءٖ﴾

This means: "*Allah* created everything" that is, He brought all the creations from non-existence into existence. Creating in

the said meaning is attributed to none but *Allah*. *Allah* said :

﴿هَلۡ مِنۡ خَٰلِقٍ غَيۡرُ ٱللَّهِ﴾

This means: "No one is the Creator except *Allah*."

***An-Nasafiyy* said that if a person hit glass with a stone and broke it, the acts of hitting and breaking, and the state of [the glass] being broken were created by *Allah*. Hence, the slave only acquires the act, whereas**

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the said meaning, i.e., bringing from nonexistence into existence **is attributed to none but *Allah***. ***Allah* said** in *Soorat Fatir*:

﴿هَلۡ مِنۡ خَٰلِقٍ غَيۡرُ ٱللَّهِ﴾

This means: "No one is the Creator except *Allah*". The *Muˆtazilah* disagreed on this issue and said the slave creates his own voluntary acts. The Muslims deemed them non-Muslims for this.

Aboo Hafs ˆOmar ***An-Nasafiyy***, may *Allah* have mercy upon him, **said** in his famous book "The *Nasafiyy* Creed" what means: **that if a person hit glass with a stone and broke it, the acts of hitting** which is the act carried out by the slave with the stone, which may or may not result in breaking, **and breaking**, which is the act of the slave done to the glass by throwing the stone **and the state of the glass being broken** which is the effect that occurs in the glass such as being cracked, shattered into pieces etc. **were** all **created by *Allah***, not by the slave. **Hence, the slave only acquires the act**. This means that the slave directs his intention towards the deed, and *Allah* creates it at that time. **Whereas,**

creating is for none other than *Allah*. *Allah* said :

﴿لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ﴾

This means: "Every individual self will be rewarded by *Allah* for the good deeds it acquired and will be held accountable for the sins it committed."

الكَلامُ The (*Kalam*) Speech of *Allah* is without a beginning like the rest of His attributes,

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creating is for none other than *Allah*. *Allah* said: in *Soorat al-Baqarah*

﴿لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ﴾

This means: "Every individual self will be rewarded by *Allah* for the good deeds it acquired, i.e., the person will benefit from that **and will be held accountable for the sins it committed"**, i.e., this person will bear the consequence for doing evil, meaning he will be harmed by it. Hence, the slave is attributed with acquiring the deeds not creating them and he is judged for what he acquired.

Let it be known that **الكلام the (*Kalam*) Speech of *Allah* is** an attribute among the Positive[1], Eternal, and Everlasting attributes of the Being of *Allah*. The *Kalam* of *Allah* is **without a beginning like the rest of His** Positive **attributes:** Life, Will, Everlastingness, Omniscience, Omnipotence, Hearing, and Sight. They are Eternal because the Eternal Being is not attributed with an originated attribute. From this, it is known that the *Kalam* of *Allah*

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1) An attribute that has real existence.

because He, the Exalted, is unlike all the creations in His Being, Attributes, and Doings. *Allah*, the exalted, is greatly clear of what the unjust ones attribute to Him.

Consequently, the general meaning which is understood from what was previously mentioned concludes affirming thirteen attributes of *Allah* which were repeatedly mentioned in القُرْءَان the (*Qur'an*), either explicitly or implicitly. These are: الوُجُودُ Existence,

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is not letters, sounds, or a language, and is neither started nor finished. As for revealed scripture, it is expressions of the Eternal *Kalam* and thus it is referred to as the *Kalam* of *Allah*.The *Kalam* of *Allah* and the rest of His attributes are beginingless **because He, the Exalted, is unlike all the creations in His Being**, **Attributes and Doings**.This means that *Allah*'s Being, Attributes and Doings do not resemble that of the creation in anyway whatsoever. ***Allah*, the exalted, is greatly** and absolutely **clear of what**ever imperfection **the unjust ones** falsely **attribute to Him**. The unjust ones the author is referring to are the non-Muslims whether they are polytheists, anthropomorphists[1] or the like.

Consequently, the general meaning which is understood from what was previously mentioned concludes affirming thirteen attributes of *Allah* which were repeatedly mentioned time and after **in القرءان the *Qur'an***, and *Hadeeth* **either explicitly or implicitly**. Its recurrence in the *Hadeeth* of the Prophet is because the Prophet ﷺ was keen to teach them to everyone**.** **These** attributes **are: الوجود Existence;** *Allah* exists without any

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1) Those who regard *Allah* similar to His creations.

doubt in His existence. **الوحدانية Oneness;** He is One without a partner. **القدم أي الأزلية Eternity**; there is no beginning to *Allah*'s Existence. **البقاء Everlastingness**; there is no end to *Allah*'s Existence. He does not die, perish, or change. **القيام بالنفس Non-neediness of others**, i.e., He does not need anyone, and everyone needs Him. **القدرة Power;** *Allah* has power over everything. In this context "everything" refers to all contingent beings. Contingent beings are those whose (nonsimultaneous) existence and inexistence is intellectually possible. **الإرادة Will** which specifies the contingent being with some characteristics that are possible to be attributed to it (according to the sound mind), instead of others and with an exact time versus another. **العلم Knowledge,** i.e., *Allah* knows everything with His Eternal Knowledge. He knows His Being, His Attributes, and what He originates of His creations with one Knowledge comprehensive to all knowable things. His Knowledge does not change, decrease, increase or become renewed. **السمع Hearing**, i.e., *Allah* hears with His Eternal Hearing that is not like the hearing of others. The Hearing of *Allah* is without a beginning and the hearing of others is originated. *Allah* hears with His attribute of Hearing all hearable things without the need of an ear or any other instrument. **البصر Sight**, i.e., *Allah* sees with His attribute of Sight that is not like the sight of others. The Sight of *Allah* is without a beginning and the sight of others is originated. With His Sight, *Allah* sees all that is seeable. Hence, He sees His Being and His creations without the need of a pupil or any other

الحَيَاةُ Life, الكَلَامُ Speech, and الـمُخَالَفَةُ لِلْحَوَادِثِ Non-resemblance to the creation.

Because these attributes were mentioned many times in the Islamic texts, the scholars said that knowing them is a personal obligation.

Since eternity has been affirmed to the Being of *Allah*, His attributes must be eternal; because the origination of an attribute entails that the [attributed] being is originated.

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instrument. **الحياة Life,** i.e., *Allah* is alive with a Life which is Eternal and Everlasting that does not resemble our lives. It is not by soul, flesh, blood, ligaments, or bone marrow. **الكلام Speech**, i.e., *Allah* speaks with one Eternal and Everlasting Speech that does not start or stop. It is neither letters, sounds, nor a language**. And المخالفة للحوادث Non-resemblance to the creation**, i.e., He does not resemble anything of the creation**. Because these** thirteen **attributes were mentioned many times in the Islamic texts**, meaning the *Qur'an* and *Hadeeth* as mentioned before, **the scholars said that knowing them is a personal obligation** upon every accountable person. They also said: **Since eternity has been affirmed to the Being of *Allah***[1] by textual and mental proofs, **His attributes must be eternal; because the origination of an attribute entails that the attributed being is originated**.

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1) "The Being of *Allah*" is a translation of the Arabic term ذاتُ الله *dhatullah*. It is commonly employed by scholars of Islamic doctrine as a way to clarify that *Allah* has (independent and necessary) existence and He is attributed with attributes of perfection. In the words of the scholars "*Allah* is a Being who has attributes". In previous translations of the Summary "Self" was used instead of "Being". The reason "Self" was replaced is because it is not linguistically used with the meaning that is intended here.

The meaning of أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ **is "I testify that** مُحَمَّد **(*Muḥammad*) is the Messenger of *Allah*." which means I know, believe, and declare that** مُحَمَّد **(*Muḥammad*) *the son of* عَبْدُ اللهِ **(ˆ*Abdul-lah*), who is the son of** عَبْدُ الـمُطَّلِبِ **(ˆ*Abdul-Muttalib*), who is the son of** هاشِم **(*Hashim*), who is the son of** عَبْدُ مَنَافٍ **(ˆ*Abdu Manaf*), from the tribe of**

Which means that the being changes from one state to another, and anything attributed with change is in need of someone that brings about this change; and so, anyone attributed with change cannot be an eternal god, rather they are an originated creation. Since it has been definitely proven by reason that *Allah* is eternal, His attributes too must be eternal. By this, the author completed the discussion about the first Testification and its explanation.

After that the author began discussing the meaning of the second Testification; he said:

The meaning of the second Testification which is: **أشهد أن محمدا رسول الله "I testify that** محمد **(*Muḥammad*) is the Messenger of *Allah*" is: I know, believe** and accept in my heart**, and declare** with my tongue **that *Muḥammad*, the son of** عبد الله **ˆ*Abdullah*, who is the son of** عبدالمطلب **ˆ*Abdul-Muttalib*, who is the son of** هاشم ***Hashim*, who is the son of** عبد مناف **ˆ*Abdu-Manaf***, who is the son of *Qusayy*, who is the son of *Kilab*, who is the son of *Murrah*, who is the son of *Kaˆb*, who is the son of *Lu'ayy*, who is the son of *Ghalib*, who is the son of *Fihr*, who is the son of *Malik*, who is the son of *An-Nadr*, who is the son of *Kinanah*, who is the son of *Khuzaymah*, who is the son of *Mudrikah*, who is the son of *Ilyas*, who is the son of *Mudar*, who is the son of *Nizar*, who is the son of *Maˆadd*, who is the son of ˆ*Adnan* **from the tribe of**

قُرَيْش (*Quraysh*) is the slave of *Allah* and His Messenger to all humans and *jinn*. Subsequently one must believe he was born in *Makkah* and sent as a Messenger therein, he migrated to *al-Madeenah* and was buried therein. Moreover, it [i.e., believing that مُحَمَّد (*Muhammad*) is the Messenger of *Allah*] necessitates believing that he was truthful in everything he told about and conveyed from *Allah*.

Quraysh, the most noble Arabian tribe. He **is the slave of *Allah* and His Messenger to all humans and *jinn*. Subsequently**, i.e., following the belief in the Prophethood of *Muhammad*[1] **one must believe he was born in *Makkah***, and his mother is *Aminah* the daughter of *Wahb* from the clan of *Zuhrah* from *Quraysh* **and** that he was **sent as a Messenger therein**, i.e., the Prophetic revelation came down unto him while he was an inhabitant of *Makkah*. This occurred while he was in the cave of *Hira'*. **He migrated** from *Makkah* **to *al-Madeenah*** *al-Munawwarah* following the orders of *Allah*. Prophet *Muhammad* then died **and was buried therein** in the chamber of Lady ˆ*A'ishah*, may *Allah* raise her rank**. Moreover, it [i.e. believing that محمد *Muhammad* is the Messenger of *Allah*] necessitates believing that he was truthful in everything he told about and conveyed from *Allah*** and he does not (in any circumstances) err in what he conveys, whether it's regarding the historical accounts of the previous nations and the beginning of creation, rules of permissibility or prohibition, or prophecies of future occurrences. As for what he told of the worldly matters which were not revealed to him by

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1) That is after satisfying the primary obligation of believing in the Prophethood of *Muhammad* one must believe.

Among that [which he conveyed] are: the torment in the grave and the enjoyment therein, the questioning of the two Angels, *Munkar* and *Nakeer*, البَعْثُ Resurrection, الحَشْرُ Assembly, القِيامَةُ the Day of Judgment, الحِسَابُ Reckoning, الثَّوَابُ Reward,

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Allah, it is possible for him to make mistakes. **Among that which he conveyed** which one must believe in firmly **are the torment in the grave** by both soul and body, such as showing Hellfire to the unbelievers twice a day, once at the beginning of the day and once at the end of the day. They suffer by looking and seeing the place in which they will remain in the Hereafter. Another example of torture is being disturbed by the darkness and the loneliness of the grave. **And the enjoyment therein**, i.e., the enjoyment in the grave such as widening the grave 70 cubits by 70 cubits and being illuminated with a light that resembles the light of the full moon. **The questioning of the two angels, *Munkar* and *Nakeer***, the believer and the unbeliever of this nation will be asked about the belief they died believing and each will answer according to their situation. The Prophet, the impubescent child, and the battlefield martyr are exempted from the questioning. **البعث Resurrection** which is the rising of the dead from the graves after they are brought back to life. **الحشر Assembly** which is gathering the creations and leading them after Resurrection to the land of assembly. **القيامة the Day of Judgment** which starts when the people rise from their graves, and ends when the people of Paradise enter Paradise and the people of Hellfire enter Hellfire. **الحساب Reckoning** which is the presentation of the slaves' deeds to them. **الثواب Reward** which is the enjoyable compensation received in the Hereafter by the believers for their

العَذَابُ Punishment, المِيزانُ the Balance, النَّارُ Hellfire, الصّراطُ the Bridge, الحَوْضُ the Basin, الشَّفَاعَةُ the Intercession, الجَنَّةُ Paradise, and seeing *Allah*, the Exalted, with the eye in the Hereafter without a condition inquired about by "How" or being in a place or a

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good deeds. **العذاب Punishment** which is what will afflict the slave on that day, such as entering Hellfire and lesser punishments for sins committed. The Prophet also informed us about **الميزان the Balance** in which the deeds of the people are weighed in the Hereafter**. النار Hellfire**, the abode in which *Allah* has prepared to torture the unbelievers and some of the Muslim sinners. It exists now and will remain without an end. **الصراط The Bridge** which is extended over Hellfire which the people will come and cross at a pace of difficulty or ease proportional to their deeds. One end of the bridge is on the changed Earth and the other end is after Hellfire towards Paradise. **الحوض The Basin** which is a place that *Allah* has prepared a drink for the inhabitants of Paradise from which they drink after crossing the Bridge and before entering Paradise, after which they will not feel any thirst. **الشفاعة The Intercession**, the intercessors in the Hereafter ask *Allah* to absolve some of the Muslim sinners from punishment. The Intercession is exclusive to Muslims. Believing in what the Prophet told about also includes **الجنة Paradise** which is a place *Allah* has prepared to bestow the believers with enjoyment. It now exists and will remain forever. Also, the Prophet informed us that **seeing *Allah*, the Exalted, with the eye in the Hereafter** is a reality. This is exclusive to the believers. They will see *Allah* while they are in Paradise, **without a condition inquired about by "How" or** without Him **being in a place or a**

direction; He will be seen unlike the way a creation is seen; the dwelling forever in Paradise or Hellfire; and believing in *Allah*'s Angels, Messengers, Books, and القَدَرُ **(*Al-Qadar*) Predestination**

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direction and without any resemblance to the creations as stated by *Imam Aboo Haneefah*, may *Allah* raise his rank, **He will be seen unlike the way a creation is seen** because the creation is seen in a direction in respect to the other creation who sees it. The believers will be in their place in Paradise and they see *Allah* without *Allah* being in a place. The Prophet taught us about **the dwelling forever in Paradise or Hellfire**. It is an obligation to believe that the believers will dwell forever in Paradise and the unbelievers will dwell forever in Hellfire and that there is no death after that**. And believing in *Allah*'s Angels**, i.e., believing in their existence, that they are honorable slaves, who never disobey the orders of *Allah*, and always do what they are ordered. They are neither males nor females. They do not eat, drink, sleep, or reproduce. This also includes the belief in *Allah*'s **Messengers**, i.e., His Prophets including those who were Messengers sent with a new law and those who were not. A Prophet who is not a Messenger is a human being who did not receive a new law, rather he had to follow the laws of the Messenger who was before him. The first Messenger of *Allah* was our Master *Adam* and the last was our Master *Muhammad*. We must believe in the Holy **Books**. The most famous are four, they are *Al-Qur'an, At-Tawrah, Al-Injeel,* and *Az-Zaboor*. **And** we must believe in **القدر (*Al-Qadar*) Predestination**, i.e., to believe that everything that happens is by *Allah* predestining it, along with accepting His predestination, and not objecting to *Allah*'s predestining of good

whether the destined is good or evil. And that مُحَمَّد (*Muḥammad*) is the last of the Prophets and the best of all the children of *Adam*.

Moreover, it is obligatory to believe that every Prophet of *Allah* must be attributed with truthfulness, trustworthiness, and intelligence. Consequently, lying, dishonesty, vileness,

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and evil, sweet and bitter. **Whether the destined is good or evil** it happens by the Predestining of *Allah*, His Creating, **and** His Will. The good He preordained, we love, and whatever is evil, we hate. Similar to what was previously mentioned, the belief in the Prophethood of *Muḥammad* also necessitates the belief **that محمد *Muḥammad*, is the last of the prophets**. There is no Prophet after him and none will abrogate his law. **And** that he is **the best of all the children of *Adam***, for he is the best of the creations of *Allah* and the highest among them in rank in *Allah*'s Judgment.

Moreover, it is obligatory to believe that every Prophet of *Allah* must be attributed with truthfulness, trustworthiness and intelligence. All Prophets are intelligent. It is impossible for them to be stupid because stupidity (which is weakness of understanding) is incompatible with the office of Prophethood, because *Allah* sent them to convey the message and establish proofs against stubborn unbelievers**. Consequently, lying** and **dishonesty** are imperfections incompatible with the office of Prophethood. Hence, Prophets do not lie, betray, nor deceive. They do not cheat people when they seek advice from them, and they do not unjustly consume people's money. Also, **vileness** is a defect impossible to be among the attributes of the Prophets. Vileness is characteristic of the degenerate people.

foolishness, obtuseness, cowardice, and every quality that repels people from accepting the call from them are impossible to be among their attributes. They [i.e., the Prophets] must be attributed

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There is no Prophet who is vile, who sneaks lustful looks at marriageable women for example, and there is no Prophet who steals, not even a single grape. It is impossible for them to be attributed with **foolishness**, i.e., behaving unwisely. There is no Prophet among them who utters vulgar words that are repulsive by accepted standards of morality. It is impossible for them to be attributed with **obtuseness**[1]. There is no Prophet who is obtuse: unable to establish proofs against those who oppose him nor were any of the Prophets slow in perception, i.e., unable to grasp what they were addressed with from the first time and thus needing it to be repeated for them several times. It is impossible for them to be attributed with **cowardice**. However it is not impossible for them to have natural fear[2]. It is impossible for the Prophets to commit a slip of the tongue in religious and non-religious matters. All the deficient qualities mentioned previously **and every** other unbefitting and unprophetic **quality that repels people from accepting the call from them are impossible to be among their attributes**, such as repulsive ailments like worms coming out of the body. **They [i.e., Prophets] must be attributed**

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1) Slow to understand.

2) Such as an aversion for snakes when a person is surprised by them. *Allah ta'ala* revealed a verse that means, "*O Moosa* take it and don't be afraid we will return it back to its original state" (21)" [*Soorat-Taha*]. This happened when *Allah* turned *Moosa*'s staff into a big snake.

with impeccability, that is, they are protected from ever committing *kufr*, enormous sins, and small sins that reflect a low character before and after Prophethood. It is possible for them to commit other small sins; they are, however, immediately guided to repent before others imitate them in that. Hence, Prophethood was not bestowed upon the brothers of [Prophet] يُوسُف (*Yoosuf*) Joseph, who, excluding *Binya̲meen*, committed the mean deeds mentioned [in the قُرْءان *Qur'a̲ń*].

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with total **impeccability**, without exception, **that is, they are protected from ever committing *kufr*, enormous sins, and** despicable **small sins that reflect low character before and after Prophethood**. In other words all the Prophets are protected from falling into *kufr* and major sins or engaging in minor sins of an abject or mean nature, such as stealing a single grape, before Prophethood or afterwards**. It is possible for them to commit other small sins** that do not indicate low character, just as what happened with our Master *A̲dam*. **They are, however immediately guided to repent** if they commit such sins **before others** of their communities **imitate them in that** small sin, or else they would follow the Prophets in this minor sin, because they are models for the people. **Hence, Prophethood was not bestowed upon the** ten **brothers of Prophet** يوسف (***Yoosuf***) **Joseph, who, excluding *Binya̲meen* committed the mean deeds mentioned in the *Qur'a̲n***: hitting *Yoosuf*, throwing him in a well, and ascribing their father Prophet *Ya^qoob* with foolishness which is *kufr*. *Binya̲meen* did not partake in what his brothers

The descendants [of Prophet يَعْقُوب (*Ya^qoob*) Jacob referred to in the *Qur'an as* الأسْبَاط (*Asbat*)] who received the revelation and were chosen for Prophethood are the descendants of يُوسُف (*Yoosuf's*) brothers.

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committed. **The descendants of Prophet يَعْقُوب (*Ya^qoob*) Jacob referred to in the *Qur'an* as أسْبَاط *Asbat* who received the revelation and were chosen for Prophethood** are not those who hurt *Yoosuf* rather the *Asbat* **are the descendants of يوسف *Yoosuf*'s brothers** because some of those who descended from them were granted Prophethood. The word *sibt* in the Arabic language means the offspring of a person, whether a direct child or the offspring of their child.

[Chapter of Apostasy]

(Section 2)

It is obligatory upon every Muslim to preserve one's faith in Islam and protect it against whatever invalidates, abolishes, and interrupts it, namely, apostasy; we seek refuge with *Allah* from it. *An-Nawawiyy* and others said: "Apostasy is the most abhorrent type of *kufr*." In this age, it has become common

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Apostasy

After the author finished discussing the essentials of belief, he, may *Allah* have mercy upon him, started talking about apostasy. It is defined as interrupting Islam by a *kufr* saying, action, or belief.

Section 2 It is obligatory upon every Muslim who is accountable **to preserve one's faith in Islam and protect it against whatever invalidates, abolishes, and interrupts it, namely, apostasy; we seek refuge with *Allah*, from it** because *kufr* is the most grievous sin; it is the sin that *Allah* does not forgive if the person dies in that state and He forgives whatever is less than that for whomever He wills.

Al-Hafidh Yahya Ibn Sharaf ***an-Nawawiyy*** who died in the year 676 **and others said: "Apostasy is the most abhorrent type of *kufr***", meaning it is the ugliest type of *kufr* in the sense that it erases all the good deeds and that it is a conversion from truth to falsehood, but not in the sense that it is the worst *kufr* in all situations. **In this age, it has become common** for the ignorant

to speak carelessly to the extent that some people utter words which take them out of Islam without them even deeming such words sinful let alone deeming them *kufr*. This confirms the truthfulness of the Prophet's saying:

«إِنَّ العَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ لا يَرَى بِها بَأْسًا يَهْوِي بِها فِي النَّارِ سَبْعِينَ خَرِيفًا»

This means: "A person may utter an expression that they perceive harmless, however it results in their falling the depth of seventy years into Hellfire". This falling distance of seventy years leads to the bottom of Hellfire which is exclusive to those who are *kafir*. *This* حَدِيث (*Hadeeth*) was related by التِّرْمِذِيّ (***At-Tirmidhiyy***) **and he classified it as a** حَدِيثٌ حَسَنٌ

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people **to speak carelessly to the extent that some people utter** *kufr* **words which take them out of** the religion of **Islam without them even deeming such** *kufr* **words sinful, let alone deeming them *kufr*** so they think that they are still Muslims.

This fulfills what the Prophet foretold and **confirms the truthfulness of the Prophet's saying**:

«إِنَّ العَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ لا يَرَى بِها بَأْسًا يَهْوِي بِها في النَّارِ سَبْعِينَ خَرِيفًا»

This means "A person may utter an expression of *kufr* **that they perceive harmless, however it results in their falling the depth of seventy years into Hellfire**".

This falling distance of seventy years leads to the bottom of Hellfire which is exclusive to those who are *kafir* as indicated by the religious texts. **This *Hadeeth* was related by** الترمذي ***at-Tirmidhiyy*** in his *Jami*ˆ **and he classified it as** حديث حسن

well-authenticated *Hadeeth*. البُخارِيّ (*Al-Bukhariyy*) and *Muslim* related a *Hadeeth* with a similar meaning. This *Hadeeth* stands as evidence that committing *kufr* is not conditional on having learned the judgment of the uttered *kufr* expressions nor on having liked or believed in their

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a well-authenticated *Hadeeth*. The two *Sheikhs* **البخاري (*al-Bukhariyy*) and *Muslim* related a *Hadeeth* with a similar meaning**. The verbatim narration of the two *Sheikhs* is

«إن العبد ليتكلم بالكلمة ما يتبين فيها يزل بها في النار أبعد مما بين المشرق والمغرب»

"A person may utter an expression that they do not take heed of its consequence by which they fall into Hellfire [a depth which is] farther than what is between east and west."

The *Hadeeth* of *Tirmidhiyy* explains this *Hadeeth*. **This *Hadeeth* stands as evidence that committing *kufr* is not conditional on having learned the judgment of the uttered *kufr* expressions** because the Prophet judged the person who said the *kufr* expression with torture at the bottom of Hellfire, even though they did not know the judgment of such an expression. This is clearly displayed in their misperception that this expression is harmless, as proven in the beforementioned *Hadeeth*. Thus, it is known that whoever says *kufr* expressions while understanding their meanings becomes a *kafir* whether or not they know that the expressions are judged as *kufr*. **Nor** is committing *kufr* contingent **on having liked** what was said; rather, one becomes a *kafir* for saying the *kufr* statement whether they liked what was said or not, **or believed in their**

meaning as falsely stated in *Fiqh-us-Sunnah*. Likewise, not being angry is not a condition for one to fall into *kufr* as *An-Nawawiyy* indicated; he said: "If a man was angry with his child or young slave and hit him severely, then another man said to him: "Are you not a Muslim?", and to that his deliberate answer was "No", he becomes a *kafir*." This also was mentioned by other than *an-Nawawiyy* such as حَنَفِيَّة (*Hanafiyyah*)

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meaning or not. Whoever says *kufr* intentionally becomes a *kafir* even if they do not believe in the meaning of the words that were uttered. Like if someone says, "O son of God" without believing that God has a son, then this person would be judged as a *kafir*. May *Allah* protect us from such statements. The Egyptian, *Sayyid Sabiq* dissented from what was previously mentioned**, as** he **falsely stated in** a book that he authored named ***Fiqh-us-Sunnah***. He said: A Muslim is not regarded out of the fold of Islam nor is he judged with apostasy unless he feels pleased with unbelief and his heart has accepted it and he actually embraces a religion other than Islam. The aforementioned *Hadeeth* related by *Tirmidhiyy* suffices in refuting him. **Likewise, not being angry is not a condition for one to fall into *kufr* as** *al-Hafidh* ***an-Nawawiyy* indicated; he said: "If a man was angry with his child or young slave and hit him severely, then another man said to him** "How could you beat him this sinful severe beating? **Are you not a Muslim?" and to that his deliberate answer**, i.e., it was not a slip of the tongue, **was "No** I am not a Muslim, **"he becomes a *kafir*"** because he willfully said a *kufr* expression. **This** judgment (that the absence of anger is not a condition for one to be judged as a *kafir*) **was mentioned by other than *an-Nawawiyy* such as حَنَفِيَّة (*Hanafiyyah*)** scholars

and other scholars.

Apostasy is of three types as categorized by *An-Nawawiyy* and others among the شَافِعِيَّة (*Shafiˆiyyah*), حَنَفِيَّة (*Hanafiyyah*) and others: beliefs, actions, and sayings. Each type of apostasy is divided into many subdivisions.

Among the [examples of the] first category of apostasy are:

* **Having doubt in *Allah*, His Messenger, the قُرْءان (*Qur'aṅ*, the Day of Judgment, Paradise, Hell, Reward, Punishment,**

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and other scholars of different schools of thought.

Apostasy is of three types as categorized by scholars of the four schools such as ***an-Nawawiyy* and others among the** شَافِعِيَّة (***Shafiˆiyyah***) and حَنَفِيَّة (***Hanafiyyah***) scholars **and others**. The first category is **beliefs** which occurs in the heart. The second category is **actions** carried out by various parts of the body. **And** the third category of apostasy is apostasy by **sayings** which are uttered by the tongue**. Each type of apostasy is divided** and branched out **into many subdivisions.**

Among the examples of the first category of apostasy, i.e., *kufr* beliefs, **are:**

* **Having doubt in** the existence of ***Allah***, His Oneness, His Non-resemblance to the creation, or doubting in the truthfulness of **His Messenger** *Muhammad*, or His Messengership, such as doubting whether or not he was a Messenger of *Allah*. Or having doubt whether **the *Qur'an*** is from *Allah* or from *Muhammad*. Or doubting whether or not **the Day of Judgment** will happen. Or doubting in **Paradise, Hell, Reward,** or **Punishment**, i.e., in their existence in the

or having doubt in similar matters upon which there has been scholarly consensus and is commonly known among the Muslims to be of the religion.

* **Believing that the world is eternal by kind and elements or by kind only**
* **Denying one of the attributes of *Allah*, which are confirmed by consensus that He is attributed with, such as being Omniscient**
* **Ascribing to *Allah* what does not befit Him by consensus such as being a body**

Hereafter, **or having doubt in similar matters which there has been scholarly consensus and is commonly known among the Muslims to be of the religion.**

* **Believing the world is eternal by kind and elements** as some philosophers said **or by kind only** as said by other philosophers. *Ahmad Ibn Taymiyah* followed them in this misguidance**.**
* **Denying one** or more than one **of the** thirteen **attributes of *Allah*, which are confirmed by consensus that He is attributed with, such as being Omniscient**, Omnipotent, All-Hearing, All-Seeing, Alive or a Willer[1].
* **Ascribing to *Allah* what does not befit Him, by consensus, such as being a body**, i.e., for one to believe that *Allah* is a body that has length, width, and depth. Also, it is *kufr* to attribute powerlessness, ignorance, and death to *Allah* because it entails belying the Religion.

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1) Attributed with Will.

* **Legitimating what is unlawful by consensus and commonly known among the Muslims to be unlawful while it is known by the legitimizer to be unlawful, such as adultery and fornication, sodomy, killing, stealing, and forcefully taking money of others unjustly**
* **Likewise, to deem unlawful what is [commonly] known [among the Muslims] to be lawful, such as selling and marriage**
* **Likewise, renouncing the obligation of the matters which are by consensus [and commonly] recognized among the**

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* **Legitimating what is unlawful by consensus and commonly known among the Muslims to be unlawful**, i.e., its unlawful character is famous among the scholars as well as the commonality, **while it is known by the legitimizer to be unlawful** under religious law **such as adultery and fornication, sodomy, killing** unjustly, **stealing, and forcefully taking money of others unjustly**. However if the person was a new Muslim who did not know that these acts were prohibited and said about them that they are permissible, this person does not fall into *kufr*.
* **Likewise, to deem unlawful what is commonly known among the Muslims to be lawful**, i.e., knowledge of its lawfulness is unequivocally known among the Muslims to be part of the religion. This is the case if the prohibitor of the lawful act knows that it is lawful, **such as selling and marriage**. Whoever deems them forbidden becomes a *kafir*.
* **Likewise, renouncing the obligation of the matters, which are by consensus and commonly recognized among the**

Muslims to be as such, such as the five obligatory prayers or one of their prostrations, *Zakah*, Fasting, Pilgrimage, and Ablution

* **Likewise deeming obligatory the matters which are not obligatory by consensus**
* **Likewise renouncing what is, by consensus, religiously exhorted as such**
* **To intend to commit *kufr* in the future or to do any of the aforementioned matters; or hesitate in doing so,**

Muslims to be as such, i.e., they are well known among the scholars and lay Muslims to be obligatory, **such as the five obligatory prayers or one of their prostrations**, the obligation of ***Zakah***, **Fasting** of *Ramadan*, **Pilgrimage, and Ablution**. Hence, whoever believes any of these matters are not obligatory becomes a *kafir*.

* **Likewise, deeming obligatory the matters which are not obligatory by consensus** such as requiring an additional *rak^ah* to the two *rak^ah*s of the obligatory Dawn Prayer.
* **Likewise renouncing what is, by consensus, religiously exhorted as such**, i.e., its exhortation is unequivocally and definitely known by the Muslims; such as the supererogatory prayers associated with the ritual prayers: *rawatib* and *witr* prayers.
* **To intend to commit *kufr* in the future** such as if someone intends to do so the following day, or in a month or a year or more, then they become a *kafir* instantly. **Or** if one intends **to do any of the aforementioned** *kufr* **matters or hesitate**s **in doing so** such as saying in one's heart "Should I or should I not

but not the mere involuntary thought of it

* **To deny the companionship of our Master *Aboo Bakr* may *Allah* raise his rank**
* **[To deny] the Prophethood of whomever is recognized by consensus as a Messenger or a Prophet**
* **To reject a letter of the قُرْءان (*Qur'an*), which is part of it by consensus; or to add a letter to it which is by consensus not recognized as a part of it**

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do that", then one becomes a *kafir* immediately. **But not the mere involuntary thought of it** because this does not nullify the Muslim's faith. For example if an intrusive and involuntary thought entailing the renunciation of the existence of *Allah* occurs in one's heart while believing firmly in the truth then one does not become a *kafir,* because the involuntary thought does not negate certainty.

* **To deny the companionship of our Master *Aboo Bakr* may *Allah* raise his rank.** This is *kufr* owing to the denier's repudiation of the *Qur'an* because *Allah* stated his companionship explicitly in the *Qur'an*.
* **To deny the Prophethood of whomever is recognized by consensus** among Muslims **as a Messenger or a Prophet** such as *Adam, Moosa, ʿEesa* and *Muhammad,* peace be upon them, and may *Allah* raise their ranks.
* **To reject a letter of the *Qur'an* which is** confirmed to be a **part of it by consensus**, i.e., rejecting it while knowing that it is a letter of the *Qur'an*; **or to add a letter to it which is by consensus not recognized as part of it**, i.e., Muslims

with the conviction that it is part of it out of stubbornness

* **To belie a Messenger, demean him, or use a diminutive form of his name with the purpose of degrading him**
* **To believe in the possibility of Prophethood of someone after our Prophet مُحَمَّد (*Muḥammad*)**

The second category of apostasy is actions, such as prostrating to an idol, the sun, or the moon;

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unanimously do not consider this addition to be part of the *Qur'an*. Provided he added it **with the conviction that it is part of it out of stubbornness**. However, if this extraneous addition was due to his belief that it is part of the *Qur'an* out of ignorance then he is not judged with *kufr*.

* **To belie a Messenger or demean him** by ascribing an unbefitting attribute to him **or** to **use a diminutive form of his name** such as calling Prophet *Moosa* "*Muwaysa*" (which is the diminutive form of *Moosa*) **with the purpose of degrading him.**
* **To believe in the possibility of Prophethood of someone after our Prophet *Muḥammad***, i.e., to believe it is possible for prophetic revelation to be granted to a person who was not chosen to be a prophet before Prophet *Muḥammad*[1].

The second category of apostasy is actions, such as prostrating to an idol, i.e., an object worshipped instead of *Allah*, whether it was made of stone, wood or otherwise. Or prostrating to **the sun or the moon** on any account, i.e., it is *kufr* and

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1) That is to be sent by God as a Prophet or Messenger.

also, such as prostrating to a human out of worship.

The third category of apostasy is sayings, which are too many to be counted by us. Some examples are :

* **To say to a Muslim: 'O *kafir*', 'O Jew', 'O Christian', or 'O you without religion', meaning by that the religion of the addressed person is *kufr*, Judaism, Christianity, or not a religion. It is not the case [i.e., it is not *kufr*] if it was [said] with the purpose of likening [him to these non-Muslims]**

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apostasy whether or not one intended to worship them. **Also, such as prostrating to a human**, if the prostrator prostrates **out of worship** to this human like the prostration of some ignorant people to some fraudulent *Sufi*s out of worship then it is *kufr*. However, if a person prostates to another not out of worship such as prostrating to salute them only then it is not *kufr* rather it is considered sinful in the religious law of our Master *Muhammad*. Although, it was permissible under previous Prophetic laws.

The third category of apostasy is sayings, which are too many to be counted by us. Some examples are:

* **To say to a Muslim: 'O *kafir*', 'O Jew', 'O Christian', or 'O you without religion'**, provided that the **meaning** intended **by** the speaker is **that the religion of the addressed person is *kufr*, Judaism, Christianity, or not a religion**, then these expressions are apostasy and *kufr*. **It is not the case [i.e., it is not *kufr*] if** the speaker did not intend the apparent meaning of these expressions. For example, if a person addressed a Muslim as *'O kafir'* and **it was said** to him **with the purpose of likening him to these non-Muslims** regarding the abjectness of the addressee's actions or his poor mistreatment of

* **To ridicule one of the names of *Allah*, the exalted, His Promise, or His Threat by a person who is not ignorant that these matters are confirmed by *Allah*, the exalted**

* **To say: "If *Allah* ordered me with such a matter I would not do it"; or to say: "If القِبْلَةُ (the *Qiblah*) was at such [a specific] direction, I would not pray towards it"; or to say: "If *Allah* gave me Paradise, I would not enter it" with belittlement or demonstrating obstinacy in all these cases**

Muslims as unbelievers mistreat them, then it is not *kufr* but it is an enormous sin and the speaker becomes a *fasiq*[1].

* **To ridicule one of the names of *Allah*, the exalted, His Promise** of Paradise and the enjoyment therein, **or His Threat** of Hellfire and torture, **by a person who is not ignorant that these matters**: the name, promise, and threat that were ridiculed **are confirmed by *Allah*, the exalted** like the statement said by some vile people "Tomorrow we will be cozy in the fire of Hell" as it mocks the Religion and belies the *Qur'an*.

* **To say**, with the intent to belittle the command of *Allah*, "**If *Allah* ordered me with such a matter I would not do it"; or to say**, out of belittlement of the *Qiblah*, "**If القبلة the *Qiblah*[2] was at such a specific direction I would not pray towards it"; or to say: "If *Allah* gave me Paradise I would not enter it" with belittlement or demonstrating obstinacy** against the religion **in all these cases**. However if they were not said out of

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1) A *fasiq* is a Muslim who commits major sins.

2) The *Qiblah* is the specific direction which one faces while praying.

* **To say: "If *Allah*" punishes me for leaving out prayers despite my sickness He would be unjust to me"**

* **To say about an occurrence: "This happened without the Predestining of *Allah*"**

* **To say: "If the Prophets, or the Angels, or all the Muslims testified before me that something is so, I would not accept it from them"**

* **To say, with the purpose of belittlement:**

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belittlement, stubbornness, or belying the Religion then it is not *kufr*.

* For a sick person **to say** for example, after being ordered to pray: "**If *Allah* punishes me for leaving out prayers despite my sickness He would be unjust to me.**" He becomes a *kafir* because he attributed injustice to *Allah*.

* **To say about an occurrence: "This** occurrence **happened without the Predestining of *Allah***" whether the occurrence was good or evil.

* **To say: "If the Prophets or the Angels, or all the Muslims testified before me that something is so, I would not accept it from them"** that is, I would not believe them in what they said. In such a case, one becomes a *kafir* for belying the known religious texts.

* **To say** after being told to practice one of the *sunnahs*[1], like using the *siwak*[2] **with the purpose of belittlement** of the

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1) A *sunnah* refers to any religiously recommended matter.

2) *Siwak* is a stick from a tree that is used for brushing teeth; it was highly urged by the Prophet to use.

"**I will not do that even if it is a recommended matter (*sunnah*)**"

* **To say: "If this person were a prophet I would not believe in him"**

* **To say when a scholar issues a religious judgment فَتْوَى (*fatwa*): "What is this law?" with the purpose of belittling the judgment of the Islamic law**

* **To say: "May *Allah*'s damn be upon every religious scholar"**

Prophet's *sunnah* "**I will not do that even if it is a recommended matter (*sunnah*)**" then one falls into *kufr*. Unlike the person who says that not intending mockery of the Prophet's *sunnah*. Such a person does not become a *kafir*.

* **To say** about an enemy, for example: "**If this person were a prophet I would not believe in him**" then one becomes a *kafir* due to their mockery of the office of Prophethood that this statement implies.

* **To say when a scholar issues a religious judgment فَتْوَى (*fatwa*): "What is this law?" with the purpose of belittling the judgment of the Islamic law** and objecting to it, then one becomes a *kafir*. Unlike if the scholar gave this person a judgment which he deems false and contrary to the Religion, and because of that the recipient of this *fatwa* replied as such in opposition to the scholar, as if he is telling him, "What are these words you claim to be part of the religion of *Allah* when they are not?" Then he does not become a *kafir*.

* **To say: "May *Allah*'s damn be upon every religious scholar"**

intending comprehensiveness. However, if one did not intend to include all religious scholars, but he meant specific scholars because of what he believes of their corrupt condition, [and this statement was said] within a context which indicates that [intended] meaning, then one would not become a *kafir*. Although, the utterance of such statement is not sinless

* **To say: "I do not acknowledge *Allah*, the Angels, the Prophet, or the Islamic laws, or Islam"**

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intending comprehensiveness, i.e., generalizing it to all religious scholars, as a result the speaker becomes a *kafir*. **However, if one did not intend to include all the religious scholars but he meant specific scholars because of what he believes of their corrupt condition and this statement was said within a context which indicates that intended meaning**, for example if the issue of corrupt scholars of a certain area was raised then following that he said: "may *Allah*'s damn be upon every scholar" while intending the said scholars **then one would not become a *kafir*. Although, the utterance of such statement is not sinless**, i.e., his statement is sinful. However, if there was no context indicating his intention of specification then he becomes a *kafir* even if he says "I meant the scholars of my time."

* **To say: "I do not acknowledge *Allah*, the Angels, the Prophet"**, meaning our Master *Muhammad* or any other Prophet, or to say "I do not acknowledge **the Islamic laws** that *Allah* revealed to His Prophet" **or** to say "I do not acknowledge **Islam.**"

* **To say: "I do not know the judgment", while ridiculing the judgment revealed by *Allah***

* **To mention a verse from القُرْءان (the *Qur'an*) with the intention of belittling its meaning, like to say:**

﴿وَكَأْسًا دِهَاقًا ﴿٣٤﴾﴾

after one has filled a cup, or to say :

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* **To say** in response to another person telling him "Why did you do this prohibited matter?! Do you not know the judgment?!" **"I do not know the judgment", while ridiculing the judgment revealed by *Allah***. Such a person is an apostate and *kafir*.

* **To mention a verse from القرءان (the *Qur'an*) with the intention of belittling its meaning like to say**

﴿وَكَأْسًا دِهَاقًا ﴿٣٤﴾﴾[1]

after one has filled a cup with a drink, with the intent of belittling it or imputing falsehood to the promise that *Allah* made to the faithful that when they are in Paradise they will have a glass filled with a pleasant drink. Undoubtedly, one becomes a *kafir*.

Or to say with the purpose of belittling the verse

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1) This *Ayah* refers to a cup full to the brim with the drinks of Paradise; *Ayah* 34, *Soorat-an-Naba'*.

﴿فَكَانَتْ سَرَابًا﴾

after one has emptied a drink, or to say upon weighing or measuring:

﴿وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ ۝٣﴾

or to say when seeing a crowd:

﴿وَحَشَرْنَٰهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا﴾

﴿فَكَانَتْ سَرَابًا﴾[1]

after one has emptied a drink by pouring it out of a container. Undoubtedly one becomes a *kafir*.

Or to say upon weighing or measuring

﴿وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ ۝٣﴾[2]

out of belittling the verse, such as if he meant that *Allah*'s saying and His threat have no merit in my heart. Undoubtedly he becomes a *kafir*.

Or to say when seeing a crowd

﴿وَحَشَرْنَٰهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا﴾[3]

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1) This *Ayah* refers to mountains that will vanish on Judgment Day as if they were a mirage; *Ayah 20, Soorat-an-Naba'*.

2) This *Ayah* refers to some people cheating in measuring and weighing; *Ayah 3, Sooratul-Mutaffifeen*.

3) This *Ayah* refers to Judgment Day when the people will be assembled without any of them being left out. *Ayah 47, Sooratul-Kahf*.

Similarly, is any occasion where a person quotes the verses of القُرْءان (the *Qur'an*) with this intent [one becomes a non-muslim]. However, if the quoting is not done with that intention, one does not become a *kafir*. Nevertheless, *Sheikh* أَحْمَدُ بنُ حَجَرٍ (*Ahmad Ibn Hajar*) said: "This is not far from being prohibited"

* **Likewise, the one who cusses a Prophet or an Angel falls into *kufr*. Or if he says: "I would be a pimp if I were to perform a prayer", or**

Similarly, is any occasion where a person quotes the verses of القرءان (the *Qur'an*) with this intent, i.e., with the intention of belittling the *Qur'an* **one becomes a *kafir*. However if the quoting is not done with that intention** such as quoting them in the above scenarios without the intention of belittlement **one does not become a *kafir*. Nevertheless**, this is prohibited as ***Sheikh* أحمد بن حجر (*Ahmad Ibn Hajar*) said: "This is not far from being prohibited"**, i.e., saying that it is prohibited is credible (which means it is the preponderant position) because such expressions constitute lack of proper etiquette with the *Qur'an*.

* **Likewise, the one who cusses a Prophet or an Angel falls into *kufr*** like *Jibreel, ˆAzra'eel, Munkar, Nakeer,* or any of the honorable Angels of *Allah*.

* **Or if he says: "I would be a pimp if I were to perform a prayer"**[1] this statement mocks prayer and demeans it. The pimp is a person who brings customers to fornicators; **or** to

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1) This statement was used among some Arabs in the past. Therefore, scholars used it as one of the examples of apostasy.

"Nothing good has happened to me since I started praying", or "Prayer is not proper for me", with the purpose of derision.

* **Or to say to a Muslim: "I am your enemy and the enemy of your Prophet", or to a descendent of the Prophet: "I am your enemy and the enemy of your grandfather" meaning the Prophet**
* **Or to say anything similar to these aforementioned abhorrent and ugly words**

A large number of jurists, like the *Hanafiyy* scholar *Badrur-Rasheed*

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say: "**Nothing good has happened to me since I started praying**" because such a statement belittles prayer; **or** to say for example, after a person urged another to pray: "**Prayer is not proper for me", with the purpose of derision.** However, if a menstruating woman said so, meaning, "prayer is not valid for me during my period", she does not fall into *kufr*.

* **Or to say to a Muslim: "I am your enemy and the enemy of your Prophet"** since it contains belittlement of the Prophet. **Or** to say **to a descendent of the Prophet: "I am your enemy and the enemy of your grandfather" meaning the Prophet** ﷺ. However, if one meant a closer ancestor of that person then it is not kufr.
* **Or to say anything similar to those aforementioned, abhorrent, and ugly words**, may *Allah* protect us from them.

A large number of jurists of the four schools **like the *Hanafiyy* scholar, *Badrur-Rasheed***, who lived in the eighth

and the *Malikiyy* judge عِيَاض (*ʿIyad*), may *Allah* have mercy upon both of them, enumerated many things [that pertain to these issues], which one is urged to look at because whoever does not know evil, is more likely to fall into it.

The rule is: Any belief, action, or saying which indicates belittling *Allah*, His Books, His Prophets, His Angels, His rites, the indicators of His Religion, His Rules, His Promise, or His Threat is *kufr*. Hence, one must use caution with utmost effort to avoid these at all times.

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century, and authored a treatise clarifying certain expressions that nullify Islam, **and the *Malikiyy* Judge عياض (*ʿIyad*)**, who lived in the sixth century, in his book "*Ash-Shifa*" **may *Allah* have mercy upon both of them, enumerated many things that pertain to these issues** namely *kufr* beliefs, acts, and sayings, after their emergence in their time to warn people against them **which one is urged to look at because whoever does not know evil is more likely to fall into it** and the worst evil is unbelief in *Allah*.

The rule upon which scholars based their judgments in these cases **is: Any belief, action, or saying which indicates belittling *Allah*, His Books, His Prophets, His Angels, His rites, the indicators of His Religion**, i.e., the obvious matters known to be of the Religion like the prayer, *Adhan* and mosques, **His Rules, His Promise** of Paradise and reward, **or His Threat** of Hellfire and torture **is *kufr*. Hence, one must use caution with utmost effort to avoid these** various nullifiers of faith **at all times**, i.e., the person should make the greatest effort to avoid that, and be extremely careful about it, because whoever dies beyond the fold of Islam is a loser in this life and the Hereafter**.**

(Section 3)

It is obligatory upon the one who has committed apostasy to return to Islam immediately by uttering the Testifications of Faith and abandon whatever caused apostasy. Moreover, it is an obligation upon one to regret having apostatized, and to be determined never to return to committing anything similar.

After the author may *Allah* have mercy upon him explained the types of apostasy, he began to discuss judgments that apply to the apostate. He said:

Section 3

Clarifying the rules that apply to the apostate

It is obligatory upon the one who has committed apostasy whether male or female **to return to** the Religion of **Islam immediately by uttering the Testifications of Faith** which are

أَشْهَدُ أَنْ لا إِلَهَ إِلاَّ اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ

"I testify that no one is God but *Allah* and I testify that *Muhammad* is the Messenger of *Allah*" or what gives their meaning even in other than Arabic, **and** they must **abandon whatever caused apostasy**. If one renounces the cause of apostasy and utters the Testifications of faith, one has returned to Islam. **Moreover, it is an obligation upon one** besides returning to Islam, to do two additional things for the purpose of being free from sin: first, **to regret having apostatized** by abhorring in one's heart what was done **and** second, **to be determined** in one's heart **never to return to committing anything similar**, i.e., any similar nullifier of Islam. If a person does not regret or it does not

If one does not abandon the *kufr* they committed by uttering the Testifications of Faith, they must be ordered to repent by doing so. Nothing is accepted from the apostate but Islam or being killed because of it. This punishment is administered by the caliph after he orders the apostate to re-embrace Islam. The caliph will rely on the testimony of two upright عَدْل (*ʿAdl*) male witnesses or upon the person's own admission [of committing *kufr*]. This is done pursuant to the حَدِيث (*Ḥadeeth*) related by البُخَارِيّ (*Al-Bukhariyy*):

(مَنْ بَدَّلَ دِينَهُ فاقْتُلُوهُ)

This means:

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occur to him not to return to unbelief, their Islam is valid, but they are sinful. However, whoever intends or hesitates to commit *kufr* nullifies their Islam immediately. **If one does not abandon the *kufr*** and apostasy **they committed by uttering the Testifications of Faith, they must be ordered to repent by doing so**. The caliph or his deputy is obligated to order the apostate to return to Islam. **Nothing is accepted from the apostate**, i.e., the caliph or his deputy do not permit anything **but** re-embracing **Islam or being killed because of** one's apostasy. **It** is enforced by decapitation with the like of a sword if they do not repent. **This punishment is administered by the caliph** or his deputy **after he orders the apostate to re-embrace Islam.** It is not permissible to do so beforehand. **The caliph will rely** in verifying a person's apostasy **on the testimony of two upright** عدل (*ʿAdl*) **male witnesses or upon the person's**, i.e., the apostate's **own admission of committing *kufr*. This is done pursuant to the *Ḥadeeth* related by** البخاري ***al-Bukhariyy:*** **من بدَّل دينَهُ فاقْتُلُوهُ. This means:**

"Kill the one who changes his religion."

Apostasy invalidates one's fasting, dry purification تَيَمُّم (*Tayammum*), one's marriage before the marital consummation and marriage after the marital consummation if the apostate did not return to Islam within the post-marital waiting period.

"**Kill the one who changes his religion,**" i.e., kill whomever leaves Islam for another religion, if you ordered them to revert and they did not.

Among the rules of **apostasy** is that it **invalidates one's fasting** because fasting is not valid from a *kafir*. It also invalidates the apostate's **dry purification تيمم (*Tayammum*)** but not their *Wudoo'*. Whoever apostatizes after making *Wudoo'* then returns to Islam before the occurrence of anything which annuls their state of legal purity [like defecation or urination] then their *Wudoo'* is still valid. The mere apostasy of either spouse also invalidates **one's marriage before the marital consummation**, i.e., the first sexual intercourse after marriage. If they want to reunite, a new marriage contract is required after the apostate returns to Islam. **And it** also **invalidates one's marriage** if apostasy occurs **after the marital consummation if the apostate did not return to Islam within the post-marital waiting period**. Thus, a new marriage contract is required after the apostate's return to Islam. If the apostate returns to Islam before the expiration of the post-marital waiting period, their original marriage contract is valid. The post-marital waiting period consists of three intervals between menstruations for menstruating women, three lunar months for non-menstruating women, and for pregnant women until delivery.

Conducting a marriage contract for an apostate is not valid with a Muslim or a non-Muslim. It is unlawful to eat from what the apostate slaughters. The apostate does not inherit nor is their wealth inherited. The apostate is neither prayed for, nor washed, nor shrouded, nor buried in Islamic cemeteries. The apostate's money is judged as a spoil فَيْء (*fay'*).

Conducting a marriage contract for an apostate is not valid with a Muslim or a non-Muslim even with an apostate like oneself**. It is unlawful to eat from what the apostate slaughters**. The animals an apostate slaughters is judged as *maytah*[1]. **The apostate does not inherit** the wealth of their dead Muslim relatives **nor is their wealth inherited** by their Muslim relatives. **The** Non-Muslim (whether an **apostate** or original *kafir*) **is neither prayed** or supplicated **for**, due to their *kufr,* i.e., it is prohibited to pray for a dead *kafir* and to ask *Allah* to forgive them, **nor** is the *kafir* **washed, nor shrouded**, i.e., it is not an obligation to wash or shroud a dead *kafir* (excluding the original *kafir* who is a *dhimmy* which will be discussed later on) however it is permitted to do so; **nor** is it allowed for a *kafir* (apostate or original) to be **buried in Islamic cemeteries** because they are not Muslims.**The apostate's money** after death **is judged as a spoil فىء (*fay'*)**. Hence, it is deposited in a sound Muslim treasury. However, in the absence of a sound treasury (as has been the case for Muslims up till now), a pious and honest man who knows how the money is properly spent will take it and spend it in the Muslims' interests if he's able to do so.

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1) *Maytah* applies to an animal that has not been slaughtered in the manner prescribed by Islamic law.

(Section 4)

Every accountable person is obligated to perform all of what *Allah* made obligatory on them. One must perform that in the manner which *Allah* ordered, by fulfilling the integrals and conditions [of these obligatory matters]. Also, one must avoid the invalidators. If someone knows of another person leaving out any of these obligations or performing them incorrectly, they must order the wrongdoer to perform these obligations and

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Section 4

Performing the obligations and avoiding the prohibitions

You should know that **every accountable person is obligated to perform all of what *Allah* made obligatory on them**, such as prayer, *Zakah*, fasting, returning what they have taken from people unjustly, etc. **One must** also **perform that in the manner which *Allah* ordered, by fulfilling the integrals and the conditions of these obligatory matters.** An integral is part of an act of worship that must be fulfilled and without which the act is not valid and a condition is a requirement that is not part of the worship but without which the act of worship is not valid. **Also, one must avoid** doing **their invalidators. If someone** accountable **knows of another person leaving out any of these obligations or performing them incorrectly** in such a way that the obligation will not be fulfilled if one carries on, **they must order the wrongdoer to perform these obligations** in the manner that will make it valid. **And** it is obligatory upon the accountable person, if they see an individual performing their

force them to do so if able. Otherwise, one must denounce that wrongdoing in one's heart when unable to force or order its change; for this is the weakest [degree] of faith, i.e., the least that is required if unable to enact a change.

It is obligatory to leave out all the prohibited matters, forbid whoever commits them, and to forcefully prevent the wrongdoer from committing them if able; or else one must reject those actions in one's heart.

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duties incorrectly to **force them to do so**, i.e., to impose on them the performance of the obligations correctly **if** one is **able** to compel and order the wrongdoer. **Otherwise, one must denounce that wrongdoing in one's heart when unable to force or order its change; for this** condemnation in the heart **is the weakest degree of faith, i.e., the least that is required if unable to enact a change** by physical or verbal means.

It is obligatory upon the accountable person **to leave out all the prohibited matters**, both small and enormous, **forbid whoever commits them, and to forcefully prevent the wrongdoer** by physical or verbal measures **from committing them if able**, provided that censuring the wrongdoer does not result in a graver sin than the original**; or else**, if unable to eliminate it, **one must reject those** prohibited **actions in one's heart.**

The unlawful حَرَام (*ḥaraam*) is what *Allah* threatened its perpetrator with punishment and promised its avoider with reward, and the obligatory وَاجِب (*wajib*) is its opposite.

The definition of **unlawful حَرَام (*ḥaraam*) is what *Allah* threatened its perpetrator with punishment**, i.e., the misdeed which makes its committer deserving of punishment in the Hereafter **and promised its avoider** (in obedience to the order of *Allah*) **with reward;** and **the** definition of **obligatory وَاجِب *(wajib)* is its opposite**, i.e., what *Allah* promised its doer (with the purpose of following the order of *Allah*) with reward and threatened its neglector with punishment.

Purification and Prayer

(Section 5)

Among the obligations are five prayers, [to be performed] throughout the day and night:

Early Afternoon الظُّهْرُ (***adh-Dhuhr***)**:**

Its time begins when the sun declines westward from

Purification and Prayers

After the author concluded discussing the issues of belief he started with the rules of purification, which is what makes prayer permissible, such as *Wudoo'* and *ghusl*, and that which is similar in appearance. He also started explaining the rules of prayer, which is a set of sayings and actions initiated by saying *Allahu Akbar* and terminated by saying *as-salamu ʿalaykum*.

Section 5

Clarifying the times of the five prayers and what pertains to them

Among the obligations upon every accountable person **are five prayers to be performed throughout the day and the night**. We know from this, that a person is not sinful if they were to leave out praying the *witr* or *rawatib* prayers.

Since knowing the times of these prayers is obligatory upon every accountable person, the author started to clarify these times. The first prayer is the **Early Afternoon** Prayer الظُّهْر (***adh-Dhuhr***). **Its time begins when the sun declines westward from**

the middle of the sky [and remains] until the shadow of an object becomes equal to the length of the object itself in addition to its zenithal shadow.

Late Afternoon العَصْرُ (*al-ˆAs̲r*):

Its time begins when the time of *Dh̲uhr* ends, [and remains] until the sun sets.

Sunset المَغْرِبُ (*al-Maghrib*):

Its time begins after the setting of the sun, [and remains] until the disappearance of the reddish twilight.

Nightfall العِشَاءُ (*al-ˆIsha̲′*):

Its time

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the middle of the sky and remains until the shadow of an object becomes equal to the length of the object itself in addition to its zenithal shadow, i.e., for the shadow of the object to extend pass the object by [the length of the] shadow when the sun was at its zenith -if any. Hence, when the object casts a shadow as long as the object itself plus the length of the zenithal shadow, the time of *Dh̲uhr* has ended and the time of *ˆAs̲r* has started. The zenithal shadow is the shadow when the sun is in the middle of the sky. The second prayer is the **Late Afternoon** Prayer العَصْر **(*al-ˆAs̲r*). Its time begins when the time of *Dh̲uhr* ends,** without an interval between them **and remains until** the whole disc of **the sun sets**. The third prayer is the **Sunset** Prayer المغْرِب **(*al-Maghrib*). Its time begins after the setting of the sun and remains until the disappearance of the reddish twilight** which is a redness that appears after sunset in the western horizon. The fourth prayer is the **Nightfall** Prayer العِشَاء **(*al-ˆIsha̲′*). Its time**

begins when *al-Maghrib* time ends, [and remains] until the appearance of the true dawn.

Dawn الصُّبْحُ (*as-Subh*):

Its time begins when *al-ʿIsha′* time ends, [and remains] until the appearance of [part of] the sun.

It is obligatory upon every pubescent, sane, pure (not during menses or post-partum bleeding) Muslim to perform these prayers in their prescribed times.

It is unlawful to perform these prayers ahead of their prescribed times or to delay them after their prescribed times without an excuse.

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begins when *al-Maghrib* time ends and remains until the appearance of the true dawn which is a horizontal illumination that appears thin in the eastern horizon then expands and spreads gradually. By saying true dawn, it is known that the false dawn is eliminated from being considered as an indication that the *ʿIsha′* prayer time has ended. The fifth prayer is the **Dawn** Prayer **الصُّبْح (*as-Subh*). Its time begins when *al-ʿIsha′* time ends and remains until the appearance of** the first **part of the sun.**

It is obligatory upon every pubescent, sane, pure (not during menses or postpartum bleeding) Muslim to learn the times of these prayers and **to perform these prayers in their prescribed times**. Hence, prayer is not incumbent on the impubescent, the insane and the original non-Muslim. The original non-Muslim is not obligated to pray in the sense that we do not compel them to pray while being a *kafir*. **It is unlawful to perform these prayers ahead of their prescribed times or to delay them after their prescribed times without an excuse**.

If an inhibitive matter-such as menses-occurs after sufficient time to perform the prayer has passed since the setting in of the prayer time, or [if an inhibitive matter occurs] after sufficient time to perform the prayer and its purification [has passed] in the case of the [one afflicted with a] matter such as incontinence of urine, one must make up that missed prayer.

Hence, if anyone prays ahead of the prayer time without an excuse they bear a sin and their prayer is not valid.They also bear a sin if they delay the prayer until after its time passes, but their prayer is valid. On the other hand, if the delay was for an excuse such as traveling and the like, then it is not sinful.

If an inhibitive matter which prevents the prayer from being an obligation on a person **such as menses**, postpartum bleeding, insanity or fainting **occurs after sufficient time to** only **perform the prayer has passed since the setting in of the prayer time**, then they must make up that missed prayer provided that they have the latitude (religiously) to perform purification before the setting in of the prayer's time. **Or if an inhibitive matter occurs after sufficient time to perform the prayer and its purification has passed**, given the person is not permitted to perform purification before the setting **in** of the prayer's time like **the case of the one afflicted with a matter such as incontinence of urine,** or *istihadah*[1] then **one** also **must make up that missed prayer** when the inhibitive matter terminates.

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1) For the woman to discharge blood outside the normal period.

If the inhibitive matter ends and there was enough time left, of the prayer time, to say "*Allahu Akbar*", one is obligated to make up this prayer and the prayer before it if they are combinable.

Hence, it is an obligation to pray both the Late Afternoon and Early Afternoon prayers if the inhibitive matter ended and there was enough time left to say "*Allahu Akbar*" before sunset; likewise, [it is an obligation to pray] both the Nightfall and Sunset prayers if there was enough time left to say "*Allahu Akbar*" before dawn.

If the inhibitive matter which prevents the prayer from being an obligation **ends and there was enough time left of the prayer time to say *Allahu Akbar*** or more than that not less **one is obligated** (i.e., liable) **to make up this prayer and the prayer before it if they are combinable** in the case of an excuse, i.e., if it is permissible to combine the previous prayer with the current prayer (during which the inhibitive matter ended) for an excuse such as traveling. **Hence, it is an obligation to pray both the Late Afternoon and Early Afternoon Prayers** because they are combined together for an excuse **if the inhibitive matter** such as menses or others **ended and there was enough time to say *Allahu Akbar* before sunset. Likewise it is an obligation to pray both the Nightfall and Sunset Prayers** because they are combined together when there is an excuse **if there was enough time left to say *Allahu Akbar* before dawn**, i.e., provided the inhibitive matter ended before dawn by the duration it takes a person to say *Allahu Akbar* or more not less.

[Obligations of the Guardian]

(Section 6)

It is obligatory on the guardian of (both male and female) children who are مُمَيِّز (*mumayyiz*) [i.e., the child who has the capacity to reason and discern] to order them to pray and to teach them the rules pertaining to it after they turn seven lunar years old and to hit them for neglecting the prayer after completing 10 years. The same is done in the case of fasting if the children can bear it.

Section 6

The religious obligations upon the child's guardian

It is obligatory (as a communal obligation) **on the guardian of both male and female children who are** مميز ***mumayyiz*, i.e., the child who has the capacity to reason and discern** and understands when addressed and responds adequately, **to order them to pray**, even the makeup prayer, in a serious manner indicating to the child the prayer's importance; **and to teach them the rules pertaining to it after they turn seven lunar years old**. However, if the child becomes *mumayyiz* before completing seven lunar years, it is not an obligation to order the child to pray. **And** it is an obligation **to hit them** (not in an abusive way that causes harm) **for neglecting the prayer after completing ten** lunar **years. The same is done in the case of fasting, if the child can bear it**, i.e., the guardian is obligated to order the child to fast at seven and hit them for not fasting, while able, at ten; however, if the child cannot bear fasting then they are not ordered to do so.

It is also an obligation to teach the children the matters of the belief and the rules of the religion, i.e., "this is an obligation, this is unlawful," and to teach them that using the *siwak* and the congregational prayer are religiously encouraged.

It is an obligation on the Muslim rulers to execute the one who neglects the prayer

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It is also an obligation on the guardian **to teach the** *mumayyiz* **children** males and females **the** fundamental and essential **matters of the belief** such as the existence of *Allah*, His Oneness, that He does not resemble His creation and that He is not a body. The guardian teaches the child that *Muhammad*, may *Allah* raise his rank is the Messenger of *Allah*, that he was truthful in all that he had conveyed from *Allah*, that he was the last of the Prophets, and that he received the *Qur'an* from *Allah*. They also must teach them that *Allah* created Angels and that He will annihilate the Earth and what is on it and that He has created for the obedient people a place of residence in which they live in enjoyment called *al-Jannah* (Paradise) and for the *kafir*s a place of residence in which they live in torment called *an-Nar* (Hell) etc. **And** the guardian must also teach the *mumayyiz* child **the rules of the religion, i.e., "this is an obligation"** such as the five prayers and fasting *Ramadan,* **"and this is unlawful"** like stealing, lying (even while joking), fornication, sodomy, gossip and tale bearing, **and to teach them that using the *siwak*, and the congregational prayers are religiously encouraged** and other similar matters.

It is obligatory on the Muslim rulers, i.e., the caliph or his deputy **to execute the one who neglects the prayer**. They are

out of laziness if that person does not repent. This person is still judged as a Muslim.

Every Muslim is obligated to order his family to pray and whomever else he can order to pray if they do not pray.

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executed after warning them that they will be killed if they neglect praying until the primary time of prayer and its secondary time (originally offered to the excused person) expires, provided there is such a period for that neglected prayer. This is the judgment if one neglected the prayer **out of laziness** or lack of concern not out of denying its obligation. This punishment is fulfilled **if that person does not repent** by starting to pray before getting killed. Killing them would cleanse them from that sin. **This person**, i.e., the person who neglected praying out of laziness **is still judged as a Muslim**. Therefore, the rulings pertaining to Muslims are applicable to them: they are washed, shrouded, prayed for and buried in a Muslim cemetery. As for the one who does not pray out of denying its obligation, such a person is an apostate and is treated as such.

Every Muslim is obligated (as a communal obligation) **to order his family**, i.e., his wife and the like **to pray** after teaching them the rules of prayer himself or arranging for someone else to do so. **And** it is an obligation to order **whomever else he can order to pray if they do not pray.**

(Section 7)

Among the conditions of [valid] prayer is الوُضُوءُ (*Wudoo'*) Ablution.

Its integrals are six:

The first integral is: The intention of purification for the prayer-or any other valid intention-when washing one's face, i.e., the intention accompanies the washing of one's face according to *as-Shafiˆiyy*. According to *Imam Malik*,

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Section 7

Clarifying the integrals of *Wudoo'*

Among the conditions of valid prayer is الوضوء (*Wudoo'*) Ablution, which is using water on specific parts of the body initiated with an intention. **Its integrals are six. The first integral is the intention of purification for the prayer** in one's heart **or any other valid intention** like intending: "I am now making *Wudoo'* or the obligatory *Wudoo'*" or intending to make permissible that which requires *Wudoo'* like intending to make prayer or touching the *Qur'an* permissible for them. It is not sufficient for one to utter the intention with one's tongue without having it in one's heart, nor is it sufficient to intend performing purification only. The intention must occur **when washing one's face, i.e.,** when washing the first part of the face not before or after that. It is a requirement that **the intention accompanies the washing of one's face according to** *Imam* ***as-Shafiˆiyy,*** may *Allah* raise his rank**. According to *Imam Malik*** *Ibn Anas,* may *Allah* raise

it suffices if the intention was made a short time prior to washing one's face.

The second integral is: Washing the whole face including hair and skin from the hairline to the chin and from ear to ear. However, it is not an obligation to wash the inside of a man's thick beard.

The third integral is: Washing the hands and forearms up to and including the elbows and what is on them.

The fourth integral is: Wiping [with damp hands] the head or part of it

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his rank **it suffices if the intention was made a short time prior to washing one's face.**

The second integral is washing what is apparent of **the whole face** once. Everything that is within the boundary of the face must be washed **including hair and skin**. The boundary of the face lengthwise is **from the hairline** for most people **to** the bottom of **the chin** where the jaw bones meet, **and** widthwise **from** the tragus of the **ear to the** tragus of the other **ear. However, it is not an obligation to wash the inside of a man's thick beard** which is the hair grown on the chin, and the lower jawbones, rather it is sufficient to wash the exterior part of the beard. If the beard is not thick then he is obligated to wash both the inner and the outer part of the beard. It is considered thick when his skin is not apparent, and it is considered thin if the opposite is true. **The third integral is washing** once **the hands and forearms up to and including the elbows** where the upper arm and forearm join **and what is on them**, i.e., hair even if thick, nails, growths, cracks, and scabs. **The fourth integral is wiping the head or part of it** once, even if the part is hairless. It is

even if it is only one hair within the boundary of the head.

The fifth integral is: Washing the feet including the ankles, or wiping [with a damp hand] one's footgear خُفّ (*khuff*) if its requirements are satisfied.

The sixth integral is: To fulfill these integrals according to the above [mentioned] order.

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sufficient **even if it is only one hair** or part of a single hair because the term "wipe" applies to both. The wiped part must be **within the boundary of the head**. Hence, it is invalid to wipe part of the hair that hangs below the limits of the head when extended to the side where it normally falls. **The fifth integral is washing the feet** and what is on them, i.e., hair, nails, growths, and cracks, once, **including the ankles**, which are the protruding bones below the shin. This is true if one is not wearing *khuff*, wherein such a case the obligation is either washing one's feet **or wiping one's footgear خُف *khuff* if its requirements are satisfied.** The requirements are for the footgear to be pure, to cover the whole foot including the ankles, and to withstand walking in them without additional footwear for the necessary errands normally performed by a traveler when getting off to rest and packing up to leave. It is also a condition that the footgear is worn when one is in the state of complete purification and that they prevent water from going through to the feet. **The sixth integral is to fulfill these integrals according to the above mentioned order**, i.e., by starting with washing the face accompanied with the valid intention then washing the hands and forearms then wiping the head and then washing the feet.

(Section 8)

Ablution is nullified by:

* **That which is emitted from the eliminatory outlets with the exception of مَنِيّ (*maniyy*) [fluid usually discharged by males and females during orgasm].**
* **Touching the penis, vulva, or anus of a human being with the inside part of the hand**

Section 8

The nullifiers of *Wudoo'* (Ablution)

Ablution is nullified by four occurrences. The first nullifier is **that which is emitted**, be it customary or not, a tangible substance or gas **from the eliminatory outlets**, which are the anus, vulva, and penis, **with the exception of *maniyy* [fluid usually discharged by males and females during orgasm]**, i.e., if one's own *maniyy* is emitted it does not nullify one's *Wudoo'* according to *Imam as-Shafiˆiyy, may Allah* raise his rank. The second nullifier is **touching the penis or vulva of a human**; therefore, touching that of an animal does not nullify one's *Wudoo'*. The *Wudoo'* is nullified by touching a male's penis or touching the line of contact between the two folds of the labia minora[1] adjacent to the vagina and urethra with the inside part of the bare hand **or** touching the rim of a human's **anus**, i.e., the edges of the outlet that touch [when closed] not the mere touching of the buttocks **with the inside part of the hand**. The

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1) of the female's vulva..

without a barrier.

* **Touching the skin of a marriageable female who reached an age at which she is normally desired.**
* **Losing one's consciousness or sanity except if one is sleeping with one's buttocks firmly seated.**

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inside part of the hands is defined as the area concealed when placing one palm on the other while applying slight pressure and spreading the fingers apart. Therefore, touching the aforementioned areas with other than the inside part of the hand such as the back of the hand, does not nullify one's *Wudoo'*. Also, for the touching to nullify the *Wudoo'* it must be **without a barrier**. Thus, if there was a barrier, the *Wudoo'* is not nullified. The third nullifier is **touching** between the opposite sexes, i.e., for a male who reached an age at which he is normally desired to touch with his skin **the skin of a marriageable female who reached an age at which she is normally desired**. Therefore, if a young boy who is not normally desired touches the skin of a young girl who is not normally desired or the skin of a woman, or if a man touches the skin of young girl who is not normally desired or touches the skin of a woman with a barrier or if he touches other than her skin such as her hair, his *Wudoo'* is not nullified. The fourth nullifier is **losing one's consciousness or sanity**, by insanity, epilepsy, intoxication, or sleeping, **except if one is sleeping with one's buttocks firmly seated**, be it on the floor, on an animal's back, or other than that.

[الاستِنْجَاءُ (*Istinja′*), i.e., To clean oneself after defecation and urination for example]

(Section 9)

It is an obligation to make اِسْتِنْجاء (*istinja′*) with water whenever any moist substance is emitted from any of the eliminatory outlets, with the exception of *maniyy*, until that area becomes pure, or by wiping [that area] three or more times with an object that is pure,

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Section 9

Occurrences which necessitate *istinja′* and clarifying its conditions

It is an obligation to make *istinja′* with purifying **water** when one wants to perform prayer **whenever any moist substance** which soils the outlet **is emitted from any of the eliminatory outlets**, i.e., the penis, vulva, and anus. This is the case whether the emitted substance is usual like urine or unusual like blood. The emission of a non-moist substance does not make *istinja′* obligatory to perform since it does not soil the outlet. *Istinja′* is an obligation for all moist substances **with the exception of *maniyy***. *Istinja′* is not obligatory if *maniyy* is emitted because it is pure. *Istinja′* is satisfied when the waste is removed by using one of two things: 1. pure and purifying water **until that area**, i.e., the penis, vulva, or anus **becomes pure**. The area attains purity when the *najas* entity and its attributes are removed. **Or** 2. **by wiping that area three** times, not less, **or more** than three **times** if the area did not become pure with three wipes. The wiping is done **with an object that is pure**; therefore, it is not sufficient to use an

solid, unrespectable, and adequate for the removal of the *najas* filth such as stone or paper until the area becomes clean even if a trace remains. This is valid even if water is present provided the moist *najas* filth does not move or become dry. If the emitted substance moves from where it initially settled

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object which is intrinsically *najas* such as solid dry dung or an object which is contaminated with something *najas* such as a rock soiled with *najas*. The object must also be **solid**; therefore, neither a liquid substance such as rose water nor a moist substance such as a wet piece of cloth is sufficient. Lastly, the object must be **unrespectable and adequate for the removal of the *najas* filth;** therefore, it is not permissible nor is it sufficient to perform *istinja'* with what is religiously respectable such as Islamic books or what is sought for food by humans like bread and what is similar. Also, it is not sufficient with an object that is not adequate for the removal of the filth like glass, bamboo, and loose soil. An object **such as stone or paper** satisfies all four conditions. Wiping the soiled outlet is carried out **until the area becomes clean even if a trace** (that can only be removed with water or small pieces of clay) **remains. This** wiping **is valid even if water is present provided the moist *najas* filth does not move or become dry. If the emitted substance moves from where it initially settled** to a separate spot, then using water is required for the separated substance. If the emitted substance that moved from where it first settled remained coalescent then water is also required for its removal. Whereas if the emitted substance did not become separated nor did it move from where it reached and initially settled nor did urine or similar waste spread past the glans of a man or the orifice of the vagina

or dries, then water must be used.

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of a woman nor did feces spread past the natal-cleft, i.e., the line of contact between the buttocks when standing, then using stone or the like is sufficient. If it spreads beyond these areas **or** it **dries, then water must be used.**

(Section 10)

Among the conditions of the prayer is purification from major ritual impurity الحَدَثُ الأكْبَرُ (*al-ḥadath al-akbar*) by performing the obligatory whole body wash غُسْلٌ (*ghusl*) or *tayammum* when one is unable to perform the obligatory wash.

There are five occurrences which render the whole body wash غُسْلٌ (*ghusl*) an obligation:

* **The emission of مَنِيّ (*maniyy*)**

Section 10

The integrals of the obligatory *ghusl* and what necessitates it

Among the conditions for the validity **of the prayer is purification from major ritual impurity الحدث الأكبر (*al-ḥadath akbar*) by performing the obligatory whole body wash غسل (*ghusl*), or *tayammum* when one is unable to perform the obligatory wash. There are five occurrences which render the whole body wash غسل (*ghusl*) an obligation**, two of these events apply to both men and women. The first occurrence is **the emission of** the person's own ***maniyy***. Emission here means for *maniyy* to reach the outside of a man's penis, the outside of a virgin's vulva or the part of a nonvirgin woman's vulva that is apparent when she squats on her feet to relieve herself. Otherwise if the *maniyy* did not reach the forgoing points then it does not necessitate the obligatory wash. *Maniyy* is known by its signs: it exits in spurts gushing out one spurt after another, it exits with pleasure and it smells like dough when wet and like egg

* **Sexual intercourse**
* **Menses**
* **Post-partum bleeding**
* **Childbirth**

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white when dry. When any of these three signs are present the substance is *maniyy*. Hence, it is not a condition for all the signs to occur.

The second occurrence requiring *ghusl* is **sexual intercourse** which is defined as inserting the glans of the penis, or its equivalent -size wise- for a person deprived of it, in a vagina or an anus, even if no ejaculation occurs. The following three occurrences are specific to women. The first is **menses** which is the blood emitted from the uterus of a woman not due to illness nor childbirth. The minimum duration of menses is one day and one night and the maximum duration is fifteen days. The termination of menses necessitates the obligatory *ghusl*. The second occurrence is **postpartum bleeding** which is the blood emitted from the uterus of a woman after giving birth. The minimum duration of postpartum bleeding is a moment and the maximum duration is sixty days. The termination of postpartum bleeding necessitates the obligatory *ghusl*. The third occurrence is **childbirth** even if no wetness accompanies the birth of the child. This concludes the five occurrences that necessitate the obligatory *ghusl*.

The integrals of the obligatory whole body wash غُسْلٌ (*ghusl*) are two:

* **The intention to remove the major ritual impurity الحَدَثُ الأكبَرُ (*al-hadath al-akbar*) or the like.**
* **To wash the entire body with water, i.e., the skin and hair, even if the hair is thick**

The integrals of the whole body wash غُسْل (*ghusl*) are two: the first integral is **the intention to remove the major ritual impurity الحَدَث الأَكْبَر (*al-hadath al-akbar*) or the like** such as intending to perform the obligatory *ghusl* or to be permitted to pray. Therefore, merely intending to wash or clean the body is insufficient. The intention must accompany washing the first part of the body. Anything washed before the intention is disregarded. The second integral is **to wash** the apparent parts of **the entire body with** pure and purifying **water, i.e., the skin and** the inside and outside of the **hair even if the hair was thick**, i.e., regardless of it being thin or thick.

(Section 11)

The conditions of [valid] purification are:

* **Islam**
* ***At-Tamyeez* (the capacity to reason and discern)**
* **The absence of anything which prevents the water from reaching the part that must be washed**
* **For water to flow [on the part that must be washed]**

Section 11

Clarifying the conditions for the validity of purification and the rules of *Tayammum*

The conditions of valid purification, be it *Wudoo'* or *ghusl* **are** five, the first is **Islam**; therefore, a non-Muslim's purification from the minor and major ritual impurities is not valid. The second condition is ***at-Tamyeez* (the capacity to reason and discern)**. So, the purification of a non-*mumayyiz* person such as a young child or an insane person is not valid.The third condition is **the absence of anything which prevents the water from reaching the part that must be washed** or wiped. Hence if there was something preventing the water from reaching the part to be washed or wiped, such as grease sticking to the skin, purification is not valid. However, a substance that conceals the color of the skin but does not prevent water from reaching the body part, such as ink, does not prevent purification from being valid. The fourth condition is **for water to flow on the part that must be washed**, while maintaining its natural properties, even if

* **To use purifying water-water not stripped of its name as a result of being mixed with a pure substance from which the water can be easily shielded.**

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assisted by rubbing with the hand. Therefore, wiping the part that must be washed will not suffice. The fifth condition is **to use** water that is pure in itself and **purifying** for others. This is called absolute **water**, i.e., that which we call water without any necessary restriction, as is the case with rainwater. **Water** remains absolute as long as it is **not stripped of its name as a result of being mixed with a pure substance from which the water can be easily shielded**. This means if the word 'water' is no longer applicable to the liquid (owing to its significant change) then it is no longer absolute-for example, if the water were mixed with milk, ink or the like. A mixable substance is visually indistinguishable from the water it was mixed in, contrary to an unmixable substance that only comes in contact with the water. Any change as a result of coming in contact with an unmixable substance does not affect the purifying character of water. If the mixable substance alters the water, causing a major change in its color, taste or smell, in such a way that the name water may not be applied to it, then it is no longer considered absolute water, thus losing its quality of affecting purification. If this is a slight change, whereby water retains its name, then it remains purifying. If, however, the water changes because it mixed with that which it is hard to shield water from, then the purifying property of the water remains, even if the change is extreme: an example of this is

The water [used for purification] must not have changed by *najas* filth even if it was a slight change. If the water was less than two *qullah*s, it is a condition that it does not come in contact with *najas* filth that is not exempted.

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a substance that is in the water's natural place (like weeds) or its pathway (such as earth containing sulfur or another similar substance which cannot be easily avoided). It is also a condition that **the water used for purification must not have changed by *najas* filth** like urine whether the amount of water the *najas* came in contact with was small or large **even if it was a slight change** because any change due to contact with *najas* makes the water impure regardless of whether the change is small or big. However, if there is a large amount of water and no change occurs as a result of the contact with the *najas,* the water remains pure and purifying. **If the water was** a little amount, i.e., **less than two *qullah*s**[1] - two *qullah*s is the amount of water contained in a cubic container with the dimensions of one cubit and a quarter in length, width and depth - then **it is a condition** in order for the purification with this water to be valid **that it does not come in contact with *najas* filth that is not exempted** because the water becomes impure through this contact. However, if the water comes in contact with an exempted impurity, like if an insect that does not possess flowing blood dies in the water or dies before falling into the water and then is

1) A *Qullah* is a container which holds approximately 95 liters of water.

It is also a condition that this water has not been used to remove [major or minor ritual impurity] حَدَث (*hadath*) or *najas* filth.

[*Tayammum*]

The person who cannot find water or is harmed by water, makes *Tayammum* after the time

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thrown in by the wind for instance provided no change occurs in both cases; then the water is not rendered impure. **It is also a condition** in order for the purification with this water to be valid **that this** small amount of **water has not been used to remove major or minor ritual impurity *hadath*** unlike the water used for the second **or** third wash and the like; it remains purifying. It is also a condition that the small amount of water has not been used to remove ***najas* filth**. However, if the water was neither changed by the *najas* it removed, nor increased in weight because of it, then it is pure but not purifying.

The person who cannot physically **find water**, i.e., they searched for water and did not find it neither within their belongings nor with the company traveling with them nor in the distance they are required to go to while searching for it, **or** the person who lacks the capacity to use water (even though it **is** present) for example if they needed it to drink or were **harmed by** using **water**: whether they feared death, impairment of a body part or prolonging the period of their illness for instance, in all the aforementioned cases one **makes *Tayammum*.**

It is a condition for the validity of one's *Tayammum* that it be performed **after the time** of worship (that one intends to perform

[of what the person is performing *Tayammum* for] has set in and the non-exempted *najas* filth has been removed. [*Tayammum* is performed] by wiping one's face and hands including forearms with the [dust of] unmixed, purifying, and dusty soil in the aforementioned order in two strikes with the intention of making the performance of the obligatory prayer permissible

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with this *Tayammum* like prayer or *Tawal*) **has set in and** it is also a condition for the validity of the *Tayammum* for it to be performed after **the non-exempted *najas* filth has been removed** from one's body. Hence, if they were to perform *Tayammum* with the said *najas* on their body, their *Tayammum* would not be valid. This is true if they had water to remove the *najas* or else they perform *Tayammum* and pray, then make up that prayer [later on]. And some scholars said that their judgment is similar to the one who has no water nor soil.

***Tayammum* is performed by wiping ones face and hands including forearms** and elbows **with the dust of unmixed purifying and dusty soil**. Hence, using soil mixed with extraneous substances such as ashes, or using other than soil like rock or using soil contaminated with an impure substance like urine, is invalid. Also, *Tayammum* must be performed **in the aforementioned order**. So, wiping the face must precede wiping the hands and forearms. The minimum requirement for *Tayammum* is that it is performed **in two strikes**, i.e., transferring the dust of the soil twice. Therefore, one strike will not be enough, but more than two is permissible. It is also a condition for the *Tayammum* to be valid that it is performed **with the intention of making the performance of the obligatory prayer permissible**.

while transferring the [dust of the] soil and wiping the first part of the face.

The intention is made **while transferring the dust of the soil** to the body part that will be wiped in *Tayammum* **and wiping the first part of the face.**

(Section 12)

It is not permissible for the one whose Ablution وُضُوء is nullified to:

* **Perform prayer**
* **Circumambulate الكَعْبَة (the *Ka^bah*)**
* **Carry or touch the Book of God. However, the *mumayyiz* child who does not have Ablution is permitted to carry and touch the Book of God for the purpose**

Section 12

The prohibitions upon the person who is in the state of minor ritual impurity, the *junub*,[1] and the menstruating or postpartum-bleeding woman

It is not permissible for the one whose Ablution وضوء is nullified to do four things, the first prohibition is **to perform prayer**, whether an obligatory, optional or funeral prayer. The second prohibition is to **circumambulate الكَعْبَة (the *Ka^bah*)**, whether obligatory or optional. The third and fourth prohibitions are to **carry or touch the Book of God**,[2]. The same judgment applies to what has some of the *Qur'an* written on it for the purpose of reading, not what has *Qur'an* written in it for protection. Touching the *Qur'an* means touching its papers, its cover bound to it, and its margins. **However, the *mumayyiz* child** whether male or female **who does not have Ablution is permitted to carry and touch the Book of God for the purpose**

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1) A *Junub* is a person who had sexual intercourse or emitted *maniyy* and has not yet performed the obligatory whole body wash (*ghusl*).

2) The Book of God means the *Qur'an*.

of studying.

It is unlawful for the one who is *junub* to do any of the aforementioned actions. Additionally, it is unlawful for the *junub* to:

* **Recite the *Qur'an***
* **Stay in a mosque**

[It is unlawful] for the woman who is menstruating or has postpartum bleeding to do any of the aforementioned actions. Additionally, she may not:

* **Fast before the bleeding ceases**

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of studying and learning from it not for any other purpose such as carrying it from one person to another.

It is unlawful for the one who is *junub* to do any of the four aforementioned actions. Additionally it is unlawful for the *junub* to do two other actions, the first action is **to recite the *Qur'an*** with the tongue in the manner that the recitation is audible to the reciter, even one letter with the intent to recite the *Qur'an*. The second prohibited action is to **stay in a mosque** or to go back and forth within the mosque, not merely passing through.

It is unlawful for the woman who is menstruating or has postpartum-bleeding to do any of the six **aforementioned actions** and **additionally** two other actions. The first is **she may not fast before the bleeding ceases**. However, it is permissible for her to fast after the bleeding ceases before performing *ghusl*. She is obligated to make up fasting the days she missed from

* **Allow her husband or owner to enjoy the area which is between her navel and knees before she makes the obligatory whole body wash. Some scholars said that anything [in reference to this issue] other than sexual intercourse is not prohibited.**

Ramadan. Secondly she cannot **allow her husband** (**or** in the case of a slave woman; her **owner**) **to enjoy the area which is between her navel and knees** by lustfully looking at her or touching her without a barrier (i.e., skin to skin contact) **before she makes the obligatory whole body wash** even after the cessation of bleeding. However, **some scholars said that anything in reference to this issue**, i.e., enjoyment of what is between the woman's navel and knees **other than sexual intercourse is not prohibited.**

(Section 13)

Among the conditions of the [valid] prayer is: to be clear of *najas* filth on one's body, clothing, place of prayer, and what one is carrying, like a bottle in one's pocket.

If *najas* filth comes in contact with one's person, or what they are carrying, their prayer is invalidated unless they cast it off immediately, or this *najas* filth is exempted (like the blood of one's wound).

Section 13

Purification from *najas* and the manner of removing it

Among the conditions of the valid prayer is to be clear of *najas* filth on one's body, even inside one's mouth and nose, **clothing, place of prayer**, i.e., what the body comes in contact with while praying, **and what one is carrying like a bottle** containing *najas* or a tissue contaminated with *najas* kept **in one's pocket.**

If *najas* filth comes in contact with one's person, i.e., their body or clothing **or what they are carrying** like a *ridaʾ*[1] one puts over their shoulders, **their prayer is invalidated** whether the *najas* is dry or moist **unless they cast it off immediately** by shaking off the dry *najas* that had fallen on one's clothing **or** by immediately removing the *ridaʾ* (contaminated with either the dry or moist *najas* filth), then one's prayer is not invalidated. **This** is also the case if the ***najas* filth is exempted, like** being stained with **the blood of one's wound**; in which case one's prayer is not invalidated either.

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1) The *ridaʾ* is an unseamed garment similar to a shawl usually placed on the shoulders and head or just the shoulders.

It is an obligation to remove the non-exempted *najas* filth by removing its entity [and properties] by using purifying water.

النَّجَاسَةُ الحُكْمِيَّةُ **(The *najasah hukmiyyah*) is removed by pouring water on it. The *najasah hukmiyyah* is the *najas* filth which does not have a discernable color, taste, or odor [any longer].**

النَّجَاسَةُ الكَلْبِيَّةُ **(The *najasah kalbiyyah)* is removed by washing the *najas* filthy area seven times, one wash of which is mixed with purifying soil.**

It is an obligation to remove the non-exempted *najas* filth for the validity of prayer. This is done **by removing its entity**, i.e., the entity of the *najas* **and** its **properties** (color, taste and odor) **by using purifying water.** *Najas* is not legitimately purged by other liquids because water is the agent of purification. The forgoing judgment is specific to *najasah ˆayniyyah* [*najas* filth that has discernible characteristics.] As for **the *najasah hukmiyyah***, it **is removed by** merely **pouring** purifying **water on it**. **The *najasah hukmiyyah* is the *najas* filth which does not have a discernable color, taste, or odor any longer** such as urine that has dried and no odor, taste or color is detected.

النَّجَاسَة الكَلْبِيَّة **The *najasah kalbiyyah*** is a *najas* filth that pertains to a dog, pig or a hybrid bred by both or one of them. This type of *najasah* **is removed by washing the *najas* filthy area seven times, one wash of which is mixed with purifying soil** until the water becomes murky and the soil reaches every part of the contaminated area by the agency of the water it was mixed in.

The washing which removes the physical presence of the *najas* filth is deemed one wash-even if there was a need for numerous washes.

It is a condition for the water to flow over [the area containing] *najas* filth if the water [used for purification] is a small amount.

The washing which removes the physical presence of the *najas* filth is deemed one wash, even if there was a need for numerous washes. This means that the washing that is needed to remove the entity of the *najasah kalbiyyah* along with its characteristics of taste, color, and odor whether this is accomplished by one or several washes is considered one wash, hence six more washes are needed.

It is a condition in order to remove impurities of any sort **for the water to flow over the area containing *najas* filth** not to submerge it in the water **if the water used for purification is a small amount**, i.e., less than two *qullah*s. The *najasah* must not be submerged in a small amount of water because if this happens the water becomes impure on contact. This is different if the *najasah* is submerged in a large amount of water in which case there is no such condition, because the water does not become impure through contact with the impurity unless it is altered.

(Section 14)

Among the conditions of the [valid] prayer are:

* **To direct oneself towards the *Qiblah***
* **The setting in of the prayer time**
* **To be Muslim**
* ***At-Tamyeez*, i.e.**

Section 14

Clarifying additional conditions of prayer

Among the conditions of the valid prayer are:

1. **To direct oneself towards the *Qiblah***, i.e., the structure of the *Kaˆbah* or the space extending from the *Kaˆbah* in length: upward to the seventh sky and downward to the seventh earth. This is done by directing the chest towards it when standing or sitting and directing most of the body towards it in *rukooˆ* and *sujood*.

2. Knowledge of **the setting in of the prayer time** either by absolute certainty (by means of visual observation) or by conviction (by means of credible deduction). Such as the case of a person who has a *wird* which they usually perform and know that it will not be finished until after the onset of the prayer time.

3. For one **to be Muslim**. Hence, prayer is not valid if performed by a non-Muslim.

4. ***At-Tamyeez***, **i.e**., the capacity to reason and discern. The young child who did not attain these faculties is not *mumayyiz*

for a child to reach a stage at which they understand when addressed and are able to answer

* **To deem the prayer obligatory [when it is obligatory]**
* **For one not to deem any of the prayer integrals recommended**
* **To cover-with what conceals the color of the skin-the entire body of a free woman except her face and hands; and to cover the area between the**

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and prayer is not valid if performed by a non-*mumayyiz*. **For a child to** be considered *mumayyiz*, they must **reach a stage at which they understand when addressed and are able to answer**.

5. **To deem the prayer an obligation when it is obligatory**, i.e., for the individual praying an obligatory prayer to know that it is obligatory. Therefore, if one were to deem it a supererogatory prayer, their prayer would not be valid.

6. **For one not to deem any of the prayer integrals** that the *shafiˆiyy* scholars agreed to classify as obligations, as **recommended** such as reciting *al-Fatihah* or *rukooˆ*.

7. **To cover** the ˆ*awrah* even if one were alone or in the dark **- with what conceals the color of the skin-** provided that one cannot see the skin color through the cover in a normal distance where people sit to converse; therefore, it is not sufficient if one is able to distinguish between dark and fair skin through a cover in such a setting. The cover must conceal **the entire body of a free woman except her face and hands** because neither are part of the ˆ*awrah*. **And** it is a condition **to cover the area between the**

navel and the knees of a male [free or not] and a female slave from all sides except from underneath

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navel and the knees of a male [free or not] and a female slave because the ˆ*awrah* of both is the area between the naval and the knees. The concealment needs to be **from all sides** of the ˆ*awrah* **except from underneath**, i.e., the ˆ*awrah* from underneath does not need to be covered.

[Nullifiers of the Prayer]

(Section 15)

The prayer is nullified by:

* **Speaking inasmuch as two letters or a single letter which carries a meaning, unless the person forgets and the statements [uttered] are few**
* **Performing many moves, which according to some scholars are [continuous] movements lasting for the duration of one cycle رَكْعَة (*rakˆah*). Another saying is that**

Section 15

Clarifying the nullifiers of prayer

The prayer is nullified by uttering any expression within the broad scope of human speech excluding *dhikr,* supplication and reciting *al-Qur'an*. This nullifies the prayer if a person does so voluntarily, remembering that one is praying and knowing that doing so is prohibited. The prayer is nullified by **speaking inasmuch as two letters** whether they carry a meaning or not, **or** by uttering **a single letter which carries a meaning, unless the person forgets** that they are praying **and the statements uttered are few** such as six phrases by customary standards or less, in which case their prayer is not nullified. The second nullifier is **performing many moves**. The *shafiˆiyy* scholars differed on what is defined as many moves; **which according to some scholars** many moves **are continuous movements lasting for the duration of one cycle رَكْعَة (*rakˆah*). Another saying is that**

three consecutive motions nullify the prayer. However, the first saying is supported by stronger evidence

* **Performing a single excessive movement**
* **Adding an extra physical integral**
* **Performing a move with the purpose of playing**
* **Eating or drinking except if one forgets and it is little**
* **Intending to interrupt the prayer**
* **Deciding to interrupt one's prayer if such and such a thing occurs**

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three consecutive motions nullify the prayer even if performed with different limbs of the body, such as walking three consecutive steps. The latter is the famous ruling in the school of *as-Shafiˆiyy*. There are other legal opinions as well. The *Sheikh*, may *Allah* have mercy upon him, said: **However, the first saying**, i.e., performing many moves is what would add up to the duration of one *rakˆah*, **is supported by stronger evidence** because it conforms with the apparent meaning of some *Hadeeth*s. The third nullifier is **performing a single excessive move** such as jumping. The fourth nullifier is **adding an extra physical integral** intentionally such as performing two *rukooˆ*s in one *rakˆah* in an obligatory prayer. The fifth nullifier is **performing a move with the purpose of playing** even if it were not excessive. The sixth nullifier is **eating or drinking**, i.e., ingesting food or drink into the body cavities **except if one forgets** that one is praying **and it**, i.e., what one ate or drank **is little**. The seventh nullifier is **intending to interrupt the prayer** immediately or later. The eighth nullifier is **deciding to interrupt one's prayer if such and such a thing occurs**, for example

* **Hesitating about interrupting the prayer**
* **To complete an integral while the doubt persists whether or not one has established the intention to perform the prayer in the opening statement "*Allahu Akbar*", or if the duration of that doubt is long**

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intending to interrupt one's prayer upon the arrival of *Zayd*, consequently one's prayer is immediately nullified. Also, the prayer is immediately nullified by merely **hesitating about interrupting the prayer**, unlike an involuntary thought which does not result in hesitation or a decision to interrupt the prayer. This does not affect the prayer's validity. Lastly, **to complete an integral** of the prayer **while the doubt persists, whether or not one has established the intention to perform the prayer in the opening statement "*Allahu Akbar*"** such as moving from a physical integral to another physical integral while still in doubt of the said intention, **or if the duration of that doubt is long** regardless of whether or not one moved to another physical integral.This also nullifies the prayer.

[Conditions for earning reward for one's Prayer]

(Section 16)

In addition to what has been previously mentioned [of the conditions], in order for the prayer to merit reward from *Allah* it is a condition:

* **To perform the prayer exclusively for the sake of *Allah***
* **For one's food, clothing, and place of prayer to be permissible**
* **For one to be in awe of *Allah* during the prayer, even if it is for a moment. Hence, if this does not occur, one's prayer is valid, however without reward**

Section 16

Clarifying the conditions for the rewardableness of prayer

In addition to what has been previously mentioned of the conditions in order for the prayer to merit reward from *Allah*, i.e., for the individual praying to be granted reward from *Allah*, **it is a condition to perform the prayer exclusively for the sake of *Allah*** without seeking the praise of people for praying or else one would be committing the sin of insincerity (*riyaʾ*). It is also a condition **for one's food** which is in one's abdomen while praying, **clothing** which is worn while praying, **and place of prayer to be permissible**. Lastly, it is a condition **for one to be in awe of *Allah* during the prayer even if it is for a moment. Hence, if this does not occur** throughout the entirety of the prayer **one's prayer is valid, however without reward**. The aforementioned feeling of awe is to feel fearful reverence and glorification of *Allah*.

[Integrals of Prayer]

(Section 17)

The integrals of prayer are seventeen.

The first [integral] is the intention in the heart to perform the prayer, to specify the cause or time of prayer, and to specify it being obligatory when it is so.

The second integral is to

Section 17

Clarifying the integrals of prayer

The integrals of prayer are seventeen. The first integral is the intention in the heart to perform the prayer. Not uttering the intention with the tongue does not affect the validity of the prayer as long as the intention was established in the heart. The intention must coincide with the opening statement "*Allahu Akbar*". It is mandatory **to specify** in one's intention **the cause** of prayer if the intended prayer is prayed on grounds of a particular cause such as the Eclipse Prayer (*Khusoof*) or Drought Prayer (*Istisqa'*), **or** else one must specify the **time of prayer** if the intended prayer is prayed on grounds of a particular time such as the *'Asr* and *Duha* Prayer.[1] **And** it is a requirement **to specify it being obligatory when it is so**. Hence, on account of what was mentioned before the valid intention is for example "I now pray the obligatory *'Asr* Prayer" and the like. **The second integral is to**

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1) Supererogatory Midmorning Prayer.

say "*Allahu Akbar*" loud enough to hear oneself as is required in every verbal integral.

The third [integral] is to stand for the obligatory prayer when one is able.

The fourth [integral] is to recite [the *Soorah* of] الفَاتِحَةُ (*al-Fatihah*) including the *Basmalah* بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ,

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say "*Allahu Akbar*" loud enough to hear oneself, as is required in every verbal integral such as *al-Fatihah* and the last *Tashahhud*. When saying *Allahu Akbar* one must not elongate the first letter of the name of *Allah*: the *hamzah* أ, nor the letter *ba* ب of *Akbar*, also one must not add the letter *waw* و before the word *Allah* or between the word *Allah* and the word *Akbar*. It is also prohibited to replace the letter *hamzah* in the word *Akbar* with the letter *waw*. One's prayer is legally not considered to have begun if the opening "*Allahu Akbar*" is misrecited in such a manner. **The third integral is to stand for the obligatory prayer,** even if the prayer were a *nadhr* (Vowed Prayer) or a *Janazah* (Funeral Prayer) **when one is able** to stand. This is done by standing on one's feet with one's spine upright. Those who are unable to stand, pray while sitting down; if unable to sit, then they pray while lying down on their sides; and if unable to do so, they pray while lying on their backs.

The fourth integral is to recite the *Soorah* of الفَاتِحَة (*al-Fatihah*) whether one is the *imam, ma'moom*[1], or praying alone. All of the verses of *al-Fatihah* must be recited **including the *Basmalah* بسم الله الرحمن الرحيم** because it is the first verse of *al-*

1) The person following the *imam* in prayer.

and doubling the letters which must be doubled;

it is also mandatory to maintain the succession and order of the *Soorah*, to articulate its letters properly, and to avoid the error which breaches the meaning such as applying [the *ou* vowel] الضَّمَّة to the [letter] *ta′* ت of [the word] أَنْعَمْتَ (*an^amta*). The error that does not breach the meaning is sinful; however, it does not invalidate the prayer.

The fifth [integral] is الرُّكُوعُ (*ar-Rukoo^*), i.e., to bow until one's palms could reach one's knees.

Fatihah; **and doubling the letters which must be doubled**, there are fourteen doubled letters. **It is also mandatory to maintain the succession and order of the *Soorah***, i.e., not to pause between the words of the *Fatihah* longer than one usually pauses to take a breath while speaking. It is also mandatory **to articulate its letters properly**. The letter *sad* ص deserves more attention owing to the abundant number of people who do not articulate it from its proper point of articulation, rather they pronounce it between the letter *seen* س and the letter *sad* ص, i.e., not a pure *seen* nor a pure *sad*. **And** the person is required **to avoid the error** while reciting *al-Fatihah* **which breaches the meaning** of the verse, either by giving it a new and different meaning **such as applying the *ou*** or e **vowel**s (الضَّمَّة) or (الكَسْرَة) **to the letter *ta′* ت of the word** أَنْعَمْتَ **(*an^amta*)** or by making it meaningless such as saying *al-ladheena* with the letter *zay* ز instead of the letter *dhal* ذ. **The error that does not breach the meaning is sinful, however it does not invalidate the prayer** such as applying the (e vowel) الكسرة to the letter *noon* ن of the word *na^budu*. **The fifth integral is** الرُّكُوع **(*ar-Rukoo^*), i.e., to bow** without bending the knees excessively, to the point **until one's palms could reach one's knees** if they

The sixth [integral] is الطُمَأْنِينَةُ (*at-Tuma'neenah*) after bowing for the duration of saying سُبْحَانَ اللهِ (*Subhanallah*) i.e. for each bone to settle in its place simultaneously.

The seventh [integral] is to straighten up after *Rukoo^* الاعْتِدَالُ (*al-'I^tidal*).

The eighth [integral] is الطُمَأْنِينَةُ (*at-Tuma'neenah*) in *'I^tidal*.

The ninth [integral] is to prostrate السُّجُودُ (*Sujood*) twice by pressing all or part of one's bare forehead onto one's place of prayer while keeping the lower half of one's body higher

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were to put their palms on their knees, provided that their body parts are proportionate and free of deformity. Therefore, it is not sufficient if one bows down until one's fingers only could touch the knees. **The sixth integral is الطُّمَأْنِينَة (*at-Tuma'neenah*) after bowing for the duration of saying سُبْحَانَ الله (*Subhanallah*) i.e. for each bone to settle in its place simultaneously. The seventh integral is الاعْتِدَال (*al-I^tidal*)**, which is to return to the position as one was before *rukoo^*. Hence, if one was standing before *rukoo^*, then it is required **to straighten up after *rukoo^*** and so forth. **The eighth integral is الطمأنينة (*at-Tuma'neenah*) in *'I^tidal*. The ninth integral is to prostrate السُّجُود (*Sujood*) twice** in each *rak^ah* **by pressing all or part of one's bare forehead onto one's place of prayer**, i.e., the place on which one prostrates. Pressing the forehead on the place of prostration is carried out in such a manner that if there were cotton underneath the forehead, the cotton would be compressed and the downward pressure of the forehead would be felt on one's hand (if it were underneath the cotton). It is also a requirement that *sujood* is performed **while keeping the lower half of one's body higher**

than the upper half تَنْكِيس (*tankees*) along with placing

part of one's knees, part of the inside of one's hands, and the bottom part of one's toes on the place of prayer. Some non-*shafiˆiyy* scholars said that (*tankees*) is not a condition. Therefore, according to this saying if one's head was higher than their buttocks while making *sujood*, their prayer would still be valid.

The tenth [integral] is الطُمَأْنِينَةُ (*at-Tuma'neenah*) in prostration.

The eleventh [integral] is to sit between the two prostrations.

The twelfth [integral] is الطُمَأْنِينَةُ (*at-Tuma'neenah*) in this sitting.

The thirteenth [integral] is to sit for [recitation of] the last *Tashahhud* and what follows it, namely

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than the upper half (*tankees*), along with placing even a small **part of one's knees, part of the inside of one's hands and the bottom part of one's toes on the place of prayer**. Unlike the forehead these parts are not required to be uncovered. **Some non-*shafiˆiyy* scholars**, namely the *hanbali* scholars, **said that *tankees* is not a condition. Therefore, according to this saying if one's head was higher than their buttocks while making *sujood*, their prayer would still be valid. The tenth integral is** الطمأنينة (***at-Tuma'neenah***) **in prostration. The eleventh integral is to sit between the two prostrations. The twelfth integral is** الطمأنينة (***at-Tuma'neenah***) **in this sitting. The thirteenth integral is to sit for recitation of the last *Tashahhud* and what follows it, namely**

الصَّلَاة على النّبِيّ (*as-Salatu ^alan-Nabiyy*) **and**

the closing *salam*.

The fourteenth [integral] is the last *Tashahhud*, wherein one says:

التَّحِيَّاتُ المُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ للهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ

Or the minimum, which is:

التَّحِيَّاتُ للهِ سَلَامٌ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ سَلَامٌ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ

The fifteenth [integral] is الصَّلَاة على النّبِيّ (***as-Salatu ^alan-***

الصلاة على النبي (*as-Salatu ^alan-Nabiyy*), and the closing *salam*. The fourteenth integral is the last *Tashahhud* wherein one says:

التحيات المباركات الصلوات الطيبات لله، السلام عليك أيها النبي ورحمة الله وبركاته السلام علينا وعلى عباد الله الصالحين أشهد أن لا إله إلا الله وأشهد أن محمدا رسول الله[1].

The above is the optimal version of the *Tashahhud*. **Or** else one must say **the minimum** version of the *Tashahhud* **which is:**

التحيات لله سلامٌ عليك أيها النبي ورحمة الله وبركاته سلام علينا وعلى عباد الله الصالحين أشهد أن لا إله إلا الله وأن محمدا رسول الله[2].

The fifteenth integral is الصلاة على النبي (*as-Salatu ^alan-*

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1) The proper pronunciation is to be taught by a teacher.

2) The proper pronunciation is to be taught by a teacher.

Nabiyy)**. The minimum is to say:**

Allahumma Salli ʿala Muhammad اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

The sixteenth [integral] is [to say] the *salam*, the minimum of which is :

السَّلَامُ عَلَيْكُمْ (***as-Salamu ʿalaykum***)

The seventeenth [integral] is to observe the aforementioned order; therefore, intentionally neglecting it - such as intentionally prostrating before bowing - invalidates the prayer. If one forgets [an integral], they must return to it, unless

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Nabiyy)**. The minimum is to say** اللهم صل على محمد ***Allahumma salli ʿala Muhammad*** or a similar phrase like *sallallahu ʿala Muhammad*. **The sixteenth integral is the** first of the two ***salam***s. **The minimum of which is** السلام عليكم **(*as-Salamu ʿalaykum*)**. The person is required to say the *salam* with the first word being definite (i.e., ***as***-*Salamu*) and the second word with the attached plural pronoun (i.e., *ʿalayku****m***). Also, it is a condition to observe succession without lengthy interruption between the two words. **The seventeenth integral is to observe the aforementioned order** of the integrals of prayer as previously enumerated. **Therefore intentionally neglecting it** by prematurely bringing forward a verbal integral (namely the closing *salam*) or a physical integral -**such as intentionally prostrating before bowing- invalidates the prayer** owing to one's disregard of the prayer's sanctity. However, **if one forgets** to perform **an integral, they must return to it**, i.e., the forgotten integral, and then continue on with their prayer. **Unless** they do not remember leaving out

they are performing the same type of integral or what comes after it - [in this case], they complete the cycle, and what was performed in between is disregarded. For instance, if one does not remember leaving out bowing الرُّكُوع (*ar-Rukooˆ*) until after one bows in the subsequent cycle or in the *sujood* after that subsequent bowing, then what was performed in between is nullified.

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that omitted integral until **they are performing the same type of integral or what comes after it - in this case, they complete the cycle**. This is because the similar integral in the current cycle took the place of the forgotten integral in the previous cycle. Therefore, the incomplete *rakˆah* which was missing an integral, is now considered complete. **And what was performed in between** the omitted integral and its similar in the following *rakˆah* **is disregarded. For instance, if one does not remember leaving out bowing الركوع (*ar-Rukooˆ*) until after one bows in the subsequent cycle or in the *sujood* after that subsequent bowing, then** their previously incomplete *rakˆah* is now considered complete upon performing the aforementioned bow, thus **what was performed in between is nullified.**

[Congregational Prayer]

(Section 18)

Praying [the five prayers] in congregation is a communal obligation فَرْضُ كِفَايَةٍ (*Fardu Kifayah*) upon the free pubescent resident males who are unexcused;

Section 18

Clarifying the circumstances necessitating the congregational and *Jumu^ah* prayers, the conditions of the validity of the *Jumu^ah* prayer, and clarifying the integrals and conditions of the two speeches

Praying the five prayers in congregation is a communal obligation فَرْض كِفَاية (*Fardu Kifayah*) upon the free, sane, **pubescent, resident males who are unexcused**. Hence, it is not an obligation upon the impubescent, women, slaves, travelers and others who have an Islamically acceptable excuse that excludes them from being among those who are obligated to perform the five prayers in congregation; such as when it is raining heavily to the point that it soaks the clothing, or having fear of an enemy when going to the place where the congregational prayer is held. This communal obligation is satisfied by performing the five prayers in a way that the rite of the prayer be public[1].

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1) This is fulfilled if the five ritual prayers are performed in congregation in public places that do not cause the congregators unease and timidity to enter and join.

however, it is a personal obligation فَرْضُ عَيْنٍ (*Fardu ˆAyn*) in the *Jumuˆah* Prayer صَلَاةُ الْجُمُعَة upon them if they were forty accountable inhabitants who live in buildings not in tents, because it is not an obligation on tent dwellers. The *Jumuˆah* Prayer is also obligatory upon those who intend to stay in the place of *Jumuˆah* Prayer for four complete days excluding the day of entry and the day of exit. It is also obligatory upon those who can hear the call of a loud-voiced person standing at

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However, it is a personal obligation فرض عين (*Fardu ˆAyn*) in the *Jumuˆah* Prayer صلاة الجمعة upon them, meaning those who were previously mentioned: the free, sane, pubescent, resident males who are unexcused, **if they were forty accountable inhabitants** including the *imam*, **who live in buildings**, whether these buildings were made out of wood, stones, or clay, **not in tents, because it is not an obligation on tent dwellers**, i.e., it is not an obligation upon those forty inhabitants if they were inhabitants of tents.

The *Jumuˆah* Prayer is also obligatory upon those who were initially traveling, then **intend**ed to stay in the place of ***Jumuˆah* Prayer for four complete days** or more **excluding the day of entry and the day of exit**, because one's travel is interrupted by that intention. **It is also** personally **obligatory upon those who** live outside the settlement[1] of the *Jumuˆah* Prayer even if they lived in tents provided that they **can hear the call** to prayer (*Adhan*) **of a loud-voiced person standing at**

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1) Settlement means an area comprising of dwellings and buildings regardless whether they were a small number or large number. Settlements include villages, towns, cities etc.

the closest edge of the settlement to them.

Conditions for [a valid] *Jumu^ah* Prayer are:

* **[To be performed] within the time of the Early Afternoon الظُّهْرُ (*adh-Dhuhr*) Prayer time**
* **For the forty inhabitants to hear the two speeches during the prescribed time and before the *Jumu^ah* Prayer**
* **To be prayed in congregation by the aforementioned forty inhabitants**

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the closest edge of the settlement to them wherein the Friday Prayer is performed. Hence, if the call to prayer isn't audible to the outlying residents because it is being recited from the middle of the settlement, then this does not exempt them from being required to attend. It is therefore an obligation to attend, considering the outlying resident heard the *Adhan* with normal hearing and he recognized what he heard as the call to prayer even if it was not coherent. Also, this is with the estimation that the call to prayer was recited on a windless day from a leveled and even surface.

Conditions for a valid *Jumu^ah* Prayer are four. It is a condition for it **to be performed within the Early Afternoon Prayer time الظهر (*adh-Dhuhr*)**. Hence, if *Dhuhr* time expires, it must be made up as *Dhuhr*. The second condition is **for the forty inhabitants to hear** the integrals of **the two speeches during the prescribed time** of *Dhuhr* **and before the *Jumu^ah* Prayer**. The third condition is for the *Jumu^ah* Prayer **to be prayed in congregation by the aforementioned forty inhabitants**. Hence, *Jumu^ah* Prayer is not valid if prayed individually. Lastly, it is a

* **For there not to be another *Jumuˆah* Prayer simultaneous with it in the same settlement. If the opening statement "*Allahu Akbar*" of one *Jumuˆah* Prayer preceded that of another, then the former would be valid and the latter would be invalid. This is the case if the people were able to congregate in one place. However, if it is hard for them to congregate in one place, then both the former and the latter would be valid.**

Integrals of the Two Speeches are:

* **Praising *Allah*** حَمْدُ اللهِ, الصَّلَاة على النَّبِيّ **(*as-Salatu ˆAlan-Nabiyy*),**

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condition **for there not to be another *Jumuˆah* Prayer** prior to it or **simultaneous with it in the same settlement. If the opening statement "*Allahu Akbar*" of one *Jumuˆah* Prayer preceded that of another then the former would be valid**, provided its precedence is known, **and the latter would be invalid**. The determining factor for precedence or simultaneity is by utterance of the letter *raʼ* ر of the prayer's opening statement "*Allahu Akbar*". Some *shafiˆiyy* scholars said that **this is the case if the people were able to congregate in one place** but neglected to do so. **However, if it is hard for them to congregate in one place**, then it is permissible to hold as many *Jumuˆah* Prayers as are needed and **then both the former and the latter would be valid.**

The **integrals of the Two Speeches are** five. The first three integrals are **Praising *Allah*** حمد الله by using the particular phrases الحمد لله *al-hamdu-lillah* or الحمد لله *lillahil-hamd*, or what is similar. الصلاة على النبي **(*as-Salatu ˆalan-Nabiyy*)** by saying

and commanding the attendants to be God-fearing in both speeches

* **[Reciting] a verse that has a sought meaning in either of the two speeches**
* **Supplicating *Allah* for the believers in the second speech**

Conditions for [the validity of] the Two Speeches are:

* **Purification from both states of ritual impurity and from *najas* filth on the body, place, and what is carried [by the speaker]**

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sallallahu ˆala Muhammad, or *Allahumma salli ˆala Muhammad,* or what is similar. **And commanding the attendants to be God-fearing** by urging the people to be obedient and to avoid sinning or either of the two. Saying *al-hamdu lillah, as-Salatu ˆalan-Nabiyy,* and enjoining God-fearingness are mandatory **in both speeches**. The fourth integral is **reciting a verse** from the *Qur'an* **that has a sought meaning in either of the two speeches**; therefore, it is not sufficient to recite what is similar to *Ayah* 21 of *Soorat al-Muddaththir* ﴿ثُمَّ نَظَرَ ﴿٢١﴾﴾. The fifth integral is **supplicating *Allah* for the believers in the second speech**, such as saying *Allahumma-ghfir lil-mu'mineen* which means: O *Allah* forgive the believers.

Conditions for the validity of the two speeches, in addition to what was mentioned before, **are** seven. The first condition is **purification from both states of ritual impurity**, i.e., the minor **and** major ritual impurities along with purification **from** non-exempted ***najas* filth on the body, place, and what is carried by the speaker**: clothes and the like. The second condition is

* **To cover the unlawful nakedness عَوْرَة (ˆ*awrah*)**
* **To stand [while giving the two speeches]**
* **To sit between the two speeches**
* **To observe the succession without lengthy interruption between the integrals of the two speeches as well as between the two speeches and the prayer**
* **To say [the integrals of] the two speeches in Arabic**

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to cover the unlawful nakedness عورة (ˆ***awrah***[1]), i.e., the area between the navel and the knees, as mentioned before.The third condition is **to stand while giving the two speeches** if able. Condition number four is **to sit between the two speeches** for at least the duration of *at-Tuma'neenah*. The fifth and sixth conditions are **to observe the succession without** what is considered normally a **lengthy interruption** (by that which is not related to the speeches) **between the integrals of the two speeches as well as between the two speeches and the prayer**. And the seventh condition is **to say the integrals of the two speeches in Arabic.**

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1) The ˆ*Awrah* is the area of one's body that is shameful to expose.

(Section 19)

It is an obligation on the follower in the prayer whether *Jumu^ah* or otherwise:

* **Not to precede the *imam* in the standing position or the opening [statement] "*Allahu Akbar*". In fact, simultaneity with the *imam* in the opening [statement] "*Allahu Akbar*" invalidates the [follower's] prayer; however, [simultaneity with the *imam*] in other than the opening [statement] "*Allahu Akbar*" is disliked with the exception of**

Section 19

The conditions of following the *imam* in prayer

It is an obligation on the follower in the prayer whether *Jumu^ah* or otherwise to observe seven matters. The first matter is for the follower **not to precede the *imam* in the standing position**, i.e., the place where one is standing. However if someone stands abreast of the *imam* their prayer is not nullified although it is disliked to do so. It is also a requirement f**or** the follower to say **the opening statement** "***Allahu Akbar***" after the *imam*. Therefore the follower must withhold from saying the opening "*Allahu Akbar*" until after the *imam* completes his opening "*Allahu Akbar*." **In fact, simultaneity with the *imam* in the opening statement, "*Allahu Akbar*", invalidates the follower's prayer**, i.e., the follower's prayer is not considered to have started. **However, simultaneity with the *imam* in other than the opening statement, "*Allahu Akbar*"** (i.e., in the physical integrals) **is disliked** and the congregational merit of the prayer is lost **with the exception of**

saying (*'Ameen*). Although this does not invalidate the follower's prayer, they are prohibited from outpacing the *Imam* by one physical integral. One's prayer is invalidated if they outpace or lag behind the *imam* by two consecutive long physical integrals, or one long and one short physical integral without a valid excuse. Lagging [behind the *imam*] by more than three long [physical] integrals, invalidates the follower's prayer even if they have an excuse.

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saying *'Ameen*[1] after reciting *al-Fatihah*; it is sunnah for the follower to say *'Ameen* simultaneously with the *imam*. **Although this does not invalidate the follower's prayer, they are prohibited from outpacing the *imam* by one** complete **physical integral**, such as if the follower bowed then stood upright before the *imam* bowed. **One's prayer is invalidated if they outpace or lag behind the *imam* by two consecutive long physical integrals or one long and one short physical integral without a valid excuse**. An example of outpacing the *imam* is if the follower bowed, stood upright then began descending to prostration while the *imam* is still standing. And an example of lagging behind the *imam* is if the *imam* ascended from bowing, stood upright, and began descending to prostration while the follower is still standing. In both scenarios the follower's prayer is nullified. **Lagging behind the *imam* by more than three long physical integrals** like bowing and the two prostrations, **invalidates the follower's prayer even if they have an excuse**, such as the

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1) To say "Ameen" after completing *al-Fatihah* recitation is recommended.

Hence, if the follower stays behind to finish reciting الفَاتِحَة (*al-Fatihah*) after the *imam* completes bowing and the two prostrations and sits for the *Tashahhud* or stands up [for the following cycle], then the follower must be in unison with the *imam* and perform one cycle after the closing *salam* of the *imam*. If the follower completes their recitation of الفَاتِحَة (*al-Fatihah*) before this [i.e., before the *imam* precedes them by more than three long physical integrals], they continue in the order of their own prayer

* **The follower must know the movements of their *imam***

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follower's slow recitation of the *Fatihah*. **Hence, if the follower stays behind to finish reciting الفاتحة *al-Fatihah* after the *imam* completes bowing and the two prostrations and sits for the *Tashahhud* or stands up for the following cycle, then the follower must** leave out the remainder of their current cycle to **be in unison with the *imam* and** must **perform one cycle after the closing *salam* of the *imam*** because it was left out. If the follower does not follow the *imam*, rather they continue with the remainder of the cycle, then their prayer is nullified. However, **if the follower completes their recitation of *al-Fatihah* before this (i.e., before the *imam* precedes them by more than three long physical integrals** and commences with a fourth integral) then **they continue in the order of their own prayer** until they catch up with the *imam*.

The second matter is that **the follower must know the movements of their *imam*** by either seeing the *imam*, seeing some of the followers who see the *imam*, hearing the *imam*'s voice or the voice of the conveyer. The third matter is that

* **The follower must be with their *imam* in a mosque, or else within 300 cubits. [However,] there must not be any barrier between the follower and the *imam* that prevents them from reaching the *imam***
* **The prayer format of both [the follower and the *imam*] must agree. Hence, it is invalid for the performer of the daily obligatory prayer to follow**

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the follower must be with their *imam* in a mosque even if the distance between the two exceeds three hundred cubits, **or else**, if the follower and the *imam* were not praying in a mosque, then the follower must be **within** approximately **300 cubits** of the *imam*. **However**, if there were successive rows of followers, it is a condition that the distance between the follower and the next row not to exceed 300 cubits even if the distance between the follower and the *imam* was several *farsakhs*[1]. The fourth matter is that **there must not be any barrier between the follower and the *imam* that prevents them from reaching the *imam*** such as a wall or a closed [nonpushable] door, nor a barrier which prevents the follower from seeing the *imam*, such as a closed [pushable] door. The said fourth condition must be observed if prayed outside of the mosque. The fifth matter is that **the prayer format of both the follower and** that of **the *imam* must agree** in their outward movements, even if they differ in their intention and number of cycles. **Hence, it is invalid for the performer of the daily obligatory prayer**, such as the obligatory *Dhuhr*, **to follow**

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1) A *Farsakh* is a unit of distance commonly used in the past equivalent to three Islamic miles. An Islamic mile is the distance of 4000 steps.

the performer of the Funeral Prayer

* **Both, the *imam* and the follower must not disagree enormously with each other in a recommended act whether by doing it or leaving it out like sitting for the first *Tashahhud*.**

* **The follower must intend to follow the *imam* while saying the opening [statement] "*Allahu Akbar*" in the *Jumuˆah* Prayer. In other prayers, this intention must occur before**

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the performer of the Funeral Prayer because the two prayers differ in format. The sixth matter is that **both the *imam* and the follower must not disagree enormously with each other in a recommended act whether by doing it or leaving it out like the sitting for the first *Tashahhud***. So if the *imam* omits it and the follower does it, then the follower's prayer is invalidated. The same applies to the *sujood* performed for forgetting some parts of the prayer, i.e., if either the *imam* or the follower does it and the other leaves it out. However, disagreeing with one's *imam* in a recommended act which does not constitute an enormous disagreement, such as *jilsatul-istirahah*[1] does not invalidate the follower's prayer. The seventh matter is that **the follower must intend to follow the *imam*** or to pray in congregation **while saying the opening statement "*Allahu Akbar*" in the *Jumuˆah* Prayer**, the repeated prayer, the prayer combined because of rain, and the prayer vowed to be performed in congregation. **In other prayers, this intention** is allowed to occur after the opening "*Allahu Akbar*", although it **must occur before**

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1) A brief sitting after the second prostration before standing up.

following the *imam* [in his moves] after a long wait [for the *imam* to move]. It is an obligation upon the *imam* to have the intention that he is leading the prayer in the *Jumu^ah* Prayer and the repeated prayer الصلاة المُعَادَة (*al-mu^adah*). However, this is recommended in other prayers. The repeated prayer is the prayer which one prays again.

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following the *imam* in his moves after a long wait for the *imam* to move. Hence, if the follower proceeded in praying behind an *imam* after waiting his movements at length, while neglecting the intention to follow him, then the follower's prayer is nullified. However, if the follower awaits the *imam* but does not follow him, follows him coincidentally without the intent to follow him, or follows the *imam* intentionally without the lapse of a long wait, then the follower's prayer is not invalidated.

It is an obligation upon the *imam* to have the intention that he is leading the prayer in all the prayers which are required to be prayed in congregation such as **the *Jumu^ah* Prayer and the repeated prayer الصلاة المعادة (*al-mu^adah*)** while saying the opening "*Allahu Akbar*." **However, this is recommended in other prayers**, i.e., other than the Friday Prayer and the repeated prayer in order for the *imam* to receive the reward of congregation. **The repeated prayer is the prayer which one prays again** in congregation after having prayed it alone or in congregation.

[The Funeral Prayer]

(Section 20)

Washing, shrouding, praying for, and burying the dead Muslim is a communal obligation if they were born alive.

It is an obligation to shroud and bury a ذِمّيّ (*dhimmiyy*) [a *kafir* who pays dues to the Muslims' ruler]; it is also an obligation to wash, shroud, and bury the stillborn. However, the funeral prayer is not

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Section 20

Clarifying the Islamic burial rituals and the Funeral Prayer

Washing, shrouding (after washing), **praying for, and burying the dead Muslim is a communal obligation** upon everyone who is aware of their death, even **if they** were a baby provided they **were born alive** (which is known by manifesting signs of life like crying or voluntary movements). It is not an obligation to perform the aforementioned rituals for the alien *kafir* (non-*dhimmiyy*) or the apostate. **It is an obligation to shroud and bury a ذمي (*dhimmiyy*)** if the people of his religion did not do that for him. However, he must not be buried in the Muslim cemeteries. The *dhimmiyy* is **a *kafir* who pays dues to the Muslims' ruler.**

It is also an obligation to wash, shroud and bury the stillborn, i.e., the baby born without signs of life, provided that it has normal human anatomy, or else it is recommended to wrap it in a piece of cloth and bury it. **However, the Funeral Prayer is not**

performed for either.

The person who dies in combat against the non-muslims, (that being the cause of their death), is shrouded in their battle clothes. If these clothes are not enough, more material is added. They are to be buried but not washed or prayed for.

The minimum requirement for washing [the dead] is to remove the *najas* filth and to use purifying water to wash all of the dead person's skin and hair-even if it is thick- once.

The minimum requirement for the shroud is that which covers the entire body

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performed for n**either** the *dhimmiyy* nor the Muslim stillborn baby.

The Muslim **person who dies in combat against the non-Muslims** even one non-Muslim **- that being the cause of their death - is** recommendably **shrouded in their** blood soiled **battle clothes. If these clothes are not enough, more material is added** to the battle clothes, up to three wraps. **They are to be buried** in a Muslim cemetery **but not washed or prayed for** because they are considered a battle martyr.

The minimum requirement for washing the dead is to remove the *najas* filth on the dead person's body if any, **and to use** pure and **purifying water to wash all of the dead person's** body: **skin and hair -even if it is thick- once**. However, washing them three times is better.

The minimum requirement for the shroud of the dead person **is that which covers the entire body** except the head of a

or three wraps if they [i.e., the deceased] left an inheritance that exceeds their debts and did not request to leave out being wrapped with three wraps.

The minimum requirements for the prayer are:

1. **To intend to perform the prayer for the dead person and that it is obligatory, along with specifying it [as the Funeral Prayer]**
2. **To say "*Allahu Akbar*" while standing if able**
3. **To recite الفَاتِحَة (*al-Fatihah*)**

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muhrim[1] male and the face of a *muhrim* female. **Or three wraps if they [i.e., the deceased] left an inheritance that exceeds their debts** or if they had no debts to start with, **and** they also **did not request to leave out being wrapped with three wraps**. Hence, if the deceased Muslim requested not to be wrapped in three wraps, then it is an obligation to wrap them in one wrap which covers the entire body.

The minimum requirements for the Funeral **Prayer are** as follows: **To intend to perform the prayer for the dead person and that it is obligatory along with specifying it as the Funeral Prayer**. Then **to say "*Allahu Akbar*" while standing if able** and **to recite *al-Fatihah***. Reciting *al-Fatihah* is mandatory, but reciting it after the first "*Allahu Akbar*", is not mandatory rather it is recommended. Hence, delaying it until after is valid. The rules for the validity of reciting *al-Fatihah* which apply in the five ritual prayers must be observed here as well. Then, it is an

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1) A *muhrim* is a person performing *Hajj* or ˆ*Umrah*.

4. **To say "*Allahu Akbar*"**
5. **To say اللَّهُمَّ صَلِّ عَلَى مُحَمَّد (*Allahumma salli ʿala Muhammad*)**
6. **To say "*Allahu Akbar*"**
7. **To say اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ (*Allahumma-ghfir lahu warhamhu*) i.e. to supplicate *Allah* to forgive and have mercy on that dead person**
8. **To say "*Allahu Akbar*"**
9. **To conclude the prayer with the *salam***

It is mandatory [in this prayer] to satisfy the conditions of prayer and to avoid its nullifiers

obligation **to say "*Allahu Akbar*"** a second time, and **to say** after the second "*Allahu Akbar*" ***Allahumma salli ʿala Muhammad***. It is not permissible to bring forward saying *Allahumma salli ʿala Muhammad* before the second "*Allahu Akbar*", nor is it permissible to delay saying it till after the third "*Allahu Akbar*", rather it must be said following the second "*Allahu Akbar*". Then one is obligated **to say "*Allahu Akbar*"** a third time, and **to say اللهم اغفر له وارحمه (*Allahumma-ghfir lahu warhamhu*) i.e., to supplicate *Allah*** for the welfare of the deceased Muslim's afterlife such as to ask *Allah* **to forgive and have mercy on that dead person**. The optimal supplication is what was transmitted from the Messenger of *Allah*. Then, it is an obligation **to say "*Allahu Akbar*"** a fourth time. And **to conclude the prayer with the *salam***. It is better, however, for one to go back to supplicating *Allah* after the fourth "*Allahu Akbar*". **It is mandatory in this prayer to satisfy the conditions of prayer** like purification and directing the chest towards the *Qiblah* **and to avoid its nullifiers**. Hence, whatever invalidates the ritual prayers

The minimum requirement for the burial is an excavation that masks the odor of the dead person and protects their body from predatory animals.

It is recommended for the grave to be dug to the depth equal to the height of a person standing with his arms extended over his head and to widen it.

It is an obligation to direct the dead person towards القِبْلَةَ **(the *Qiblah*).**

Burial in a mausoleum is unlawful.

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invalidates the Funeral Prayer.

The minimum requirement for the burial is an excavation that masks the odor of the dead person after backfilling the soil into the grave, **and protects their body from predatory animals** digging them out and eating them. **It is recommended for the grave to be dug to the depth equal to the height of a person standing with his arms extended over his head**, which is four and a half cubits deep, **and to widen it**. Having the grave at such dimensions is recommended because it is the most optimal. **It is an obligation to direct the dead person**'s chest **towards the *Qiblah***, which is done by laying him on his side. **Burial in a mausoleum is unlawful**. The mausoleum is a structure where a dead person is admitted into before the previous dead person's body has vanished. Such a place does not prevent a dead person's smell from dispersing.

Zakah

(Section 21)

***Zakah* is due [as an obligation] on:**

* **Camels**
* **Cattle**
* **Sheep and goats**
* **Dates**
* **Raisins**

Zakah

After the author may *Allah* have mercy upon him, completed his discourse about purification and prayer, he began discussing *Zakah* in accordance with the convention of his predecessors. *Zakah* is a word applicable to that which is paid on account of wealth or personhood in a specific way. The author may *Allah* have mercy upon him, said:

Section 21

Clarifying the rules of *Zakah*

***Zakah* is due as an obligation on** specific types of wealth and on personhood. The author began by explaining the types of wealth which are subject to *Zakah*. Hence, he stated that paying *Zakah* is obligatory on livestock, namely **camels** whether dromedary or bactrian, **cattle** including water buffalos, **sheep, and goats**. It is also obligatory to pay *Zakah* on fruits of palm trees and grapevines, namely **dates** and **raisins**. And on

* **Staple crops consumed during times of food sufficiency**
* **Gold**
* **Silver**
* **Golden and silver Ore and Treasure trove**
* **Trade articles**
* **for فِطْر (*Fiṭr*)**

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staple crops consumed during times of food sufficiency. Staple crops are that which people subsist on because they support and sustain the human body such as wheat, barley, and chickpeas contrary to that which is consumed for sustenance in times of food scarcity like fenugreek.

It is also obligatory to pay *Zakah* on the two precious metals: **gold** and **silver** when coined. However, there is a difference in opinion regarding permissible jewelry made from gold and silver. *Zakah* is also obligatory on **golden and silver ore, and** golden and silver **treasure trove**. An ore is gold or silver extracted from the place where *Allah* created them. Paying *Zakah* on golden and silver ore is obligatory after the ore has been cleansed from soil. Treasure trove is gold or silver which were buried during the Era of Ignorance.

Zakah is also obligatory on **trade articles**, which are commodities a person conducts trade with to gain profit, as in the case of selling clothing, sugar, salt, horses and what is similar.

As for the *Zakah* paid **for** personhood, it is called *Zakah* of ***fiṭr*** and will be discussed later.

The first quotum نِصَاب (*nisab*) for camels is five, thirty for cattle, and forty for sheep or goats.

***Zakah* is not due prior to this [set quotum]. A lunar year must elapse [after having the quotum] and the livestock must have grazed in a public pasture, i.e., the livestock must have grazed by its owner or his proxy in a public pasture that has no owner. The livestock must not be working animals. Animals that are put to work, such as plowing animals, are not subject to *Zakah*.**

After the author, may *Allah* have mercy upon him, mentioned the types of wealth on which paying *Zakah* is obligatory, he began discussing the conditions under which *Zakah* becomes due on each of them. He said: **The first quotum نِصَاب (*nisab*) for camels**, i.e., the first quantity of camels subject to *Zakah* **is five**. And the first quotum is **thirty** head of cattle **for** having **cattle and forty** head of sheep/goats **for** having **sheep and goats. *Zakah* is not due prior to this set quotum**, that is no *Zakah* is due before the camels, cattle, or sheep and goats reach the aforementioned numbers.

In order for *Zakah* to be obligatory **a lunar year must elapse after having the quotum and the livestock must have grazed in a public pasture, i.e., the livestock must have grazed by its owner or his proxy in a public pasture** that is communally shared among the people and **that has no** specific **owner**. Therefore, no *Zakah* is due on animals whose feed is brought to them or that graze on their own. **The livestock must not be working animals** such as animals used for transporting water or plowing. **Animals that are put to work, such as plowing animals, are not subject to *Zakah***.

The due *Zakah* on every five camels is a sheep/goat.

The due *Zakah* on forty sheep or goats is a sheep/goat, (Either a one year old ewe, or a two-year-old female goat.)

The due *Zakah* on every thirty cattle is a one-year-old bull.

If one's livestock exceeds this, then *Zakah* is also due on this surplus and the person is obligated to learn the amount that *Allah* made obligatory on them to pay on such [extra] animals.

The first quotum of dates, raisins and crops is five أَوْسُق (*wasqs*)

The due *Zakah* on every five camels is a sheep/goat, meaning it is permissible to offer either a sheep that completed one year of age or lost its baby teeth, or a two year old female goat. The obligatory *Zakah* for ten head of camels is two sheep/goats, for fifteen it is three sheep/goats, for twenty it is four and for twenty five it is a one-year-old female camel.

The due *Zakah* on forty head of **sheep or goats is a sheep/goat -either a one-year-old ewe or a two-year-old female goat.**

The due *Zakah* on every thirty head of **cattle is a one-year-old bull** and for every forty head of cattle a two-year-old female cow is due. Any amount of livestock between the set quotums is exempt, i.e., it is not subject to *Zakah*. **If one's livestock exceeds this, then *Zakah* is also due on this surplus**. The details of which are acquired from books larger than this summary**. And the** respective **person is obligated to learn the amount that *Allah* made obligatory on them to pay on such extra animals.**

The first quotum of dates, raisins, and crops which people subsist on during times of food sufficiency, **is five أوسق (*waqs*)**. No

which is [the equivalent of] 300 صَاع (*sa*ˆs) according to the صَاع (*sa*ˆ) of the Prophet صلى الله عليه وسلم, the standard unit of which is still existent in الحِجَازِ (*al-Hijaz*.)

Crops of the same year are combined to determine if the quotum is reached. However, crops of a different kind are not combined e.g. barley with wheat.

Zakah is due on less than the five *wasq*s **which is the equivalent of 300 *sa*ˆs according to the *sa*ˆ of the Prophet.** This is because one *wasq* is equivalent to 60 *sa*ˆs. Thus, the total of five *wasq*s is 300 *sa*ˆs. A *sa*ˆ is equivalent to four *mudd*, and one *mudd* is the fill of an average-size pair of cupped hands. For this reason, the author, may *Allah* have mercy upon him, said "according to the *sa*ˆ of the Prophet" **the standard unit of which is still existent in الحجاز (*al-Hijaz*[1]).**

Among the rules that pertain to staple crops is that **crops of the same year are combined to determine if the quotum is reached** provided that they are of the same kind and that they were harvested within one year of each other, in which case *Zakah* is due if the sum of both harvests complete the quotum even if they differ in type. **However, crops of a different kind are not combined** to complete the quotum **e.g. barley and wheat**. So if a person has barley and wheat, each being less than five *wasq*s, there is no obligation on them to pay *Zakah* even if the sum of both would be five *wasq*s because they are two different kinds and one may not be added to the other to complete the quotum. This is unlike the case of two types of the same kind of

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1) *Al-Hijaz* is the region containing *Makkah, Al-Madeenah*, and *Ta'if*.

***Zakah* is due once the fruit ripens and the grain hardens.**

One-tenth is due on the crops that are watered without expense or [significant] work; half of that is due on the crops that are irrigated with expense or work.

Due *Zakah* on

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crop, such as Levantine wheat and Egyptian wheat, whereas both amounts are calculated together to complete the quotum.

Zakah on dates and raisins **is due once the fruit ripens** even if only one grape or date acquires ripeness. The fruit's ripeness is determined by the appearance of certain properties wherein it is normally sought for consumption, such as a change in color regarding grapes that undergo color changes, or else other indicators of maturity. **And** *Zakah* is also due on staple crops when **the grain hardens**. Although *Zakah* is due when the aforementioned occurs, it is not valid to offer it as *Zakah* until after the dates have dried, the grapevine berries become raisins and the wheat has been separated from its spikes etc.

One-tenth is due on the dates, raisins, and staple **crops that are watered without expense or significant work** such as when the crops are irrigated by rain or river water. In such a case, the due *Zakah* on 300 *sa*ˆs is 30 *sa*ˆs. And **half of that**, i.e., half of one-tenth **is due on the crops**, dates and raisins **that are irrigated with expense or work** such as if they are irrigated with water transported on animals from its source to the crops or by using a waterwheel turned by animals, a noria wheel or a water pump; in this case, the due *Zakah* on 300 *sa*ˆs is 15 *sa*ˆs. **Due *Zakah* on**

what exceeds the quotum is paid proportionately.

No *Zakah* is due on crops below the quotum; however, one may make a voluntary payment.

The quotum of gold is 20 *mithqal*s and that of silver is 200 *dirham*. One-fortieth is due on both. The surplus [beyond the quotum] is calculated proportionately. It is a requirement that one year of ownership elapses on them [after reaching the quotum]; however, *Zakah* on gold and silver extracted from ore or taken

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what exceeds the aforementioned **quotum is paid proportionately** even if the surplus was a small amount because exemption between set quotums does not apply here as it does with regards to livestock as was previously mentioned. **No *Zakah* is due on crops**, dates and raisins **below the quotum**, which is five *wasq*s. **However, one may make a voluntary payment.**

The quotum of gold is 20 *mithqal*s[1]. A *mithqal* is the weight of 72 average-size unpeeled grains of barley from *al-Hijaz* which have had the long and narrow part of their ends cut off. **And that of silver is 200 *dirham***. A *dirham* is the weight of 50 average-size grains of barley plus two-fifths of one barley grain. **One-fortieth is due on both** gold and silver if they reach the quotum. **The surplus beyond the quotum is calculated proportionately** even if the excess amount was a small amount as was previously mentioned for agricultural goods. **It is a requirement that one year of ownership elapses on them after reaching the quotum; however, *Zakah* on gold and silver extracted from ore or taken**

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1) A *Mithqal* is a measure of weight which equals to the weight of a golden *deenar*, i.e., approximately 4.25 grams.

from treasure-trove must be paid immediately. One-fifth is due on treasure-trove.

The quotum of *Zakah* on trade articles is the quotum of gold or silver with which they were purchased. Consideration of the quotum is held off until the end of one lunar year. The amount due is one-fortieth of the value.

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from treasure-trove which have reached the specified quotum **must be paid immediately** in which case it is not a requirement for a year to elapse. Although, they are offered after the ore has been cleansed from soil. The amount due for mined materials differs from that which is required to be paid on treasure trove. One-fortieth is paid on the mined materials as in other forms of *Zakah* on gold and silver, whereas **one-fifth is due on treasure trove**. This is due to the work and expense of purifying the ore from soil, which is not incurred on treasure trove.

The quotum of *Zakah* on trade articles is the quotum of gold or silver with which they were purchased. This is because *Zakah* on trade articles is assessed on the basis of what they were purchased with. Hence, if they were bought with gold, *Zakah* is due if the trade articles' market value has reached the gold *Zakah* quotum and if they were bought with silver, *Zakah* is due if the trade articles' market value has reached the silver *Zakah* quotum. And if they were purchased with something other than gold or silver, they are valued based on what is mostly in circulation of gold and silver in his area. **Consideration of the quotum is held off until the end of one lunar year**. Therefore, if trade goods reach the quotum at the end of the year, *Zakah* is due, otherwise it is not. **The amount due is one-fortieth of the value** of the trade articles.

The mixed wealth of two or more persons is the same as the wealth of one person in regards to the quotum and due *Zakah*; this is true if the conditions for mixing wealth are met.

The *Zakah* of فِطْر (*Fitr*) is obligatory upon every Muslim for himself and upon those whom he is obligated to support if they are Muslims, provided that they lived through part of رَمَضَانُ (*Ramadan*) and part of شَوَّال (*Shawwal*), and he possesses a surplus beyond that which covers his debts,

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This means the merchant offers gold if the trade articles were assessed in gold or silver if they were assessed in silver.

The mixed wealth of two or more persons is the same as the wealth of one person in regards to the quotum and due *Zakah*. So if the merger is enacted and the total wealth reaches the quotum, all partners pay the *Zakah* as if the owners of the combined wealth are a single person. **This is true if the conditions for mixing wealth are met** which are learned from more comprehensive books.

The *Zakah* of *Fitr* is obligatory upon every Muslim for himself and upon those whom he is obligated to support if they are Muslims provided that they lived through the last **part of رمضان (*Ramadan*)** which means that they were alive through sunset of the last day of *Ramadan* **and** the first **part of شوال (*Shawwal*)**. In other words, their life must remain through the space of time previously mentioned -not under the final death throes due to the departure of the soul. Therefore, if someone dies before sunset or is born afterwards, it is not an obligation to pay *Zakah* for them. **And** it is obligatory on the Muslim only if **he possesses a surplus beyond that which covers his debts**,

clothing [needs], lodging, sustenance, and the sustenance of those whom he must support for the day of *Fi<u>t</u>r* and the night after it. The due *Zaka<u>h</u>* for each individual is a صَاعٌ (*<u>sa</u>ˆ*) of the most common staple crop of that area.

The intention to pay *Zaka<u>h</u>* is necessary for every type of *Zaka<u>h</u>* upon apportioning the amount to be paid as *Zaka<u>h</u>*.

It is an obligation to pay *Zaka<u>h</u>* to eight categories [of

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including deferred debts, his **clothing needs** suitable for both the breadwinner and those he is obligated to support, **lodging** suitable for him and his dependents, his **sustenance, and the sustenance of those whom he must support** -such as his wife, young children and poor parents- **for the day of *Fi<u>t</u>r* and the night after it. The due *Zaka<u>h</u>* for each** free **individual is a *<u>sa</u>ˆ* of the most common staple crop of that area.** The most common staple crop is wheat in countries such as Syria, Lebanon, Jordan, Palestine and Egypt, rice in parts of India and Indonesia, corn in parts of Ethiopia and others in other countries. He pays one *<u>sa</u>ˆ* for himself and one *<u>sa</u>ˆ* for each of those he is obligated to support, as has been described. It is forbidden to delay payment beyond sunset of the day of ˆ*Eed* without an excuse.

The intention in the heart **to pay *Zaka<u>h</u>* is necessary for every type of *Zaka<u>h</u>***. It is sufficient to have this intention **upon apportioning the amount to be paid as *Zaka<u>h</u>***, like "I intend this to be the obligatory *Zaka<u>h</u>* on what I own, "...the *<u>s</u>adaq<u>a</u>h* which is an obligation on what I own" or "... the *Zaka<u>h</u>* on my person". The act of apportioning means to isolate the amount one wants to pay as *Zaka<u>h</u>* from the rest of their wealth.

It is an obligation to pay *Zaka<u>h</u>* to eight categories of

beneficiaries] that are present in the area in which the *Zakah* funds exist. These are:

1. **The destitute people الفُقَرَاءُ (*al-Fuqara'*)**
2. **The poor people المَسَاكِينُ (*al-Masakeen*)**
3. **The *Zakah* workers العَامِلُونَ عَلَيْهَا (*al ˆAmiloona ˆalayha*)**
4. **The ones whose hearts are to be reconciled المُؤَلَّفَةُ قُلُوبُهُم (*al-Mu'allafatu quloobuhum*)**

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beneficiaries that were cited by *Allah* in the *Qur'an*. The *Zakah* is exclusively paid to the following beneficiaries **that are present in the area in which the *Zakah* funds exist. These are: The destitute people الفقراء (*al-Fuqara'*)**; the destitute person is someone who does not have a sponsor who is Islamically required to support them and only acquires less than half of their basic needs, such as someone who needs ten and finds only four. **The poor people المساكين (*al-Masakeen*)**; the poor person is someone that has some of what is sufficient for their subsistence but does not find all of what would fulfill the appropriate needs for their situation, such as someone who needs ten but finds only eight. **The *Zakah* workers العَامِلُونَ عَلَيْهَا (*al-ˆAmiloona ˆalayha*)**; the *Zakah* workers are those whom the *Imam* employed to collect *Zakah* from the donors and to distribute it to those entitled to receive it and perform other related tasks. This only applies if the *Imam* does not allocate a salary to the *Zakah* workers from the Muslim treasury. **The ones whose hearts are to be reconciled المُؤَلَّفَةُ قُلُوبُهُم (*al-Mu'allafatu quloobuhum*)**; this category of beneficiaries is inclusive of various groups, such as those who were unbelievers and then embraced Islam without yet becoming close to the Muslims so they are given some *Zakah*

5. **The slaves in a contract of emancipation الرّقَابُ (*ar-Riqab*)**
6. **The insolvent debtors الغَارِمُونَ (*al-Gharimoon*)**
7. **The volunteer warriors فِي سَبِيلِ اللهِ (*Fee-sabeelillah*). It does not mean [here] every philanthropic deed**
8. **The traveler who does not possess sufficient funds to reach his destination ابْنُ السَّبِيلِ (*Ibnus-sabeel*).**

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to strengthen their commitment to Islam. **The slaves in a contract of emancipation الرّقَابُ (*ar-Riqab*)**; they are people in bondage who have a valid emancipation contract, i.e. they have an arrangement with their owners that if they pay a specific amount of money they will be freed. Such slaves receive *Zakah* money to help them gain their freedom. **The insolvent debtors الغَارِمُونَ (*al-Gharimoon*)**, i.e., those who received a loan to be spent in a lawful way, then were unable to repay the debt at its time of maturity or those who borrowed money to spend unlawfully but have repented and found themselves unable to repay. **The volunteer warriors فِي سَبِيلِ اللهِ (*Fee-sabeelillah*)**, even if they are well-off they are given what they need for battle contrary to those who are on the payroll of the Registry of Soldiers. **It does not mean here every philanthropic deed**. Hence, it is not permissible to pay *Zakah* to build a hospital, a mosque or a school under the pretext that it is an act of charity subsumed under the category "*fee sabeelillah*" because it has been established that what is meant by "*fee sabeelillah*" in the *Qur'an* is what we have previously mentioned. *Zakah* is also spent on **the traveler** or the person who wants to travel **who does not possess sufficient funds to reach his destination ابْنُ السَّبِيلِ (*Ibnus-sabeel*)**. Therefore, they are given *Zakah* money that

It is neither permissible nor valid to pay *Zakah* to other than these eight categories of people.

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will suffice them if their journey is permissible, even if they travel for leisure. **It is neither permissible nor valid to pay *Zakah* to other than these eight categories of people** who are entitled to it. These are the eight categories that *Allah* mentioned in the *Qur'an*. Furthermore, it is only paid to them on the condition that they are Muslims who are not descendants of *Hashim* or *al-Muttalib*. As for Hashimites and Muttalibites, it is not permissible for them to take *Zakah* even if they were poor.

Fasting (الصَّوْم)

(Section 22)

Fasting the month of رَمَضَان (*Ramadan*) is obligatory upon every accountable Muslim. It is not valid for the woman in the state of menstruation or

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Fasting (*Siyam*)

After the author completed his discourse about *Zakah*, he began discussing Fasting, which is abstention from things that nullify the fast for the entire duration of the day while having a specific intention for doing so.

Section 22

Clarifying the rules of Fasting and what pertains to them

Fasting the month of رمضان (*Ramadan*) becomes obligatory by the testimony of one upright man that he saw the crescent of *Ramadan* or by completing thirty days of *Shaˆban*. Fasting **is obligatory upon every accountable Muslim** who is able to fast. Hence, it is not obligatory on the original *kafir*, the insane, or the child, except that the guardian of the *mumayyiz* child is obligated to order them to fast after they turn seven years old provided the child can endure fasting; and it is an obligation to hit them for neglecting it after they turn ten years old, as was mentioned regarding prayer. Fasting is not obligatory on those who cannot endure it due to old age or sickness. **It is not valid** nor permissible **for the woman in the state of menstruation or**

postpartum bleeding to fast; however, she must make up the days she missed.

It is permissible for the traveler of a distance which permits shortening the prayer to not fast, even if fasting is not difficult for one.

The sick person, pregnant woman, and nursing woman are not obligated to fast if it causes them severe difficulty, but they are obligated to make up these missed days.

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postpartum bleeding to fast; however, she must make up the days she missed.

It is permissible for the traveler of a long **distance -which** is the distance that **permits shortening the prayer- to not fast**, provided they passed the residential perimeter before dawn. As for the person who initiates their travel after dawn, then it is not permissible for them to break the fast of that day. The traveler is permitted to omit fasting **even if fasting is not difficult for one**. Although, if fasting is not difficult, it is better for such a traveler to go through with fasting. **The sick person, pregnant woman, and nursing woman are not obligated to fast if it causes them severe difficulty**, namely that which permits performing *Tayammum* such as fear of death, impairment of a body part or prolongation of one's ailment. **But they are obligated to make up these missed days** similar to those who broke their fast inexcusably. As for those who break their fast because of old age or an incurable illness, they are only obligated to pay a *fidyah*.

It is an obligation:

* **To have the intention at night and to specify [what one is fasting] in their intention. This must be repeated every day.**
* **To abstain from:**

- **Sexual intercourse**
- **Masturbation, i.e. inducing ejaculation by the likes of one's hand**
- **Inducing vomiting**

It is an obligation regarding the obligatory fast **to have the intention at night**, i.e., after sunset and before dawn **and to specify what one is fasting in their intention** such as fasting a day of *Ramadan*, or fasting to fulfill a vow or for expiatory purposes. **This** intention **must be repeated every day** one seeks to fast. Hence, it is not sufficient to make an intention at the start of the month of *Ramadan* for the whole month. Also, it is obligatory **to abstain from** anything that nullifies the fast: intentionally and willfully engaging in **sexual intercourse**, in the genitals or the anus of a human or non-human while knowing that it is prohibited; this invalidates the fast of both parties; **masturbation i.e. inducing ejaculation** without engaging in sexual intercourse, rather **by** using **the likes of one's** own **hand**, his spouse's, or another's; this nullifies the fast when done knowingly, intentionally, and willfully; **inducing vomiting** while knowing that it is unlawful and remembering that they are fasting. Induced vomiting means to make oneself regurgitate on purpose by, for example, inserting the finger in the mouth. This nullifies the fast if the vomit reaches the point of articulation of

- Apostasy

- Introducing any substance into a body cavity except one's pure and unmixed saliva from inside one's mouth

[For the validity of the person's fast,] one must not become

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the letter *ha'* ح, even if none was swallowed. It is an obligation to abstain from committing **apostasy**. Whoever leaves Islam, even for a moment, during the daytime invalidates their fast. Lastly, one must abstain from **introducing any substance** through an open orifice, such as the mouth or the nose, even if it was as small as a sesame seed or inedible, like a pebble, **into a body cavity** such as the abdomen, the intestines, the interior of the head, and the throat (i.e., the area beyond the point of articulation of the letter (*ha'*) whether its function was digestion, like the stomach, or not, like the urethra. This invalidates the fast when done willfully while knowing it is unlawful and remembering that one is fasting. Hence, if the person fasting eats or drinks absentmindedly, it does not invalidate their fast. Inserting any substance through the aforementioned bodily orifices invalidates the fast **except one's pure and unmixed saliva from inside one's mouth** with the condition that it does not separate from the mouth before being swallowed. The saliva being swallowed must be pure and unaltered by extraneous substances. Therefore, the person who swallows saliva mixed with a pure or an impure substance invalidates the fast. On the other hand, smelling [air permeated with] perfume or frankincense does not invalidate the fast because they are no longer physical entities.

For the validity of the person's fast, one must not become

insane even for a moment or lose consciousness for the entire day.

It is invalid to fast the two عِيد (*ˆEed*) [days] and التَّشْرِيق *at-Tashreeq*) days. It is also invalid to fast the second half of [the month of] شَعْبَان (*Shaˆban*) and the Day of Doubt unless one joins the fasting of these days to the days before it, or is making up a fast, or fasts because of a vow or a habitual exhorted practice وِرْدٌ (*wird*).

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insane even for a moment or lose consciousness for the entire day. So, if one's unconsciousness did not cover the entire day, their fast is valid or else if someone lost consciousness from dawn until sunset their fast is invalid.

It is invalid and sinful **to fast the two عيدˆ*Eed* days:** ˆ*Eed al-Fitr* and ˆ*Eed al-ʾAd-ha* which are respectively, the first of *Shawwal* and the tenth of *Dhul-Hijjah*. **And** it is also invalid to fast the days of ***at-Tashreeq*** which are the three **days** after ˆ*Eed al-ʾAd-ha*. **It is also invalid to fast the second half of the month of شعبان (*Shaˆban*) and the Day of Doubt**, (which is the 30th of *Shaˆban* when a group of people whose word is not binding in establishing the beginning of *Ramadan*, like children and enormous sinners, talk about seeing the crescent of *Ramadan*)**, unless one joins the fasting of these days**, i.e., if one connects the second half of *Shaˆban* **to the days before it** by fasting the 15th of *Shaˆban* followed by the 16th and so on; **or** if one **is** doing so with the purpose of **making up a fast** they missed **or** if one **fasts because of a vow** they made **or a habitual exhorted practice ورد** (***wird***) they observe like the one who usually fasts Mondays and Thursdays or every other day. In such cases, it is

If one invalidates a day of fasting in رَمَضَان (*Ramadan*) by having sexual intercourse, while having no dispensation permitting him not to fast, one is sinful. In addition, one is obligated to make up the missed day immediately, and expiation of ظِهَار (*Dhihar*) is due. The expiation is to free a slave; if unable, then to fast two consecutive months; if unable, then to fast the feed sixty poor people, i.e., to give each person a *mudd* of whichever is the most common staple crop in the area.

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permissible to fast the second half of *Shaˆban* or the Day of Doubt.

If one invalidates a day of fasting in رمضان (*Ramadan*) by having sexual intercourse, while having no dispensation[1] permitting him not to fast, one is sinful. In addition, one is obligated to make up the missed day immediately after ˆ*Eed* if able **and expiation of ظِهَار (*Dhihar*) is due. The expiation is to free a** Muslim **slave** who is free of any defect that precludes earning a living or performing labor; **if unable** to free a slave **then** he is required **to fast two consecutive months**. The consecutiveness of which is interrupted even if one excusably skips fasting one day; **if unable** to fast **then** he is required **to feed sixty poor** or destitute **people i.e., to give each person a *mudd* of** whatever is valid for *Zakahtul-Fitr,* such as wheat or another grain **whichever is the most common staple crop in the area**. A *mudd* is the fill of an average-size pair of cupped hands as was previously mentioned.

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1) A dispensation is defined as the permission to do something that is originally unlawful like the permission to eat unlawful meat when there is a necessity.

Pilgimage (الحَجُّ)

(Section 23)

Pilgrimage حَجّ (*Hajj*) and عُمْرَة (ˆ*Umrah*) are obligatory once during the lifetime on the free accountable Muslim if one possesses the means [including funds] to transport oneself [to *Makkah*] and back home, [if it is] in

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Pilgrimage (*Hajj*)

After the author, may *Allah* have mercy upon him, completed his discourse on fasting, he started talking about Pilgrimage *Hajj*, which is heading towards the *Kaˆbah* to perform specific acts, and about ˆ*Umrah* -the minor pilgrimage- which is visiting the *Kaˆbah* to perform known acts. He said:

Section 23

Clarifying the rules of *Hajj* and ˆ*Umrah*

***Hajj* and ˆ*Umrah* are obligatory once during the lifetime**. The obligation to perform them accepts being postponed as long as they are performed before death. *Hajj* and ˆ*Umrah* are obligatory **on the free accountable** i.e., sane and pubescent **Muslim**. Hence, they are not obligatory on the original *kafir* in the sense that they are not demanded from them while in the state of *kufr*. Also, they are not obligatory on the slave, whether partially or totally in bondage, nor the impubescent child and insane person. Also, the obligation of performing *Hajj* and ˆ*Umrah* is conditional to being physically able i.e., **if one possesses the means including funds**, provisions and other essential things **to transport oneself to *Makkah* and back home**, i.e., **if it is in**

excess of what one needs to cover his debts, appropriate lodging and clothing, and provisions appropriated for those he is obligated to provide for from the time of one's departure until his return.

The Integrals of Plgrmage are six:

The first is الإحْرَام (***al-Ihram*): that is to determine in one's heart "I initiate the act of** الحَجّ (***Hajj*) or** عُمْرَة (ˆ***Umrah*)."**

The second is to stay in عَرَفَة (ˆ***Arafah*), even for a moment, sometime between the sun's declination westward on the day of** عَرَفَة (ˆ***Arafah*) until dawn of**

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excess of what one needs to cover his debts, even if they were deferred debts, **appropriate lodging**, even if rented **and** appropriate **clothing. And** his assets must also be in excess of the **provisions appropriated for those he is obligated to provide for**, such as his wife, destitute parents and similar dependents **from the** beginning of his journey to the end: starting from the **time of one's departure** to *Hajj* or ˆ*Umrah*, along with his stay in *Makkah* continuing **until his return** to his hometown.

The integrals of Pilgrimage are six. The integral here refers to the acts without which *Hajj* is invalid and are not compensated for with slaughter. **The first** integral **is** الإحرام (***al-Ihram*) that is** the intention to engage in the ritual of *Hajj* or ˆ*Umrah*, for example **to determine in one's heart: "I initiate the act of *Hajj*** if one wants to perform *Hajj* **or ˆ*Umrah*"** if one wants to perform ˆ*Umrah*. One is allowed to combine both in the intention. **The second** integral of *Hajj* **is to stay in** عرفة **(ˆ*Arafah*)** i.e., to be in any part of the land of ˆ*Arafah* **sometime between the sun's declination westward on the day of ˆ*Arafah*** which is the 9th of *Dhul-Hijjah* **until dawn of**

عِيد (ˆ*Eed*) day.

The third is الطَّوَافُ (*at-Tawaf*): [that is] to circumambulate the كَعْبَة (*Kaˆbah*).

The fourth is السَّعْيُ (*Saˆy*): [that is] to traverse the area between the border markers of الصَّفَا (*as-Safa*) and المَرْوَة (*al-Marwah*) seven times.

The fifth is shaving or trimming one's hair.

The sixth is to observe the order in most of these integrals.

ˆ***Eed* day** which is the 10th of *Dhul-Hijjah*. **The third** integral **is الطَّوَاف (*at-Tawaf*) that is to circumambulate the *Kaˆbah*** seven times. Its time starts after midnight of the 10th of *Dhul-Hijjah*. **The fourth** integral **is السعي (*as-Saˆy*) that is to traverse the area between the border markers of** Mount ***as-Safa*** and Mount ***al-Marwah*** starting at *as-Safa* and ending at *al-Marwah* **seven times**. *Saˆy* is performed after the major obligatory *Tawaf* (*Tawaf al-Ifadah*) or the arrival *Tawaf*. The border markers of Mt. *Safa* and Mt. *Marwah* were physical markers identifying where one must reach for his *Saˆy* to be valid. They have been destroyed in this era and other signs have replaced them. **The fifth** integral **is shaving** i.e., removing the hair down to the root with a blade, **or trimming one's hair**, i.e., cutting three or more hairs without going as far as the root. Its time starts after midnight of the day of ˆ*Eed*. **The sixth** integral **is to observe the order in most of these integrals**. Hence, it is obligatory to produce the intention of *'Ihram* before all the other integrals and to delay one's *Tawaf* and shaving or trimming until after one's stay in ˆ*Arafah*.

These integrals are the same integrals of العُمْرَة (*ˆUmrah*) with the exception of staying in عَرَفَة (*ˆArafah*).

These integrals have requisites and conditions which must be observed. Circumambulation requires one to move across a [specified] distance beginning at the black stone and ending back at the black stone seven times. Among its conditions is covering the عَوْرَة (*ˆawrah*), purity, and having الكَعْبَة (the *Kaˆbah*) to one's left without facing or turning one's back to it.

These integrals are the same integrals of *ˆUmrah* with the exception of staying in *ˆArafah*. Consequently, it is known that the integrals of *ˆUmrah* are five: *'Ihram*, *Tawaf*, *Saˆy*, shaving or trimming, and observing the order. **These integrals have requisites and conditions which must be observed** for the *Hajj* or *ˆUmrah* to be valid. For instance, **circumambulation requires one to move across a specified distance** defined by religious law: **beginning at the black stone and ending back at the black stone seven times. Among its conditions is covering the *ˆawrah*, purity** from both states of ritual impurity as required for prayer, **and having the *Kaˆbah* to one's left** during circumambulation **without facing or turning one's back to it**, rather one must walk forward.

Note: The *Saˆy* is not valid in the new *masˆa* - the new track - which goes beyond the *Saˆy* boundaries set by the Messenger of *Allah*. *An-Nawawiyy* said in his book *al-Majmooˆ* in the chapter of *Hajj*, in the section of describing *Hajj* and *ˆUmrah*, "Sub-section: *Ash-Shafiˆiyy* and the top scholars of his school said it is not permissible to perform *Saˆy* outside of its prescribed area. If a pilgrim walks beyond its boundaries, in the *ˆAttareen* alley or

It is unlawful for the pilgrim who has made the intention of إِحْرَام (*Ihram*) to:

* **Wear perfume**
* **Anoint one's beard or hair with oil, grease, or melted bees-wax**
* **Remove or cut one's nails or hair**
* **Perform sexual intercourse or foreplay**

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elsewhere, his *Saˆy* is not valid because the *Saˆy* is tied specifically to a place and it is not permissible to perform it elsewhere, as is the rule for the *Tawaf*".

After the author completed his discourse about the integrals of *Hajj* and *ˆUmrah*, he started talking about the prohibitions of *Ihram*. He, may *Allah* have mercy upon him, said: **It is unlawful for the pilgrim who has made the intention of *Ihram*** whether for *Hajj* or *ˆUmrah* to do eight matters: The first prohibition is to **wear perfume**, i.e., for a male or female to use, on their clothes or on their body, a substance that is usually sought for its fragrance, such as musk. Doing this prohibition requires expiation (*fidyah*). The second prohibition is to **anoint one's beard or** head that grows **hair with oil**, fat, ghee, butter, **grease, or melted bees-wax**. Using such substances for other purposes, such as eating is not prohibited except if scented. The third prohibition is to **remove or cut one's** finger or toe **nails or** one's **hair** whether from the head or elsewhere. The fourth prohibition is to **perform** vaginal or anal **sexual intercourse or foreplay**, such as lustful kissing, looking, and touching, even if with a barrier. The fifth

* **Conduct a marriage contract**
* **Hunt a wild edible land animal**
* **[For the man to] cover the head or to wear a garment that envelops the body by way of seaming, felting, or the like**
* **[For the woman to] cover the face or to wear gloves**

If one commits any of these unlawful matters, one has sinned and is required to expiate. Additionally, sexual intercourse

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prohibition is to **conduct a marriage contract** for oneself or others, such as for one's own daughter. Moreover, such a contract is invalid. The sixth prohibition is to **hunt a wild edible land animal**, i.e., to acquire it even by purchasing it. This excludes the inedible, water, or domesticated animal. The seventh prohibition is **for the** *muḥrim*[1] **man to cover the head** with what is normally considered to be a head covering like a *qalansuwah*[2] **or to wear a garment that envelops** all or part of **the body by way of seaming**, i.e., the way the garment envelops the body is by being seamed and sown together such as a gown, or by way of **felting, or the like**. The eighth prohibition is **for the** *muḥrim* **woman to cover the face** with what is normally considered to be a covering **or to wear gloves**.

If one commits any of these unlawful matters knowingly, intentionally, and willfully **one has sinned and is required to expiate. Additionally, sexual intercourse** before the first release

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1) In the state of *Ihram*.

2) A round head covering with no brim Muslim males wear.

spoils the pilgrimage, enjoins one to immediately make it up, and continue with this spoiled pilgrimage.

Moreover, the one who has spoiled their pilgrimage by sexual intercourse, proceeds with it and does not interrupt it; then they make it up the following year.

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from the state of *Ihram*[1], **spoils the pilgrimage**, and **enjoins one to immediately make it up, and to continue with this spoiled pilgrimage. Moreover, the one who has spoiled their pilgrimage by sexual intercourse, proceeds with it and does not interrupt it; then they make it up the following year**. As for invalidating *ʿUmrah* by sexual intercourse, one finishes it, then immediately engages in making it up.

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1) The first release from the state of *Ihram* (in Arabic called *tahlul al-'awwal*) is achieved by completing two of the following three: throwing the pebbles at *Jamratul-ʿAqabah, Tawaf* (along with *Saʿy*), and shaving or trimming.

[Requisites of Pilgrimage]

(Section 24)

It is an obligation to:

1. **Make the intention of إحْرَام (*Ihram*) before crossing المِيقَات (the *Meeqat*). The *Meeqat* is the place designated by the Messenger of *Allah* as the place where one establishes the intention of إحْرَام (*Ihram*), like ذُو الحُلَيْفَة (*Dhul Hulayfah*) for the people of *Al-Madeenah* and those traveling by that route**
2. **Stay at**

Section 24

Requisites of Pilgrimage

After the author finished discussing the prohibitions of *Ihram*, he started talking about the requisites of Pilgrimage. In the context of Pilgrimage, requisite refers to whatever is compensated for with slaughter, but leaving it out does not invalidate the *Hajj*. He, may *Allah* have mercy upon him, said: **It is an obligation** on the person aspiring to perform *Hajj* or *ʿUmrah* **to make the intention of *Ihram* before crossing the *Meeqat*. The *Meeqat* is the place designated by the Messenger of *Allah* as the place where one establishes the intention of *Ihram***. There are five sites (*Meeqats*) for establishing this intention **like ذو الحليفة (*Dhul Hulayfah*)** nowadays known as *Abar ʿAliyy*. It is considered the *Meeqat* **for the people of *al-Madeenah* and those traveling by that route** who are not from *al-Madeenah*.

It is a requisite in *Hajj* -not *ʿUmrah*- for the pilgrim to **stay at**

night in *Muzdalifah* (according to one saying);

3. **Stay at night in *Mina* (according to one saying)**

   (There is also a saying that neither is an obligation)

4. **Throw pebbles at جَمْرَةُ العَقَبَةِ (*Jamrat al-ˆAqabah*) on the day of النَّحْر (*Nahr*).**

5. **Throw pebbles at the three stations**

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night in the area of ***Muzdalifah*** i.e., to be present there after midnight of *ˆEed*, even if it is for one moment. This ruling is **according to one saying** of *Imam ash-Shaˆfiyy*. It is also a requisite to **stay at night in *Mina***, i.e., to be present there during most of the three nights of *Tashreeq*, if one did not leave *Mina* before the sunset of the second *Tashreeq* day. However, if one leaves before that, one is permitted to skip staying for the third night. This ruling is also **according to one saying** of *Imam ash-Shaˆfiyy*. **There is also a saying that neither** staying in *Muzdalifah* nor *Mina* **is an obligation**, rather they are recommended. Hence, omitting either of them does not render one sinful nor requires one to slaughter a sheep/goat.

It is a requisite to **throw** seven **pebbles at جمرة العقبة (*Jamrat-ul-ˆAqabah*) on the day of النحر (*Nahr*)**[1]. Its time starts after midnight and extends until the last day of *Tashreeq*.[2] And it is a requisite to **throw** seven **pebbles at** each of **the three stations** in

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1) The day of نَحْر (*Nahr*) is the tenth day of ذُو الحِجَّة (*Dhul-Hijjah*), also known as day of عِيد (*ˆEed*.)

2) The days of *Tashreeq* are the eleventh, twelfth and thirteenth days of ذُو الحِجَّة (*Dhul-Hijjah*.)

during the days of *Tashreeq*.

6. **The Farewell Circumambulation طَوَافُ الوَدَاعِ (according to a saying in the *Shafiˆiyy* school).**

The one who does not fulfill these six matters does not invalidate one's pilgrimage; however, they are sinful and required to expiate. This is different than not performing the aforementioned integrals, because pilgrimage is not achieved without these integrals. Therefore, slaughtering a sheep/goat does not compensate for neglecting the integrals.

[Hunting] wild edible animals and [pulling or cutting the]

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a specific order **during the days of *Tashreeq*** after the sun's declination westward from its zenith. The pilgrim starts with the station near the Mosque of *Khayf,* then proceeds to the one next to it, and then the one next it. One may delay throwing pebbles of the first two days until the third day.

Lastly, the pilgrim is required to perform **the Farewell Circumambulation طواف الوداع according to a saying in the *Shafiˆiyy* School**. And according to another saying, it is recommended to do so.

The one who does not fulfill these six matters does not invalidate one's pilgrimage because they are requisites not integrals; **however, they are sinful and required to expiate. This is different than not performing** one of **the aforementioned integrals, because pilgrimage is not achieved without these integrals. Therefore, slaughtering a sheep/goat does not compensate for neglecting the integrals.**

Hunting wild edible animals and pulling or cutting the

plants of الحَرَمَين (the two *Harams*) are forbidden for both the one who is in the state of *Ihram* and the one who is not. [If the above mentioned is done] in *Makkah*, the obligation to expiate is added. There is no expiation due for hunting animals or cutting plants in the حَرَم (*Haram*) of *al-Madeenah*. The حَرَم (*Haram*) of *al-Madeenah* i.e., the area between Mt. عَيْر (*ʿAyr*) and Mt. *Thawr*.

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plants of الحرمين the two *Harams*:[1] the *Haram* of *Makkah* and *al-Madeenah* **are forbidden**. So it is not permissible to cut their trees or uproot them. This prohibition applies **for both the one who is in the state of *Ihram* and the one who is not. If the above mentioned is done in *Makkah*, the obligation to expiate is added. There is no expiation due for hunting animals or cutting plants in the *Haram* of *al-Madeenah*, i.e., the area between Mt. *ʿAyr* and Mt. *Thawr***.

Postscript: Visiting the Prophet's grave is recommended by unanimous consensus, whether the visitor is a resident of *al-Madeenah* or not and whether one is a pilgrim or not. The early and later Muslims did this habitually. Their unanimity in recognizing the rewardableness of this deed has been established. In this context, several *Hadeeth*s were narrated, one of which is the *Hadeeth* narrated by *ad-Daraqutniyy*:

من زار قبري وَجَبَتْ له شفاعتي

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1) The two *Harams* are places in the *Hijaz* region. The territory of the two *Harams* extends beyond the respective cities of *Makkah* and *Al-Madeenah*. Their limits are defined by the religion. This term signifies the special status that *Allah* conferred on these two sites.

"Whoever visits my grave is guaranteed my intercession".

Hafidhs as-Subkiyy, al-ʿAlaʾiyy, and others graded it as a *Hasan Hadeeth* (well-authenticated).

Transactions

(Section 25)

It is obligatory on every accountable Muslim to refrain from engaging in anything until one knows what *Allah* the exalted ordained as lawful or unlawful of it, because *Allah* the exalted ordered us with things [to do and others to avoid], so we must observe what He ordered us with.

***Allah* made selling lawful and *riba* unlawful.**

Transactions

After the author finished discussing *Hajj*, he started talking about transactions. The author, may *Allah* be merciful to him, said:

Section 25

Shedding light on the importance of observing what is lawful and refraining from what is unlawful, and clarifying some of the rules pertaining to buying and selling, as well as other transactions

It is obligatory on every accountable, i.e., sane and pubescent **Muslim to refrain from engaging in anything until one knows what *Allah* the exalted ordained as lawful or unlawful of it, because *Allah* the exalted ordered us with things to do and others to avoid, so we must observe what He ordered us with**. This is done by learning the necessary religious knowledge, performing all obligations, and refraining from all sins. ***Allah* made selling lawful and *riba* unlawful.** Hence, we are

The Islamic textual statements restricted this selling with the definite article because not every sale is permissible per se unless it satisfies the conditions and integrals; therefore, they must be observed. The person who wants to sell or buy must learn the requirements or else one will inevitably consume *riba*.

The Messenger of *Allah* said what means: "The honest trader shall be assembled on Judgment Day with the Prophets,

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obligated to observe such rules. **The Islamic textual statements**[1] **restricted this selling**, which it described as lawful **with the definite article**: ***al-bay^*** which means "the selling," as revealed in the *Qur'an* ﴿وَأَحَلَّ ٱللَّهُ ٱلْبَيْعَ وَحَرَّمَ ٱلرِّبَوٰاْ﴾ "*Allah* made the (previously delineated) selling lawful and *riba* unlawful." The function of the definite article in this context is to limit the scope of the word it's attached to, thus indicating that the trade *Allah* described as lawful in the aforementioned verse is that which was previously identified by the revealed texts as lawful. Hence, the person must be cautious in order to be safe from disobeying *Allah* **because not every sale is permissible per se unless it satisfies the conditions and integrals; therefore, they must be observed. The person who wants to sell or buy** or conduct other dealings **must learn the requirements** i.e., their conditions and integrals **or else one will inevitably consume *riba*** whether one means to or not.

The Messenger of *Allah*, said what means: "The honest trader shall be assembled on Judgment Day with the Prophets,

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1) For example: ﴿وَأَحَلَّ ٱللَّهُ ٱلْبَيْعَ وَحَرَّمَ ٱلرِّبَوٰاْ﴾.

the righteous Muslims and the martyrs," this is due to what this person faces when struggling with their self and its desires, and subduing it to conduct contracts according to Islamic law; otherwise, the threat of *Allah* to punish those who violate His laws is known.

One must also observe the conditions and integrals for the remaining contracts of renting and hiring, financing a profit-sharing venture, putting up collateral,

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the righteous Muslims and the martyrs." This *Hadeeth* was related by *at-Tirmidhiyy*. The honest trader is a person who observes the rules *Allah* ordained in their trade; they avoid deceiving, cheating, misleading others or anything else that *Allah* made unlawful. **This** merit of the honest trader mentioned by the Prophet **is due to what this person faces when struggling with their self and it's desires, and subduing it to conduct contracts according to Islamic law; otherwise** if one does not conduct oneself in such a manner when selling or buying, then **the threat of *Allah*** with painful torment **to punish those who violate His Laws is known.**

One must also observe the conditions and integrals for the remaining contracts the details **of** which were mentioned by the Islamic jurists in their more advanced books: **renting and hiring** out a lawful thing, which means to transfer the right of its usage to the renter for a payment under the condition that the entity is not consumed. **Financing a profit-sharing venture**, which is to delegate and authorize a person to trade with one's wealth in one or several types of trading for a shared profit. **Putting up collateral**, which is to pledge a security of monetary value as a

commissioning others, depositing for safekeeping, lending, forging a partnership, or tending grape vines and palm trees for part of the crop. A marriage contract requires even more cautiousness and certainty for fear of what will result in the absence of its conditions and integrals. The noble *Qur'an* refers to this in the verse:

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guarantee against a debt, whereby this entity will be used to collect the debt if it cannot be paid. **Commissioning others**, which is to appoint a person to carry out a task by proxy in a specific way during the commissioner's lifetime. **Depositing for safekeeping**, which is to entrust something to a person (who is not the owner) for safekeeping. **Lending**, which is allowing someone to use an article for free while preserving its entity. **Forging a partnership**, which is a contract establishing the rights of two or more people over something as a common property. **Or tending grape vines and palm trees for part of the crop**, which is a contract established between the owner of an orchard and the person who tends their trees and does related work for an agreed share of the fruits. There are also other types of contracts, the rules of which one must learn before conducting.

A marriage contract requires even more cautiousness and certainty because safeguarding one's marriage takes precedence over other contracts, **for fear of what will result in the absence of its conditions and integrals**, such as the nullification of the contract consequently leading to many obvious unlawful repercussions. **The Noble *Qur'an* refers to** all of **this in the verse** in *Soorat at-Tahreem*:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قُوٓاْ أَنفُسَكُمۡ وَأَهۡلِيكُمۡ نَارٗا وَقُودُهَا ٱلنَّاسُ وَٱلۡحِجَارَةُ﴾

This means, "O you who believe, protect yourselves and your families from hellfire which is fuelled by people and stones."

"protection from hellfire" was interpreted by learning how to pray and how to fast, how to sell and buy, how to marry and how to divorce. This interpretation is derived from some of عَطَاء (ˆ*Ata's*) commentary.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قُوٓاْ أَنفُسَكُمۡ وَأَهۡلِيكُمۡ نَارٗا وَقُودُهَا ٱلنَّاسُ وَٱلۡحِجَارَةُ﴾

This means: "O you who believe, protect yourselves and your families from hellfire which is fuelled by people and stones." Our Master ˆ*Aliyy,* may *Allah* honor him, said: "Teach goodness to yourselves and your families." This is done by learning religious knowledge and teaching it to one's family. "**Protection from hellfire**" **was interpreted by learning how to pray and fast, how to sell and buy, and how to marry and divorce. This interpretation is derived from some of *Ata's* commentary.**

(Section 26)

***Riba* is prohibited. It is forbidden to do it, consume its product, take it, document it, and be a witness to it. *Riba* is trading one of the two precious metals [i.e., gold and silver] for the other on a deferred payment or without exchanging goods [before parting].**

Section 26

Shedding light on the rulings pertaining to *riba*

***Riba* is prohibited. It is forbidden to do** a contract involving **it**, to **consume its product**, i.e., to benefit from and utilize the item acquired through *riba*, to **take it,** to **document it**, i.e., to draw up a *riba* document, **and** to **be a witness to it**, i.e., to the *riba* contract.

Riba is comprised of several types such as usury (*ribal-qard*). Among the various types of *riba*: **is trading one of the two precious metals, i.e., gold and silver for the other on a deferred payment**, i.e., to postpone payment, even for a short period. This is known as *riban-nasa'*. For example, one would say to another, "I will sell you this gold *deenar* for ten silver *dirham*s on the condition that I deliver it to you in an hour". **Or** making the sale **without exchanging** the aforementioned **goods before parting**, which means that both or even one of the transactors leaves the place of the sale without taking possession of their respective commodity. This is called *ribal-yad*.

Just as *riba* may occur in exchanges of two different kinds of precious metals, it also occurs within the same kind and this is

It is also *riba* if they were of the same kind and were traded in the above manner, or with inequality.

The same applies to trading foodstuff for foodstuff; it is not permissible to sell one for the other when they are of different kinds, like barley for wheat, unless two conditions are met: no [payment] postponement and no separation [of the seller and buyer, i.e., by leaving the sale session] without exchanging [of the sold commodities]. In the case of the same kind, the same two conditions are set, along with

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what the author mentioned when he said: **It is also *riba* if they were of the same kind** of precious currency, namely, gold for gold or silver for silver, **and were traded in the above manner**, i.e., on a deferred payment term, or separating without exchanging goods, **or with inequality** between the two commodities in weight, such as trading one gold *deenar* for two *deenar*s or trading one silver *dirham* for two. **The same** three prohibitions: postponement, separation before taking possession whether the traded items were of the same or different kinds, and inequality between the commodities that belong to the same kind- **applies to trading foodstuff for foodstuff**, which is food that is usually sought by people for consumption. Therefore, **it is not permissible to sell one for the other when they are different kinds like barley and wheat unless two conditions are met: no payment postponement and no separation of the seller or buyer, i.e., by leaving the sale session without exchanging of the sold commodities. In the case** that both commodities are **of the same kind**, such as wheat for wheat, **the same two conditions are set, along with** a third condition, which is

equivalence [in measurements].

It is prohibited to sell/trade:

* **What one has not yet received**
* **Meat for living animals**
* **One debt for another debt**

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equivalence, i.e., absence of any discrepancy **in measurements**.

It is prohibited to sell/trade:

* **What one has not received**, i.e., it is not permissible for someone to sell merchandise they bought before taking possession of it. For example, if *Zayd* buys one *sa*ˆ of wheat from ˆ*Amr*, he is not allowed to sell it unless he receives it first. Taking possession of the merchandise varies depending on the item. If the item cannot be transported, then taking possession is done by yielding control of the item to the buyer and by vacating the property of what does not belong to the buyer. If the item can be transported, then possessing it, is done by physically taking hold of it if possible, or else by moving it to a place that does not belong to the seller.
* **Meat for living animals**, whether or not the animals are edible.
* **One debt for another debt**, such as for person A to give a *deenar* to person B on the spot in exchange for a *sa*ˆ of wheat that is to be delivered at an appointed time in the future, then for person A to sell the undelivered wheat to person C for a *deenar* that is to be delivered at a later time.

* **What one does not own or is not authorized to sell**
* **What one has not seen**
* **(It is invalid) to buy of or sell to the non-accountable person, i.e. it is invalid for an insane person or non-pubescent to sell; on the other hand, it is permissible to trade with a child who has the capacity to discern according to the school of *Imam 'Ahmad***
* **What cannot be delivered**

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* **What one does not own or is not authorized to sell** in any religiously recognized manner such as the owner having commissioned one to do so. Hence, the sale is invalid.
* **What one has not seen** firsthand, whether one or both contracting parties have not seen it before the contract. Although, according to a ruling of *ash-Shafiˆiyy* if the merchandise is described in a way that prevents the buyer's complete ignorance of it then the sale is allowed.
* **It is invalid to buy of or sell to the non-accountable person, i.e., it is invalid for an insane person or non-pubescent to sell** or buy, because it is not permissible for any of the contracting parties to be unaccountable, i.e., to be insane or underage in the school of our *Imam ash-Shafiˆiyy,* may *Allah* raise his rank. **On the other hand, it is permissible to trade with a child who has the capacity to discern** with the permission of their guardian **according to the school of *Imam 'Ahmad*** *Ibn Hanbal,* may *Allah* raise his rank.
* **What cannot be delivered**, such as selling a lost item or what was unjustly taken from the owner by a third party and

* **What has no [religiously considered] benefit**
* **(According to some scholars, it is also invalid) without a verbal statement. According to others mutual consent is enough**
* **(To sell) what is not owned, such as a free person or unowned land**
* **(To sell) the unknown**

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cannot be retrieved.

* **What has no religiously considered benefit**, such as selling burnt bread or vermin that have no lawful benefit, such as beetles and scorpions.
* **According to some** *shafiˆiyy* **scholars, it is also invalid** to transact anything **without** communicating **a verbal statement** such as, "I now sell you such-and-such", or "I now buy such-and-such from you", alongside other conditions. **According to others** among the *shafiˆiyy* school, **mutual consent is enough**, such as the buyer paying the price and the seller giving the item to him without words being exchanged. The position of the latter group of scholars on the said transaction is that it is valid and it is called a *muˆatah* contract- a give-and-take contract.
* **To sell what is not owned, such as a free person or unowned land.** The unowned land refers to undeveloped and uncultivated land that no one owns.
* **To sell the unknown** and unidentified, such as saying to the buyer "I now sell you one of these two garments" without specifying either of them. Such a sale is invalid.

* **(To sell) *najas* filthy substances such as blood and every intoxicant**
* **(To sell) prohibited articles such as the *tunboor*, a musical instrument which resembles the lute**
* **(It is also prohibited to sell) a lawful and pure article to someone you know wants to disobey *Allah* with it, such as grapes to a person who will make wine out of them or a weapon to a person who will assault people with it**
* **(To sell) something while under duress**

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* **To sell *najas* filthy substances such as blood and every intoxicant** beverage, such as wine, intoxicating fermented juices and spirits including ethanol. All the aforementioned substances are *najas* filth, thus prohibiting their sale.
* **To sell prohibited articles, such as the *tunboor*, a musical instrument which resembles the lute**. Other examples of prohibited articles are the flute and the *darabouka*[1].
* **It is also prohibited to sell a lawful and pure article to someone you know wants to disobey *Allah* with it**, because it is not permissible to assist others in committing a sin, **such as** selling **grapes to a person who** you know **will make wine out of them or a weapon to a person who** you know will kill himself or **will assault people with it**
* **To sell something while under duress.** Hence, if someone is coerced to sell something, the transaction is considered to be invalid and the ownership of the commodity is not transferred to the buyer unless the involuntary transaction was rightfully decreed by the ruler or his deputy.

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1) An hourglass shaped hand drum.

*** (To sell) a defective article without disclosing its defects**

Useful Information

It is invalid to distribute a deceased person's inheritance or to sell any of it until their debts are cleared and the will is executed. If the deceased person was required to perform Pilgrimage and عُمْرَة (ˆ*Umrah*) then the expense of performing them is deducted from the inheritance [before distributing it] as well. However, selling [the deceased's] assets to pay for these things is permissible. The inheritance is like an item pledged as

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* **To sell a defective article without disclosing its defects**. If this happens, the buyer is entitled to return the item immediately once they find out about the defect.

The author, may *Allah* have mercy upon him, then mentioned some additional **useful information** about expenses deducted from the inheritance before it is divided among the inheritors. He, may *Allah* grant him mercy and forgiveness, said: **It is invalid to distribute a deceased person's inheritance** among the inheritors **or to sell any of it until their debts are cleared** provided they had debts, including any due *Zakah* they neglected to pay before their death, **and** until **the will** they instructed to implement after their death **is executed. If the deceased person was required to perform Pilgrimage and ˆ*Umrah***, i.e., they were liable to perform them but neglected to do so until they died, **then the expense of performing them is deducted from the inheritance before distributing it as well** and is given to an individual who will do *Hajj* and ˆ*Umrah* on their behalf. **However, selling the deceased's assets to pay for these things is permissible. The inheritance is like an item pledged as**

collateral, with regards to ensuring that the above mentioned matters are fulfilled before given the right of disposal. In the same respect, the inheritance is similar to the case of a slave who commits a certain offence, even if it was taking a دَانَق (*danaq*). The slave is encumbered with the said debt, rendering his sale invalid until the debt is repaid or the creditor permits his sale.

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collateral, with regards to ensuring that the above mentioned matters are fulfilled before given the right of disposal. Just as it is not allowed to dispose of a collateral (in any way that transfers its ownership to another) before the debt tied to it is fulfilled (unless the collateral is sold to pay off the debt), inheritance is also subject to the same rules. In order to make it easier to understand, the author, may *Allah* have mercy upon him, then gave another example of sales that are not valid until the rights associated with them are paid. He said that **in the same respect, the inheritance is similar to the case of a slave who commits a certain offence** and thus destroys the property of another person, **even if it was taking a** دَانَق (***danaq***)[1]**. The slave is encumbered with the said debt**, therefore **forbidding his sale until the debt is repaid** by the owner **or the creditor permits his sale**. The creditor is the person whose property was destroyed by the slave.

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1) *A danaq* is one sixth of a *dirham*.

It is prohibited:

* **To weaken the desire of the buyer or the seller [by a third person] after the price has been agreed upon with the intention to sell to the buyer or buy from the seller. This [prohibition] is more severe if it is done during the [agreed upon] return option period after the contract has been conducted**

It is prohibited:

* **To weaken the desire of the buyer or the seller** which is done **by a third person** telling the original buyer "I will sell you a better item for the same price", or "I will sell you a similar item for a lower price" or telling the original seller "do not sell to that person, I will buy from you for a higher price." This is unlawful **after the price has been agreed upon**, i.e., each of the buyer and the seller declared their acceptance of that price, otherwise it is not sinful. For example, if the seller was auctioning the item they own to see who would pay more for it, then this is not unlawful. Also, it is not unlawful to weaken the desire of the buyer or the seller for other than the purpose of buying from the seller or selling to the buyer. For this reason, the author said **with the intention to sell to the buyer or buy from the seller**. Furthermore, **this prohibition is more severe if it is done during the cooling-off period[1], i.e., after the contract has been conducted** but before it is binding. This is the case whether the option to cancel the sale is

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1) An interval of time after conducting the contract in which one or both parties are entitled to rescind.

* **To buy [essential] food at a time of high prices and necessity in order to hoard it and sell it at a higher price**
* **To offer a higher price for an article to deceive a third party**
* **To separate a female slave from her child before the child reaches the capacity to discern**
* **To cheat [in dealings] or to deceive when measuring articles by volume, weight and arm-length, or in counting, or to lie**

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restricted to the sale session, extends beyond that (provided the extra time was stipulated in the contract), or is contingent on finding the commodity defective.

* **To buy essential food**, such as bread, dates, and similar staple foods, **at a time of high prices and necessity in order to hoard it and sell it** later **at a higher price**.
* **To offer a higher price for an article** that is more than its value, without the intent to buy, but rather **to deceive a third party**, i.e., to fool them into thinking that this article has a high value and thus deceiving them into buying it.
* **To separate a female slave from her child** through sale and the like, even if she accepts, **before the child reaches the capacity to discern.**
* For either contracting party **to cheat in dealings** by hiding the defect, **to deceive when measuring articles by volume, weight and arm-length, or in counting, or to lie**, such as the seller saying that an item has a market value of such-and-such, while knowing that it is sold for less.

* **To sell cotton or other goods and then lend the buyer additional *dirhams* to raise the price of the merchandise because of this loan**

* **To lend [money] to a weaver or other wage-earner and hire them for less than the going rate because of this loan i.e., to make it as a condition. This is called in some places الرَّبْطَة (*ar-rabṭah*)**

* **To lend [money] to farmers until the harvest on the condition that they sell the lender their yield at a slightly lower price. This is called in some places المَقْضِيّ (*al-maqḍiyy*)**

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* **To sell cotton or other goods** to someone who does not have all the money to pay for the goods for instance, **and then** for the seller of the aforementioned goods to **lend the buyer additional *dirhams*** for example, in order **to raise the price of the merchandise because of this loan**, i.e., in such a manner that the extra charge is imposed as a condition because of the loan.

* **To lend money to a weaver or other wage-earner and hire them for less than the going rate because of this loan, i.e., to make it as a condition. This is called in some places الرَّبْطَة (*ar-rabṭah*)**.

* **To lend money to farmers until the harvest on the condition that they sell the lender their yield at a slightly lower price. This is called in some places المَقْضِيّ (*al-maqḍiyy*)**. The last three prohibited transactions are all forms of usury (*ribal-qarḍ*).

Likewise, [prohibited are] many other dealings of the people of this time [because most] violate the religious law. Hence, the person who seeks the reward from *Allah*, the Exalted, and desires to safeguard their religion and their life in this world [from the unlawful], must learn what is lawful and what is unlawful from a scholar who is scrupulous, edifying and mindful of their [student's] religion; this is because seeking what is lawful is obligatory upon every Muslim.

Likewise, prohibited are many other dealings of the people of this time in which ignorance has increased and piety decreased **because most** of the contemporary transactions **violate the religious law. Hence, the person who seeks the reward from *Allah*, the Exalted, and desires to safeguard their religion and their life in this world from the unlawful, must learn** what they need of the religious knowledge so that they know **what is lawful** for them to do **and what is unlawful** to do, before engaging in various dealings; via verbal transmission **from a scholar who is scrupulous**, God-fearing, **edifying and mindful of their student's religion**; **this is because seeking what is lawful**, i.e., avoiding the unlawful ways of getting sustenance **is obligatory upon every Muslim**.

(Section 27)

It is obligatory on the solvent person to support one's poor ascendants, i.e., fathers [and forefathers] and mothers [and foremothers] even if they are able to earn a living. One is also obligated to support their descendants, i.e., their children and grandchildren who are poor and cannot earn a living because they are non-pubescent or handicapped by chronic illness preventing them from earning a living.

It is also obligatory on the husband to support his wife

Section 27

Clarifying the rules governing the support of dependents

It is obligatory on the solvent person to support one's poor ascendants, i.e., fathers and forefathers and mothers and foremothers regardless of how far up they are in the line of ascent **even if they are able to earn a living. One is also obligated to support their descendants, i.e., their children and grandchildren** whether males or females **who are poor and cannot earn a living because they are non-pubescent or handicapped by chronic illness preventing them from earning a living**. If the descendant is able to earn a living, then the guardian may make them do so and spend what they earn on them.

It is also obligatory on the husband to support his wife, by providing her with what she needs of food, clothes and other needs, about which the scholars spoke in detail. This is the case as long as the wife does not prevent him from physically enjoying

and to offer her dowry مَهْر (*mahr*). If the marriage contract is breached by a cause other than that of the wife's, the husband must pay her a مُتْعَة (*mutˆah*).

The owner of slaves or animals must support them. He must not charge them with more work than they can bear and must not beat them unjustly.

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her. **And** the husband is also obligated **to offer her a dowry[1] مَهْر (*mahr*).**

If the marriage contract is breached by a cause other than that of the wife's, such as him divorcing her because of her bad manners[2] **the husband must pay her a مُتْعَة (*mutˆah*)**[3] (which is an amount of money paid by the husband to his ex-wife), given that she is not entitled to half the dowry. The ex-wife does not deserve a *mutˆah* if she was the reason behind the marriage contract being breached, such as, if she apostatized and did not return to Islam before the post-marital waiting period expired.

The owner of male or female **slaves or animals must support them**, by providing them with food, clothes and other necessities they have. **He must not charge them with more work than they can bear and must not beat them unjustly.**

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1) The dowry is an obligatory payment by the husband in the form of **wealth** like gold, jewelry, paper money, etc., **commodities** like books, furniture, a car etc., or **services** like teaching her how to recite certain chapters of the *Qur'an*.

2) In this context the man (who divorces his wife because of her bad manners) is considered the cause of the marriage being breached.

3) *A mutˆah* is something of value given to the ex-wife as a consolation after separation.

It is an obligation upon the wife to obey her husband in what he asks for pertaining to enjoying her, except in what is not permissible. She is not to fast an optional fast or to leave his house without his permission.

It is an obligation upon the wife to obey her husband in what he asks for pertaining to enjoying her, through intercourse or other types of enjoyment and if he asks her to beautify herself it is her duty to do so. She must obey him sexually **except in what is not permissible**. So she does not allow him to have intercourse with her while in her menses or postpartum bleeding. **She is not** allowed **to fast an optional fast** (without his permission) if her husband is present in the same settlement **or to leave his house without his permission** unless there is a necessity.

The Obligations of the Heart

(Section 28)

Among the obligations of the heart are:

* **To believe in *Allah* and in what *Allah* revealed**
* **To believe in the Messenger of *Allah* and in what he conveyed**

The Obligations of the Heart

After the author, may *Allah* be merciful to him, spoke about dealings, including marriage and obligatory support, he started talking about the obligations of the heart. He said:

Section 28

Clarifying the obligations of the heart,
which are defined as the acts the accountable person
must fulfill in their heart

Among the obligations of the heart are:

* **To** firmly **believe in** the existence of ***Allah***, as befits Him; this, along with the belief in the Messenger of *Allah*, is the foundation of all obligations. **And** to believe **in what *Allah* revealed**, which means to believe in the veracity of all the divine orders, prohibitions and tidings.
* **To believe in** *Muhammad* as **the** true **Messenger of *Allah* and** to believe **in what he conveyed** of the religious rules.

* **To be sincere, that is to perform the good deeds in obedience to *Allah* only**
* **To regret sinning**
* **To rely on *Allah***
* **To maintain fear of *Allah* in one's heart [so as to drive one to do the obligations and avoid the prohibitions.]**
* **Submitting to the Will of *Allah* i.e., surrendering to *Allah* and refraining from objecting to Him**
* **To exalt the matters of the religion of *Allah***

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* **To be sincere, that is, to perform the good deeds in obedience to *Allah* only.** The Muslim is obligated to clear one's intention from seeking praise and respect from people when doing good deeds.
* **To regret sinning**, i.e., to feel regret in one's heart for disobeying *Allah*. This is an obligation with regard to all sins, both major and minor.
* **To rely on *Allah*** only.
* **To maintain fear of *Allah* in one's heart so as to drive one**self **to do the obligations and avoid the prohibitions.**
* **Submitting to the Will of *Allah* i.e., surrendering to *Allah* and refraining from objecting to Him** in what He predestined -be it sweet or bitter.
* **To exalt the matters of the religion of *Allah***, by holding them in the appropriate regard as enjoined by *Allah* and not less, i.e., not to degrade them by lowering their status against *Allah*'s command.

* **To be thankful to *Allah* for the blessings He gave by not using them in disobedience**
* **To be patient [by persevering] in the fulfillment of what *Allah* obligated [one with], enduring abstinence from what *Allah* made prohibited, and to be patient with the adversities that *Allah* inflicted you with**
* **To hate the devil**
* **To hate sins**
* **To love *Allah***

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* **To be thankful to *Allah* for the blessings He gave by not using them in disobedience**. This type of gratitude is mandatory.
* **To be patient**, i.e., to discipline and impose on oneself to endure what one dislikes or to give up what one likes. Obligatory patience is of three types: patience **by persevering in the fulfillment of what *Allah* obligated one with**, such as the prayer, patience by **enduring abstinence from what *Allah* made prohibited** such as refraining from looking at what *Allah* prohibited and from fornicating, **and to be patient with the adversities that *Allah* inflicted you with** such as calamities and disasters, i.e., not to object to *Allah* or to engage in what *Allah* prohibited due to their occurrence.
* **To hate the devil**. Devils are unbelieving *jinn*. The genitor of their kind is Satan (*Iblees*).
* **To hate sins**, because *Allah* dispraised them and made committing them unlawful.
* **To love *Allah***, i.e., to glorify Him as we must and to offer Him

the utmost submission and humbleness. **And to love His Speech**, i.e., to believe in the *Qur'an* along with proper glorification.

* **To love His Messenger** *Muhammad*, by exalting him in the appropriate way, and to love the rest of the Prophets.
* **To love the** Prophetic **companions** en bloc[1], by revering them and holding them in high regard, because they were the ones who supported *Allah*'s religion, particularly the first companions who believed in the message of Islam brought by Prophet *Muhammad*. A Prophetic companion refers to anyone who physically met the Prophet in an ordinary way while believing in his Prophethood and passed away with this belief.
* To love the **Muslim relatives and wives of the Prophet**, because of the special merits they were granted and their close relation to the best of *Allah*'s creation.
* **And** to love **the righteous Muslims** because they gained *Allah*'s acceptance for their superior status they achieved by their complete obedience to Him.

1) As a whole.

Sins of the heart

(Section 29)

Among the sins of the heart are:

* **Insincerity- Seeking recognition and being noticed by performing virtuous deeds-, that is to perform [virtuous] acts seeking people's approval to praise him; it nullifies the reward and it is a major sin**
* **Vainglory- To pride oneself for one's obedience to *Allah*. It is**

Sins of the Heart

After the author, may *Allah* be merciful to Him, completed his discourse about the obligations of the heart, he started talking about the sins of the heart. He began with the sins of the heart before talking about other sins because the heart is the master of all body parts. He said:

Section 29

Clarifying the sins of the heart

Among the sins of the heart are:

* **Insincerity -Seeking recognition and being noticed by performing virtuous deeds-**, such as *Zakah*, fasting, and reciting *Qur'an*. **That is, to perform virtuous acts seeking people's approval to praise him; it nullifies the reward** of the deed with which insincerity simultaneously occurred **and it is a major sin**, may *Allah* protect us from it.
* **Vainglory -To pride oneself for one's obedience to *Allah*. It is**

to look upon one's worship as being the result of one's own merit while failing to notice that it is God given

* **Having doubt in [the existence of] *Allah***
* **Feeling safe from *Allah's* punishment**
* **Despairing of *Allah's* mercy**
* **Being arrogant towards *Allah's* slaves, i.e., to reject the truth said by someone or to look down upon people**

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to look upon one's worship and good deeds **as being the result of one's own merit while failing to notice that it is God given**, i.e., neglecting to remember *Allah*'s grace upon one, reckoning one's obedience to be a result of one's virtue.

* **Having doubt in the existence**, omnipotence, omniscience, or oneness **of *Allah***, or having doubt in any of the remaining thirteen attributes mentioned previously in the explanation of the first Testification of faith. Such a doubt is *kufr*.
* **Feeling safe from *Allah*'s punishment**, i.e., to be reliant upon the mercy of *Allah*, while indulging in sin.
* **Despairing of *Allah*'s mercy**, i.e., for the slave to have the conviction that *Allah* will definitely not forgive them, and will inevitably torture them for their numerous sins.
* **Being arrogant towards *Allah*'s slaves, i.e.,** one's Muslim brothers and sisters. Arrogance is of two types: the first is **to reject the truth said by someone** because they are young for instance, while knowing that they are correct. **Or to look down upon people** because one has more money than them or has a higher social status than theirs, or the like. The latter is the second type of arrogance.

* **Harboring enmity in the heart if one acts accordingly and does not hate it**
* **Being envious, i.e., feeling bitter about a grace granted to a [particular] Muslim, finding it agonizing and acting accordingly**
* **Reminding a person of given donations. This behavior nullifies the reward [of the donations].**

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* **Harboring enmity in the heart** towards a Muslim, **if one acts accordingly and does not hate it**, i.e., to be determined to harm a Muslim, to say harmful words to them or to physically harm them unjustly.
* **Being envious, i.e., feeling bitter about a grace granted to a particular Muslim, finding it agonizing and acting accordingly** by having the firm intention to divest the envied person from their endowment or by actually doing so either verbally or physically.
* **Reminding a person of given donations**, which means to enumerate the acts of charity one did for another to hurt their feelings, or to mention that charity to another person whom the recipient of the charity would not like to be informed, thus hurting the recipient's feelings. **This behavior nullifies the reward of the donations**, like saying to the recipient of the charity, "Did I not give you such-and-such dollars on such-and-such a day when you were in need?", with the purpose of breaking the recipient's heart, or to do so by similar harmful statements.

* **To persist on sinning**
* **To improperly think that *Allah* will withhold (what one hopes from) His mercy in the Hereafter**
* **Thinking ill of *Allah*'s slaves**
* **Denying Predestination**
* **Being happy about a sin committed by oneself or others**
* **Betraying someone, even a non-muslim, such as promising**

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* **To persist on sinning**, i.e., for one's sins to be more than their good deeds. The habitual sinner falls into an [extra] enormous sin when the number of their past sins exceeds the number of their past good deeds.
* **To improperly think that *Allah* will withhold (what one hopes from) His mercy in the Hereafter**. This is similar to "Despairing of *Allah*'s mercy" that was mentioned previously.
* **Thinking ill of *Allah*'s slaves** without relying on a valid indication, such as accusing someone of stealing one's money without having any valid indication of such.
* **Denying Predestination**. Denying that all things are predestined by *Allah* is among the sins of the heart that are judged as *kufr*. For example, to believe that a single event or a number of events occurred without the Destining of *Allah*.
* **Being happy about a sin committed by oneself or others** even if one did not witness that sin.
* **Betraying someone, even a non-Muslim, such as promising**

them safety and then killing them

* **Inflicting harm through deceit**
* **Hating the Prophet's companions, the Muslim relatives or wives of the Prophet, or hating the righteous Muslims**
* **Miserliness with regard to what *Allah* made obligatory, parsimony, and greedy avarice.**

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them safety by telling them: "You are safe, I will not harm you"**, and then killing them** when one has the opportunity.

* **Inflicting harm through deceit.**
* **Hating the Prophet's companions**; the same applies to cursing them. Hating **the Muslim relatives or wives of the Prophet, or hating the righteous Muslims**. The righteous Muslims are the pious and God-fearing believers who perform the obligations and refrain from committing sins.
* **Miserliness (***bukhl***)** which means stinginess **with regard to what *Allah* made obligatory**, such as not paying the obligatory *Zakah*.
* **Parsimony** (*shuhh*) is synonymous with miserliness (*bukhl*) except that *shuhh* in its technical sense signifies severe stinginess, such as one neither paying *Zakah* nor supporting his wife.
* **And greedy avarice**, which is having a strong desire to be rich, thus gathering money with disregard whether or not it is coming from lawful or unlawful sources with the purpose of showing off and looking down on others, and only intending to spend the money on unlawful things that one's desires dictate, may *Allah* protect us from that.

*** To neglect the required respect for what *Allah* glorified**

*** Belittling what *Allah* magnified, be it obedience, sin, the قُرْءَان *Qur'an*, Islamic knowledge, Paradise, or [the torment in] Hellfire**

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* To display carelessness and **to neglect the required respect for what *Allah* glorified.**

* **Belittling** and trivializing **what *Allah* magnified, be it obedience or sin** that was emphatically judged by the religious statutes as grave and serious. For instance, saying "What good is prayer going to do for you?" or "Will prayer provide food and clothes for you?" or as some people say referring to some sins, "I'll do it, it's harmless." It is also prohibited to legitimize a sin, as mentioned previously.

* Belittling **the *Qur'an*** like *al-Hallaj* who, when asked about something he was writing, said, "This is something to rival the *Qur'an*", i.e., I'm authoring something similar to it.

* Belittling **Islamic knowledge** like *Sayyid Qutub*, who said "seeking the knowledge of religious rules is a waste of time and reward."

* Belittling **Paradise**, such as the saying of some people, "Paradise is a child's game". **Or** belittling **the torment in Hellfire**, such as saying, "Hellfire is a hospital and not a place of torture."

(Section 30)

Among the sins of the abdomen are:

* **To consume the acquisitions of *riba*, taxes, the money of others taken from them by force, stolen money,**

The Sins of the Seven Body Parts

After the author finished talking about the sins of the heart, he started talking about the sins of the seven body parts. He said:

Section 30

Clarifying the sins of the abdomen

Among the sins of the abdomen are:

* **To consume the acquisitions of *riba***, which means to utilize and benefit from the product of a *riba* transaction, whether it is food that is orally consumed or other than that. All persons involved in the *riba* contract bear the sin, whether one's involvement was by accepting or offering the *riba* commodity, drawing up the *riba* document, or being a witness to the *riba* transaction.
* To consume the revenues of **taxes**. Taxes in this context refer to what some unjust rulers impose on people's trade and what is similar.
* To consume **the money of others taken from them by force** and to consume **stolen money**. Stealing is defined as taking others' money stealthily.

or anything acquired through a transaction that is prohibited in Islamic law

* **To drink wine. The [prescribed legal] punishment of the drinker who is free is forty lashes whereas the slave receives half of that.The ruler may add to this as a disciplinary action**

* **To consume whatever is intoxicating, impure *najas* filth or revolting**

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* **Or** to consume **anything acquired through a transaction that is prohibited in Islamic law**, like some of the forbidden dealings previously mentioned.

* **To drink wine**, which is any drink that alters the state of mind along with causing drunkenness and euphoria. **The prescribed legal punishment of the drinker who is free is forty lashes whereas the slave receives half of that**, which is twenty lashes. **The ruler may add to this**, until reaching a total of eighty lashes, **as a disciplinary action**, similar to what our Master ˆ*Omar*, may *Allah* raise his rank, did. The 'disciplinary action' formerly mentioned refers to certain authoritative disciplinary measures enforced against someone who commits an act of disobedience that entails neither a prescribed legal penalty nor expiation in most cases.

* **To consume whatever** [solid substance] **is intoxicating**. Intoxication means to induce loss of the mental faculty along with causing drunkenness and euphoria as was previously mentioned. It is also prohibited to consume any **impure *najas* filth**, such as blood, pork and *maytah* meat, **or** eating any **revolting** substance even if it isn't judged as *najas* filth, such as semen or mucus.

* **To consume the money of an orphan or religious charitable trust وَقْف (*Waqf*) in a way that is contrary to the conditions set by the one who endowed it**
* **To consume what was obtained by way of shyness without goodwill [of the giver]**

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* **To** unrightfully **consume the money of an orphan**. Islamically, the orphan is an impubescent child whose father died. Also, it is prohibited to consume the money that comes from a **religious charitable trust وَقْف (*Waqf*) in a way that is contrary to the conditions set by the one who endowed it**. Hence, if a person dedicates a house as a *Waqf* to shelter poor people, it is not permissible for other than poor people to live in it.
* **To consume what was obtained by way of shyness without goodwill of the giver**, such as if one were to ask another to give them money in the presence of a group of people knowing that they would not turn them down out of shyness.

(Section 31)

Among the sins of the eye are:

* **[For men] to look at the [bare] faces and hands of marriageable female with desire and to look at other bare parts of their body. Likewise, [it is sinful] for women to look at men if their gaze is directed at what is between the navel and the knees [when the area is bare], and looking at the عَوْرَة (ˆ*awrah*) overall is sinful**

Section 31

Clarifying the sins of the eye

Among the sins of the eye are:

* **For men to look at the bare faces and hands of marriageable female with desire**. However, looking at their faces and hands without desire is not prohibited, because a woman's face and hands are not ˆ*awrah*. **And** it is also sinful **to look at other bare parts of their body**, whether they were looking with or without desire. It is evident that a man's wife and unmarried female slave are not intended in the above mentioned rulings.

* **Likewise, it is sinful for women to look**, whether with or without desire, **at** all **men** apart from their husbands and owners, **if their gaze is directed at** the man's ˆ*awrah*, which is defined as **what is between the navel and the knees when the area is bare**. However, it is permissible to look at other than the man's ˆ***awrah*** as long as the look is void of desire. **And looking at the ˆ*awrah* overall is sinful**, even if it was among

* **For men or women to uncover the عَوْرَة (ˆ*awrah*) in private needlessly. On the other hand, it is permissible to look at other than what's between the navel and the knees of the unmarriageable مَحْرَم (*mahram*) or a person of the same sex**
* **To look down on a Muslim,**

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members of the same sex such as a man looking at what is between the navel and the knees of another man; or a woman looking at what is between the navel and the knees of another woman. It is prohibited **for men or women to uncover the ˆ*awrah* in private needlessly**. In this context, the man's ˆ*awrah* is his front and rear private parts, otherwise (if the person is not male) the ˆ*awrah* extends to what's between the navel and the knees. However, if there is a need to uncover the ˆ*awrah*, like cooling off, then it is permissible. **On the other hand, it is permissible to look at other than what's between the navel and the knees of the مَحْرَم (*mahram*)**[1], such as a father with his daughter, **or a person of the same sex**, i.e., a man with another man, or a Muslim woman with another Muslim woman.

* **To look down on a Muslim** because they are poor for instance.

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1) *A mahram* is someone who you are permanently and unconditionally forbidden from marrying as a result of **kinship** and **close relation**, like one's parents, siblings and children; **nursing** like one's parents-through-nursing; or **marriage**, like someone's mother in law or his wife's daughter from a previous marriage after consummating the marriage to her mother.

and to look into someone else's house without their permission or at something they kept hidden

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* **And** finally, it is prohibited **to look into someone else's house** at the various things inside, that bother the homeowner if seen by others provided this was done **without their permission. Or** to look **at something they kept hidden** that they would be bothered if others looked at without permission.

(Section 32)

Among the sins of the tongue are :

* **Backbiting, i.e., to mention something true about your Muslim brother [or sister] in their absence that they do not like [it mentioned about them]**

* **Tale-bearing, that is to relay statements [to others] in order to stir up trouble**

Section 32

Clarifying the sins of the tongue

Among the sins of the tongue are:

* **Backbiting, i.e., to mention something true about your Muslim brother or sister in their absence** -whether the subject of the negative gossip is old or young, deceased or alive- provided **that**, if **they** heard such statements, they would be discontent. Hence, an expression is judged as gossip if the absentee **do**es **not like it** if the true and unfavorable statement was **mentioned about them**, whether it concerns their body, lineage, manners, disposition or anything else having to do with them. If a person says something about a Muslim that is not true, then it is considered slander (*buhtan*) we seek refuge with *Allah* from that. Slander is more severe than backbiting.

* **Tale-bearing, that is to relay** someone's **statements to others in order to stir up trouble**, such as going to *Zayd* and telling him that ˆ*Amr* said such and such about you, then going to ˆ*Amr* and telling him that *Zayd* said such and such about you,

* **To incite conflict without relaying words even if it is between animals**
* **To lie, i.e., to say something contrary to reality**
* **To solemnly swear to a lie**
* **[To utter] expressions of sexual defamation قَذْف (*qadhf*). These expressions are numerous and sum up to every expression that ascribes fornication to a person or an individual among their relatives.**

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with the intention of stirring up trouble between them.

* **To incite conflict**, i.e., to cause trouble between two individuals by urging sinful acts to be committed even if this was done **without relaying words** between them, rather by gesturing with the hand for example. Such an act is sinful **even if it is between animals**, as some people do between dogs, roosters, or rams. However, if this is done between pigs, it is not unlawful.
* **To lie, i.e., to say something contrary to reality** while knowing that what one is saying is not the truth. It is sinful whether one is serious or joking.
* **To solemnly swear** by *Allah* or by an attribute of *Allah* **to** something that is **a lie.**
* **To utter expressions of sexual defamation قَذْف (*qadhf*)** by accusing a person of adultery, fornication, or sodomy. **These expressions are numerous and sum up to every expression that ascribes fornication** or what is similar **to a person or an individual among their relatives** such as, their mother or

Hence, they are regarded as sexual defamation directed towards the victim, unconditionally, when [they are] said explicitly, or with that intention [i.e., sexual defamation] when [they are] said implicitly. The punishment for the defamer who is free is eighty lashes; a slave receives half of this

* **To curse the companions**

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sister. **Hence, they are regarded as sexual defamation directed towards the victim, unconditionally[1], when they are said explicitly**. This means when the expression of sexual defamation is explicit such as saying: "This person is an adulterer or a sodomizer", the defamer is charged with this sin unconditionally, i.e., whether **or** not *qadhf* was intended. If the defamer's statement was not explicit, then it only amounts to *qadhf* if said **with that intention, i.e.,** with the intention of **sexual defamation**. The expression is implicit if it bears the meaning of *qadhf* and other meanings, such as saying "You lecher," or "You wretch." Hence, **when they are said** explicitly whether or not one intends sexual defamation or **implicitly** while intending an accusation of *qadfh*, then they are punished. **The punishment for the defamer who is free is eighty lashes; a slave receives half of this**, which is forty lashes.

* **To curse** all **the companions**, which is *kufr*. As for cursing one of them, then it is considered an enormous sin, such as cursing *Aboo Bakr* or *ˆOmar*. Saying about *Muˆawiyah* and his group that they were transgressors is not considered among

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1) Whether or not one intended to sexually defame the other.

* **To give false testimony**
* **To put off paying a [due] debt despite being self-sufficient and able [to pay]**
* **To cuss**
* **To ask *Allah* to damn someone (unrightfully)**
* **To mock a Muslim or say anything that harms them**
* **To lie about *Allah* or His Messenger**

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the sinful cursing and disparaging of the companions, because this issue was explicitly mentioned by the Messenger of *Allah*, in the *Mutawatir Hadeeth* «ويح عمار تقتله الفئة الباغية» related by *al-Bukhariyy*. This *Hadeeth* means "My sympathies for ˆ*Ammar*, the transgressive group will kill him."

* **To give false testimony**, which means for someone to testify about a matter while lying.This is among the enormous sins.
* **To put off paying a due debt** after the lender asked for the payment, **despite being self-sufficient and able to pay**
* **To cuss** a Muslim unjustly.
* **To ask *Allah* to damn someone unrightfully,** such as saying to a Muslim "May *Allah* damn you." Being damned means to be kept away from goodness.
* **To mock a Muslim**, i.e., to degrade them, **or** to **say anything that harms them** unrightfully.
* **To lie about *Allah* or** to lie about **His Messenger**. In some cases, doing this is *kufr* we seek refuge with *Allah* from it. For example, falsely claiming that *Allah* or His Prophet forbade something while knowing it is permissible.

* **To make a false claim**

* **To issue an uncanonical divorce, which [is the divorce that] takes place during menses or during an interval of purity in which he had sexual intercourse [with his wife]**

* **ظِهَار (*Dhihar*), which is to say to his wife, "You are to me like my mother's back", meaning: I will not have sexual intercourse with you. If he does not divorce immediately [after saying that], expiation is due. The expiation is to free a non-defective Muslim slave. If unable, [he is obligated] to fast two**

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* **To make a false claim**, for example, by suing another person unrightfully while relying on a false testimony.

* **To issue an uncanonical divorce which is the divorce that takes place during menses or during an interval of purity in which he had sexual intercourse with his wife.**

* **ظِهَار (*Dhihar*), which is to say to his wife, "You are to me like my mother's** belly, her hand, or her **back"[1], meaning: I will not have sexual intercourse with you** just like I don't have sexual intercourse with my mother. It is considered an enormous sin because of the harm that is inflicted on the wife. **If he does not divorce immediately after saying that, expiation is due** on the husband. **The expiation is to free a non-defective Muslim** male or female **slave**. Non-defective means clear of any defect that significantly inhibits the ability to work**. If unable** to free a slave, **he is obligated to fast two**

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1) This was a phrase used by Arabs indicating that the person will not copulate with his wife.

consecutive months, and if unable, [he is obligated] to feed sixty poor people sixty *mudd*s

* **To recite the قُرْءَان (*Qur'an*) wrongly by affecting the meaning or the vowels even if it does not affect the meaning**
* **For the person who has enough wealth or has a craft, to beg**
* **To make a vow with the intent of depriving an heir**
* **To neglect notifying another of a debt or a deposited object [for safekeeping]**

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consecutive lunar **months**. The consecutiveness of fasting the two months is mandatory. So, if his fasting is interrupted even for one day, he must start over. **And if unable** to fast, **he is obligated to feed sixty poor** or destitute **people sixty *mudd*s**[1] by giving each individual a *mudd* of what qualifies to be given for *Zakatul-fitr*.

* **To recite the *Qur'an* wrongly by affecting the meaning or the vowels even if it does not affect the meaning.** Every Muslim must recite the *Fatihah* during prayer correctly.
* **For the person who has enough wealth** to satisfy their basic needs **or has** the ability to earn what they need by taking up **a** lawful **craft, to beg.**
* **To make a vow with the intent of depriving an heir** from his share of the inheritance. It is considered an invalid vow.
* **To neglect notifying another of a debt** one owes **or a deposited object** entrusted to them **for safekeeping** or for

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1) *A mudd* is the fill of a joined pair of average size cupped hands.

which no one knows about apart from them

* **To falsely claim to be the offspring of someone other than one's father, or claim to be liberated by other than one's former owner**
* **To propose to a woman after the proposal of another Muslim brother to her [is accepted]**
* **To issue a [religious] ruling without knowledge**

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other similar reasons, **which no one knows about apart from them**, and due to a deadly illness the debtor or trustee are afflicted with for example, they fear that the trust or debt will not be paid back to their rightful owners. On the other hand, if another person is aware of the debt or trust whose testimony is accepted by an Islamic judge and there is no risk that they'll withhold knowledge of the aforementioned rights, then additional notification of the said rights is recommended.

* **To falsely claim to be the offspring of someone other than one's father, or** for a former slave to **claim to be liberated by other than one's former owner.**
* **To propose to a woman after the proposal of another Muslim brother to her is accepted**, i.e., for a prospective suitor to propose marriage to a woman to whom another already has, while knowing the first proposal has been accepted by someone on the woman's side whose acceptance is acknowledged, unless the first suitor gives him the permission to propose, or cancels his engagement.
* **To issue a religious ruling** about something **without knowledge** in the matter at hand.

* **To teach or to seek harmful knowledge without an Islamically valid reason**
* **To judge by other than the law of *Allah***
* **To wail or to lament**
* **To utter words that encourage one to do what's prohibited or discourage one from doing one's obligation**

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* **To teach or to seek** what is religiously considered **harmful knowledge** like magic and witchcraft **without an Islamically valid reason** that allows a person to do so.
* **To judge by other than the law of *Allah*** and the rules of the religion that He revealed to His Messenger. This is an enormous sin. However, such a person falls into *kufr* if they reject the law of *Allah*, or consider it equal to or less than the un-Islamic pronouncement.
* **To wail,** which means loudly eulogizing the deceased and enumerating their good qualities, such as to say: "*wa Kahfah*", "*wa Jabalah,*" or "*Ya Sanadee*"[1]. **Or to lament**, i.e., to scream voluntarily, in a way that reflects panic and impatience upon the death of a person.
* **To utter words that encourage one to do what's prohibited**, such as saying to another "Hit *Zayd*" or "Kill *Zayd*", unrightfully. **Or** to utter words that **discourage one from doing one's obligation**, such as saying to another: "Do not

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1) These phrases were commonly used by wailers in the past, signifying that the deceased was a reliable person who would bear the burdens and responsibilities. Literally, they mean "Oh my cave", "Oh my mountain", and "Oh my support".

* **[To utter] Any words which defame the religion [of Islam], any Prophet, the scholars, the *Qur'an*, or any matter widely known to be among the matters of [the religion of] *Allah***
* **to play the flute**
* **To refrain from commanding the obligatory or from forbidding the unlawful without an excuse**

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pray right now, instead make up the prayer at home after the prayer time has expired."

* **To utter any words which defame**, dispraise, or dispute the truth of **the religion of Islam**, such as saying the *kufr* statement: "Learning the matters of the religion makes the person complicated." To utter words which defame **any Prophet**, such as some people's claim that Prophet *Yoosuf* had a firm intention to fornicate. To utter words defaming **the scholars**, such as what some say (without any restrictions or limitations): "The scholars have made the religion complicated." To utter words which defame **the *Qur'an***, such as belying what was mentioned in it. **Or** to utter words which defame **any matter widely known to be among the matters of the religion of *Allah***, such as the prayer, *Zakah*, *Adhan*, *Wudoo'* and what is similar.
* **To play the flute.**
* **To refrain from commanding the obligatory or from forbidding the unlawful without an excuse**, i.e., if one is able to do so without having any fear that they will be inflicted with physical harm or that their money will be taken from them or the like. On the other hand, if one believes that censuring the

* **To withhold the obligatory knowledge from the one who requests it**
* **To laugh when one passes gas, or at a Muslim to degrade them**
* **To withhold testimony**
* **To neglect returning the *sal̲am* when it is obligatory on one**
* **It is prohibited for the person engaged in Pilgrimage or عُمْرَة (ˆ*Umrah*) to kiss [such as a husband/wife] lustfully. Similarly,**

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wrongdoer, whether by physical or verbal means will lead to a more severe prohibition, then they are not allowed to do so.

* **To withhold the obligatory knowledge** (that they personally are required to teach) **from the one who requests it**.
* **To laugh** at a Muslim **when one passes gas, or** to laugh **at a Muslim to degrade them**, because they are of a lesser social status than him or the like.
* **To withhold testimony** without an excuse after being summoned to testify.
* **To neglect returning the *sal̲am* when it is obligatory on one** to return it. It is an obligation to return the *sal̲am* when an accountable Muslim salutes[1] a specific accountable Muslim of the same sex.
* **It is prohibited for the person engaged in Pilgrimage or ˆ*Umrah* to kiss [such as a husband/wife] lustfully. Similarly,**

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1) By saying "*as-sal̲amu ˆalaykum*".

it is prohibited [to kiss lustfully] while fasting an obligatory fast if one fears ejaculation

* **To kiss those whom one is not permitted to kiss**

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it is prohibited to kiss lustfully while fasting an obligatory fast whether one was fasting *Ramadan*, or fasting to fulfill a vow or as an expiation, **if one fears ejaculation** because of this kiss.

* **To kiss those whom one is not permitted to kiss**, like a marriageable woman.

(Section 33)

Among the sins of the ear are :

* **To listen to a conversation of persons who kept it hidden from one**

* **To listen to the flute or the طُنْبُور (*ṭunboor*) (the latter being a stringed instrument that resembles the lute) and the rest of the unlawful sounds**

* **(Likewise,) to listen to backbiting and tale-bearing, and the like, contrary to the one who hears this unwillingly and hates it; However, if one is able then one must oppose it**

Sins of the Ear

Section 33

Among the sins of the ear are:

* **To listen to a conversation of persons who kept it hidden from one**. This is a form of forbidden spying.

* **To listen to the flute or the طُنْبُور (*ṭunboor*)**, because both are classified as unlawful musical instruments, **the latter being a stringed instrument that resembles the lute** and evokes feelings of elation and ecstasy. **And** it is prohibited to listen to **the rest of the unlawful sounds.**

* **Likewise, to listen to backbiting and tale-bearing, and the like**, among other sins of the tongue, without censuring the wrongdoer while being able to do so. This is **contrary to the one who hears this unwillingly and hates it** in their heart. **However, if one is able then one must oppose it** using physical means, and if unable, then with verbal means, and if unable, one must hate it in their heart and leave the session in which the sin is being perpetrated.

(Section 34)

Among the sins of the hands are :

* **To cheat [by giving less than what is agreed upon] when measuring by volume, weight, or arm-length**
* **To steal- If one steals what equals the value of one quarter of a *deenar* from its [proper] secured place, one's right hand is amputated. If one steals again the left foot is amputated then the left hand then the right foot.**
* **To loot [which is stealing in public]**

Sins of the Hands

Section 34

Among the sins of the hands are:

* **To cheat by giving less than what is agreed upon when measuring by volume, weight, or arm-length**. So as to take the merchandise they paid for in full when buying something and to shortchange the buyer when selling, by receiving the full price and giving them less than what they bought.
* **To steal**, which means to take the belongings of another stealthily. **If one steals what equals the value of one quarter of a** pure golden ***deenar* from its proper secured place**, i.e., a place that offers the adequate security for safeguarding such articles, then **one's right hand is amputated** at the wrist. **If one steals again** after imposition of the first punishment, **the left foot is amputated** at the ankle, **then the left hand then the right foot**. If they steal a fifth time, they are disciplined.
* **To loot which is stealing in public.**

* **Forcible seizure**
* **Levying a tax**
* **Taking from the spoils of war before the religious division**
* **Homicide, for which expiation is (in any case) due. The expiation is to free a non-defective Muslim slave; if unable then one must fast two consecutive months. Murder subjects the murderer to being killed, unless the inheritors [of the deceased] forgive the murderer for compensation**

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* **Forcible seizure**, i.e., to unjustly take control of someone else's right.
* **Levying a tax**. Taxes are revenues unrightfully taken from traders on their merchandise and the like by some unjust rulers, such as imposing a one-tenth tax rate.
* **Taking from the spoils of war before the religious division**, i.e., before they are distributed in the proper, religious manner.
* **Homicide**, i.e., to kill someone unrightfully, **for which expiation is (in any case) due** whether the killing is through an honest mistake, or a mistake made in a deliberate injury, or is purely intentional. **The expiation is to free a non-defective** male or female **Muslim slave**. Non-defective means that the slave is free of defects that would greatly restrict their ability to work. **If unable** to free a Muslim slave, **then one must fast two consecutive** lunar **months. Murder subjects the murderer to being killed unless the inheritors of the deceased** forgo reciprocal killing and **forgive the murderer for compensation**

or without cost. In the case of killing [someone] by mistake or semi-mistake, payment of blood money دِيَة (*diyah*) is mandatory which is one hundred camels for a free male Muslim and half of that for a free female Muslim. The elements of the (*diyah*) vary according to the homicide

* **To beat a person unrightfully**
* **To receive or give a bribe**

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or without cost. Murder is defined as deliberately directing a fatal act of aggression against someone using a weapon or instrument that normally kills. **In the case of killing someone by mistake**, i.e., when there is no act of aggression intended for the victim, **or** killing someone by **semi-mistake**, i.e. in a semi-deliberate manner, which is to direct an act of aggression at someone that is generally not fatal, then the killer, in both cases is not killed in retribution, although **payment of blood money دِيَة (*diyah*) is mandatory which is one hundred camels for a free** inviolable[1] **male Muslim and half of that for a free** inviolable **female Muslim. The elements of the *diyah* vary according to the** type of **homicide.**

* **To beat a** Muslim **person unrightfully** or to terrorize them.
* **To receive or give a bribe**. The bribe in this context means money that is given to another to establish what is unjust and to prevent what is just. Otherwise, offering money to ward off an injustice or to obtain a right is not sinful.

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1) An inviolable person is someone who is religiously secure from being violated.

* **To burn an animal [alive], unless it is harmful and this method is the only way to repel it**
* **To dismember an animal [alive]**
* **To play with dice or anything which involves gambling, even children's games with walnuts and cubical pieces**
* **To play unlawful musical instruments like the lute, *rabab*, flute, or string instruments.**
* **To intentionally touch a marriageable female**

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* **To burn an animal alive** even if it is small in size, **unless it is harmful and this method is the only way to repel it** and prevent its harm.
* **To dismember an animal alive**, i.e., to cut off its body parts and disfigure it.
* **To play with dice or anything which involves gambling,** such as for two people competing against each other to put up prize money to be taken by the winner, **even children's games with walnuts and cubical pieces**[1] which resemble gambling or playing with dice. It is forbidden for the guardian of the child to allow them to play such games. Similarly, it is unlawful to participate in the lottery or to gamble on horse races.
* **To play unlawful musical instruments like the lute, *rabab*, flute, or string instruments.**
* **To intentionally touch a marriageable female**, i.e., a female who is not his wife nor a close relative or the like. It is

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1) In old times children played with walnuts and animal hooves.

without a barrier or to touch her lustfully with one, even if the person in this case is of the same gender or a مَحْرَم *mahram*

* **To depict that which has a soul**
* **To refrain from paying one's *Zakah* or part of it after it is due and one is able, or to pay that which does not suffice, or to give *Zakah* to those who are not entitled to it**
* **To refrain from paying the employee their wage**
* **To refuse to give the starving person what they need**

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prohibited if he touches her **without a barrier** whether with or without desire, **or to touch her lustfully with one**. Touching lustfully is prohibited **even if the person in this case is of the same gender or a *mahram***, such as a man touching another man lustfully or a woman touching another woman lustfully, or a man touching a close relative lustfully.

* **To depict that which has a soul** whether or not it is three-dimensional.
* **To refrain** (without a valid religious excuse) **from paying one's *Zakah***, i.e., to neglect paying all **or part of it** even while paying the other part, **after it is due and** after **one is able** to give *Zakah*, **or to pay that which does not suffice** as the obligatory *Zakah*, **or to give *Zakah* to those who are not entitled to it**, such as giving it to build a mosque.
* **To refrain from paying the employee their wage** that they deserve.
* **To refuse to give the starving person what they need** so

or to refrain from saving a drowning person without an excuse in both scenarios

* **To write what is prohibited to say**
* **To betray, that is the opposite of honesty. This includes [one's] deeds, sayings, and manifestations of misleading characters**

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they wouldn't die from hunger **or to refrain from saving a drowning person, without** having **an** acceptable **excuse** for failing to act **in both scenarios**. On the other hand, if the potential saver was excused in their inaction then they bear no sin.

* **To write what is prohibited to say**, such as backbiting or other ordinarily verbal sins with any implement used to produce writing.
* **To betray, that is, the opposite of honesty. This includes** betrayal in **one's deeds** or **sayings** such as consuming or utilizing a trust they were given to safeguard, or disavowing it and refusing to admit that they accepted it for safekeeping, **and** also betrayal in **manifestations of misleading characters**, by tricking someone into believing that they are a qualified custodian when they are not.

(Section 35)

Among the sins of the private parts are:

* **Fornication and sodomy which is the penetration of the glans of the penis in the anus- The penalty of [willful] fornication for the مُحْصَن (*muhsan*) free person, whether male or female is stoning with midsized stones until death. However, for other fornicators [i.e., non-*muhsan*] it is**

Sins of the Private Parts

Section 35

Among the sins of the private parts are:

* **Fornication**, which is the penetration of the entire glans of the penis in the vagina of other than his wife or female slave, **and sodomy which is the penetration of the glans of the penis in**to **the anus** of a man or woman other than his wife or female slave. Anal intercourse between spouses or between a female slave and her owner is sinful but the offence is not subject to the specified penalty mandated by Islamic law for sodomy. **The penalty of willful fornication for the محصن (*muhsan*) free** accountable **person, whether male or female is stoning with midsized stones until death**. The *muhsan* is anyone who has had sexual intercourse with his or her spouse in a valid marriage. **However, for other fornicators** who never had sexual intercourse in a valid marriage, **i.e.,** if the fornicator is a free male or female **non-*muhsan***, then **it is** an obligation to

one hundred lashes and one year in exile; the slave receives half of that

* **Bestiality, even if they are one's own property**
* **To masturbate by the hand of other than a man's wife or female slave who is lawful to him**
* **To copulate during menstrual or postpartum bleeding or after it has stopped but before the [obligatory] whole body wash has been performed or was performed without the intention or without one of its requirements**

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punish the offender with **one hundred lashes and one** lunar **year in exile**. The offender is banished to a distance which permits the traveler to shorten their prayers. **The slave receives half of** the free person's prescribed punishment, **that** is, they are punished with fifty lashes and banished for half of the lunar year.

* **Bestiality**, i.e., sexual intercourse between people and animals **even if they are one's own property.**
* **To masturbate** by one's own hand or **by the hand of other than a man's wife or female slave who is lawful to him.**
* **To copulate during menstrual or postpartum bleeding** even if there is a physical barrier covering the penis **or** to copulate **after it has stopped but before the obligatory whole body wash has been performed or** to copulate after the body wash **was performed** but **without** producing **the** proper **intention or without** fulfilling **one of its** other **requirements** even if the

* **To uncover one's عَوْرَة (ˆ*awrah*) in view of those who are prohibited from looking at it or to uncover one's عَوْرَة (ˆ*awrah*) while alone without a need**
* **To face the قِبْلَة (*Qiblah*) or turn one's back to it while urinating or defecating without a barrier, or when the barrier is more than three cubits away or less than two thirds of a cubit high, unless it is in a place prepared for this [i.e., for urinating or defecating]**
* **To defecate on a grave**

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proper intention was made, for example if a woman makes *ghusl* while there is a barrier that prevents water from reaching part of her body.

* **To uncover one's (ˆ*awrah*) in view of those who are prohibited from looking at it or to uncover one's ˆ*awrah* while alone without a need**. On the other hand, if it was done for a valid reason, such as to cool off, then it is permissible, as mentioned before.
* **To face the (*Qiblah*) or turn one's back to it while urinating or defecating without a barrier** between them and the *Qiblah* **or when the barrier is more than three cubits away or less than two thirds of a cubit high, unless it is in a place prepared for this i.e., for urinating or defecating**, like a toilet. Any object (that is two-thirds or more in length) erected in front of the person is a sufficient barrier.
* **To defecate** or urinate **on a grave**, whether the grave was in a Muslim cemetery or was isolated elsewhere.

* **To urinate in a mosque (even if done in a container), or on a revered object**
* **For an adult to neglect circumcision, but it is allowed according to *Malik***

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* **To urinate in a mosque (even if done in a container), or** to urinate **on a revered object**, i.e., on what is considered Islamically glorified. Also it is prohibited to urinate in a narrow place designated for *Hajj* or ˆ*Umrah*.
* **For an** uncircumcised **adult to neglect circumcision** after being able to do so. For males, circumcision consists of removing the foreskin covering glans of the penis and for females, removing part of the clitoral hood.The clitoral hood is a fold of skin above the clitoris which looks like the rooster's comb. **But it is allowed according to *Malik*** to neglect circumcision because he does not hold that it is an obligation for males or females**.**

(Section 36)

Among the sins of the foot are :

* **To walk to commit a sin, such as walking to accuse a Muslim falsely before a ruler or [walking] to kill them unrightfully**
* **The absconding of a slave, a wife, or one who owes a right to others such as a prosecution, a debt, obligatory expenditures, dutifulness to one's parents, or child-rearing**
* **To strut arrogantly**

Sins of the Foot

Section 36

Among the sins of the foot are:

* **To walk to commit a sin, such as walking to accuse a Muslim falsely before a ruler**. It is sinful because of the harm it causes for the wrongly accused Muslim. **Or walking to kill them unrightfully**, or walking for the purpose of fornicating or committing any prohibited sexual enjoyment.
* **The absconding of a** male or female **slave** from their owner, or **a wife** from her husband. It is also prohibited for anyone **who owes a right to others** to run away and evade their legal responsibilities **such as a prosecution** if they had intentionally killed a Muslim unrightfully, for example, **a debt** that they must fulfill, **obligatory expenditures** that are due on them, **dutifulness to one's parents, or child-rearing.**
* **To strut arrogantly** which is to walk haughtily and pompously.

* **To step over people's shoulders except to fill a gap**
* **To pass in front of a person performing the prayer [with a barrier in front of that person] if the conditions of the sufficient barrier are fulfilled**
* **To extend the leg towards the Holy Book if it is not in a raised location**
* **Any walking to commit what is prohibited or to leave an obligation**

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* **To step over people's shoulders** if this annoys them, **except** if one does so **to fill a gap** that cannot be reached otherwise. Then it is not forbidden.
* **To pass in front of a person performing the prayer with a barrier in front of that person if the conditions of the sufficient barrier are fulfilled**. For the barrier to be valid it must be at least two-thirds of a cubit high and three cubits or less away from the praying person.
* **To extend the leg towards the Holy Book[1] if it is** close and **not in a raised location**, such as being placed on a table.
* **Any walking to commit what is prohibited**, such as walking to a place for the purpose of consuming alcohol. **Or** walking **to leave an obligation**, such as walking that results in leaving out the obligatory prayer in its prescribed time.

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1) The *Qur'an*.

(Section 37)

Among the sins of the body are:

* **To harm one's parents severely**
* **To flee the battlefield, i.e., to withdraw oneself from the ranks of those engaged in islamically exhorted combat**
* **To sever the obligatory ties of kinship**
* **To inflict harm upon a neighbor, even an unbeliever who**

Section 37

Clarifying the sins of the body, which are sins nonexclusive to a particular body part

Among the sins of the body are:

* **To harm** either one or both of **one's parents severely** (judged as such by common standards).
* **To flee the battlefield, i.e.,** for a person **to withdraw oneself from the ranks of those engaged in Islamically exhorted combat** provided that the number of the *kafir* force is less than twice that of the Muslims'.
* **To sever the obligatory ties of kinship**. 'Kin' includes anyone who is commonly acknowledged as one's paternal or maternal relative. This occurs when a relative is estranged from another relative because of the latter's neglect to visit or support them financially (when they are in true need) while being able to do so.
* **To inflict harm upon a neighbor, even an unbeliever who**

was granted safety

* **To dye the hair black**
* **For men to imitate women or vice versa; i.e., in what is specific to one gender in clothing and other things**
* **To let one's clothes down out of vanity, i.e., hang lower than the ankle bones out of pride**
* **For a man to dye his hands and feet with henna unnecessarily**
* **To interrupt an obligation without an excuse**

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was granted safety by Muslims, such as hitting or cursing them and the like.

* **To dye the hair black** for both males and females.
* **For men to imitate women or vice versa; i.e., in what is specific to one gender in clothing and other things**, such as manner of speech and walk. Women imitating men is more severe than the opposite.
* For a man **to let one's clothes down out of vanity, i.e.,** to let them **hang lower than the ankle bones out of pride** and conceit.
* **For a man to dye his hands and feet with henna unnecessarily**. This is prohibited because such an act entails imitating women in something that is specific to them. However, it is permissible if it was for medical treatment.
* **To interrupt an obligation** whether it is performed during its prescribed time or afterwards, such as interrupting the obligatory prayer or the obligatory fasting **without an excuse**.

* **To interrupt an optional pilgrimage or عُمْرَة (ˆ*Umrah*)**
* **To imitate a believer mockingly**
* **To spy on people to pursue their defects**
* **To tattoo**
* **To shun a Muslim for more than three days without an Islamic excuse**

Otherwise, if a person interrupted an obligatory worship to save an inviolable[1] drowning person, then it is not sinful.

* **To interrupt an optional Pilgrimage or ˆ*Umrah*** because once one starts either, it becomes an obligation to complete them.
* **To imitate a believer mockingly** in their sayings, doings, or gestures.
* **To spy on people** in order **to pursue their defects** by looking for their faults which they do not want others to know about.
* **To tattoo**, which is for someone to prick the skin with a needle until blood comes out, then to inject color pigments on the punctured skin until the place becomes black or blue.
* **To shun a Muslim** by refraining from talking to them, inasmuch as a mere *sal̲am* **for more than three days** and nights **without an Islamic excuse**, such as if they were an alcoholic.

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1) An inviolable person is someone who is religiously secure from being violated.

* **To sit with a heretic or major sinner entertaining them during their enormity**
* **(For a man) to wear gold, silver, silk or what is in weight mostly made of silk; except a silver ring [for it is permissible]**
* **To be alone with a marriageable woman without the presence of a third male or female, in front of whom one would be shy [to commit an indecent act]**
* **(For a woman) to travel without a مَحْرَم (*mahram*) or someone like him**

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* **To sit with a heretic or major sinner entertaining them during their enormity**, such as sitting and conversing with a person who is drinking alcohol without a need.
* **For a man to wear** pure **gold** unconditionally, or to wear **silver**, pure **silk** which is produced by silkworms, **or what is in weight mostly made of silk** such as if two-thirds of its weight was silk-**except** wearing **a silver ring**; this **is permissible.**
* For a man **to be alone with a marriageable woman without the presence of a third** person whether **male or female** who is either trustworthy or a *mahram* **in front of whom one would be shy to commit an indecent act**. However, if the third person is too young to be shy of or is blind, then it is sinful.
* **For a woman to travel** even a short distance **without a** male (***mahram***), such as her brother **or someone like him**, such as her husband.

* **To coerce a free person to work [for free]**
* **To have enmity towards a *waliyy***
* **To help others to sin**
* **To circulate counterfeit money**
* **To use golden or silver utensils or retain them**
* **To neglect an obligation or to perform it**

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* **To coerce a free person to work for free.**
* **To have enmity towards a *waliyy***, i.e., to regard them as your adversary and to engage in harmful activities against them. A *waliyy* is a Muslim who fulfills what *Allah* required them to do and refrains from what *Allah* prohibited them from doing and supplements that with the habitual performance of many supererogatory deeds, even if they only perform one or two kinds of them.
* **To help others to sin**, such as serving alcohol to a person who wants to drink it.
* **To circulate counterfeit money** such as dealing with phony silver *dirham*s as if they are real, or gold plating copper pieces to trick people into thinking that they are gold *deenar*s and selling them as such.
* **To use golden or silver utensils** such as to eat and drink out of them, **or** to merely **retain them**, even without the intent of using them.
* **To neglect an obligation** by not fulfilling it, such as not performing an obligatory prayer; **or to perform it** superficially

while leaving out an integral or a condition, or to do something that invalidates it

* **To neglect [performing] the *Jumuˆah* prayer when it is mandatory on him, even if he prays the Early-Afternoon Prayer الظُّهْر (*adh-Dhuhr*)**
* **(For persons like the inhabitants of a settlement) to [all] neglect praying the [five] ordained prayers in congregation**
* **To delay fulfilling an obligation within its time without an excuse**

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while leaving out an integral, such as praying without a valid intention, **or** while leaving out **a condition**, such as praying without having *Wudoo'* **or to do something** in the obligatory act **that invalidates it**, such as engaging in extraneous movements with the purpose of playing during prayer.

* **To neglect performing the *Jumuˆah* prayer when it is mandatory on him, even if he prays the Early Afternoon Prayer الظُّهْر (*adh-Dhuhr*)** instead.
* **For persons like the inhabitants of a settlement to all neglect praying the five ordained prayers in congregation** or to pray them in congregation in a way that the rite of the prayer is not made public[1].
* **To delay fulfilling an obligation within its time without an excuse**, such as for one to delay praying the ˆ*Asr* prayer until sunset, or for one to, inexcusably, neglect paying *Zakah* to

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1) By praying in private places which cause the congregators unease and timidity to enter and join.

* **To hunt with a heavy object that quickens the animal's death; i.e., what kills by its weight, such as a rock**
* **To use an animal [while alive] as a [shooting] target**
* **(For a woman observing a post-marital waiting period) to leave her home without an excuse and to fail to observe إِحْدَاد (*Ih̲da̲d*) for her dead husband**

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those who rightfully deserve it after the year elapses.

* **To hunt with a heavy object that quickens the animal's death; i.e., what kills by its weight, such as a rock.**
* **To use an animal while alive as a [shooting] target.**
* **For a woman observing a post-marital waiting period** after being divorced three times or after the death of her husband **to leave her home, without an excuse**. Hence, if she leaves the house in the daytime to buy food or the like, or to sell fabric that she wove, or to gather firewood and the like, then it would be permissible. Also, it is permissible, with certain conditions, for her to visit her female neighbor at night and return to her house to sleep therein. She is excused to leave the house if she fears that the house will collapse or the like. If the woman is divorced less than three times, then she has the same judgment as being his wife in regards to requiring the husband's permission to leave the house. **And** it is also sinful for the widow **to fail to observe إحداد (*Ih̲da̲d*) for her dead husband**. *Ih̲da̲d* is refraining from adornment and using perfume until her waiting period expires. If the widow is pregnant, her waiting period expires upon delivery, otherwise her waiting period is four lunar months and ten days.

* **To stain the mosque with a *najas* filth or to make it dirty even with a pure material**
* **To be negligent in performing Pilgrimage (after being able) until death befalls one**
* **To take a loan while knowing one's inability to repay it from an obvious source and without the lender being informed**
* **To refuse to grant the insolvent [debtor] more time**
* **To spend money in sin**

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* **To stain the mosque with a *najas* filth** such as urine or blood or other types of *najas* filth, **or to make it dirty even with a pure material** such as spit or mucous.
* **To be negligent in performing pilgrimage after being able** to do so **until death befalls one** before performing it.
* **To take a loan while knowing one's inability to repay it from an obvious source**, such as having no possessions or craft that enable one to pay the debt, **and without the lender being informed** about the debtor's inability. However, if the debtor knows that the lender is aware of their situation and still granted them the loan, then taking the loan is not sinful.
* **To refuse to grant the insolvent debtor more time** and thus harassing and following them or requesting their imprisonment for example, while knowing that they are unable to pay back the debt.
* **To spend money in sin**, such as spending money to listen to forbidden musical instruments.

* **To fail to [properly] honor the Holy Book or any Islamic knowledge books and to enable a *mumayyiz* child to touch it [i.e., the قُرْءَان (*Qur'an*)]**
* **To change property markers, i.e., to unjustly change the boundary between one's own property and that of others**
* **To use the street in a way that is not allowed**
* **To use a borrowed item in a way that is not permitted by the owner, to keep it longer than permitted,**

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* **To fail to properly honor the Holy Book or any Islamic knowledge books** like books of Islamic jurisprudence. Actions denoting lack of proper glorification of the *Qur'an* or other religious books are sinful. If the lack of glorification reaches the level of belittling **and** degrading, then it is *kufr*. Among what constitutes as failure to properly honor the *Qu'ran* is **to enable a *mumayyiz* child** whose *Wudoo'* is nullified **to touch** or carry **it [i.e., the *Qur'an*]** for other than studying purposes.
* **To change property markers, i.e., to unjustly change the boundary between one's own property and that of others**, such as unjustly annexing part of their neighbor's property.
* **To use the street**, i.e., a non-dead-end road, **in a way that is not allowed**, because the harm it causes the passersby.
* **To use a borrowed item in a way that is not permitted by the owner**, such as borrowing an animal to ride, but instead transporting one's furniture on it. Or **to keep it longer than permitted**, such as borrowing an outfit to wear for a week, but

or to lend it to a third party

* **To ban others from something that is a public domain like grazing, collecting firewood, extracting salt from its source, or extracting gold, silver, or other resources from their sources, if all of that takes place in an unowned land, or [to ban others from] the consumption of drinking water from a self-replenishing source that is refilled by more as it is consumed**

* **To use a lost-and-found article**

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instead wearing it for two weeks without the consent of the owner, **or to lend it to a third party** without permission from the owner.

* **To ban others from something that is a public domain like** beaches and riverbanks, **grazing** land for livestock, public areas for **collecting firewood** or preventing others from **extracting salt from its source**, e.g., the seas, **or** from **extracting gold, silver, or other resources from their sources**, i.e., **if all of that takes place in an unowned land; or to ban others from the consumption of drinking water from** a well he dug in unowned land even though this well is **a self-replenishing source that is refilled by more as it is consumed**. However, if someone takes water in their own container from the sea or river, this water becomes their own property, thus they are not obligated to give it to others.

* **To use a lost-and-found article**, i.e., a lost article that someone unintentionally dropped or left behind and was found by another person. If the person who found the article

before satisfying the conditions of notification

* **To sit in a session while witnessing unlawful matters committed without an excuse**
* **To gatecrash banquets, i.e., to attend without permission or to embarrass people into admitting one in**

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uses it **before satisfying the conditions of notification**, they commit a sin. If the person who picked up the lost article wants to assume ownership of it, then they must publicize the article for one full year while having the intention of owning it if its owner does not show up. If one announces it in the proper way and despite that, the owner of this article is not found, only then it is permissible for the finder to assume ownership and thus consume or utilize it with the intention that if the owner appears later on, they would either return the same item to them, or pay them its value[1].

* **To sit** and continue sitting **in a session while witnessing unlawful matters committed** therein, not for the purpose of censuring the unlawful matters; this is prohibited if done **without an excuse**. Otherwise, if one has a valid excuse to stay, then it is not sinful.
* **To gatecrash banquets, i.e., to attend** uninvited **without permission or to embarrass people into admitting one in**, i.e., doing so while knowing of their apprehension to refuse them.

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1) The person pays the value when the lost article was consumed for example. There are extra important details pertaining to this issue that are discussed in books of Islamic jurisprudence.

* **To treat wives unequally in terms of [obligatory] spending and overnight**

  stays, however, feeling preference in love and attraction is not a sin

* **(For a woman) to go out with the intention to pass by marriageable men to seduce them**

* **[To engage in] sorcery.**

* **To rebel against the *Imam*, like those who rebelled against عَلِيّ (*ʿAliyy*) and fought him.**

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* For a man married to two women or more **to treat** his **wives unequally in terms of obligatory spending and overnight stays**, by adding for one of his wives in either one or both of these rights. **However, feeling preference in love and attraction is not a sin**. Also, it is permissible to have more sexual intercourse with one or spend on her more (than his other wives) in other than what is obligatory on him towards his wives.

* **For a woman to go out** of her house **with the intention to pass by marriageable men to seduce them** and lure them into sinning, even if she was covering her *ʿawrah*.

* **To engage in sorcery**, which is of two types. One type is only carried out by doing or saying *kufr*; therefore this type of sorcery is *kufr*. The other type is carried out by doing what is less than *kufr*. Engaging in this type of sorcery is a major sin.

* **To rebel against the *Imam*** after he has been legally invested with the caliphate, **like those who rebelled against** the Commander of the Believers ***ʿAliyy*** *Ibn Abee-Talib* **and fought him** unrightfully in the three battles of *al-Jamal, Siffeen*, and

***al-Bayhaqiyy* said, "All those who fought ˆ*Aliyy* were transgressors" likewise said *ash-Shafiˆiyy* before him, even though some of them were among the best companions, because it is not impossible for a *waliyy* to sin, even if it is an enormous sin**

* **To foster an orphan, manage a mosque, or act as a judge and the like while knowing that one is unable or unfit to fulfill the responsibility**

* **To harbor and protect an unjust person from those who seek them to obtain their rights**

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an-Nahrawan. The jurist and *Hafidh, Aboo Bakr* ***al-Bayhaqiyy* said:** in his book *al-Iˆtiqad* "**All those who fought ˆ*Aliyy* were transgressors**", i.e., they were unjust. **Likewise said** *Imam Muhammad Ibn Idrees* ***ash-Shafiˆiyy* before him**, as narrated by *al-Bayhaqiyy* and others. Hence, those who participated in the mutiny against ˆ*Aliyy* wronged him **even though some of them were among the best companions** like *az-Zubayr* and *Talhah*, may *Allah* raise their ranks, **because it is not impossible for a *waliyy* to** commit a **sin, even if it is an enormous sin**. However, they repent of it before death. Hence, both *az-Zubayr* and *Talhah* repented from that sin before their death as was confirmed in the books of *Hadeeth*.

* **To foster an orphan or manage a mosque, or act as a** caliph or **judge and the like while knowing that one is unable or unfit to fulfill the responsibility** as per the religion.

* **To harbor and protect an unjust person**; helping them escape **from those who seek them to obtain their rights** such as if one killed a Muslim unjustly and another harbored the

* **To terrorize Muslims**
* **To waylay; the waylayer's punishment corresponds [in degree] to the crime committed. [Their punishment is] either a disciplinary action, or the cutting off of their hand of one side and foot of another if they [took money but] did not kill, or executing and hanging them on a pole if they have killed**
* **To neglect fulfilling a vow**

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killer to prevent the rightful claimants from obtaining their rights.

* **To terrorize Muslims**, by pointing a blade or weapon at them for the purpose of scaring them.
* **To waylay**, even if the waylayer doesn't kill anyone or take their money. **The waylayer's punishment corresponds in degree to the crime committed. Their punishment is either a disciplinary action** such as imprisonment, a beating or the like, provided that the waylayer only terrorized the passersby; **or** they are punished by **the cutting off their hand of one side and foot of another if they took money** equal in value to one quarter of a pure golden *deenar* or more **but did not kill**. For the first offence their right hand and left foot are cut off and for their second offence their left hand and right foot; **or** the waylayer is punished by **executing** them without hanging their body on a pole if they kill but do not take any money; or by both executing **and hanging them on a pole if they have killed** and misappropriated money.
* **To neglect fulfilling a vow** which meets all the conditions of a valid vow.

* **To practice a continuous fast, that is to continue fasting for two or more days without consuming anything (which discontinues the fast)**
* **To occupy someone else's sitting place [in a mosque, street, or the like], to harmfully crowd another, or to take another's turn**

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* **To practice a continuous fast, that is, to continue fasting for two or more** consecutive **days without consuming anything which discontinues the fast** purposely and without a valid excuse.
* **To occupy someone else's sitting place in a mosque, street or the like**, or **to harmfully crowd another, or to take another's turn** in watering rights and the like.

After the author, May *Allah* have mercy upon him, finished clarifying the types of sins, he mentioned how the wrongdoer can repent from his sins so that he will not be held accountable for them in the Hereafter. He said:

Repentance

(Section 38)

The immediate repentance from sins is an obligation upon every accountable person.

Repentance comprises: remorse, leaving the sin, and the resolve never to return to it. If the sin was neglecting an obligation, one must make it up. If the sin involved the violation of a human's right, one must restore it or

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Repentance

Section 38

Clarifying the integrals of a valid repentance

The immediate repentance from all **sins is an obligation** whether the sin was enormous or small **upon every accountable person. Repentance comprises** the following integrals: **remorse** for having disobeyed *Allah,* **leaving the sin** immediately, **and the resolve never to return to it. If the sin was neglecting an obligation** such as an obligatory prayer, then **one must** fulfill the aforementioned three integrals and **make it up** immediately. **If the sin involved the violation of a human's right** such as unjustly seizing the money of another person, then repentance has four integrals: the first three previously mentioned in addition to clearing **one**self of the right owed to the other person. Hence, the wrongdoer **must restore** the right to the victim, by giving the money back to its owner if they still have **it, or** else they are required to pay its value. If the wrongdoing pertains to verbally

seek the person's satisfaction.

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harming someone for example then they must **seek the person's satisfaction** and forgiveness, along with performing the other aforementioned integrals.

And *Allah* Knows Best

Transliteration System

English	بالعربية
‘	الهمزة (ء)
B	ب
T	ت
Th	ث
J	ج
H	ح
Kh	خ
D	د
Dh	ذ
R	ر
Z	ز
S	س
Sh	ش
S	ص
D	ض

English	بالعربية
T	ط
Dh	ظ
^	ع
Gh	غ
F	ف
Q	ق
K	ك
L	ل
M	م
N	ن
H	ه
W	و
Y	ى
A	أَ
A	اء

‘a’ after the letter	الفتحة
‘u’ after the letter	الضمة
‘i’ after the letter	الكسرة
‘a’ after the letter	المد بالألف
‘oo’ after the letter	المد بالواو
‘ee’ after the letter	المد بالياء
The letter is doubled	الحرف المشدَّد

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