

The Summary of *ʿAbdullaah Al-Harariyy*



Ensuring the Personal Obligatory
Knowledge of the Religion

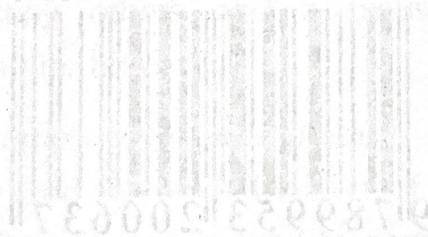
THE ASSOCIATION OF ISLAMIC CHARITABLE PROJECTS
ISLAMIC STUDIES AND RESEARCH DIVISION

DARUL-MASHAARI[^] CO
for Printing, Publishing and Distribution

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FOREWORD

Praise be to *Allaah*, the Lord of the Worlds, to Him belong the endowments and proper commendations. May *Allaah* increase the honor of Prophet *Muhammad* ﷺ, *sallallaahu ^alayhi wa sallam*, raise his rank, and protect his nation from what he fears for it. Thereafter;

Allaah, the Exalted, praised the status of knowledge in *Soorat al-Mujaadalah*, *Ayah* 11:

﴿يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ﴾

It means: [*Allaah* raises the ranks of those amongst you who believed and acquired the knowledge.]

Moreover, *Allaah* revealed to Prophet *Muhammad* ﷺ, *sallallaahu ^alayhi wa sallam*, to praise the status of knowledge, its teachers and its students. *Ibn Maajah* related that the Prophet ﷺ said: «O *Aboo Dharr*, if you go and learn one verse of القرآن the *Qur'aan* it will be more rewardable for you than praying one hundred *rak'ahs* of the optional prayers; and if you go and learn a chapter of knowledge, it will be more rewardable for you than praying one thousand *rak'ahs* of the optional prayers.» *Al-Bukhaariyy* related that the Prophet ﷺ, *sallallaahu ^alayhi wa sallam*, said: «When the [Muslim] offspring of *Adam* dies, [the rewards of] his deeds stop except for three: a charity resulting in a continuing benefit, knowledge benefitting others, and a pious offspring making supplication to *Allaah* for him.»

In an effort to comply with these precious principles of *Islaam*, the Islamic Studies and Research Division of the Association of Islamic Charitable Projects endeavored to prepare this work. May *Allaah* make it of a widespread benefit.

We humbly ask *Allaah*, to grant us the sincere intentions, endow His mercy on us, assemble us under the banner of

Prophet Muhammad ﷺ, *sallallaahu ^alayhi wa sallam*, and make us among the winners on the Day of Judgement.

Islamic Studies & Research Division
The Association of Islamic Charitable Projects
Philadelphia, Pennsylvania, USA
1432 H / 2011

A BRIEF BIOGRAPHY OF SHEIKH ^ ABDULLAAH AL-HARARIYY (1328 - 1429 H)

He is the great, veracious Islamic scholar of Jurisprudence (*Fiqh*), Prophetic Tradition (*Hadeeth*), Arabic Language, and the Fundamentals of the Religion (*Usool*), and the pious worshipper, *Sheikh Aboo ^ Abdir-Rahmaan, ^ Abdullaah Ibn Muhammad Ibn Yoosuf Ibn ^ Abdil-laah Ibn Jaami^ al-Harariyy* by place of birth, *ash-Shaybiyy al-^ Abdariyy* by lineage, *ash-Shaafi^ iyy* by *madh-hab*, the *Muftee* of Harar.

He was born in Harar around 1328 H/1910. He grew up in a humble house loving Islamic knowledge and its people. He memorized the *Qur'aan* by heart before the age of ten. He memorized numerous books in various Islamic sciences. Then, he gave the Science of *Hadeeth* a great amount of attention. He memorized the six books of *Hadeeth* (*al-Bukhaariyy, Muslim, at-Tirmidhiyy, Aboo Daawood, Ibn Maajah, an-Nasaa'iyy*) and other books of *Hadeeth* with their *isnaad* (names and biographies of the chains of relators). He was authorized by Islamic scholars to pass edicts (*fatwaa*) and to relate *Hadeeth* when he was less than eighteen years old.

He went to many places in Ethiopia, Somalia, and Djibouti seeking knowledge and its people. He also lived in *Hijjaz* (Saudi Arabia) for two years, then in Damascus for 10 years. Then he settled in Beirut. He visited Jerusalem (before occupation), Jordan, Egypt, Turkey, Morocco, and many European countries spreading Islamic knowledge benefitting others and defending the Religion.

His primary goal was to spread the correct belief of *Ahl-us-Sunnah wal-Jamaa^ ah*, a task which occupied most of his time. He fought the atheists and the people of prohibited innovations to extinguish their misguidances. This did not leave much time for writing books. He left quite a few writings, however. Among them are:

1. An explanation of *Alfiyyat-us-Suyootiyy* in the Science of *Hadeeth*.
2. A poem in *at-Tawheed* (Islamic Belief) of about sixty lines.
3. *As-Siraat-ul-Mustaqeem* in *Tawheed*.
4. *Ad-Daleel-ul-Qaweem* ^ *alas-Siraat-il-Mustaqeem* in *Tawheed*.
5. *Ash-Sharh-ul-Qaweem* fee *Halli Alfaadhil-Siraat-il-Mustaqeem* in *Tawheed*.
6. *Mukhtasaru* ^ *Abdillaah-il-Harariyy*, *al-Kaafilu bi* ^ *Ilm-id-Deen-id-Darooriyy*.
7. *Bughyat-ut-Talib* lima ^ *rifat-il-Ilm-id-Deeniyy-il-Waajib*.
8. *At-Ta^aqqub-ul-Hatheeth* ^ *alaa man ta^ana feemaa sahha* min *al-Hadeeth*.
9. *Nusrat-ut-Ta^aqqub-il-Hatheeth* ^ *alaa man ta^ana feemaa sahha* min-*al-Hadeeth*.
10. *Al-Mataalibul-Wafiyyah*, explanation of *al-^Aqeedat-un-Nasafiyyah*.
11. *Idhhaarul-^Aqidatis-Sunniyyah*, explanation of *al-^Aqeedat-ut-Tahaawiyyah*.
12. *Sharhu Alfiyyat-iz-Zubad* in the *Shaafi^iyy Fiqh*.
13. *Sharhu Matni Abee Shujaa^* in the *Shaafi^iyy Fiqh*.
14. *Sharhu Matn-il-^Ashmaawiyyah* in the *Maalikiyy Fiqh*.
15. *Sharhu Mutammimat-il-^Ajurroomiyyah* in *an-Nahw*.
16. *Sharh-ul-Bayqooniyyah* in the Science of *al-Hadeeth*.
17. *Sareeh-ul-Bayaan fir-raddi* ^ *alaa man Khaalaf-al-Qur'aan*.
18. *Al-Magaalaatus-Sunniyyah* fee *Kashfi Dalaalat Ibn Taymiyyah*.
19. *Ar-Rawaa'ihuz-Zakiyyah* fee *Mawliidi Khayril-Bariyyah*.
20. *Al-^Aqeedatul-Munjiyyah*.

He took *Fiqh*, *Tawheed*, and *Nahw* (Arabic Grammar) from the righteous *Sheikh Muhammad* ^ *Abdus-Salaam al-Harariyy*, *Sheikh Muhammad* ^ *Umar Jaami* ^ *al-Harariyy*, *Sheikh Muhammad Rashaad al-Habashiyy*, *Sheikh Ibraaheem Abil-Ghayth al-Harariyy*, *Sheikh Yoonus*

al-Habashiyy, and *Sheikh Muhammad Siraaj al-Jabartiyy*. From those Islamic scholars he took many main texts, such as *Alfiyyat-uz-Zubad*, *at-Tanbeeh*, *al-Minhaaj*, *Alfiyyat-ubni-Maalik*, *al-Luma* by *ash-Sheeraaziyy*, and other main texts.

He took the sciences of *Hadeeth* from many teachers, notably from *Haafidh* *Sheikh Aboo Bakr Muhammad Siraaj al-Jabartiyy*, the *Muftee* of *al-Habashah*, and *Sheikh Abdur-Rahmaan Abdullaah al-Habashiyy*, and others.

He met with the righteous *Sheikh, Muhaddith, Qaari'* (Reciter of the *Qur'aan*), *Ahmad Ibn Abdil-Muttalib*, the Head of the *Qaari's* in *al-Masjid-ul-Haraam* in *Makkah* (he was appointed as the *Imaam* and *Sheikh* of *al-Masjid-ul-Haraam* by *as-Sultaan Abdul-Hameed II*, the last Muslim, Ottoman *Khaleefah*). From this *Sheikh* he took the 14 ways of reciting *al-Qur'aan*, as well as Science of *Hadeeth*. He also met *Sheikh, Qaari', Daawood al-Jabartiyy*.

He went to *Makkah* and met its Islamic scholars, such as *Sheikh as-Sayyid Alawiyy al-Maalikiyy* and *Sheikh Ameen al-Kutubiyy*. He attended circles by *Sheikh Muhammad al-Arabiyy at-Tabbaan*. He contacted *Sheikh Abdul-Ghafoor an-Naqshabandiyy* and took *at-Tareeqah an-Naqshabandiyyah* from him.

Afterwards, he went to *Madeenah* and contacted its Islamic scholars. He took *Hadeeth* from *Sheikh Muhammad Ibn Muhammad as-Siddeeqiyy al-Bakriyy*. He stayed by and in *Arif Hikmat* and *al-Mahmoodiyyah* libraries going through the manuscripts. He stayed in *Madeenah* close to the Prophet's Mosque for about a year. He received permission to teach from many Islamic scholars.

He then went to *Jerusalem* around 1370 H/1950 and then to *Damascus* where its people welcomed him, especially after the death of its *Muhaddith Badr-ud-Deen al-Hasaniyy*. He went to *Beirut*, *Hims*, *Hamaah*, *Halab*, and other cities. He then lived in *Jaami-ul-Qataat*, and his fame spread in the area. Consequently, the scholars and students of the *Shaam* (area including *Lebanon*, *Syria*, *Palestine*, and *Jordan*) came seeking him, and he got to know some of its

scholars. They benefited from him and acknowledged his knowledge; he was called “the Successor of *Sheikh Badr-ud-Deen al-Hasaniyy*”. He was also known as “the *Muhaddith* of the *Shaam* countries”. A great number of the Islamic scholars of *Shaam* praised him, such as *Sheikh ^Izz-ud-Deen al-Khaznawiyy, ash-Shaafi^iyy, an-Naqshabandiyy* from *al-Jazeera* in the north of Syria, *Sheikh ^Abdur-Razzaq al-Halabiyy*, the Director of *al-Masjidul-'Umawiyy* in Damascus, *Sheikh Aboo Sulaymaan az-Zabeebiyy*, *Sheikh Mullaa Ramaadaan al-Butiyy*, *Sheikh Abul-Yusr ^Abideen*, the Muftee of Syria, *Sheikh ^Abdul-Kareem ar-Rifaa^iyy*, *Sheikh Naajee Noor* from Jordan, *Sheikh Sa^eed Tanaatirah*, *Sheikh Ahmad al-Husariyy*, the Director of the Islamic school of *Ma^arratun-Nu^maan*, *Sheikh ^Abdullaah Siraaj al-Halabiyy*, *Sheikh Muhammad Muraad al-Halabiyy*, *Sheikh Suhayb ar-Roomiyy*, the Ameen of *Awqaaf* in *Halab*, *Sheikh ^Abdul-^Azeez ^Uyoonus-Sood*, the Head of the *Qaari's* of *Hims*, *Sheikh Abus-Su^ood al-Himsiyy*, *Sheikh Faayiz ad-Dayr^ataaniyy*, the *Sheikh* of Damascus who knows the Seven *Qiraa'at* (ways of recitations of *Qur'aan*), *Sheikh ^Abdul-Wahhaab Dibs wa Zayt* of Damascus, Dr. *Halawaaniyy*, the *Sheikh* of reciters in Syria, *Sheikh Ahmad al-Haroon* of Damascus, the righteous *waliyy*, *Sheikh Tahir al-Kayyaaliyy* from *Hims*, and others, may Allaah benefit us from them.

He was also praised by *Sheikh ^Uthmaan Siraaj-ud-Deen*, the descendant of *Sheikh ^Alaa'-ud-Deen*, the *Sheikh* of *an-Naqshabandiyyah* in his time and they had brotherly and scholarly correspondences between them. He was praised also by *Sheikh ^Abdul-Kareem al-Bayyaariyy*, the teacher in *Jaami^'-il-Hadrah al-Keelaaniyyah* in *Baghdaad*, *Sheikh Ahmad az-Zaahid al-Islambooliyy*, *Sheikh Mahmood al-Hanafiyy*, who is one of the famous and active Turkish *sheikhs*, *Sheikh ^Abdullaah al-Ghumaariyy*, the *Muhaddith* of the Moroccan area, *Sheikh Habibur-Rahmaan al-'A^dhamiyy*, the *Muhaddith* of the Indian Peninsula, whom he met with many times and stayed as his guest for some time.

He took permission for *at-Tareeqah ar-Rifaa'iyyah* from Sheikh *^Abdur-Rahmaan as-Sibsibiyy*, and Sheikh *Tahir al-Kayyaaliyy*, and permission in *at-Tareeqah al-Qaadiriyyah* from Sheikh *Ahmad al-Irbeeniy*, may Allaah have mercy upon them.

He came to Beirut around 1370 H/1950, where he was the guest of the famous sheikhs, like Sheikh, *Qaadi Muhyid-Deen al-^Ajooz* and Sheikh, *Mustashaar Muhammad ash-Shareef* and Sheikh *^Abdul-Wahhaab al-Bootaariyy*, the *Imaam* of *al-Bastaa al-Fawqaa* Mosque, Sheikh *Ahmad Iskandaraaniyy*, the *Imaam* and *Mu'adhdhin* in *Burj Abee Haydar* Mosque and they learned and benefited from him. Then he met with Sheikh *Tawfiq al-Hibriyy*, may Allaah have mercy on him. At his residence, he used to meet the important people in Beirut. He also met with Sheikh *^Abdur-Rahmaan al-Majdhoob* and Sheikh *Muhammad al-Bootaariyy*, the *Qaadi* of Beirut, and they benefited from him. He met with Sheikh *Mukhtaar al-^Alaayiliyy*, may Allaah have mercy upon him, the *Ameen* of *Fatwaa* who acknowledged his honor and breadth of his knowledge. He also prepared for his residence in Beirut to teach in different mosques. The Department of *Fatwaa* paid the expenses of his residence during that period. In 1969, upon the request of the Director of *al-'Azhar* in Lebanon, he lectured in the subject of *Tawheed* to the students there.

Sheikh *^Abdullaah al-Harariyy*, may Allaah have His wide mercy on him, was a very pious, humble, and worshipful Muslim. He did not care about acquiring worldly things. He had a good and pure heart. He spent his time teaching Islamic knowledge and performing *dhikr* (mentioning sentences glorifying Allaah) at the same time. He did not waste a moment without teaching, performing *dhikr*, reciting, admonishing, or guiding. He was holding on to the *Qur'aan* and *Sunnah*. He had a good memory and powerful and brilliant proofs. He was very critical of those who deviated from the Religion. He was wise, managing things at the right time and place. He had a high effort in bidding obedience and forbidding disobedience.

Sheikh ^Abdullaah al-Harariyy died at the dawn of Tuesday on
Ramadaan 2, 1429 H/ September 2, 2008. May Allaah have His wide
mercy on him, and may He reward him greatly.

The Summary of عبد الله (^ Abdullaah) al-Harariyy

Which is comprehensive of the personal essential
knowledge of the Religion

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I start with the name of *Allaah* الرحمن (Ar-Rahmaan) Whose abundant mercy is inclusive of the believers and non-believers in this life and specific to the believers in the Hereafter; الرحيم (Ar-Raheem) Whose abundant mercy is for the believers.

Praise is due to *Allaah*, the Lord of the worlds, الحَيِّ (Al-Hayy) the One Who is attributed with Life, الْقَيُّومِ (Al-Qayyoom) the One Who is everlasting, and the One Who preordained all the creations. I ask *Allaah* to raise the rank of our Prophet مُحَمَّد (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 الْحَجِّ (Hajj) and some rules of dealings according to the school of *Imaam* الشافعي (ash-Shaafi'iy). 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 اللَّهِ بْنِ حُسَيْنِ بْنِ طَاهِرٍ

([^]Abdullaah Ibn Husayn Ibn Taahir) a jurist from حَضْرَمَوْت (Hadramawt). Many precious issues were then added to the book 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 *shaafi*[^]iyj jurists, like *al-Bulqeeniyy* gave preponderance to; therefore judging what was in the original book as weak. Hence, one must pay due attention to this book in order to have one's deeds accepted. I named it:

The Summary of [^]Abdullaah al-Harariyy which is comprehensive of the personal essential knowledge of the Religion.

**THE ESSENTIALS OF BELIEF
AND
RULES OF APOSTASY**

Essentials of Belief

(Section 1)

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

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

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

(Ashhadu allaa ilaaha illallaah, wa ashhadu anna Muḥammadar-Rasoolullaah)

I testify that no one is God except *Allaah* and that *مُحَمَّدٌ* (*Muḥammad*) is the Messenger of *Allaah* (may *Allaah* raise his rank and protect his nation from what he fears for it).

The meaning of *أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ* (I testify that no one is God except *Allaah*) is: I know, I believe in my heart, and I declare with my tongue that nothing is worshipped rightfully except *Allaah*, Who is *الوَاحِدُ* (*Al-Waahid*) One, *الْأَحَدُ* (*Al-'Ahad*) Indivisible, *الْأَوَّلُ* (*Al-Awwal*), *الْقَدِيمُ* (*Al-Qadeem*) without a beginning (Eternal), *الْحَيُّ* (*Al-Hayy*) Alive, *الْقَيُّومُ* (*Al-Qayyoom*) *الدَّائِمُ* (*Ad-Daa'im*) Everlasting, *الرَّازِقُ* (*Ar-Raaziq*) the Sustainer, *العَالِمُ* (*Al-'aalim*) the Omniscient, *القَدِيرُ* (*Al-Qadeer*) the Omnipotent, the One Who does whatever He wills, whatever *Allaah* willed to be shall be and whatever *Allaah* did not will to be shall not be. The One without Whom no sin is avoided and no obedience is fulfilled. The One Who is attributed with all

① No one can evade sinning except with Allah's Protection, and no one has the ability to obey except with Allah's Help.

② Allah is attributed with all proper perfection and is clear of all imperfection. proper attributes of perfection, and is exalted above all what is considered imperfection if attributed to Him.)

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

which means: Nothing resembles Allaah in any way and He is attributed with Hearing and Sight. Thus, Allaah 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 every movement and rest, intentions, and thoughts of the slaves are [all] created by Allaah. It was not created by anything other than Allaah -be it- nature or cause *عِلَّة* (^illah). Rather things come into existence by Allaah's [Eternal] Will, Power, with His Destining and Eternal Knowledge as signified by the saying of Allaah:

﴿وَخَلَقَ كُلَّ شَيْءٍ﴾

This means: "Allaah created everything", that is He brought all the creations from non-existence into existence. Creating in the said meaning is attributed to none but Allaah. Allaah said:

﴿هَلْ مِنْ خَلْقٍ غَيْرِ اللَّهِ﴾

This means: "No one is the Creator except Allaah."

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 Allaah. Hence, the slave only acquires the act; whereas, creating is for none other than Allaah. Allaah said:

﴿لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ﴾

This means: “Every individual self will be rewarded by Allaah for the good deeds it acquired and will be held accountable for the sins it committed.”

الكَلَامُ (The Kalaam) Speech of Allaah is without a beginning like the rest of His attributes, because He, the Exalted, is unlike all the creations in His Being, Attributes, and Doings. Allaah, 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 Allaah which were repeatedly mentioned in القرآن (the Qur’aan), either explicitly or implicitly. These are: الوجودُ Existence, الواحدانيةُ Oneness, الأزليَّةُ Eternity, البقاءُ Everlastingness, القُدرةُ Power, القِيَامُ بِالنَّفْسِ Non-neediness of others, الإرادةُ Will, العلمُ Knowledge, السَّمْعُ Hearing, البَصْرُ Sight, الحَيَاةُ Life, الكَلَامُ Speech, and المُخَالَفَةُ 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 Allaah, His attributes must be eternal; because the origination of an attribute entails that the [attributed] being is originated.

The meaning of مُحَمَّدٌ أَنَّنَّ مُحَمَّدًا رَسُولُ اللَّهِ is “I testify that مُحَمَّدٌ (Muhammad) is the Messenger of Allaah” which means I know, believe, and declare that مُحَمَّدٌ (Muhammad) the son of عَبْدِ اللَّهِ (^Abdullaah), who is the son of عَبْدِ الْمُطَّلِبِ (^Abdul-Muttalib),

who is the son of هاشم (Haashim), who is the son of عَبْدُ مَنَاةٍ (^Abdu Manaaf), from the tribe of قُرَيْشٍ (Quraysh) is the slave of Allaah 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 مُحَمَّدٌ (Muhammad) is the Messenger of Allaah] necessitates believing that he was truthful in everything he told about and conveyed from Allaah. 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, الْقِيَامَةُ the Day of Judgment, الحِسَابُ Reckoning, الثَّوَابُ Reward, الْعَذَابُ Punishment, المِيزَانُ the Balance, النَّارُ Hellfire, الصِّرَاطُ the Bridge, الحَوْضُ the Basin, الشَّفَاعَةُ the Intercession, الْجَنَّةُ Paradise, and seeing Allaah, the Exalted, with the eye in the Hereafter without a condition inquired about by “How” or 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 Allaah’s Angels, Messengers, Books, and الْقَدْرُ (Al-Qadar) Predestination whether the destined is good or evil. And that مُحَمَّدٌ (Muhammad) 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 Allaah must be attributed with truthfulness, trustworthiness, and intelligence. Consequently, lying, dishonesty, vileness, 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 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 **بَنِيَامِينَ** Binyaameen, committed the mean deeds mentioned [in **الْقُرْآن** the Qur'aan].

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

[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 *Allaah* from it. *An-Nawawiyy* and others said: "Apostasy is the most abhorrent type of *kufr*." In this age, it has become common 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 الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ لَا يَرَىٰ بِهَا بَأْسًا يَهْوِي بِهَا 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 *kaafir*. This حَدِيث (Hadeeth) was related by التِّرْمِذِيُّ (At-Tirmidhiyy) and he classified it as حَدِيثٌ حَسَنٌ well-authenticated Hadeeth. البُخَارِيُّ (Al-Bukhaariyy) 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 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 *kaafir*.” This also was mentioned by other than *an-Nawawiyy* such as *حَنَفِيَّة* (*Hanafiyyah*) and other scholars.

Apostasy is of three types as categorized by *an-Nawawiyy* and others among *شَافِعِيَّة* the (*Shaafi'iyah*), *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 *Allaah*, His Messenger, *الْقُرْءَان* (the *Qur'aan*), the Day of Judgment, Paradise, Hell, Reward, Punishment, 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 that the world is eternal by kind and elements or by kind only
- * Denying one of the attributes of *Allaah*, which are confirmed by consensus that He is attributed with, such as being Omniscient
- * Ascribing to *Allaah* what does not befit Him by consensus such as being a body
- * Legitimizing 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 Muslims to be as such, such as the five obligatory prayers or one of their prostrations, *Zakaah*, 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, but not the mere involuntary thought of it
- * To deny the companionship of our Master *Aboo Bakr* may *Allaah* raise his rank
- * [To deny] the Prophethood of whomever is recognized by consensus as a Messenger or a Prophet
- * To reject a letter of *القرآن* (the *Qur'aan*), 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 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* (*Muhammad*)

The second category of apostasy is actions, such as prostrating to an idol, the sun, or the moon; 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 *kaafir*', 'O Jew', 'O Christian', or 'O you without religion', meaning by that the religion of the addressed person is *kufir*, Judaism, Christianity, or not a religion. It is not the case [i.e., it is not *kufir*] if it was [said] with the purpose of likening [him to these non-Muslims]
- * To ridicule one of the names of *Allaah*, the Exalted, His Promise, or His Threat by a person who is not ignorant that these matters are confirmed by *Allaah*, the Exalted
- * To say: "If *Allaah* ordered me with such a matter I would not do it"; or to say: "If القبلة (the *Qiblah*) was at such [a specific] direction, I would not pray towards it"; or to say: "If *Allaah* gave me Paradise, I would not enter it" with belittlement or demonstrating obstinacy in all these cases
- * To say: "If *Allaah* 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 *Allaah*"
- * 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: "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** (*fatwaa*): “What is this law?” with the purpose of belittling the judgment of the Islamic law
- * To say: “May *Allaah's* damn be upon every religious scholar” intending comprehensiveness. 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, then one would not become a *kaafir*. Although, the utterance of such statement is not sinless
- * To say: “I do not acknowledge *Allaah*, the Angels, the Prophet, or the Islamic laws, or Islam”
- * To say: “I do not know the judgment”, while ridiculing the judgment revealed by *Allaah*
- * To mention a verse from **الْقُرْءَان** (the *Qur'aan*) with the intention of belittling its meaning, like to say:

﴿وَكَاَسًا دِهَاقًا﴾ (٢٤)

after one has filled a cup, or to say :

﴿فَكَانَتْ سَرَابًا﴾

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

﴿وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ﴾ (٢٣)

or to say when seeing a crowd :

﴿وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا﴾

Similarly, is any occasion where a person quotes the verses of القرآن (the Qur'aan) with this intent [one becomes a *kaafir*]. However, if the quoting is not done with that intention, one does not become a *kaafir*. Nevertheless, *Sheikh أحمدُ 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 *kufir*
- * Or if he says: "I would be a pimp if I were to perform a prayer", or "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 those aforementioned abhorrent and ugly words

A large number of jurists, like the Hanafiyy scholar *Badrur-Rasheed* and the Maalikiyy judge *عياض (^Iyaad)*, may *Allaah* 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 *Allaah*, His Books, His Prophets, His Angels, His Rites, the Indicators of His Religion, His Rules, His Promise, or His Threat is *kufir*. Hence, one must use caution with utmost effort to avoid these at all times.

(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.

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 (Adl) male witnesses or upon the person's own admission [of committing *kufr*]. This is done pursuant to الْحَدِيث (the Hadeeth) related by الْبُخَارِيِّ (Al-Bukhaariyy):

(مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ)

This means: "Kill the one who changes his religion."

Apostasy invalidates one's fasting, dry purification تَيْمُّم (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. 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').

(Section 4)

Every accountable person is obligated to perform all of what *Allaah* made obligatory on them. One must perform that in the manner which *Allaah* ordered, by fulfilling the integrals and conditions [of these obligatory matters]. Also, one must avoid their 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 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.

The unlawful **حَرَام** (*haraam*) is what *Allaah* threatened its perpetrator with punishment and promised its avoider with reward, and the obligatory **وَاجِب** (*waajib*) is its opposite.

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 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-^Asr*):

Its time begins when the time of *Dhuhr* 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-^Ishaa*):

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 *العِشَاءُ* (*al-^Ishaa*) 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.

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.

If the inhibitive matter ends and there was enough time left, of the prayer time, to say “*Allaahu 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 “*Allaahu Akbar*” before sunset; likewise, [it is an obligation to pray] both the Nightfall and Sunset prayers if there was enough time left to say “*Allaahu Akbar*” before dawn.

[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 ten years. The same is done in the case of fasting if the children can bear it.

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, and this is unlawful,” and to teach them that using the *siwaak* and the congregational prayer are religiously encouraged.

It is obligatory on the Muslim rulers to execute the one who neglects the prayer 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.

(Section 7)

**Among the conditions of [valid] prayer is
الْوُضُوءُ (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-Shaafi' iyy*. According to *Imaam Maalik*, 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 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 خُفَّ (khuff) if its requirements are satisfied.

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

(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 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

**الاستنجاء (Istinjaa'), i.e., To clean oneself after defecation
and urination for example]**

(Section 9)

It is an obligation to make **إِسْتِنْجَاء (istinjaa')** 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, 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 or dries, then water must be used.

(Section 10)

Among the conditions of the prayer is purification from major ritual impurity **الْحَدَثُ الْأَكْبَرُ** (*al-hadath 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 **مَنِيٍّ** (*maniyy*)
- * Sexual intercourse
- * Menses
- * Post-partum bleeding
- * Childbirth

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

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

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 **قلتان** (two *qullahs*), it is a condition that it does not come in contact with *najas* filth that is not exempted.

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

(Section 12)

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

- * Perform prayer
- * Circumambulate الكعبة (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 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 القرآن (the Qur'aan)
- * 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
- * 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.

(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).

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

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

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

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.

(Section 14)

Among the conditions of the [valid] prayer are:

- * To direct oneself towards القبلة (the Qiblah)
- * The setting in of the prayer time
- * To be Muslim
- * *At-Tamyeez*, i.e., for a child to reach a stage at which they understand when addressed and are able to answer
- * To deem the prayer an obligation 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 navel and the knees of a male [free or not] and a female slave from all sides except from underneath

[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 رُكُوعَة (rak[^]ah). 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
- * 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 "Allaahu Akbar", or if the duration of that doubt is long

[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 *Allaah* it is a condition:

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

[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 say “*Allaahu 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-Faatihah*) including the *Basmalah* *بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ* 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] *taa'* *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.

The sixth [integral] is *الطَّمَأْنِينَةُ* (*at-tuma'neenah*) after bowing for the duration of saying *سُبْحَانَ اللّٰهِ* (*Subhaanallaah*), i.e., for each bone to settle in its place simultaneously.

The seventh [integral] is *الِإِعْتِدَالُ* (*al-i^tidaal*) to straighten up after *rukoo^*.

The eighth [integral] is *الطَّمَأْنِينَةُ* (*at-tuma'neenah*) in *إِعْتِدَالٍ* (*i^tidaal*).

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 than the upper half تنكيس (*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-*shaafi*^*iyy* 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 الطَّمَأْنِينَةُ (*at-tuma'neenah*) in prostration.

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

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

The thirteenth [integral] is to sit for [recitation of] the last *Tashahhud* and what follows it, namely الصَّلَاةُ عَلَى النَّبِيِّ (*as-Salaatu ^alan-Nabiyy*) and the closing *salaam*.

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

التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ
وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ
أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Or the minimum, which is:

التَّحِيَّاتُ لِلَّهِ سَلَامٌ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ سَلَامٌ عَلَيْنَا وَعَلَى عِبَادِ
اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

The fifteenth [integral] is الصَّلَاةُ عَلَى النَّبِيِّ (*as-Salaatu ^alan-Nabiyy*). The minimum is to say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ (Allaahumma ṣalli ^alaa Muḥammad)

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

السَّلَامُ عَلَيْكُمْ (as-Salaamu ^alaykum)

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 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 الرَّكُوع (ar-rukoo ^) until after one bows in the subsequent cycle or in the *sujood* after that subsequent bowing, then what was performed in between is nullified.

[Congregational Prayer]

(Section 18)

Praying [the five prayers] in congregation is a communal obligation *فَرَضُ كِفَايَةِ* (*Fardu Kifaayah*) upon the free pubescent resident males who are unexcused; however, it is a personal obligation *فَرَضُ عَيْنٍ* (*Fardu ^Ayn*) in *صَلَاةُ الْجُمُعَةِ* (the *Jumu^ah* Prayer) upon them if they were forty accountable inhabitants who live in buildings not in tents, because it is not an obligation on tent dwellers. *الْجُمُعَةُ* (The *Jumu^ah*) Prayer is also obligatory upon those who intend to stay in the place of *جُمُعَةٍ* (*Jumu^ah*) 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 the closest edge of the settlement to them.

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

- * [To be performed] within the Early Afternoon Prayer time *الظُّهْرُ* (*adh-Dhuhr*)
- * For the forty inhabitants to hear the two speeches during the prescribed time and before *الْجُمُعَةِ* (the *Jumu^ah*) Prayer
- * To be prayed in congregation by the aforementioned forty inhabitants
- * For there not to be another *جُمُعَةٍ* (*Jumu^ah*) Prayer simultaneous with it in the same settlement. If the opening statement “*Allaahu Akbar*” of one *جُمُعَةٍ* (*Jumu^ah*) 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 *Allaah* **حَمْدُ اللَّهِ، الصَّلَاةُ عَلَى النَّبِيِّ** (*as-Salaatu ^alan-Nabiyy*), 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 *Allaah* 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]
- * To cover the unlawful nakedness **عَوْرَةٌ** (*^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

(Section 19)

It is an obligation on the follower in the prayer whether *جمعة* (*Jumu'ah*) or otherwise:

- * Not to precede the *imaam* in the standing position or the opening [statement] “*Allaahu Akbar*”. In fact, simultaneity with the *imaam* in the opening [statement] “*Allaahu Akbar*” invalidates the [follower’s] prayer; however, [simultaneity with the *imaam*] in other than the opening [statement] “*Allaahu Akbar*” is disliked with the exception of saying *ءامين* (*Ameen*). Although this does not invalidate the follower’s prayer, they are prohibited from outpacing the *Imaam* by one physical integral. One’s prayer is invalidated if they outpace or lag behind the *imaam* by two consecutive long physical integrals, or one long and one short physical integral without a valid excuse. Lagging [behind the *imaam*] by more than three long [physical] integrals, invalidates the follower’s prayer even if they have an excuse.

Hence, if the follower stays behind to finish reciting *الفَاتِحَة* (*al-Faatihah*) after the *imaam* 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 *imaam* and perform one cycle after the closing *salaam* of the *imaam*. If the follower completes their recitation of *الفَاتِحَة* (*al-Faatihah*) before this [i.e., before the *imaam* 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 *imaam*
- * The follower must be with their *imaam* in a mosque, or else

within 300 cubits. [However,] there must not be any barrier between the follower and the *imaam* that prevents them from reaching the *imaam*

- * The prayer format of both [the follower and the *imaam*] must agree. Hence, it is invalid for the performer of the daily obligatory prayer to follow the performer of the Funeral Prayer
- * Both, the *imaam* 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 *imaam* while saying the opening [statement] “*Allaahu Akbar*” in the *Jumu`ah* Prayer. In other prayers, this intention must occur before following the *imaam* [in his moves] after a long wait [for the *imaam* to move]. It is an obligation upon the *imaam* to have the intention that he is leading the prayer in *الجمعة* (the *Jumu`ah*) Prayer and the repeated prayer *الصلاة المُعَادَة* (*al-mu`aadah*). However, this is recommended in other prayers. The repeated prayer is the prayer which one prays again.

[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 ذمِّيّ (*dhimmiyy*) [a *kaafir* 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 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 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 "Allaahu Akbar" while standing if able
3. To recite الفاتحة (*al-Faatihah*)
4. To say "Allaahu Akbar"

5. To say **اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ** (Allaahumma *salli* ^ *alaa* Muhammad)
6. To say “Allaahu Akbar”
7. To say **اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ** (Allaahumma-*ghfir lahu warhamhu)
i.e. to supplicate Allaah to forgive and have mercy on that dead person*
8. To say “Allaahu Akbar”
9. To conclude the prayer with the *salaam*

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

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 **الْقِبْلَةَ** (the Qiblah).

Burial in a mausoleum is unlawful.

Zakaah

(Section 21)

Zakaah is due [as an obligation] on:

- * Camels
- * Cattle
- * Sheep and goats
- * Dates
- * Raisins
- * Staple crops consumed during times of food sufficiency
- * Gold
- * Silver
- * Golden and silver ore and treasure trove
- * Trade articles
- * for **فِطْر** (*Fitr*)

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

Zakaah is not due prior to this [set quatum]. A lunar year must elapse [after having the quatum] 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 Zakaah.

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

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

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

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

The first quatum of dates, raisins and crops is five *أَوْسُق* (*wasqs*) which is [the equivalent of] 300 *صَاع* (*saa^s*) according to the *صَاع* (*saa^*) of the Prophet *صلى الله عليه وسلم*, the standard unit of which is still existent in *الْحِجَاز* (*al-Hijaaaz*.)

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

Zakaah 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 *Zakaah* on what exceeds the quatum is paid proportionately.

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

The quatum of gold is 20 *مِثْقَال* (*mithqaals*) and that of silver is 200 *dirham*. One-fortieth is due on both. The surplus [beyond the quatum] is calculated proportionately. It is a requirement that one year of ownership elapses on them [after reaching the quatum]; however, *Zakaah* on gold and silver extracted from ore or taken from treasure-trove must be paid immediately. One-fifth is due on treasure-trove.

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

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

The *Zakaah* 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 *رَمَضَانَ* (*Ramadaan*) and part of *شَوَّال* (*Shawwaal*), and 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 *Fitr* and the night after it. The due *Zakaah* for each individual is a *صَاع* (*saa*[^]) of the most common staple crop of that area.

The intention to pay *Zakaah* is necessary for every type of *Zakaah* upon apportioning the amount to be paid as *Zakaah*.

It is an obligation to pay *Zakaah* to eight categories [of beneficiaries] that are present in the area in which the *Zakaah* funds exist. These are:

1. The destitute people *الْفُقَرَاء* (*al-Fuqaraa*[^])
2. The poor people *الْمَسَاكِين* (*al-Masaakeen*)
3. The *Zakaah* workers *الْعَامِلُونَ عَلَيْهَا* (*al ^ Amiloona ^ alayhaa*)
4. The ones whose hearts are to be reconciled *الْمُؤَلَّفَةُ قُلُوبُهُمْ* (*al-Mu'allafatu quloobuhum*)
5. The slaves in a contract of emancipation *الرِّقَاب* (*ar-Riqaab*)

6. The insolvent debtors **الغَارِمُونَ** (*al-Ghaarimoon*)
7. The volunteer warriors **فِي سَبِيلِ اللَّهِ** (*Fee-sabeelillaah*). 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*).

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

Fasting

(Section 22)

Fasting the month of رَمَضَانَ (*Ramadaan*) is obligatory upon every accountable Muslim. It is not valid 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.

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

It is invalid to fast the two عيد (^Eed) [days] and التَّشْرِيق (at-Tashreeq) days. It is also invalid to fast the second half of [the month of] شَعْبَانَ (Sha^baan) 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 وِرْد (wird).

If one invalidates a day of fasting in رَمَضَانَ (Ramadaan) 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 ظَهَار (Dhihaar) is due. The expiation is to free a slave; if unable, then to fast two consecutive months; if unable, then to feed sixty poor people, i.e., to give each person a مُدّ (mudd) of whichever is the most common staple crop in the area.

Pilgrimage

(Section 23)

حَجَّ (Hajj) and عُمْرَةٌ (^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 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 Pilgrimage are six:

The first is الإِحْرَام (al-Ihram): that is to determine in one's heart "I initiate the act of حَجَّ (Hajj) or عُمْرَةٌ (^Umrah)."

The second is to stay in عَرَفَةَ (^Arafah) sometime between the sun's declination westward on the day of عَرَفَةَ (^Arafah) until dawn of عِيد (^Eed) day.

The third is الطَّوَافُ (at-Tawaaf): [that is] to circumambulate الكَعْبَةَ (the Ka^bah).

The fourth is السَّعْيُ (as-Sa^y): [that is] to traverse the area between the border markers of الصَّفَا (as-Safaa) and 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.

These integrals are the same integrals of عُمْرَةٌ (^Umrah) with the exception of staying in عَرَفَةَ (^Arafah).

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 العَوْرَةَ (the [^]awrah), purity, and having الكَعْبَةَ (the Ka[^]bah) to one's left without facing or turning one's back to it.

It is unlawful for the pilgrim who has made the intention of إِحْرَام (Ih^hraam) 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
- * 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 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.

[Requisites of Pilgrimage]

(Section 24)

It is an obligation to:

1. Make the intention of إِحْرَام (Ih_{ra}am) before crossing الميقات (the Meeqaat). The Meeqaat is the place designated by the Messenger of Allaah as the place where one establishes the intention of إِحْرَام (Ih_{ra}am), like ذُو الْحُلَيْفَةِ (Dhul H_ulayfah) for the people of Al-Madeenah and those traveling by that route
2. Stay at night in Muzdalifah (according to one saying)
3. Stay at night in Minaa (according to one saying)
(There is also a saying that neither is an obligation)
4. Throw pebbles at جَمْرَةُ الْعَقَبَةِ (Jamrat al-[^]Aqabah) on the day of النَّحْرِ (Nahr)
5. Throw pebbles at the three stations during the days of تَشْرِيق (Tashreeq)
6. The Farewell Circumambulation طَوَافُ الْوَدَاعِ (according to a saying in the Shaafi[^]iy 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] plants of الْحَرَمَيْنِ (the two H_arams) are forbidden for both the one who is in the state of Ih_{ra}am 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*, i.e., the area between Mt. *أَيْر* (^ *Ayr*) and Mt. *Thawr*.

Transactions

(Section 25)

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

Allaah made selling lawful and *riba* unlawful. 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 *Allaah* said what means: "The honest trader shall be assembled on Judgment Day with the Prophets, 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 *Allaah* 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, 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 قرآن (Qur'aan) refers to this in the verse:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا فَوْاْ أَنفُسِكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ﴾

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 fast, how to sell and buy, how to marry and divorce. This interpretation is derived from some of عطاء (^Aṭaa's) commentary.

(Section 26)

Ribaa is prohibited. It is forbidden to do it, consume its product, take it, document it, and be a witness to it. *Ribaa* 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].

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 equivalence [in measurements].

It is prohibited to sell/trade:

- * What one has not yet received
- * Meat for living animals
- * One debt for another debt
- * 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 *Imaam Ahmad*
- * What cannot be delivered

- * 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
- * (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 *Allaah* 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
- * (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 *حَجَّ* (*Hajj*) and *عُمْرَة* (*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 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** (*daanaq*). The slave is encumbered with the said debt, rendering his sale invalid until the debt is repaid or the creditor permits his sale.

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 cooling-off period, i.e., after the contract has been conducted
- * 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]
- * To deceive when measuring articles by volume, weight and arm-length, or in counting, or to lie
- * 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-rabtah*)
- * 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 **المَقْضِي** (*al-maqdiyy*)

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 *Allaah*, 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.

(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 and to offer her a 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 مُتْعَةٌ (mut[^]ah).

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.

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.

The Obligations of the Heart

(Section 28)

Among the obligations of the heart are:

- * To believe in *Allaah* and in what *Allaah* revealed
- * To believe in the Messenger of *Allaah* and in what he conveyed
- * To be sincere, that is to perform the good deeds in obedience to *Allaah* only
- * To regret sinning
- * To rely on *Allaah*
- * To maintain fear of *Allaah* in one's heart [so as to drive one to do the obligations and avoid the prohibitions.]
- * Submitting to the Will of *Allaah*, i.e., surrendering to *Allaah* and refraining from objecting to Him
- * To exalt the matters of the religion of *Allaah*
- * To be thankful to *Allaah* for the blessings He gave by not using them in disobedience
- * To be patient [by persevering] in the fulfillment of what *Allaah* obligated [one with], enduring abstinence from what *Allaah* made prohibited, and to be patient with the adversities that *Allaah* inflicted you with
- * To hate the devil
- * To hate sins
- * To love *Allaah* and to love His Speech

- * To love His Messenger, the companions, the Muslim relatives and wives of the Prophet, and the righteous Muslims

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 *Allaah*. 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] *Allaah*
- * Feeling safe from *Allaah's* punishment
- * Despairing of *Allaah's* mercy
- * Being arrogant towards *Allaah's* slaves, i.e., to reject the truth said by someone or to look down upon people
- * 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].
- * To persist on sinning
- * To improperly think that *Allaah* will withhold (what one hopes from) His mercy in the Hereafter

- * Thinking ill of *Allaah's* slaves
- * Denying Predestination
- * Being happy about a sin committed by oneself or others
- * 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 *Allaah* made obligatory, parsimony, and greedy avarice.
- * To neglect the required respect for what *Allaah* glorified
- * Belittling what *Allaah* magnified, be it obedience, sin, القرآن (the *Qur'aan*), Islamic knowledge, Paradise, or [the torment in] Hellfire

(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, 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
- * To consume the money of an orphan
- * To consume money from a 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]

(Section 31)

Among the sins of the eye are:

- * [For men] to look at the [bare] faces and hands of marriageable women 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 (^awrah) overall is sinful
- * For men or women to uncover العَوْرَة (the ^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 مَحْرَم (mahram) or a person of the same sex
- * To look down on a Muslim, and to look into someone else's house without their permission or at something they kept hidden

(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
- * 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.
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
- * To give false testimony
- * To put off paying a [due] debt despite being self-sufficient and able [to pay]
- * To cuss
- * To ask *Allaah* to damn someone (unrightfully)

- * To mock a Muslim or say anything that harms them
- * To lie about *Allaah* or His Messenger
- * 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]
- * *ظَهَار* (*Dhihaar*), 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 consecutive months, and if unable, [he is obligated] to feed sixty poor people sixty *mudds*
- * To recite *القرءان* (the *Qur’aan*) 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] 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

- * To teach or to seek harmful knowledge without an Islamically valid reason
- * To judge by other than the law of *Allaah*
- * To wail or to lament
- * To utter words that encourage one to do what's prohibited or discourage one from doing one's obligation
- * [To utter] any words which defame the religion [of Islam], any Prophet, the scholars, the Book of God, or any matter widely known to be among the matters of [the religion of] *Allaah*
- * To play the flute
- * To refrain from commanding the obligatory or from forbidding the unlawful without an excuse
- * 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 *salaam* when it is obligatory on one
- * It is prohibited for the person engaged in *حَجّ* (*Hajj*) or *عُمْرَة* (*Umrah*) to kiss [such as a husband/wife] lustfully. Similarly, 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

(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 **طَنْبُور** (*tunboor*) (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

(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 *deenaar* 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]
- * 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 or without cost. In the case of killing [someone] by mistake or semi-mistake, payment of blood money *دية* (*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
- * 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, rabaab, flute, or string instruments
- * To intentionally touch a marriageable female 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 *Zakaah* or part of it after it is due and one is able, or to pay that which does not suffice, or to give *Zakaah* 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 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

(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 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
- * To uncover one's **عَوْرَة** (*awrah*) in view of those who are prohibited from looking at it or to uncover one's **عَوْرَة** (*awrah*) while alone without a need
- * To face **قِبْلَة** (the *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
- * 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 *Maalik*

(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
- * 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

(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 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
- * To interrupt an optional **حَجَّ (Hajj)** or **عُمْرَة (^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
- * 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
 - * 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 while leaving out an integral or a condition, or to do something that invalidates it
 - * To neglect [performing] **الْجُمُعَة** (the *Jumu'ah*) 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
 - * 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** (*Ihdaad*) for her dead husband

- * 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
- * To fail to [properly] honor the Holy Book or any Islamic knowledge books and to enable a *mumayyiz* child to touch it [i.e., القرآن (the Qur'aan)]
- * 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, 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 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
- * 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 *Imaam*, like those who rebelled against *علي* (^ *Aliyy*) and fought him. *Al-Bayhaqiyy* said, "All those who fought ^ *Aliyy* were transgressors" likewise said *ash-Shaafi* ^ *iy* 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
- * 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
- * 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

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 seek the person's satisfaction.

Letter	Rule
a	'a' after the letter
u	'u' after the letter
y	'y' after the letter
o	'o' after the letter
o	'o' after the letter
o	'o' after the letter
	The letter is doubled

Transliteration System

English	بالعربية
'	الهمزة (ء)
B	ب
T	ت
Th	ث
J	ج
<u>H</u>	ح
Kh	خ
D	د
Dh	ذ
R	ر
Z	ز
S	س
Sh	ش
<u>S</u>	ص
<u>D</u>	ض

English	بالعربية
<u>I</u>	ط
<u>Dh</u>	ظ
^	ع
Gh	غ
F	ف
<u>Q</u>	ق
K	ك
L	ل
M	م
N	ن
H	هـ
W	و
Y	ي
A	أ
<u>A</u>	آ

'a' after the letter	الفتحة
'u' after the letter	الضمة
'i' after the letter	الكسرة
'aa' after the letter	المد بالألف
'oo' after the letter	المد بالواو
'ee' after the letter	المد بالياء
The letter is doubled	الحرف المشدّد

Table of Contents

Preface.....	3
Essentials of belief.....	13
Apostasy.....	20
Purification and Prayers.....	28
<i>Zakah</i>	50
Fasting.....	54
Pilgrimage.....	56
Transactions.....	60
The Obligations of the Heart.....	67
Sins of the Heart.....	69
The Sins of the Seven Body Parts.....	82
Repentance.....	87
Transliteration System.....	88
Table of Contents.....	89



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