

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE FOUNDATIONS OF ISLAM

**ACCORDING TO THE
AHL AL-MADINAH**

QADI 'IYAD

MADINAH PRESS

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PREFACE

In Salafi Madinah, that is at the time of the Messenger of Allah, may Allah bless him and grant him peace, and the Sahaba, may Allah be pleased with all of them, and later at the time of the Khulafa ar-Rashidun – people did not pray and perform ‘ibada in four or more different ways. Their worship was a unified ‘amal supported by a powerfully verified set of hadith. Madinah was, quite literally, the place of the Deen. This renowned book by the greatest of the scholars of the Murabitun, Qadi ‘Iyad of Ceuta and Granada, is the summation of that Salafi and Madinan pattern of unity in ‘ibada which is the necessary basis to political reunion among the Muslims in these difficult days. This school of the Ahl al-Madinah is, thus, the Umm al-Madhahib.

Shaykh Abdalqadir As-Sufi

INTRODUCTION

IN THE NAME OF ALLAH THE MERCIFUL, THE COMPASSIONATE

Qadi Abu'l-Fadl 'Iyad, may Allah be pleased with him, said:

Praise belongs to Allah, the only One to whom praise is due. I ask Him to single out our Prophet Muhammad and his family with the purest and most abundant blessings, and to make all our words and deeds purely for His pleasure.

Desiring the good and eager to train students in right action, you have asked me to draw up the essentials of the limits of the foundations of Islam in an accessible form. Know that Islam's foundations are five in number as our Messenger, blessings of Allah and peace be on him, has said:

“Islam is founded on five things:

**Bearing witness that there is no god but Allah and
that Muhammad is His slave and His Messenger
Establishing Prayer
Paying the Wealth-tax
Fasting the month of Ramadan
And Performing the Journey to the House.”**

THE FIVE FOUNDATIONS

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THE FIRST FOUNDATION

THE FIRST FOUNDATION THE DUAL DECLARATION OF FAITH **SHAHADA**

1

This must include belief with the heart and pronouncing with the tongue.

In detail there are 40 BELIEFS –

- 10 – THE NECESSITY OF WHICH IS ACCEPTED**
- 10 – THE IMPOSSIBILITY OF WHICH IS ACCEPTED**
- 10 – THE EXISTENCE OF WHICH IS ESTABLISHED**
- 10 – THE COMING OF WHICH IS CERTAIN**

TEN NECESSARY THINGS

THE TEN NECESSARY THINGS (WAJIBA) THAT YOU ACCEPT ARE:

1

1. That Allah is One, undivided in His essence.
2. That there is no second with Him in His divinity.
3. That He is Living, Self-Subsistent.
4. That He is neither diminished (by time) nor does sleep overtake Him.
5. That He is the God of everything and its Creator.
6. That He has power over everything.
7. That He knows what is outwardly apparent and what is inwardly hidden: *'Not an atom's weight escapes Him, neither in the heavens nor in the earth.'*
8. That He wills every created thing – bad or good – *'What He willed came into being and what He did not will, did not.'*
9. That He hears, sees and speaks without any bodily parts and without instrument – rather, His hearing, seeing and speech are some of His attributes, and His attributes do not resemble ordinary attributes.
10. Similarly, His essence does not resemble ordinary essences. *'There is nothing like Him – and He is the Hearer and the Seer.'*

TEN IMPOSSIBLE THINGS

THE TEN IMPOSSIBLE THINGS (MUSTAHILA) THAT YOU ACCEPT ARE:

1. That coming into being in time is impossible for Him, may He be exalted.
2. That non-existence is impossible for Him – rather, He is by His attributes and names Pre-Existent, Going-On, Eternally Existent, standing in judgment over every self for what it has earned. He has no first and no last – rather, *'He is the First and the Last.'*
3. That it is impossible that there is a god other than Him: *'If there had been any gods except Allah in heaven or earth, they would both be ruined.'*
4. That it is impossible that He is not independent of all His creation, and impossible that He needs any supporter in His kingship.
5. That it is impossible that one affair takes His attention from another in His decreeing and His giving orders.
6. That it is impossible that any place in His heavens or His earth contains Him – rather He is as He was before the creation of place.
7. That it is impossible that He is either substance or body or that He has a shape or a form, or that anything resembles Him and that He has a likeness – rather He is the One, the Eternally Self-Subsistent who has not given birth, nor was He born, nor does He have any equal.

TEN IMPOSSIBLE THINGS

1

8. That it is impossible that events and changes change Him or that defects and damage reach Him.
9. That it is impossible that injustice attaches to Him – rather the whole of His decree is wisdom and justice.
10. That it is impossible that any of the acts of His creation is without His decree and His act of creation and His will – rather, *‘The words of Your Lord are complete in their truthfulness and justice – no-one can change His words’ – ‘He leads astray whom He wishes and He guides whom He wishes’ – ‘He is not asked about what He does but they will be asked.’*

TEN ESTABLISHED THINGS

THE TEN THINGS, THE EXISTENCE OF WHICH IS ESTABLISHED, THAT YOU ACCEPT ARE:

1. That Allah, may He be exalted, sent His Prophets and His Messengers to His slaves.
2. That He sent down on them His signs and His books.
3. That he sealed messengerhood with our Prophet Muhammad, may Allah bless him and grant him peace.
4. That He '*sent down on him the Qur'an as a guidance for mankind with clear proofs in its guidance and discrimination.*'
5. That it is the speech of our Lord, neither created nor creating.
6. That the Prophet, may Allah bless him and grant him peace, was truthful in what he told.
7. That his law (Shari'ah) abrogates all the other laws.
8. That the Garden and the Fire are real.
9. That they are both in existence, prepared for the people of misery and happiness.
10. That the angels are real – some of them recording, writing the deeds of the slaves, and some of them messengers of Allah to His Prophets and some of them '*severe harsh angels who do not disobey Allah in what He orders them to do and who do as they are commanded.*'

TEN THINGS CERTAIN TO COME

THE TEN THINGS WHICH IT IS BELIEVED ARE CERTAIN TO COME ARE:

1

1. That this world will come to an end and *'everything that is on it will come to an end.'*
2. That people will be tried in their graves and they will be given ease and given torment therein.
3. That Allah will gather them together on the Day of Rising – as He made them originally, they will return.
4. That the Reckoning and the Balance are real.
5. That the Path (Sirat) over the Fire to the Garden is real.
6. That the Pond (Hawd) is real.
7. That the people of right action will be in bliss in the Garden.
8. That the kafirun will be in the Fire in intense heat.
9. That the muminun will see Allah, the Mighty, the Majestic, with their eyesight in the Next World.

TEN THINGS CERTAIN TO COME

10. That Allah the Exalted will punish with the Fire whoever He wants of the people of serious wrong action (kabira) among the believers and will forgive whichever of them He wishes, and He will take them out of the Fire to the Garden by the overflowing generosity of His mercy and the intercession of the Prophets and the right-acting people among His slaves, until none but the kafirun will remain in Jahannam – *'Allah does not forgive that any partner be associated with Him, but He forgives whoever He wishes for what is less than that.'*

THE SECOND FOUNDATION

THE SECOND FOUNDATION THE PRAYER SALAT

2

It is divided into six groups:

- A. FARDUN 'ALA-L-'AYAN**
- B. FARDUN 'ALA-L-KIFAYA**
- C. SUNNA**
- D. FADILA**
- E. NAWAFIL**
- F. MAMNU'A**

SIX GROUPS

A. FARDUN 'ALA-L-'AYAN

These are obligatory for every individual and consist of the five prayers and the Friday prayer, Jumu'a, which is obligatory for each individual because it stands in place of the mid-day prayer, although it does have rules which contradict that at times.

B. FARDUN 'ALA-L-KIFAYA

This is a collective obligation and it is the funeral prayer, Janaza.

C. SUNNA

These were performed by the Prophet, Sunna, may Allah bless him and give him peace, and comprise ten prayers:

1. The single rak'at prayer at night (Witr).
- 2,3 The two 'Ids.
- 4,5 The eclipse of the sun and the moon (Kusuf).
6. The prayer seeking rain (al-Istisqa).
7. The two rak'at prayer of the dawn (which is also said to belong to the next group).
8. The two rak'ats of prayer after circling around the Ka'ba seven times (tawaf).
9. The two rak'ats of prayer when donning the Ihram for performing Hajj.
10. The prostration when reciting certain verses of Qur'an.

D. FADILA

Those which are recommended are also ten in number:

1. Two rak'ats after the washing prescribed for prayer (wudu').
2. Two rak'ats for greeting the mosque on entering.
3. The Tarawih at night in the month of Ramadan.
4. Standing in prayer at night.
5. Four rak'ats before Dhuhr.
6. Two rak'ats after it (four have also been mentioned in narrations).
7. Two rak'ats before 'Asr (four have also been mentioned in narrations).
8. Two rak'ats after Maghrib (both six and twenty have been mentioned in narrations).
9. Duha (forenoon prayer), which is eight rak'ats (from two to twelve have been mentioned in narrations).
10. Standing in prayer in the time between the sunset prayer, Maghrib, and 'Isha, the night prayer.

All of these have also been counted as belonging to the previous category of Sunna.

SIX GROUPS

E. NAWAFIL

Those which are nawafil, or voluntary, include every extra prayer prayed in the times when prayer is allowed.

Certain reasons for these are singled out and they are ten:

1. Prayer when leaving on a journey (salat al-khuruj ila's-safar).
2. Prayer returning from it (salat al-'awda).
3. Prayer asking for advice, two rak'ats (istikhara).
4. Prayer for a need, two rak'ats (salat al-haaja).
5. The prayer of glorification, four rak'ats (salat at-tasbih).
6. Two rak'ats between the Adhan and the Iqama.
7. Two rak'ats by the one who is about to be executed.
8. Two rak'ats before making supplication.
9. Two rak'ats at the time of turning away from a wrong action and asking forgiveness for it.
10. Four rak'ats after the sun begins to descend from its zenith.

F. MAMNU'A

Those which are prohibited (mamnu'a) are ten:

1. Prayer at the time of the sunrise and sunset, except for the one who remembers an obligatory prayer or sleeps through it or must make it up, having missed it.
2. Prayer after the Subh until the sun rises.
3. And after the 'Asr until the sun sets.
4. And after the dawn except for the two rak'ats of the Fajr and the two of the Subh. For the one who has not done the single rak'at prayer at night, the Witr, or has slept through the time of his night prayers, he may do them provided he has not prayed the Subh.
5. After the Jumu'a, in the mosque in the place where he prayed it – and that is even more severely disliked for the Imam.
6. Before the two 'Ids and after them when they are prayed outside the city.
7. Before the Maghrib prayer.
8. Between the two prayers for the one who joins them at 'Arafa or Muzdalifa, or because of rain.
9. Voluntary (nafila) prayers for the one who has to do a fard prayer when that prayer's time has finished or has become short.
10. The prayer of a man alone or in a group separate from the Imam, praying the same fard prayer.

CONDITIONS FOR FARD PRAYERS

THE FIVE PRAYERS ARE FARD WHEN TEN CONDITIONS ARE FULFILLED:

1. Being adult.
2. Sanity.
3. Islam.
4. Entry into Islam.
5. Entering the time of the relevant prayer.
6. The obligated person's not being forgetful or asleep.
7. The absence of coercion.
8. The lifting of the prohibitions imposed by menstruation.
9. The lifting of the prohibitions imposed by bleeding after childbirth.
10. Being able to purify oneself for the prayers with water, or with sand or stone, there being no water.

CATEGORIES WITHIN PRAYERS

WITHIN THE FIVE PRAYERS THERE ARE FIVE CATEGORIES:

1. (Fara'id) Obligations.
2. (Sunna) Accepted practices of the Prophet, may Allah bless him and give him peace.
3. (Fadila) Recommended aspects.
4. (Makruh) Things strongly disliked in the prayer.
5. (Mufsida) Things which invalidate the prayer.

CATEGORIES WITHIN PRAYERS

FARA'ID

The obligations are twenty:

1. Purification from anything that invalidates wudu'.
2. Purification from anything that invalidates ghusl.
3. Removal of any impurity from the clothes, the body and the place of prayer.
4. Performing the prayer in its time facing the Qibla throughout.
5. The intention in the heart when beginning it (niyyat).
6. Keeping the awareness of the intention present throughout.
7. Performing it in its correct order.
8. Covering all of the area of the body not to be shown in public – for the man from the knee to the navel; for the woman all her body except the face and hands.
9. Entering the prayer at the beginning by saying 'Allahu Akbar'.
10. Reciting the Fatiha, the first sura of the Qur'an, by the Imam or the man praying alone, in every rak'at.

CATEGORIES WITHIN PRAYERS

11. Standing for as long as that recitation takes, for the one praying alone or the Imam, and standing for the length of the opening 'Allahu Akbar' for the person following the Imam, in every rak'at of the prayer.
12. The complete ruku' (bowing), the limit of which is the ability to place the hands on the knees.
13. Rising from the bowing.
14. All the prostrations, the limit of which is the ability to place the forehead firmly on the ground.
15. Keeping the two prostrations of each rak'at separate.
16. Sitting at the end of the prayer for as long as it takes to give the final greeting (taslim).
17. Not speaking in it.
18. Coming to rest in its basic positions.
19. Humility in it.
20. Leaving it by saying the words: 'As-Salaamu 'alaykum'.

Some have counted some of what we have just mentioned as belonging to the Sunna of the Messenger of Allah, may Allah bless him and give him peace.

CATEGORIES WITHIN PRAYERS

SUNAN

The accepted Sunan of the Messenger of Allah, may Allah bless him and give him peace, are also twenty in number:

- 1,2 The Adhan in mosques and wherever the Imams are, but there is disagreement with respect to the Friday prayer – some say it is a Sunna and some say an obligation.
3. The Iqama for men gathering together to perform the fard prayers in the mosque.
4. Reciting a passage of Qur'an other than the Fatiha in the first two rak'ats.
5. Standing for that recitation.
6. Reciting out loud in the first two rak'ats of Maghrib and 'Isha, and in Jumu'a and the Subh prayer.
7. Reciting inaudibly to oneself in the other two prayers.
8. Stopping and listening to the recitation of the Imam when it is out loud.
9. Reciting, for the one following the Imam, when the Imam is reciting to himself silently.
10. Saying the special invocation known as the tashahhud twice, sitting on those two occasions.

CATEGORIES WITHIN PRAYERS

11. Saying 'Allahu Akbar' every time one goes down into one of the positions of the prayer or comes up from one.
12. Except when coming up from the bowing in which case the Imam and the man praying alone say, 'Sami' Allahu liman hamidah' and after that the man praying alone and the one following an Imam say, 'Rabbana wa lakal-hamd'.
13. Asking for blessings on the Messenger, (salat 'ala'n-Nabi), may Allah bless him and give him peace, in the prayer.
14. Leaving the saying of 'Allahu Akbar' when standing after the second rak'at until one comes to rest standing.
15. Saying the greeting, 'As-Salaamu 'alaykum', to the right.
16. Returning the greeting to the Imam and to whoever is praying on one's left.
17. Coming to rest in the intermediate positions between the basic positions.
18. Prostrating on the seven parts of the body.
19. Reciting the Fatihah before the other passage of Qur'an.
20. Reciting carefully and distinctly.

CATEGORIES WITHIN PRAYERS

FADILA

The recommended actions in the prayer are also twenty:

1. The Adhan beforehand for the traveller.
2. The Iqama for women and wearing a cloak or whatever will conceal her body in the prayer.
3. Raising the hands for the opening takbir.
4. Placing the right hand on the back of the left hand over the breast, and some say over the navel, in the standing (qiyam) provided he does not intend by that to prop himself up.
5. Directly touching the earth, or that which is recommended for praying on, with the forehead and the palms of the hands during the prostration.
6. Lengthening the recitation of the Qur'an in the Subh and Dhuhr, shortening it in the 'Asr and the Maghrib prayers.
7. Taking the middle course between these two in the recitation in the 'Isha prayer (and the same is also said about 'Asr).
8. Saying 'Amin' after the opening chapter of the Qur'an (Fatihah) for the one praying alone and the one following an Imam, and for the Imam in the prayers where the recitation is silent, and there is a difference of opinion about whether the Imam says it in the prayers where he recites out loud, and it is also said about all of this that it is an accepted Sunna of the Prophet, may Allah bless him and give him peace.

CATEGORIES WITHIN PRAYERS

9. Saying the tasbih in the bowing and the prostrating.
10. The form of the sitting in the two tashahhuds and between the two prostrations of each rak'at is to keep the right foot vertical, toes on the ground and heel in the air, fold the left foot under the right leg, and let the left buttock touch the ground.
11. Putting the hands on the knees in the bowing and in the sitting between the two prostrations.
12. Putting the left hand on the left knee when sitting for the tashahhud and putting the right hand with the thumb uppermost, on the right knee with fingers together making a fist while moving the index finger.
13. Keeping the upper arms away from the sides and not drawing them in during the bowing and the prostration and not laying the forearms flat on the ground in the prostration.
14. Being near to the sutra (a stick or other large object marking Qibla) for the Imam and the one praying alone.
15. Not facing directly towards the sutra but turning away from it slightly.
16. Performing the prayer at the beginning of its time.

CATEGORIES WITHIN PRAYERS

17. Making the Qunut supplication in the Subh:

Allahumma inna nasta'inuka wa nastaghfiruka wa numinu bika wa natawakkalu 'alayka wa nuthni 'alayka'l-khayra kulla.

O Allah! Truly we seek Your help and Your forgiveness and believe in You, and we rely on You and praise You for all good.

Nashkuruka wa la nakfuruka wa nakhna'u laka wa nakhla'u wa naktruku man yakfuruk.

We thank You and are not ungrateful to You and submit ourselves to You and surrender, and abandon all who reject You.

Allahumma iyyaka na'budu wa laka nusalli wa nasjud wa ilayka nas'a wa nahfidh.

O Allah! You alone we worship. We pray and prostrate to You. We strive in Your Way.

Narju rahmataka wa nakhafu 'adhabaka'l-jidd inna 'adhabaka bi'l-kafirina mulhiq.

We hope for Your mercy and fear Your harsh punishment. Certainly Your punishment encircles the rejecters.

18. Keeping the feet apart during the standing in the prayer.

19. Supplication in the last tashahhud and in the prostration, and directing the gaze at the place where one will prostrate.

20. Walking to the prayer calmly and with dignity.

CATEGORIES WITHIN PRAYERS

MAKRUH

The actions strongly disliked (makruh) in the prayer are also twenty:

1. Praying while holding back urine or faeces.
2. Looking away from the Qibla.
3. Thinking about the affairs of this world.
4. Clasping the hands together with fingers interlaced.
5. Cracking the fingers.
6. Playing with the fingers, or with one's ring or beard, or smoothing the stones on the ground.
7. Sitting on the uppers of the feet during the prayer in the tashahhud or after prostration before standing up – rather, one should support one's weight on the balls of both feet when standing up.
8. Keeping the feet together when standing, like a man with shackled feet.
9. Raising one of the feet like riding animals do when stationary.
10. Standing with the arms like a crucified man, or standing with hands on hips.

CATEGORIES WITHIN PRAYERS

11. For a man to pray with the face covered, or to tuck his hair or clothes up for the prayer.
12. Carrying bread in one's clothes or sleeve or carrying in one's mouth or anywhere else something that will distract one from the prayer.
13. Praying when one is angry, or hungry, or when there is food ready in front of one, or with shoes so tight that they distract one from understanding the prayer.
14. Praying in the path of people who will pass in front of one.
15. Killing a flea or a louse in the prayer.
16. Making supplication in the ruku' or before the recitation when one is standing.
17. Reciting Qur'an in the bowing or the prostration or the tashahhud.
18. Saying the tashahhud out loud.
19. Raising one's head or lowering it in the bowing, or looking up to the sky during the prayer.
20. Prostrating on carpets, skins or things like that which are not produced by the earth, and also what is extravagant or luxurious.

CATEGORIES WITHIN PRAYERS

MUFSIDA

The things which invalidate the prayer are also twenty and they are:

1. Leaving out one of the essential elements.
2. Leaving out one of the obligations of the prayer mentioned earlier, such as leaving out the intention or breaking the prayer short.
3. Leaving out the Qur'an recitation or the bowing or any other one of those things.
4. Leaving out what he is capable of, even if he has an excuse for not doing it, whether he omits it intentionally or by ignorance or by forgetfulness. This invalidates his prayer, except for not facing the Qibla, removing impurities and covering the prescribed parts of the body, in which case leaving any of these three out in forgetfulness is considered less serious, though the prayer is to be repeated after doing that if it is still within the appropriate time. Not knowing the Qibla is also like those three.
5. Leaving out the first sitting for the tashahhud, one of the accepted Sunan of the Prophet, may Allah bless him and give him peace.

CATEGORIES WITHIN PRAYERS

6. Omitting three 'Allahu Akbars' or three 'sami Allahu liman hamidah'. Anything like that invalidates the prayer if the opportunity to correct it with the prostrations of forgetfulness (sujud as-sahw) has passed, and equally –
7. Adding anything extra on purpose, or adding a large number of things inadvertently.
8. Leaving Islam.
9. Laughing out loud in whatever form it takes.
10. Talking for any purpose other than correcting the prayer.
11. Eating and drinking in it.
12. A lot of actions not belonging to the prayer.
13. Being overcome by retention of urine or rumbling in the stomach and such like.
14. Worrying so much that it distracts one from praying and one does not know what one has prayed.
15. Leaning, while in the standing position, against a wall or on a stick without an excuse, such that if the support were removed one would fall.
16. Remembering an obligatory prayer which one must pray in its correct place in the sequence of prayers.

CATEGORIES WITHIN PRAYERS

17. Praying inside the Ka'ba or on top of it.
18. A man who has purified himself by tayammum who remembers that there is water.
19. If the intention of the man following an Imam is different from that of the Imam, it invalidates the prayer.
20. The prayer of the Imam becoming invalid for any reason, except forgetting that he has done something that makes him impure for prayer, or the presence of an impure substance. The Imam performing the prayer when he still has another to do, or leaving out one of the confirmed Sunan intentionally, invalidates the prayer in the view of some.

2

**BY THESE, THE CHARACTERISTICS OF THE FIVE
PRAYERS ARE BROUGHT TO ONE HUNDRED IN
ALL**

JUMU'A

SALAT AL-JUMU'A

As for the Salat al-Jumu'a, it is one of the obligations that fall upon individuals. It replaces the Dhuhr salat.

THE CONDITIONS OF ITS BEING OBLIGATORY, FOR THOSE OF WHOM THE FIVE SALAT ARE REQUIRED, ARE TEN:

1. Being male and free.
2. Having the intention to establish it.
3. That it be in a city (misr) or a suburb within five miles of a city, or a village of 30-40 houses that resembles a city in its outward form.
4. Or a community of many people of whom Jumu'a is required, and for whom permanent dwelling areas could be built.
5. A jami'ah mosque.
6. An Imam from the people of the place who is able to carry out the Jumu'a for them well.
7. Knowing that it is the correct day.
8. That time for it still remains.
9. The capacity to hasten to attend it.
10. The removal of the excuses which permit not doing it.

THE OBLIGATORY ASPECTS WHICH ARE SPECIAL TO IT – IN ADDITION TO THE OBLIGATORY ASPECTS OF THE SALAT – ARE TEN:

1. The Imam.
2. The jama'at.
3. The jami'ah mosque.
4. Hastening to go to it.
5. The Khutba.
6. Not speaking during it.
7. Being in a state of purity for the Khutba.
8. Listening to it carefully even if you cannot hear it.
9. Doing the Khutba before the salat.
10. Making its salat two rak'ats.

Also, calling the Adhan for it, which is said by some to be a Sunna.

JUMU'A

THE SUNAN THAT ARE SPECIAL TO IT IN ADDITION TO THE SUNAN OF THE SALAT ARE TEN:

1. Washing the body for it at the time you set out for the mosque.
2. Scent.
3. Siwak.
4. Making yourself beautiful with nice clothes.
5. The Imam making the recitation in it out loud.
6. Reading Surat al-Jumu'a at the beginning.
7. There being two Khutbas.
8. Facing the Imam during his Khutba.
9. The Imam sitting before and after the first Khutba and standing during the remainder of the Khutba.
10. The Imam taking the mimbar for the Khutba.

THE MUSTAHABAT (RECOMMENDED ASPECTS) THAT ARE SPECIAL TO IT ARE TEN:

1. Doing it in the early afternoon.
2. There being a direct connection between taking the bath and setting out for the salat.
3. Making use of all the attributes of the fitra like: trimming the moustache, plucking the hairs from the arm pits, pubic shaving (istihdad), clipping the finger nails.
4. Making the Khutba of moderate length.
5. Leaning on a staff, sword, or something like it, during it.
6. That it include exaltation of Allah the Exalted and praise of Him, the two shahadas, and calling to remembrance, the recitation of an ayat from the Qur'an, and Du'a for the leaders of the Muslims.
7. Rak'ats can be performed before it until the time that the Imam comes out.
8. Not riding anything in hastening to it.
9. Doing much dhikr and du'a before and after it.
10. Giving sadaqa before it.

JUMU'A

THE MAMNU'A (PROHIBITED ASPECTS) THAT ARE SPECIAL TO IT ARE TEN:

1. Selling and buying after the call has been made for it until the salat has been finished.
2. Doing additional rak'ats from the time that the Imam comes out in front of the people for the Khutba.
3. Doing additional rak'ats in the mosque after it. And this is a matter most strongly abhorred in the case of the Imam.
4. Speaking while the Imam is giving the Khutba.
5. Being preoccupied with any word or deed that keeps you or others from listening carefully to the Imam.
6. Crossing over the shoulders of the people from the time the Imam sits down on the mimbar.
7. Praying it in disputed property.
8. Praying it on the roof of the mosque or in the minaret.
9. There being Jumu'as in two jami'ah mosques in the same city.
10. Setting out on a journey on Jumu'a around the time of the salat.

THE THINGS THAT INVALIDATE IT AND ARE SPECIAL TO IT ARE TEN:

Anything which we have mentioned earlier as invalidating the obligatory salat also invalidates the salat of Jumu'a. But there are ten things special to it:

1. Performing incorrectly any obligatory aspects that are particular to it.
2. That it be prayed as four rak'ats.
3. That the people go away and leave the Imam standing during it, leaving the Imam alone to give the Khutba by himself, or to pray by himself.
4. Or in a jama'at of a type in which the Jumu'a is not performed. In that case it would not be valid for the Imam to do the salat or for those who remained with him.
5. The passing of its proper time, which lasts until Maghrib. It is also said that it lasts until the beginning of the time of 'Asr. It is said also until the day begins to grow dark toward sunset.
6. That one Imam gives the Khutba and another leads the prayer – doing that intentionally.
7. That two governors (walis) chance upon each other.

JUMU'A

8. That there be a long period of time between the Khutba and the salat. That requires that the Jumu'a be repeated.
9. That the Jumu'a already has been prayed in that city according to all its conditions. After that, none other than it can be valid, except in a very big city where one jami'ah mosque is not enough for its people.
10. Or that the completion of the salat in the smaller mosque precede that in the great mosque, for that would invalidate the primacy of the greater jama'at. (The timing of a smaller jama'at must therefore be later.)

FARD PRAYERS – VARIATIONS

THE PARAMETERS OF THESE OBLIGATORY SALAT AND THEIR OUTWARD FORMS ARE VARIED BY TEN CIRCUMSTANCES:

1. Salat al-Jumu'a varies by being shortened (to two rak'ats) and prayed out loud.
2. The salat of fear in a jama'at varies by dividing the people into two groups for the salat.
3. The man in combat prays in any way he can.
4. By shortening the prayer during travel.
5. By the excuse of a sickness that stops you from doing its basics completely. You pray in whatever way you can.
6. By the excuse of being forced or of being prevented – you pray in whatever manner you are able.
7. By the traveller's joining his salat together when he is travelling in a hurry. He joins them together at the beginning, middle, or the end of the time according to his travel.
8. By joining together Maghrib and 'Isha on a rainy night before the last light of evening disappears from the horizon.
9. By the pilgrims joining together Dhuhur and 'Asr at 'Arafa at the time the sun begins to decline from its zenith, and by their joining together Maghrib and 'Isha at Muzdalifa.
10. By the sick man joining salat together when he fears at the beginning of the time that he will not be able to keep consciousness. But if he is not compelled to that extent, he joins them together at the middle of the time.

SALAT IN JAMA'AT – THE IMAM

THE SALAT IN JAMA'AT IS A FIRMLY ESTABLISHED SUNNA AND IT IS BINDING UPON THE PEOPLE OF CITIES AND VILLAGES TO ESTABLISH IT.

THE BASICS OF ITS SUNAN ARE FOUR:

1. A mosque specially for salat.
2. An Imam who leads the salat in it.
3. A mu'adhdhin who calls people to the salat.
4. A jama'at that prays the salat together.

THE OBLIGATORY QUALITIES THE IMAM MUST HAVE ARE TEN:

1. He must be mature.
2. A man.
3. Of sound mind.
4. A Muslim.
5. Of good character.
6. A reciter of Qur'an.
7. A faqih regarding what is required of him in his salat.
8. Capable of performing the salat the way it is supposed to be done.
9. Having an eloquent tongue.
10. And you add in the case of the Jumu'a: free and living in the place.

THE QUALITIES WHICH IT IS PREFERRED THAT HE HAS ARE NINE:

1. His being the most excellent of his people in his Deen.
2. His being the best of them in knowledge of fiqh.
3. His being the best reciter of Qur'an among them.
4. His having a good family background among them.
5. His having excellent moral qualities.
6. His being a free man.
7. His having all the limbs of his body.
8. His having a good voice.
9. His wearing neat, clean clothes.

THE IMAM

THE QUALITIES THAT ARE DISLIKED IN HIM ARE TEN:

1. His having a foreign accent in his Arabic pronunciation.
2. His having a bad accent.
3. His having a lisp and pronouncing some letters as others.
4. His being a bastard.
5. A slave.
6. Being uncircumcised.
7. Being castrated.
8. Being a desert Arab.
9. Having one hand or leg cut off.
10. His being a man of bid'a, one who takes a wage for his salat, or his being a man disliked by his jama'at or those among them who are held in regard.

THE JOBS WHICH THE IMAM MUST DO ARE TEN:

1. See that the salat is made on time, and that he makes the salat at the beginning of the time with the first jama'at that comes for it.
2. That he not wait until all of them arrive, except when he postpones the salat of Dhuhr until the shadows of things become one arm's length, which is most preferred – or postpones it in the heat of summer until the noon cools off.
3. That he set up someone to make sure that the lines behind him are made right and kept straight. He does not make takbir until they are straight.
4. That he make his tahrim (opening takbir) and taslim quickly, and not do them slowly in case the people behind him finish before he does.
5. That he raise his voice and call all the takbirs out loud and the 'sami' Allahu liman hamidah', so that those who are behind him can follow him.
6. That he have a sincere intention to preserve the salat of the believers, and that he make sure to keep all of its parameters – those which are hidden and those that are open.
7. That he exert himself in making du'a for them. His du'a should be in the plural and not in the singular.

THE IMAM

8. That he make his salat of moderate length, not making them long.
9. That he move away from his place once he has made the salat, and that he not remain sitting in the place where he made the salat if it is in a mosque.
10. That he keep close to the poor people and make the best of them the one who is closest to him.

2

THE JOBS OF THE MAN PRAYING BEHIND THE IMAM ARE ALSO TEN:

1. That he make the intention to pray like the Imam does and to follow the Imam in his prayer. The Imam is not required to intend to be the Imam except in those kinds of salat which cannot be valid except with a jama'at, like Salat al-Jumu'a, the salat of fear, and those salat which are brought forward through joining two prayers together. In that case he is required to have the intention of being the Imam and of joining the two salat. It is the same for a man who takes the place of the Imam in his absence.
2. It is required of the man behind the Imam not to do or say any part of the salat before his Imam. He must do it after the Imam has done it.
3. He must say, 'Amin' when the Imam says, '...wa la-d-daallin'.

THE MAN BEHIND THE IMAM

4. He must not recite anything behind him in the parts of the prayer done out loud.
5. He must recite silently during those parts of the salat that are done silently.
6. He must stand behind the Imam if those praying with him are two men or more, or on the Imam's right side if there is just one. The women should then be behind them.
7. He must return the salam to his Imam and to the man sitting on his left.
8. And say, 'Rabbana wa lakal-hamd' when his Imam says, 'Sami' Allahu liman hamidah'.
9. He must say 'Subhana'llah' to his Imam if the Imam forgets something and point out to him his mistake if he notices some serious defect in his salat. He must correct the Imam's recitation of the Qur'an if he reads the Qur'an incorrectly or if he stops his recitation seeking that someone remind him.
10. He must seek the first line of the salat, and if not, the nearest line to the front after it. The lines of the women must be behind the lines of the men at the back of the mosque.

SALAT IN JAMA'AT

THE THINGS THAT ARE PROHIBITED IN THE SALAT OF THE JAMA'AT ARE TEN:

1. That an Imam lead them in the salat who has already prayed that salat by himself. That spoils it for them.
2. That the Imam's intention be for a different salat from the intention of those behind him. In that case, his salat would not be valid for the people following him.
3. That the Imam pray on a higher level than his companions, unless there is only a slight difference. If he does this out of pride or vanity he spoils their prayer for them.
4. That there be between him and them a distance that separates him completely from them. Then it is not valid for them.
5. That the Imam pray sitting or without the full bodily performance of salat because of an excuse, when the followers have no such excuse. Then it is not valid for them, even if they pray standing up.
6. It is much disliked that the Imam make a special du'a for himself instead of for them.
7. Or that the men following him in prayer stand in front of him or parallel to him in the line, or that they break up their lines.

SALAT IN JAMA'AT

8. Or that a man pray by himself outside the line or between pillars unless there is an absolute necessity.
9. Or that a man be made to follow another in salat in his own realm of political authority or in his house except with his permission.
10. Or that the jama'at be held twice for the same salat in a mosque that has an Imam.

THE SALAT OF THE TWO 'IDS

THE SALAT OF THE TWO 'IDS

The salat of the two 'Ids is a firmly established Sunna. It is commanded that those people who are required to pray the Jumu'a come together to pray it according to its Sunna. As for the one who misses it, or is in a place where it is not required of him, and the one for whom it is not clear whether he is obliged to pray it or not, it is desirable that they pray it, in whatever manner they are able, either by themselves or in a group. The conditions of its validity in terms of the stipulations set down for its basic pillars and parameters are like the conditions for the obligatory salat and its parameters.

ITS SUNAN THAT PERTAIN EXCLUSIVELY TO IT – OTHER THAN THE SUNAN OF THE SALAT MENTIONED BEFORE – ARE TEN:

1. Its being two rak'ats.
2. Doing it at its time. The beginning of it is when the sun rises and the end of it is when the sun begins to move to the west from its zenith on the same day.
3. Going out into the open in the desert to do it, unless with a valid excuse.
4. The Imam.

THE SALAT OF THE TWO 'IDS

5. The jama'at of the people living in the place.
6. The Khutba after the salat. The parameters of its Khutba are identical to the parameters of the Khutba of the Jumu'a, except that you add on the making of takbir during it.
7. Reciting the Qur'an out loud in the recitation.
8. Making takbir six times in the first rak'at after the opening takbir of ihram and five times in the second rak'at after the takbir for standing up from the sitting position.
9. Making takbir openly when you are walking to the prayer before sunrise and when you sit down in the place of prayer until the time that the Imam comes out. You stop when he comes out. According to some you make takbir with him when he makes takbir in his Khutba and after each salat of the days of Tashriq until after the Dawn salat of the fourth day.
10. Handing over the Zakat of fast-breaking before it, on the 'Id al-Fitr, and slaughtering a slaughter-animal after it, on the Yawm al-Adha or the two days after it.

THE SALAT OF THE TWO 'IDS

ITS EXCELLENT AND RECOMMENDED ASPECTS ARE TEN:

1. Bathing the body for it.
2. Putting on scent.
3. Making yourself beautiful with good clothes.
4. The siwak.
5. Getting the whole body clean for it by clipping the nails and trimming the moustache as well as what was said earlier about Jumu'a.
6. To go back by a route other than the one you followed to get there.
7. Eating before you set out for it on the day of 'Id al-Fitr.
8. Delaying the eating on the day of 'Id al-Adha so that you eat from the meat of your slaughter animal.
9. Reciting Surat al-'Ala and similar suras in both of them after reciting the Fatiha.
10. Hastening to it on foot.

SALAT OF SEEKING RAIN

THE SALAT OF SEEKING RAIN: SALAT AL-ISTISQA

IT IS A SUNNA. THE SUNAN THAT ARE SPECIAL TO IT ARE TEN:

1. To go out in the open countryside to do it except with an excuse.
2. The Imam.
3. The jama'at.
4. Going out to pray it on foot wearing modest clothes and leaving all ornamentation behind.
5. Making your great need and your humility clear to see.
6. Making its salat two rak'ats long.
7. Making its recitation out loud. Reciting Surat al-'Ala and similar suras in it.
8. Khutba after it like the Khutba of the two 'Ids.
9. Asking Allah for forgiveness a lot and making du'a during the Khutba without takbir and without du'a for the leaders.
10. Reversing the cloak at the end of it.

SALAT OF THE ECLIPSE

THE SALAT OF THE ECLIPSE

IT IS A SUNNA. THE SUNAN THAT ARE SPECIAL TO IT ARE SIX:

1. The particular manner in which it is performed, which is two rak'ats. But in each rak'at there are two bowings and two prostrations.
2. The standing and bowing are made long at all times except for the standing that comes just before the prostration, which is done just like in other salat. In the first standing you recite the Surat al-Baqarah or something of similar length, and in the second you recite Al-'Imran or something of that length. In the third, an-Nisa' or equivalent, and in the fourth, al-Ma'ida or something else that long. You keep bowing in each bow the same amount of time you were standing before it.
3. Its recitation is done silently.
4. It is prayed whenever an eclipse appears, and the salat holds until the eclipse goes away. There are differences of opinion about what to do after it.
5. Directly after making the salat the Imam gives admonition to the people.
6. In cities it is made in jama'at in the jami'ah mosques.

SALAT AL-WITR

IT IS A SUNNA. THE SUNAN THAT ARE SPECIAL TO IT ARE THREE:

1. That it be prayed as a single rak'at after two rak'ats or more.
2. That it be made separately from them.
3. That it be prayed after the first complete darkness of the night but not delayed until the rise of dawn.

2

ITS PREFERRED ASPECTS ARE THREE:

1. That you read Surat al-Ikhlās, al-Falaq, and an-Nas in the single rak'at.
2. That you read in the two rak'ats just before it: Surat al-'Ala and al-Kafirun, and that you pray it out loud.
3. That you delay it until the last part of the night.

SALAT AL-FAJR

SALAT AL-FAJR – THE BREAK OF DAWN

IT IS A SUNNA

It is also said to be one of the things that are most highly desirable.

ITS SUNAN ARE FIVE:

1. That it be done as two short rak'ats.
2. That the recitation in it be done silently.
3. That only Surat al-Fatiha be recited.
4. That nothing is prayed after it.
5. Except Salat as-Subh.

THE PREFERRED ASPECTS PARTICULAR TO THE REMAINDER OF VOLUNTARY AND NAWAFIL SALAT ARE FIVE:

1. That they be made as two rak'ats each.
2. That they be kept separate.
3. That they be out loud during the night and silent during the day.
4. That they be made in places where one is hidden from the eyes of people.
5. And there are differences about what is better: making many rak'ats or making the standing long. Some of the 'ulama prefer that you pray many rak'ats during the daylight hours but make the standing long at night.

SALAT OVER THE DEAD

SALAT OVER THE DEAD

It is one of the obligations that falls on the group as a whole, although some say that it is a Sunna.

IT BECOMES OBLIGATORY WHEN THE DEAD PERSON HAS FOUR QUALITIES:

1. Certainty that he had been living before.

You do not pray over a stillborn baby from which no cry was heard or that gave no other definite sign of life.

2. Islam.

You do not pray over a kafir.

3. The presence of the body or most of it.

You do not pray over someone who is absent. You do not pray over someone who has drowned, eaten by a lion, or something like that, unless you find most of his body.

4. The fact that the dead man was not killed in a battle between the Muslims and the kafirun.

You do not pray over a shahid who was killed in battle. They are not washed. Their bodies are not scented, and they are not shrouded in the way that the dead are shrouded. Instead the shahid is buried in his clothes unless he is naked. Then you wrap him up in a garment.

This is also what you do with a stillborn child or a kafir, if the Muslims are forced to bury him.

SALAT OVER THE DEAD

THE RIGHTS OF THE DEAD MUSLIM OVER THE MUSLIMS ARE FOUR:

1. They must wash him.
2. Shroud him.
3. Make salat over him.
4. Bury him.

THE SUNAN OF WASHING HIM ARE EIGHT:

1. That you wash the whole body.
2. That this be done with clean water.
3. That you go to great lengths to make him very clean.
4. That you wash his body an odd number of times: three or more.
5. That he be washed in the second washing with cedar or whatever washing solution takes its place if you do not have any.
6. That you put camphor (kafur) in the last washing.
7. You do not remove from him any fingernail or toenail and not a single hair.
8. You see that his nakedness is covered.

SALAT OVER THE DEAD

ITS PREFERRED ASPECTS ARE EIGHT:

1. That his clothes be removed when he is being washed.
2. That you move quickly to wash him right after his death.
3. That he is given wudu' at the beginning of his washing.
4. You begin with the right side.
5. That you press down on his stomach slightly.
6. That the man doing the washing wrap a piece of cloth around his hand when he starts to wash directly the lower parts of the body.
7. For a woman you use three Qurun.
8. That the man who does the washing bathes his own body when he is finished.

THE SUNAN OF SHROUDING ARE FIVE:

1. That it be done with an odd number of cloths.
2. That it be done with white cloth.
3. That you use three cloths or more.
4. That you scent the body with camphor, musk, and similar types of scent.
5. That he be put in his shroud neither tightly nor loosely.

SALAT OVER THE DEAD

THE PREFERRED ASPECTS OF SHROUDING ARE FIVE:

1. That the shroud be made to look nice.
2. That a cover garment be made for him and his head be wrapped in a turban.
3. That a scent be put in every part hidden to the eye, i.e. behind the knees, behind the ears, the elbow joints, armpits, pubes and anus, the places he makes prostration, and the face and its openings.
4. That a scent be put between the layers of his shroud.
5. That the number of the layers of his shroud be five.

ITS DISLIKED ASPECTS ARE FIVE:

1. That it be done to excess.
2. That it be done with silk.
3. That it be done with dyed cloth.
4. That there be more than seven shrouds.
5. That scent be put on top of the shroud.

SALAT OVER THE DEAD

THE OBLIGATORY ASPECTS OF THE SALAT ON THE DEAD MAN AND THE CONDITIONS OF ITS VALIDITY ARE TEN:

1. Intention.
2. The takbir of Ihram (the opening takbir).
3. Three takbirs after that.
4. With du'a between them.
5. And salaams at the end.
6. That the whole prayer be done standing.
7. Purity from waste and filth.
8. Facing the Qibla.
9. Not speaking.
10. Covering the nakedness.

The conditions for its validity are the same conditions set down for the validity of the rest of the obligatory salat, except that there is no recitation of Qur'an in it, no bowing, no prostration, and no sitting.

SALAT OVER THE DEAD

ITS SUNAN AND ITS COURTESIES ARE TEN:

1. That it be prayed in jama'at behind an Imam.
2. That the hands be lifted up with the first takbir.
3. That praise and thanks be given to Allah first of all.
4. That the prayer on the Prophet, may Allah bless him and give him peace, be done in the beginning and at the end.
5. That du'a be made at the end for the believing men and believing women, and it is preferable to make the du'a that the Prophet made – may Allah bless him and give him peace – and which he spoke over the dead.
6. That the salat be made at the graveside.
7. That the Imam stands leaving a gap between himself and the bier (on which the dead man is laid out) so that he is not standing directly over it.
8. That he stands in line with the chest of a man and the waist of a woman. Other than this has also been said, but this is the more authentic transmission from the Prophet, may Allah bless him and give him peace.
9. That the most excellent dead man and then the next most excellent dead man be put directly in front of the Imam – when there are more than one.
10. That the male be given precedence over the female, the old over the young, and the free over the slave.

SALAT OVER THE DEAD

ITS PROHIBITED ASPECTS ARE TEN:

1. That it be prayed during the time when the dawn grows light until the sunrise, or from the time that the daylight begins to grow dim until the setting of the sun – unless there is fear about what might happen to him if you wait.
2. That the salat on the dead man be done in the mosque.
3. That there be recitation in it.
4. That there be more than four takbirs.
5. That the salat be prayed on the grave of a man already buried.
6. That the salat be for a dead man who is not present.
7. That it be prayed over what is less than most of the body.
8. That it be done for a man of bid'a.
9. That the Imam make salat over a man whom he killed as a hadd punishment.
10. That it be prayed with tayammum except for a man who is travelling and has no water.

THE SUNAN OF THE BURIAL ARE THREE:

1. That a hole be dug for him in the earth.
2. That he be buried facing the Qibla.
3. That he be put in his grave lying on his right side.

SALAT OVER THE DEAD

ITS PREFERRED ASPECTS ARE SEVEN:

1. Setting up bricks over the grave.
2. Putting a mound on the grave.
3. That everyone present throw in three handfuls of dirt so that they share in covering him up.
4. That the dead man be carried to the burial by the four corners of the bier.
5. That the dead man is carried in front of the people to the grave.
6. That they go on foot.
7. That they keep themselves busy thinking and reflecting until all of it has been finished.

ITS DISLIKED ASPECTS ARE SEVEN:

1. That the dead man be followed by fire.
2. That a house be built over his grave.
3. That a dome be put over it.
4. That it be covered with gypsum or be built up.
5. That it be made too deep.
6. That carved rocks be put upon it.
7. That those who attend the salat make fun or laugh.

PURIFICATION

THE TYPES OF PURIFICATION

THE DIVISIONS OF PURIFICATION FOR THE SALAT ARE FOUR:

- A. GHUSL**
- B. WUDU'**
- C. TAYAMMUM**
- D. REMOVING UNCLEANLINESS**

GHUSL

A. GHUSL (BATHING THE ENTIRE BODY)

IT HAS THREE CATEGORIES:

1. OBLIGATORY
2. SUNNA
3. EXCELLENT AND DESIRED ASPECTS

GHUSL IS OBLIGATORY IN SIX CASES:

1. After an ejaculation of semen with the usual pleasure, however the manner.
2. Because of the disappearance of the head of the penis into the front or back, for both partners.
3. When the flow of menstrual blood comes to an end.
4. For the woman after childbirth if no blood comes out with the child.
5. When the flow of blood that came in childbirth, with or after the child, comes to an end.
6. The ghusl of the kafir when he becomes a Muslim.

These events are the things which necessitate the ghusl or invalidate it.

THE SUNAN TYPES OF GHUSL ARE SIX:

1. Ghisl for the Jumu'a.
2. For putting on the Ihram.
3. For entering Makka.
- 4,5 For the two 'Ids.
6. And the ghisl of the dead man.

THE DESIRABLE TYPES OF GHUSL ARE SIX:

1. For the standing on 'Arafa.
2. And Muzdalifa.
3. For tawaf.
4. For sa'y.
5. For the one who bathes a dead man.
6. For the woman who bleeds as if she were menstruating, when the flow of blood comes to an end.

GHUSL

THE OBLIGATORY GHUSL IS MADE NECESSARY BY TEN CONDITIONS:

1. Maturity.
2. Sound mind.
3. Islam.
4. Having just entered Islam.
5. Being in need of a ghusl at the beginning of the time of an obligatory salat or remembering it.
6. The fact of the one who has this responsibility remembering, and not forgetting, being negligent, or sleeping.
7. The removal of the blood of menstruation or childbirth.
8. The capacity to perform the ghusl.
9. Certain knowledge of the parameters for the impurity which requires it.
10. Its being done from an adequate amount of plain water.

THE GHUSL ITSELF HAS FOUR ASPECTS

- 1. OBLIGATORY PARTS**
- 2. SUNAN**
- 3. ASPECTS OF EXCELLENCE**
- 4. DISLIKED**

THE OBLIGATORY PARTS ARE SIX:

1. Intention at the beginning of it or once you have started to do it.
2. Fulfilment of its parameters in every aspect of it.
3. Bathing the entire body.
4. Rubbing with the hand simultaneously or with what takes the place of the hand.
5. That it be done with plain water.
6. Doing the ghusl in proper sequence if you remember.

THE SUNAN ARE SIX:

1. Rinsing out the mouth.
2. Taking water into the nostrils.
3. Blowing water out of the nostrils.
4. Wiping over the inner part of the ears.
5. Running water through the beard – it is also said to be obligatory.
6. Running water through the hairs of the head – it is also said to be an aspect of excellence.

GHUSL

THE ACTS OF EXCELLENCE ARE SIX:

1. Saying 'bismillahir-rahmanir-rahim' at the beginning.
2. Then washing the hands before putting them into the water pot – even if they are clean.
3. Then washing that which has dirt on it.
4. Then doing wudu' before doing it.
5. Then pouring water over the head three times.
6. Starting by washing the parts on the right side.

Some of these have been regarded to be among the Sunan.

ITS DISLIKED ASPECTS ARE SIX:

1. Doing its procedure backwards.
2. Using excessive amounts of water.
3. Washing any part more than once if it has been done completely.
4. Performing the ghusl stark naked out in the open even if one cannot be seen.
5. Bathing in an isolated place.
6. Speaking during it other than to remember Allah – He is Powerful and Majestic.

B. WUDU'

WUDU' HAS FIVE CATEGORIES:

1. OBLIGATORY
2. SUNNA
3. RECOMMENDED
4. PERMISSIBLE
5. PROHIBITED

ITS OBLIGATORY ASPECTS ARE FIVE:

1. That it be done for the five obligatory salat.
2. That it be done by the one who breaks wudu'.
3. That it be done for Jumu'a, and that it be done by the Imam for the Khutba of Jumu'a. The latter is also said to be recommended.
4. That it be done for the salat of burial.
5. That it be done for the Tawaf al-Ifada.

WUDU'

ITS SUNAN ASPECTS ARE FIVE:

1. Wudu' for the remaining types of salat.
2. For the tawaf beyond what is obligatory and the Tawaf al-Ifada.
3. Wudu' for touching a copy of the Qur'an.
4. The wudu' of a man impure from having sex, if he wants to sleep or eat.
5. Renewal of the wudu' for every salat of the five obligatory ones. It is also said regarding this that it is an aspect of excellence.

ITS RECOMMENDED ASPECTS ARE FIVE:

1. Making wudu' for going to sleep.
2. To read the Qur'an out loud, to make du'a, or to speak with Allah.
3. To recite the hadith of the Messenger of Allah, may Allah bless him and give him peace.
4. To perform it for the one who is continually in doubt of being in wudu' or cannot control his urine.
5. For all of the actions of the Hajj.

ITS PERMISSIBLE ASPECTS ARE TWO:

1. For entering the company of the Amir, and for setting out on the sea and other dangerous things like that.
2. In order that a man stay in a state of purity without wanting by that to make salat.

About all these things it is also said that they are among the recommended aspects.

2

ITS FORBIDDEN ASPECTS ARE TWO:

1. Renewing it, when you already have it, before doing an obligatory salat with it.
2. Doing it for a purpose other than that for which it was decreed or made permissible.

THE CONDITIONS OF ITS BEING OBLIGATORY ARE TEN:

And they are the same ones mentioned in the conditions that make the ghusl obligatory, except that you would say instead: '...the capacity to perform wudu'.'

WUDU'

ITS PARAMETERS ARE DIVIDED INTO:

1. OBLIGATORY ASPECTS
2. SUNNA ASPECTS
3. RECOMMENDED ASPECTS
4. DISLIKED ASPECTS

ITS OBLIGATORY ASPECTS ARE TEN:

1. Intention at the time you are doing it.
2. Fulfilling its parameters consecutively, without any break.
3. Washing the whole face.
4. Washing the arms to the elbows.
5. Running water between the fingers.
6. Wiping over the whole head.
7. Washing the feet to the ankles.
8. Doing all this with plain water.
9. Applying water directly to every part of the body washed.
10. Rubbing with the hand in conjunction with pouring the water.

Doing it all in the proper sequence if you remember.

ITS SUNAN ASPECTS ARE TEN:

1. Washing the hands before putting them into the water pot.
2. Rinsing out the mouth.
3. Istinshaq – taking water into the nostrils.
4. Istinthar – blowing water out of the nostrils.
5. Wiping over the ears.
6. Putting new water on the hands to do the ears.
7. Passing the hands back and forth across the head, beginning with the forehead and going back to the neck. Then bring them back to the forehead again.
8. To limit yourself to wiping over the head just once.
9. Doing things in the correct order.
10. Washing between the eye and the ear – it is also said to be obligatory, and it is also said that it is not washed.

WUDU'

ITS RECOMMENDED ASPECTS ARE TEN:

1. Using siwak before it.
2. Saying 'bismillahir-rahmanir-rahim' at the beginning of it.
3. Repeating each thing three times.
4. Going to the limits in blowing the water out of the nostrils for the one who is not fasting.
5. Beginning the wiping of the head with the forehead.
6. Starting everything with the right side.
7. Pouring out just small quantities of water.
8. Putting the waterpot on your right.
9. Invoking Allah the Exalted during it.
10. Running water through the toes.

ITS DISLIKED ASPECTS ARE TEN:

1. Using too much water.
2. Washing things more than three times in a row or more than once in the case of wiping the head.
3. Doing wudu' in open empty places.
4. Speaking during it other than invocation of Allah the Powerful and Majestic.
5. Limiting oneself to washing things just a single time when unsure of what one has done previously.
6. Running water through the beard.
7. Making wudu' with water that has already been used for making wudu'.
8. Making wudu' with a water pot from which a dog has drunk.
9. Making wudu' from water that has been sitting in the sun.
10. Making wudu' from containers of gold or silver. It is also said to be forbidden.

WUDU'

THE THINGS WHICH MAKE IT NECESSARY ARE OF FIVE TYPES:

1. Whatever comes out of the two places where things come out: faeces or urine, prostatic fluid (wadhin) or pre-seminal fluid (madhin), or gas in the normal manner. Not in the manner of sickness as with incontinence of urine or the one constantly in doubt that he is in wudu'. And not in unusual matters like when a stone or worm comes out – if they come out dry. As for semen, menstrual blood, and the blood of childbirth, they require something more than wudu', and that is ghusl.
2. The loss of sound mind by drunkenness, loss of consciousness, madness or sleep.
3. Physical contact for pleasure between men and women by kissing, feeling with the hands or touching boys (ghilman) or the sex parts of any animal for the likes of that. As for the disappearance of the head of the penis, it necessitates something more than wudu', and that is ghusl.
4. A man's touching his own penis with the inside of his hands or its being touched for pleasure by other than him. There are differences regarding a woman's touching her vagina for a purpose other than pleasure.
5. Leaving Islam.

THE THINGS THAT INVALIDATE IT ARE OF FIVE TYPES:

1. The occurrence to him of an impurity from among one of the five impurities that have been mentioned.
2. Not having intention at the beginning of it or cutting out the intention while performing it.
3. Doing it with other than plain pure water.
4. Intentionally leaving out one of the obligatory aspects mentioned earlier.
5. Failing to return quickly to make up any of its obligatory aspects that were forgotten, or failing to purify what had been covered before because of some valid excuse like a cast or a bandage that comes off, or something that was covered by licence, like the khuff moccasin when it is taken off after it has been wiped over.

TAYAMMUM

C. TAYAMMUM

As for tayammum it is a substitute for wudu' and ghusl when they are not possible.

The conditions of its being obligatory are the ten conditions of obligation of the wudu' and the ghusl mentioned earlier.

Except that you say in the place of 'the presence of water', 'the absence of water or incapacity to use it'.

You also add on an eleventh condition, which is the presence of the pure earth (sa'id) required to perform it.

And you add a twelfth. It is the entrance of the time of a salat or the time when it becomes specifically necessary to make one up.

ITS OBLIGATORY ASPECTS ARE EIGHT:

1. Looking for water before it.
2. Having intention at the beginning of it.
3. Striking the pure earth a single time.
4. Its being done on earth which is pure.
5. Wiping over the whole face in general.
6. Wiping over the hands up to the wrists.
7. Doing things in sequence.
8. Doing this after the entrance of the time of salat.

ITS SUNAN ARE FOUR:

1. Beginning the order by doing the face first.
2. Striking the earth again for the hands.
3. Wiping them up to the elbows.
4. Dusting off from the face or hands particles of dirt that stick to them.

ITS RECOMMENDED ASPECTS ARE FOUR:

1. Doing tayammum with earth that has not been moved from its spot.
2. Doing the right side first in the wiping of the hands.
3. Saying 'bismillahir-rahmanir-rahim' at the beginning of the tayammum.
4. Running the left hand from the back of the right hand, along the outside of the arm up to the elbow, and then continuing along the inside of the arm down to the wrist. Then he runs the right over the left in like manner.

TAYAMMUM

ITS DISLIKED ASPECTS ARE FOUR:

1. Doing tayammum on other than pure earth if pure earth is available.
2. Doing tayammum on what is excessive, like on bits of silver or gold or jewels.
3. Doing tayammum on salt – even if it is extracted from mines.
4. Doing it more than a single time.

THE ASPECTS THAT INVALIDATE IT ARE FOUR:

1. Passing waste or gas after it.
2. The presence of water after it has been done.
3. The possibility of using water for purification for the one who had been incapable of using it out of fear or sickness.
4. Having prayed an obligatory or voluntary salat with it before another obligatory salat. This invalidates it for the performance of another obligatory salat. But there is no harm in doing voluntary prayers with it in sequence after the obligatory salat.

REMOVING UNCLEANLINES

D. REMOVING UNCLEANLINES

REMOVING FILTH HAS FOUR ASPECTS:

- 1. SPRINKLING WATER**
- 2. WIPING**
- 3. WASHING**
- 4. USE OF STONES**

2

THE THINGS THAT MUST HAVE FILTH REMOVED FROM THEM ARE THREE.

1. The body of the man making salat.
2. The clothes, khuffs, sword, and similar things he is carrying on him.
3. What he is making his salat on: earth or anything else.

AS FOR SPRINKLING:

Sprinkling is especially for whatever there is doubt about and when there is no definite proof of its filthiness, for all of the above things except the body, although it is said that this too can be sprinkled. It is also said it must be washed.

REMOVING UNCLEANLINES

AS FOR WIPING, IT IS ESPECIALLY FOR THREE THINGS:

1. For blood on the sword and its cutting edges. Washing it would ruin it.
2. The undersole of the khuff or sandal, wiping things that have soiled it, like the dung of animals and their urine. If he just rubs it on the ground, it is good enough for him.
3. For a woman dragging the hem of her dress over filthy earth. When she drags it over clean earth afterwards, that makes it clean. There are differences of opinion, if there is certainty about the filth in the beginning, as to whether this dragging then makes her dress clean or not.

AS FOR WASHING:

It is for every type of filth about which there is certainty other than what we have mentioned. If the man making salat is able, he removes the filthy thing and gets rid of it. If not, there are two obligatory things that are required of him:

1. To get rid of the substance of the filth by rubbing and pouring water on it time after time until no taste, colour, or smell remains from it, unless it is a type of filth that leaves a stain or has a very strong smell that cannot be removed by that. In that case, the colour or smell of it that remains is excused.
2. To remove its quality of being filth, that is by washing it with purifying water and nothing else.

REMOVING UNCLEANLINESS

AS FOR THE USE OF STONES:

It is especially for the two body openings for removing from them what has come out of them – not for something that happens to get on them. It is done by stones or what takes their place. But removing that by water is more excellent.

THE CHARACTERISTICS OF ISTIJMAR (CLEANING WITH STONES) ARE EIGHT:

1. That the stone be pure.
2. That it be solid and inanimate.
3. That it be something separate, not connected to anything else.
4. That it be capable of cleaning.
5. That it is not of excessive worth.
6. That it is not something edible.
7. That it not be something which by Shari'ah should not be defiled.
8. That it is not something that someone else has a right over.

REMOVING UNCLEANLINES

THE SUNAN OF REMOVING FILTH FROM THE TWO OPENINGS ARE FIVE:

1. Use of water for it is the best.
2. The stones should be an odd number: three or more.
3. Doing it with the left hand.
4. That the purification not be done by means of those things that have been prohibited: not by dung, animal droppings, bone or coal.
5. Getting all the urine out of the penis before cleansing it, by shaking, squeezing it, or similar things.

ITS COURTESIES AND PREFERABLE ASPECTS ARE FIVE:

1. To use both stones and water.
2. Beginning with the front before the back.
3. Pouring water on the hand before touching the filth with it directly.
4. Scrubbing the hand with earth after finishing, to remove the odour.
5. That he not do the cleaning by water in the same place where he excreted, or in a place that is very hard and filthy, to avoid getting filth on himself by accident in the process of washing.

PASSING WASTE

THE COURTESIES OF PASSING WASTE ARE TWENTY:

1. To go far into the desert for passing faeces or to a place protected by walls so that no one can see him.
2. No sound should be heard from it.
3. Urine should be passed where one is concealed and safe from the sound of it being heard.
4. Flat, soft ground should be sought out for urinating.
5. He should not urinate standing up.
6. He should not hold his penis in the right hand for urinating.
7. He should not expose his nakedness before he has reached the place where he has gone out to urinate.
8. He should conceal himself as far as possible with a wall, plants, rocks, a riding animal, or his garment if he finds nothing else.
9. He should not face the Qibla with his sexual organs.
10. He should not put his buttocks to the Qibla in the desert.
11. He should not excrete in a place where people gather to speak.

PASSING WASTE

12. Or under the shade of a tree.
13. Or in the shade of a rock.
14. Or on roads or pathways.
15. Or on the bank of a river.
16. He should not urinate in standing water, in a hole in the ground, in a pit, or in the place where he cleans himself.
17. He should not face his sexual organs to the wind.
18. He should see that he has enough stones and water with him.
19. He should say when he enters the isolated area or squats down: 'Bismillah, a'udhu billahi man al-khabithi al-mukhbith ish-shaytanir-rajim' (In the name of Allah I seek refuge in Allah from the filthy one who makes filthy, the accursed Shaytan). And when he departs or finishes: 'Ghufranaka' (Your forgiveness, Allah).
20. He does not speak while expelling waste. Salaams are not given to him. He does not respond.

TYPES OF UNCLEANLINES

THE TYPES OF FILTH TO BE REMOVED UPON WHICH THERE IS CONSENSUS ARE FIVE:

1. Anything that comes out of the children of Adam by the two pathways or out of those animals whose meat cannot be eaten.
2. All types of blood and things that have the same quality or are produced from them like the pus of sores and the pus of wounds, be it from a living man or dead. Little amounts of it are overlooked. There are differences about it regarding small amounts of menstrual blood.
3. All types of carrion and all parts of them, with the exception of the following: a dead Muslim, fish, things with no breath and no fluid in them, like flies, locusts, worms that are born in various types of fruit, and what is similar to them, as well as things that have no life like hair, wool, and fur.
4. All things that intoxicate, in both small and large quantity.
5. The milk of the pig.

THERE ARE DIFFERENCES REGARDING FIVE TYPES OF THINGS:

1. The milk – other than of a pig – of animals whose meat is not eaten and of human milk.
2. The sweat of someone who is drunk.
3. The sweat of those beasts that eat dung and filth.
4. The urine of those animals that eat dung and filth but whose meat can be eaten.

THE THIRD FOUNDATION

THE THIRD FOUNDATION THE FAST SAWM

3

It has six different groups:

- 1. OBLIGATORY**
- 2. SUNNA**
- 3. PREFERABLE**
- 4. VOLUNTARY**
- 5. DISLIKED**
- 6. FORBIDDEN**

THE FAST

THE OBLIGATORY TYPES ARE TEN:

1. The fast of Ramadan.
2. The fast of every vow (nadhr) a man has made obligatory upon himself.
3. Making up the fast of Ramadan.
4. Making up a vow which it is obligatory to make up.
5. Fasting the reparation of dhihar.*
6. Fasting the reparation of murder.
7. Fasting the reparation of an oath by Allah, the Powerful and Majestic.
8. Fasting the reparation of hunting game in the Haram or when dressed in Ihram.
9. The fast for Hajj Tamattu'.
10. The fast of reparation for cleaning off dirt while in Ihram during the Hajj.

THE FAST OF SUNNA:

1. The fast of the Day of 'Ashura, which is the tenth of al-Muharram. It is also said to be the ninth.

* Dhihar: an oath by a husband that his wife is 'like his mother's back': that is, sexual relations with her are haram for him.

THE PREFERABLE FASTS ARE TEN:

1. Fasting the Haram months.
2. Fasting Sha'ban.
3. The first ten days of Dhu'l Hijjah.
4. The day of 'Arafa.
5. Three days in every month.
6. The first ten days of al-Muharram.
7. The fifth day (Thursday) of the week.
8. The second day (Monday) of the week.
9. The day of Jumu'a if it is connected to fasting a day before or after it, by virtue of the hadith that relates to this.
10. Six days of Shawwal, if they are fasted because of what has been related regarding their excellence – but it is not to be made a Sunna.

THE VOLUNTARY FASTS ARE:

Every fast not done for a particular time or reason on any days other than those which must be fasted or on which it is forbidden to fast.

THE FAST

THE DISLIKED FASTS ARE FIVE:

1. The perpetual fast.
2. Fasting the day of Jumu'a by itself.
3. Fasting on Saturday by itself.
4. Fasting the day of 'Arafa for the man making Hajj.
5. Fasting the last day of Sha'ban as a precaution, in case it is Ramadan.

THE FORBIDDEN FASTS ARE FIVE:

1. Fasting the day of 'Id al-Fitr.
2. Fasting the day of 'Id al-Adha.
3. Fasting the three days of Tashriq after the 'Id al-Adha except for the man doing Hajj Tamattu'. But leniency is given for the fourth day for whoever has vowed to fast it or fasts it as a reparation. Regarding that and the two days before it there is a difference of opinion.
4. The fast of the menstruating woman and the woman bleeding from childbirth until both of them witness the state of purity before Fajr.
5. The fast of one who fears for himself that he would perish on account of the fast.

THE CONDITIONS OF THE OBLIGATION TO FAST RAMADAN ARE SIX:

1. Attaining maturity.
2. Sound mind.
3. Islam or having entered it.
4. Being capable of fasting.
5. The entrance of the month.
6. Knowledge of its entrance.

It is required of the traveller, except that he has the licence to break his fast. It is required of the menstruating woman and the woman bleeding from childbirth, except that it cannot be performed validly by them in that condition. Therefore, they make it up later.

THE FAST

ITS OBLIGATORY PARTS ARE EIGHT:

1. Keeping look-out for the month.
2. Making intention at the beginning of it.
3. Keeping the fast the whole month long.
4. Fasting completely all the parts of the day.
5. Refraining from anything that enters the cavity of the stomach in the form of something solid that gives nourishment or a liquid, except such things that there is no way to get around, like the saliva of the mouth, the sweat of the forehead, the dust of the road, a fly that gets in the mouth, and things like that.
6. Abstention from ejaculation of semen or causing it to happen by calling thoughts to mind, physical contact, and similar things.
7. Abstention from penetration by the front or the back.
8. Abstention from encouraging vomiting unless there is a pressing need.

ITS SUNAN ARE EIGHT:

1. To stand in prayer during its nights.
2. To do that as a jama'at in the mosques.
3. To take the pre-dawn meal during it.
4. To break the fast quickly (upon sunset).
5. To make the pre-dawn meal late (just before dawn).
6. To do itikaf during the last part of it.
7. To hand over the Zakat al-Fitr at the end of the month.
8. To guard the tongue and the parts of the body during it from foulness, ignorance, and that which is not worthwhile.

THE FAST

THE PREFERABLE ASPECTS ARE EIGHT:

1. To renew the intention for every day of it.
2. To bring it to life by dhikr, recitation of the Qur'an, and salat.
3. To give much sadaqa during it.
4. To seek out for fast-breaking that which is halal and about which there is not the slightest doubt.
5. To begin the fast-breaking with dried dates or water.
6. To observe the 27th night of it.
7. For the man to do the Tarawih prayer alone in his house unless there is already a jama'at that is doing it in the mosque:
8. Then, it is more excellent for him to establish the jama'at.

THE THINGS WHICH INVALIDATE THE FAST ENTIRELY ARE TEN:

1. To have a strong ejaculation of semen by intent or by pleasure during wakefulness – likewise the coming out of the pre-seminal fluid for a man who is awake.
2. To penetrate with the penis from in front or behind.
3. To let anything enter the cavity of the stomach by way of the mouth or the nostrils: food, drink, or other than these.
4. Similarly what enters the eyes or the ears: types of ointments or kohl. It is not affected by what comes about by way of a syringe or similar things.
5. Intentionally making oneself vomit, or swallowing vomit or phlegm back into the throat after it has reached the point where it should be spat out.
6. Fasting without intention, except for the fast of consecutive days. Then it is enough to make the intention on the first day, like Ramadan, for example. It is also said, like the fast for a vow regarding a particular day and on the Day of 'Ashura.
7. Rejecting Islam during it.
8. The occurrence of menstruation or the bleeding of childbirth during it.
9. The occurrence of loss of consciousness or madness at the break of dawn or the whole of the day in general.
10. Breaking off the intention to fast during the day – although there are differences of opinion in this matter.

THE FAST

THE THINGS IN IT WHICH ARE DISLIKED ARE TEN:

1. Fasting a number of days in a row without breaking the fast.
2. Kissing – this is more than disliked for a man who fears he will not be able to control himself.
3. Similarly, physical contact.
4. Entering upon one's wives while they are in privacy.
5. Looking at them with desire.
6. Using any of the parts of the body in acts or words that are beyond what is necessary.
7. Putting in the mouth anything moist or dry which has taste, even if he spits it out.
8. Use of kohl for one who gets it into his throat while preparing it. Similarly, putting ointment on the head and what is like it.
9. Going to excess in rinsing out the mouth and nostrils.
10. Sleeping too much during the day.

BREAKING THE FAST

THE EXCUSES THAT MAKE IT PERMISSIBLE TO BREAK THE FAST ARE SIX:

1. Sickness,
2. Pregnancy and –
3. Nursing, if those having these conditions fear for themselves that they will get sicker, or if the nursing woman fears for her child.
4. Being overwhelmed by hunger or thirst.
5. Taking medicine in the form of what enters the cavity of the stomach if there is no way around it.
6. Travelling the distance beyond which the salat is shortened.

THE EXCUSES THAT MAKE IT NECESSARY TO BREAK THE FAST ARE SIX:

1. Menstruation.
2. Bleeding from childbirth.
3. Being too weak to fast to the extent that he fears for himself that he will perish if he does not break the fast.
4. Likewise the pregnant and nursing women if they fear for themselves or their babies that they will perish.
5. Realising the day to be among those on which it is not permissible to fast.
6. Intentionally breaking the fast of a day which is not in Ramadan, or when making up Ramadan, or when fasting a particular day. Then it is necessary that he not fast out the remainder of the day.

BREAKING THE FAST

THE THINGS THAT MUST BE DONE AS A CONSEQUENCE OF BREAKING THE FAST ARE SIX:

1. To finish fasting the entire remainder of the day. This is for everyone who intentionally breaks the fast during Ramadan or who breaks it out of forgetfulness – but not for the one who breaks it for a valid excuse.
2. Making it up. This is a necessary consequence for every obligatory fast which has been left out or spoiled by choice, necessity, or forgetfulness. Except for the person who has made a specific vow. If he breaks his fast out of necessity he is not required to make it up. There are differences regarding one who forgets. It is necessary to make it up for other than obligatory fasts if they are invalidated by choice.
3. Reparation. It is specifically required of one who violates the hurmah (inviolability) of Ramadan by intentionally breaking the fast through one of the things that invalidate it which were mentioned earlier. For every day that he violates it there is reparation:

By freeing a slave.
Or by fasting for two months in a row.
Or by feeding sixty poor people.
4. Ransom. It is necessary as the result of four things:
 - a. For anyone who goes too far in putting off making up the fast of Ramadan until another Ramadan has come upon him.

BREAKING THE FAST

- b. The pregnant, or –
 - c. Nursing women if they fear for themselves or their babies. All of these do reparation by giving a measure of food against every day for which they are responsible, once they have begun to make it up.
 - d. Similarly, the old man who is completely incapable of fasting. He must pay ransom for every day.
5. Cutting off consecutive fasting intentionally by breaking the fast in a manner that spoils the fast of consecutive sequence, such as the fasting for vows, the reparation of murder, of dhihar, breaking the fast of Ramadan. It is also necessary to resume the continuity if it has been broken.
6. The punishment of the one who violates the fast of Ramadan. This is according to the extent of the Imam's judgment and the condition of that person's state.

THE FOURTH FOUNDATION

THE FOURTH FOUNDATION THE WEALTH-TAX ZAKAT	4
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Zakat is of two types:

A. ZAKAT OF WEALTH

B. ZAKAT OF BODIES (this is the Zakat al-Fitr on the 'Id of Ramadan)

ZAKAT OF WEALTH

ZAKAT ON WEALTH BECOMES OBLIGATORY BY SIX CONDITIONS:

1. By Islam.
2. Freedom.
3. Valid ownership of property of the kind on which Zakat has been required by Shari'ah.
4. Wealth reaching the nisab* of the kinds of wealth on which Zakat is required.
5. Or, having the value of the nisab.
6. The passing of a lunar year over it, or over its base from which it grew in the ownership of the man giving Zakat. Or the coming of the Zakat-agent in the case of livestock. Or its becoming ripe in the case of grain. In the case of mines, nothing is required other than the presence, by a single extraction, of the amount on which Zakat is required.

* Nisab: the minimum amount of wealth of whatever kind from which Zakat can be deducted.

ZAKAT OF WEALTH

THE CONDITIONS OF HANDING IT OVER, FOR THE ONE OF WHOM IT IS REQUIRED, ARE SIX:

1. The intention that it is his Zakat or the Zakat of one for whom he is responsible.
2. Handing it over after its being obligatory by the passing of a full lunar year on its base.
3. Or by the coming of the Zakat-agent.
4. Or by the ripeness of the grain.
5. Giving it to a just Imam or to one of the eight categories among the Muslims to whom Zakat must be given. There are differences regarding those-whose-hearts-are-appeased. Does the rule pertaining to them still apply or not?
6. That he give over the very age and specific type which is required of him to hand over – not something else in its place. But if he gives over something more excellent than that, of its specific type, it will suffice for him.

ZAKAT OF WEALTH

THE THINGS THAT ARE PROHIBITED IN IT ARE NINE:

1. That it not be given to a rich man except a soldier in combat.
2. It is not given to anyone from Banu Hashim and Banu'l Muttallib. There are differences about the rest of Quraysh and their former slaves.
3. That it not be paid over directly (to a creditor) on behalf of a poor man for a debt that he owes.
4. That a man not give it over to someone he is required to support.
5. That it not be rendered invalid by either expecting gratitude or giving abuse.
6. That animals that graze together not be divided, nor animals that graze separately be flocked together, out of fear of Zakat.
7. That he not gather together the people who are to receive Zakat. Instead each of them is given his Zakat in the place where he is.
8. That the man gathering the Zakat not take the choice property of the people.
9. That a man not buy back his Zakat.

ZAKAT OF WEALTH

ITS COURTESIES ARE EIGHT:

1. That he hand it over while having a good feeling about it in his heart.
2. That it be that which is clean and the most excellent of his earnings.
3. That he give it to the poor man with his right hand.
4. That he conceal it from the eyes of the people. It has also been said that in obligatory matters it is best to do it openly where it can be seen.
5. That he appoint someone other than himself to carry it out for fear of being praised.
6. That he distribute it in the land in which it became obligatory, not in other than it, unless the people of a particular land have a pressing need for it. Then some of it is given over to them.
7. It is preferable for him to seek out for it the most needy, then the next most needy.
8. It is preferable for the man gathering the Zakat and the Imam to make du'a and salat upon the one who hands it over.

ZAKAT OF WEALTH

DISCUSSION ABOUT IT IS REGARDING SEVEN THINGS:

1. Of whom is it required?
2. On what kinds of wealth is it required?
3. What are the amounts of its nisab?
4. What is the amount of it to be handed over?
5. To whom is it given?
6. How much of it is given?
7. When is it handed over?

As for of whom it is required:

It is required of the free Muslim: of sound mind or mad, male or female, young or old.

It is not required of a kafir, because it is a purification and an increase.

It is not required of a slave or of one who is partially a slave.

As for the kinds of wealth on which it is required:

The types of properties of which Zakat is taken are eight:

1. Coins of gold and silver.
2. Ornaments of gold and silver used for trade. And of the same category are melted down gold and silver and raw gold and silver.
3. Livestock, and they are:
sheep and goats, cattle and camels.

ZAKAT OF WEALTH

4. Grains, and they are any grain used as a basic food or those of them which yield oil.
5. Fruits, and they are three:
dried dates, raisins and olives.
6. Goods used for trade.
7. Mines of gold and silver, and –
8. Treasures buried from the time of Jahiliyya in the past.

As for the amount of their nisab:

The nisab of coins and ornaments and mined metals of gold and silver is twenty dinars of gold or two hundred dirhams of silver. These must be pure.

The nisab of trade goods is the amount equivalent in value to the nisab of gold and silver. A fourth of a tenth is handed over from this. Anything over the minimum is judged at the same rate except mixed gold and silver, on which you pay a fifth.

The nisab of grains and fruits is when the volume of each type of them reaches five awsuq except for wheat, barley and sult (a variety of barley). They are grouped together. Similarly, different kinds of pulses are grouped together according to two correct opinions.

A tenth of the harvest is handed over if it is from natural well-watered land or is watered by freely running water. One half of one tenth if watered by bucket or irrigation instruments.

1 wasq (pl. awsuq)	= 60 sa'
1 sa'	= 4 mudd
1 mudd	= a double-handed scoop

ZAKAT OF WEALTH

As for livestock, it depends.

The first nisab of sheep and goats is 40. On it you give one sheep up to two years old or older than two years, until the number of sheep and goats reaches 120. If it goes beyond that by one sheep or goat, you give three sheep or goats. Then after that, in every additional 100, there is one sheep or goat.

As for cattle, their first nisab is 30 head. On it you give one bullock up to two years or one cow up to two years. On 40 head you give one cow between two and three years.

The first nisab of camels is 5:

On it you give one sheep or goat.

On 10 you give 2 sheep or goats.

On 15 you give 3 sheep or goats.

On 20 you give 4.

On 25 you give a she-camel whose mother is already pregnant again. If there is not any among them, then a male camel which has entered its third year.

On 36, you give one female that has entered its third year.

On 46, one entering its fourth year.

On 61, one female up to two years.

On 76, two females that have entered their third year.

On 91, two entering their fourth year until you get 120 head or more.

Then on every 40 there is one she-camel which has entered its third year and on every 50, one between three and four years. If you get a number in which it is possible to take two different ages the Zakat-agent chooses which.

There is no Zakat on animals until they reach the requisite nisab. Intermediate numbers are discounted.

ZAKAT OF WEALTH

As for those to whom Zakat is given:

It is given to the eight categories which Allah, the Powerful and Majestic, has mentioned in His great Book. He has said – how Powerful He is as One who Speaks –

‘The sadaqat are only given to the poor and wretched...’

If he gives his Zakat to any one of these categories it will be enough for him.

The Zakat of each type of property is handed over from it upon the passing of its full lunar year in those things in which the lunar year is a condition – such as gold and silver and goods transported around for trade.

Or upon the completion of the drying of grain or dates.

Or upon the pressing of oil.

Or upon the extraction of a nisab from a mine.

Or upon obtaining the nisab of nuggets.

Or upon the sale of goods which are not in circulation or are kept in possession for one lunar year, also applying to the original capital with which they were bought.

Or upon the receipt of part of his debt – be it small or large – if he has in his hand a nisab of property or if a nisab has been made by what he has received after the passing of the lunar year over his possessions.

ZAKAT OF BODIES

THE ZAKAT OF 'ID AL-FITR

IT IS A SUNNA

ITS SUBDIVISIONS ARE SEVEN:

1. Upon whom is it obligatory?
2. When is it obligatory?
3. When is it handed over?
4. What is handed over?
5. What is its amount?
6. To whom is it given?
7. How much of it is given?

It is required of every Muslim who has it – old or young, free or slave, male or female, of sound mind or incompetent, rich or poor. This is if he is capable of giving it, and it is in excess of his basic sustenance and the basic sustenance of his dependants – even if he is among those for whom receiving it is permissible.

It is required that a man pay for all his dependants, be they relatives, wives or slaves, with the exception of his employees or kafir slaves. Someone who has a share in a slave pays according to this share of ownership.

This takes into consideration those who are born, die, become Muslims, or are sold. Thus, whoever among them is overtaken by the time of its becoming obligatory – it is necessary for him to give it.

ZAKAT OF BODIES

It is required from the time of the setting of the sun on the last day of Ramadan and before the beginning of Fajr on the 'Id al-Fitr. It is also said that the entire day is the time when it is obligatory.

It is preferable that it be handed over before going out to the place of salat.

It is handed over from the grains which are customarily used as a basic sustenance in the land where it is handed over.

A sa' of that for every person.

It is given over to every poor and wretched man who needs it according to the number of his dependants – be they many or few.

Some of the 'ulama preferred that no one be given of it more than the Zakat of a single person.

What is required, if the Imam is just, is that it be given over to him so that he takes responsibility for distributing it.

Allah, the Exalted, is the One who gives victory by His generosity.

THE FIFTH FOUNDATION

THE FIFTH FOUNDATION
THE HAJJ
HAJJ

5

OBLIGATORY

IT IS OBLIGATORY ONCE DURING A LIFETIME.

THE CONDITIONS OF IT BEING OBLIGATORY ARE SIX:

1. Islam or having embraced Islam.
2. Being of sound mind.
3. Freedom.
4. Maturity.
5. Bodily health.
6. The capacity to get there without obstruction or harm.

ITS PILLARS ARE SIX:

1. Intention.
2. Putting on the pilgrim's dress (Ihram).
3. Tawaf al-Ifada.
4. Running between Safa and Marwah.
5. Standing on 'Arafa at the time of Hajj.
6. There are different views regarding the stoning of the 'Aqaba.

THREE KINDS

THERE ARE THREE KINDS OF HAJJ:

- A. **HAJJ IFRAD.** Doing Hajj only, having put on the Ihram, and it is the best of them.
- B. **HAJJ QIRAN.** Combining Hajj and 'Umra.
- C. **HAJJ TAMATTU'.** It is when a non-Makkan does 'Umra in one of the three months of the Hajj: Shawwal and the two that come after it. Then he takes off the Ihram and performs the Hajj that same year.

HE CANNOT DO THE HAJJ TAMATTU' EXCEPT ON SIX CONDITIONS:

1. He cannot be a Makkan.
2. He must do the 'Umra and the Hajj together in the same year.
3. And on the same trip.
4. The 'Umra must be the first to be done.
5. He must do it or part of it in the months of Hajj.
6. He must put on the Ihram for Hajj after taking off the Ihram for 'Umra.

The non-Makkan who ties the Hajj and 'Umra together and the man doing the Hajj Tamattu' are required to slaughter at Mina after Fajr on the Yawm an-Nahar if he has brought a slaughter animal to 'Arafa. Otherwise he slaughters it in Makka. If he does not have the means for it, he fasts three days during the days of the Hajj and seven among his people after he gets back.

SUNAN

THE SUNAN OF THE HAJJ ARE FIFTY:

We have presented them according to the order they are performed in the Hajj from putting on the Ihram to the finish so that you know how it is done. Along with this we have mentioned the obligatory parts of the Hajj and its basic elements.

1. The first of these is that he put on the Ihram during the three months of the Hajj. The Ihram is put on in the Miqat, not before it, not after it. The Miqat are five:
 - a. Dhul Hulayfa for the people of Madinah.
 - b. Qarn for the people of Najd.
 - c. Al-Juhfa for the people of Sham, Egypt, and the West.
 - d. Yalamlama for the people of the Yemen.
 - e. Dhat 'Irq for the people of Iraq and those beyond them.

Whoever's house lies between the Miqat and Makka puts on the Ihram in his house. The people of Makka in Makka. He who crosses the Miqat without putting on the Ihram must sacrifice.

2. Ghusl at the time of putting on the Ihram.
3. Abstention from the use of clothes sewn with thread.
4. Abstention from the use of khuff (slippers) by men or sandals that have tops and cover part of the foot.

5. Uncovering the head and face for men. Only uncovering the face for women.
6. Putting on the Ihram immediately after making salat. The best is that it be a non-obligatory salat.
7. Making the intention by his heart to do a Hajj or an 'Umra.
8. Making the Talbiya-call. This he does once he has mounted his camel and it has risen to its feet, or he has begun to walk if he is going on foot. He calls out in a high voice without over-doing it. He makes the call right after every salat. When he is on any high place. When he is together with his companions. When he is in mosques. When he is in the mosque of Mina. When he is in the Haram-Mosque – except that it is preferable that he stops making the call when he enters it the first time for tawaf. The man doing Hajj stops making the Talbiya after sunset on the Day of 'Arafa. He stops it when he sets out to return to the Mawqif. The man making 'Umra stops it when he enters the first areas of the Haram if he had put on the Ihram at the Miqat. But if he had put on the Ihram in Tan'im and places like it then he stops making the call when he enters the houses of Makka.

The Talbiya call is:

Labbayk Allahumma labbayk.

Totally at Your service, O Allah, totally at Your service.

La sharika lak.

You have no partner.

SUNAN

Inna'l-Hamda wa'n-ni'mata laka wal-Mulk.

Yours is the Praise, Yours the Blessing, Yours the Kingdom.

La sharika lak.

You have no partner.

9. Then he has to bathe his body when he enters Makka but without scrubbing it.
10. Then, for the non-Makkan, he has to do the Tawaf al-Qudum (arrival).
11. He begins when he enters the Mosque by going and kissing the Stone.
12. Then he puts the House on his left and he goes around outside the Stone seven complete times. Three at a fast pace, four walking, and this is not required of women, and not in other than the Tawaf al-Qudum.
13. In the tawaf the same things are required regarding cleanliness from waste, filth, covering nakedness, and doing things in sequence which are required in the salat, with minor exceptions.
14. If a salat is called out when he is doing the tawaf, he does the salat. Then he picks up where he left off.
15. He then does a salat of two rak'ats.
16. Then he touches the Stone.

17. Then he starts the Sa'y.
He begins with Safa, climbs onto it until he can see the House. He calls out, 'La ilaha illa'llah' and shouts 'Allahu Akbar!'
18. He makes du'a.
19. Then he comes down walking until he gets to Marwa.
20. Once he gets onto its peak, he does as he did at Safa.
21. He goes back and forth until he has completed seven trips between the two places, ending up at Marwa.
22. Now at this point the actions of the man making 'Umra are finished. He shaves his head.
23. As for the man making Hajj, once he has finished his Sa'y he has got to leave and go to Mina on the Yawm at-Tarwiha. It is the eighth of Dhu'l-Hijjah.
24. Then he prays together Dhuhr and 'Asr on 'Arafa on the ninth day.
25. Then there is the waquf (standing) on the side of its mountain from that time until the setting of the sun while continuing to call out 'la ilaha illa'llah', shouting 'Allahu Akbar', and making du'a, while sitting on the back of a camel.
26. Then there is the departure with the departure of the Imam – not before him – to Muzdalifa.
27. The joining together of Maghrib and 'Isha there.

SUNAN

28. Spending the night in Muzdalifa.
29. The coming to al-Mash'ar al-Haram after praying the Subh salat in Muzdalifa.
30. Making du'a after that and calling out, 'Allahu Akbar' and 'la ilaha illa'llah'.
31. Then you leave with the departure of the Imam before the dawn grows light.
32. You break into a jog whenever you go through Batin Mahsir.
33. Then you stone the Jamrat al-'Aqaba towards its base during the early morning while riding, as in the way you came, using seven pebbles. You say, 'Allahu Akbar' with each pebble you throw.
34. Then the slaughter of the sacrificial animal for those who brought one. Slaughter it on its feet after it has been marked and adorned from the place you put on the Ihram.
35. You slaughter in Mina those beasts which were made to stand on 'Arafa. Whatever was not made to stand there, you slaughter in Makka.
36. After the stoning of the Jamrat al-'Aqaba everything is permissible for the man dressed in Ihram that he wants to do except hunting, women and scent.
37. Then you shave the head or cut its hair short.

38. Then, right after that, you go back to Makka for the obligatory Tawaf. It is done just like the Tawaf al-Qudum which we mentioned.
39. After it he does two rak'ats. But this time he does not go around fast at any time.
40. Whoever is late and comes to 'Arafa in great haste and did not do the Tawaf al-Qudum or the Sa'y has got to do the Sa'y immediately after the Tawaf al-Ifada, in the manner described earlier.
41. After the Tawaf al-Ifada, the one wearing Ihram takes it off.
42. It is then permissible for him to do everything he had been prevented from doing.
43. Then in the same day he must get back to Mina and spend the night there during the days of Tashriq.
44. And he has got to do the stoning of the three days, stoning the jamrat after the sun has begun to decline from noon but before the salat.
45. He has got to do this every day. Every jamra seven pebbles. He says, 'Allahu Akbar' with every pebble.
46. He stands to make du'a at the last two jamrat but not the first.
47. He stones them around their tops.

SUNAN

48. Then he goes down to Makka immediately after the last jamra on the fourth day of the days of Tashriq before the Dhuhr salat.
49. He makes his salat on the road. And for the man in a hurry, he can depart before that day.
50. Then there is the Tawaf al-Wad'a (farewell) in Makka for the non-Makkan, done in the manner described earlier. Its Sunna is that it be connected directly to the trip of departure. Whoever stays on afterwards has got to do it again.

And among the Sunan of the Hajj is the 'Umra. It is also said that it is obligatory. And among its Sunan is worship by making sacrifice.

ITS RECOMMENDED ASPECTS ARE TWENTY-FIVE:

1. Hajj Iفراد without doing the Hajj Tamattu' or Hajj Qiran.
2. To limit oneself in one's conviction to make a Hajj or 'Umra by making the intention without speaking it out loud.
3. To make your Ihram from white cloth.
4. To do nafila salat before putting them on.
5. To be unkempt, dusty, and look shabby.
6. To enter Makka by way of Kada'i in upper Makka.
7. To leave Makka by way of Kuda in lower Makka.
8. To do the wuquf and all the actions of Hajj in the state of purity except for the tawaf, for which purity is a condition of validity.
9. To make ghusl for the wuquf of 'Arafa and Muzdalifa and for tawaf of the House.
10. Every ghusl after the ghusl of putting on the Ihram is only a matter of sprinkling water over the body without scrubbing.
11. Walking fast but not running when crossing Batn al-Masil while doing the Sa'y.
12. Doing the two rak'ats of tawaf at the Maqam al-Ibrahim.
13. Making du'a there.

RECOMMENDED

14. Doing a lot of invocation of Allah, the Exalted.
15. Making du'a and saying Allahu Akbar during the days of Hajj and during all of its major events.
16. Hastening with the Tawaf al-Ifada on the Yawm an-Nahar.
17. Making the Talbiya call on every high place, when with your companions, right after the salat, in mosques.
18. Setting out directly to get to the House upon entering Makka without deflecting to go somewhere else first.
19. To enter by the Gate of Bani Shibah.
20. To kiss the Stone every time you go by it in the tawaf if able, if not, put your hand out to it, then put your hand on your mouth.
21. Putting your hand on the Yamani corner is like this as well. Whoever is incapable of doing any of these things points with his hand, says, 'Allahu Akbar', and then moves on.
22. Shaving the head for men instead of just cutting the hair short. The man who has plastered his hair has got to shave.
23. To perform the Hajj on foot for whoever is able. Some say riding is better.
24. To undertake the slaughter of the sacrificial animal with your own hand.
25. To visit the grave of the Messenger, may Allah bless him, give him peace, exalt him and ennoble him.

THE PROHIBITED THINGS ARE TWENTY-FIVE FOR MEN:

1. Wearing clothes that are sewn.
2. Wearing burnouses, turbans, hats, covering the head and face.
3. Wearing khuffs (leather socks) and jurmug (over-moccasins) and footwear to the same effect or less than them when you are capable of wearing two sandals.
4. Wearing gloves (this is for men).
5. As for women, the woman is only prevented from covering her face and hands. That is all she has to do to put on the Ihram.
6. Wearing garments dyed with saffron and yellow.
7. Shaving the hair of the head and the rest of the body or pulling the hair out or cutting it short.
8. Clipping the nails.
9. Using scent or touching it.
10. Removing unkemptness of the hair or body by use of ointment.
11. Ornamenting it.
12. Washing away its filth.

PROHIBITED

13. Killing lice.
14. Killing game animals.
15. Hunting them.
16. Tying them up for later if a Hajji or someone else has captured it.
17. Eating from halal game which has been hunted under haram conditions.
18. As for the game hunted by the man in Ihram or the haram game, it is not pure and cannot be eaten.
19. Doing anything that would cause an ejaculation.
20. Penetrating the vagina.
21. Making a contract of marriage for oneself or someone else.
22. Making an engagement for marriage.
23. For a woman to put on kohl even if it contains no scent. There are differences about this in the case of men.
24. Putting henna on the head, hands, feet.
25. Removing lice and similar things from the camel.

THE MAKRUH ACTS OF HAJJ ARE ALSO TWENTY-FIVE:

1. Putting on Ihram before the month of Hajj and before the Miqat.
2. Overdoing the Talbiya.
3. Raising the voice with it in the mosques. But those immediately around him should be able to hear it except in the Haram Mosque and the Mosque of Mina: in these he raises his voice with it just as he raises it in other places.
4. Wearing clothes dyed with saffron.
5. Doing Talbiya in the Sa'y and the tawaf.
6. Reciting Qur'an in it.
7. Doing a lot of talking.
8. Drinking water except for one who must.
9. Covering what is above the chin.
10. Smelling scent.
11. Going into a bath house (hammam).
12. Smelling sweet basil (raihan) or washing the hands with it.
13. Dipping the head in water.

MAKRUH

14. Talking to women.
15. Saying bad things.
16. Eating scented things.
17. Cupping.
18. Shading oneself in anything other than a house or tent.
19. Making sujud at the Black Stone.
20. Kissing the hand if it is put on the Yamani corner. Instead you put it to the mouth without kissing it.
21. To spend the night in Muzdalifa in Batin Mahsir.
22. To do the wuquf on the mountains of 'Arafa. Instead you stand on the side of the mountain – except for the valley of 'Arafa, you do not do the standing there.
23. Moving out from the al-Mash'ar al-Haram at the time the dawn has grown light or after it. Rather you do this before it – except for the weak and for women.
24. To do the stoning with stones which have already been thrown.
25. Riding in enclosed compartments during it instead of on an open saddle.

THE PARAMETERS OF HAJJ OR ‘UMRA IN THE CASE THAT THEY ARE INVALIDATED:

They are invalidated by having sex, ejaculating, missing part of the Hajj, or performing deficiently one of its basic elements, or one of its obligatory parts, or one of the Sunan of both of them. The parameters are eight:

1. To keep on doing what you are doing.
2. To make up later what has been missed.
3. To compensate for the one who has missed something.
4. To repeat acts done incorrectly.
5. To make complete (what was imperfect).
6. To slaughter the slaughter animal.
7. To make recompense.
8. To make ransom.

INVALIDATION

It is obligatory after invalidating the Hajj to carry through the rest of its actions and to do them completely. One who misses the Hajj compensates by doing 'Umra and then doing both of them over again in their proper time, whether either of them were voluntary or obligatory. But not in the case of a man held back by an enemy. He takes off his Ihram. There is no making up required of him or sacrifice.

Husband and wife are separated from each other, as a reprimand to both of them in making up the Hajj from the time that they put on the Ihram again until its completion, if they have spoiled it by having sex.

You make up what has been forgotten or omitted of the Sunan of both of them or the obligatory parts of the Hajj by going back and doing it the way it was supposed to be done.

This pertains to:

- Things whose special time has not passed.
- Incomplete performance of one of the parameters of such matters.
- Doing one of its basics wrong – like leaving out the tawaf or one of the laps of Sa'y, or the tawaf as an act of worship, or when not having wudu', or on the roofs of the mosques unless there is a crowd which forces him to do that.

He must go back and do it the way it is supposed to be done. If he does not remember that until he gets back to his country, he must go back to Makka in his Ihram and make up what he missed or what he invalidated.

INVALIDATION

It is required to slaughter a slaughter animal in the case of invalidation or missing the Hajj: a badanah (female camel or cow).

Similarly for the man kept back by sickness in conjunction with his going through everything according to its parameters until he makes Hajj or 'Umra.

Likewise the slaughter animal is required of a man who does the Hajj Tamattu' or Hajj Qiran.

Here the slaughter animal is a shah (sheep or goat). Similarly anyone who leaves out one of the necessary Sunan of it or those which are strongly confirmed. Such as:

A man who goes beyond the Miqat without putting on Ihram.

Who leaves out the stoning until its time has passed.

Who does not stop to stay at Muzdalifa.

Who leaves out the two rak'ats of the obligatory tawaf until he gets back to his country.

Or leaves out the Talbiya altogether.

Or the Tawaf al-Qudum for one who is not a late arriver going as fast as he can (to 'Arafa).

Or doing the shaving before stoning the Jamrat al-'Aqaba.

Or entering Makka without Ihram.

Or leaving out the Tawaf al-Ifada or part of it until the months of the Hajj have passed.

INVALIDATION

So whoever among all these does not find the slaughter animal who would have been required to sacrifice before the performance of Hajj – like the man who crossed the Miqat, the man doing the Hajj Qiran, or Hajj Tamattu’ and so forth – he must fast ten days. Three days during the Hajj, the last of which is the last day of Tashriq. And seven afterwards. Other people can fast them whenever they want.

As for the Recompense (al-Jadha’): it is for killing game animals and eating them. As Allah has said, *‘A recompense for the likes of what he has killed.’* It is slaughtered in Mina if it had been made to stand on ‘Arafa. Otherwise in Makka.

Or he makes recompense by giving food equal in the value to the game by fasting a day for every mudd.

AS FOR THE RANSOM (AL-FIDYA)

It is for removal of the error in:

1. Shaving the head (early).
2. Wearing clothes with thread in them.
3. Wearing khuffs (leather socks).
4. Using scent.
5. And similar things which the man wearing Ihram is prohibited from doing.

As Allah has said, exalted is He:

'Then a ransom of fasting' – and that is six days – *'or sadaqa'* – and that is feeding six poor people two mudds for each one – *'or slaughter'* – and that is a sheep or goat which is brought out from whichever country it is in.

Allah is the One who guides to doing what is right.

THE ENDING

ENDING

These – Allah give us and you tawfiq – are the foundations of Islam, which make a kafir of any man who consciously rejects one of them and make his blood halal and put him outside the main body of Muslims.

But as for somebody who leaves them aside out of carelessness or taking them lightly even though he admits they are obligatory:

If he leaves out pronouncing the two Shahadas and does not say them even a single time in his life – he is a kafir and is killed. Even if he says with all this: ‘I accept that they are valid and believe in what they necessarily require.’

As for the Salat: The man who does not do it is killed, if he says: ‘I do not pray them.’ Or if he says: ‘I pray them’, but does not pray. He is killed as a hadd. Not because of kufr – according to the correct explanation. Some have said he is killed because of kufr, even if he admits that they are obligatory.

As for Zakat: It is taken from him by force if he refuses to give it. If he tries to stop it, he will be overpowered and forced to do it. If he has forces, he will be fought against until either he gives it or it is taken from him. The Muslims are required to make war against him with the Leader.

THE ENDING

As for the Fast: Whoever does not do it because of carelessness, he is taught good manners. He is shown great harshness in his punishment. And he is locked up for the time judged upon him because of his using pretexts to violate it.

As for the Hajj: Anyone who avoids doing it after having the capacity to do it is challenged, counselled, and blamed. This is because of its having an extensive period of time in which it can be done.

Some of the 'ulama have held the position that whoever leaves out anything of these foundations – even if he admits to them being obligatory – is a kafir and is killed. Like the man who does not make the salat.

But they do not disagree about the kufr of the man who consciously rejects that they are obligatory. And they do not disagree about killing him.

* * *

Allah – He is Exalted – protect all of us from making mistakes and saying worthless things. May He bring us to the success of words and actions that are to the point. This by His freely-given bounty. There is no God but Him. There is no Lord beside Him.

May Allah bless Muhammad – His chosen Prophet – and his family and give them abundant peace.

Hasbuna'llahu wa ni'mal-wakil.

Allah is enough for us – how excellent a Guardian.

