

Fifth Edition

أَسَاسُ الْعِلْمِ وَالْحِكْمَةِ

The Basis of Sacred Knowledge

By the Caller to Allah

As-Sayyid: Ahmad At-Talhi

With commendation from

Prof. Dr. Umran bin Ali Al-'Arabi

Member of the Council of Senior Scholars of
the Association of Libyan Scholars of Islam

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ عَبْدُهُ وَرَسُولُهُ

سُبْحَانَ اللَّهِ الْعَظِيمِ

مُحْفَظَةٌ
بِجَمِيعِ حَقُوقِهَا

الكتاب: أساس علوم الدين النسخة الإنجليزية.

تأليف: السَّيِّدُ أَحْمَدُ الطَّلْحِي

ترجمة: الدكتور عمران بن علي العربي

النَّاشِرُ: مَوْسَسَةُ السَّيِّدِ أَحْمَدِ الطَّلْحِي لِلأَعْمَالِ الدَّعَوِيَّةِ

سَنَةُ الطَّبَاعَةِ: ٢٠١٩ م

بَلَدُ الطَّبَاعَةِ: القَاهِرَةُ، مِصْرُ

المَقَاسُ: ١٧ × ٢٤

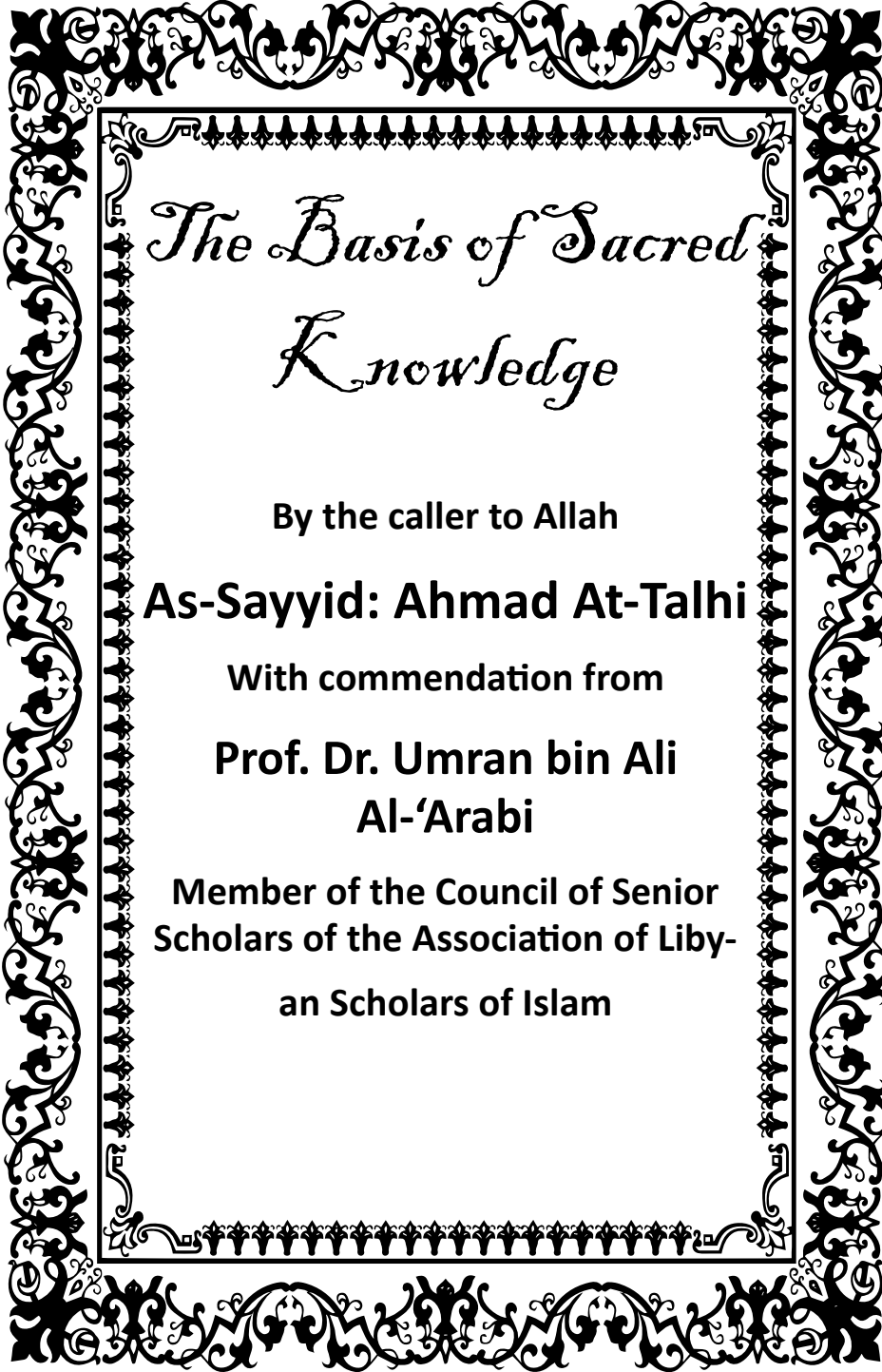
رَقْمُ الإِيْدَاعِ: ١٤٠٣٧ / ٢٠١٩

التَّرْقِيمُ الدَّوْلِيُّ: 9-78-977-4126-83-3

مَوْسَسَةٌ

السَّيِّدِ أَحْمَدِ الطَّلْحِي
لِلأَعْمَالِ الدَّعَوِيَّةِ





*The Basis of Sacred
Knowledge*

By the caller to Allah

As-Sayyid: Ahmad At-Talhi

With commendation from

**Prof. Dr. Umran bin Ali
Al-'Arabi**

Member of the Council of Senior
Scholars of the Association of Liby-
an Scholars of Islam

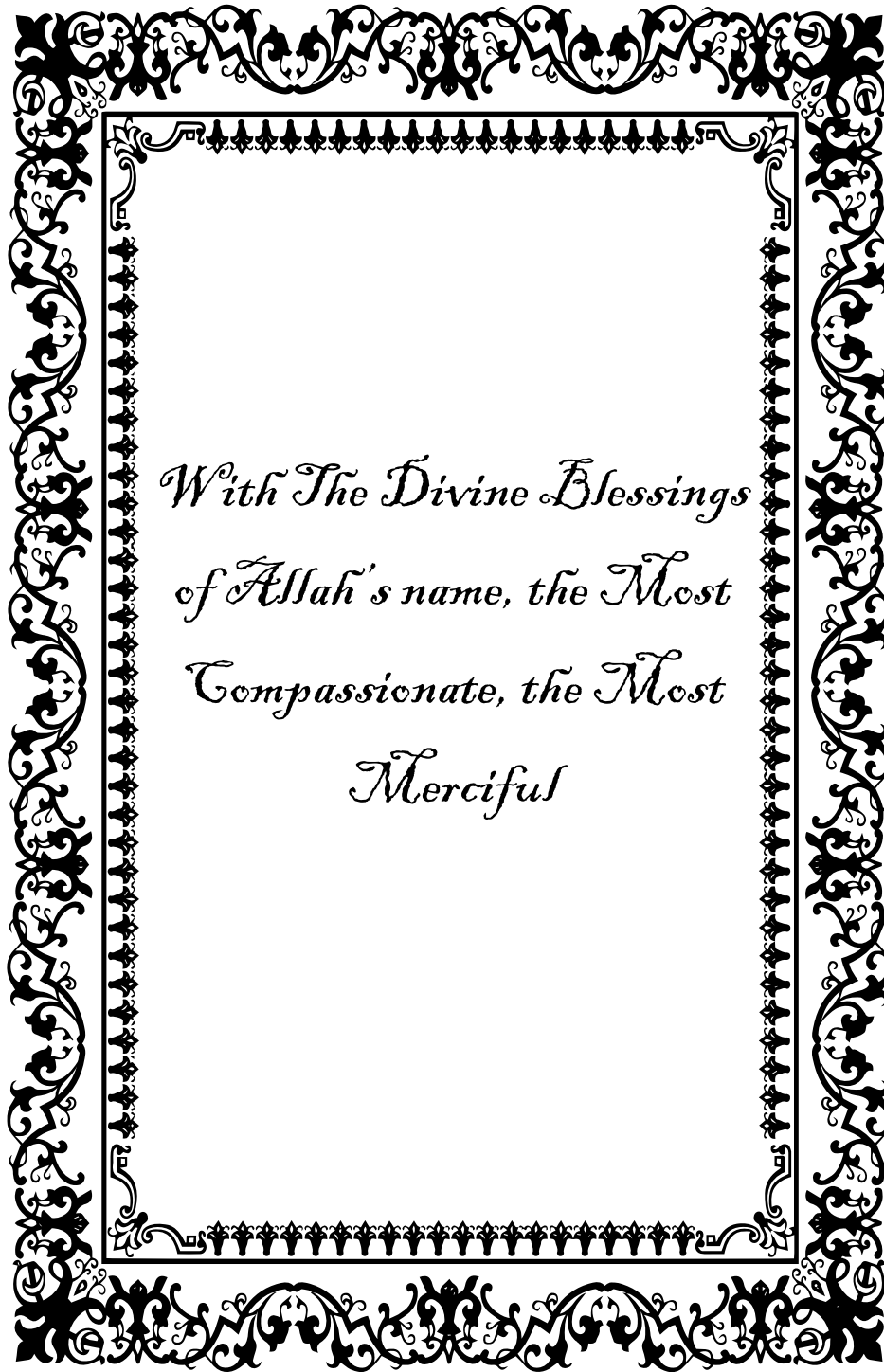
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا﴾

﴿إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ﴾ [البقرة: ٣٢].

“Glory is to You. We have no knowledge except what You have taught us”.

All Rights Reserved



*With The Divine Blessings
of Allah's name, the Most
Compassionate, the Most
Merciful*



***With The Divine Blessings of Allah's
name, the Most Compassionate, the
Most Merciful***

O Allah, I put before you at every breath, glance and blink of every being of the inhabitants of the heavens and the earth and everything in your knowledge that will be or has been... I present to you, before all of this, my intention for:

- Learning for the sake of Allah.
- Spreading knowledge and teaching it.
- Disseminating points of religious benefit.
- Delivering Allah most high's laws.
- Increasing in knowledge.
- Reviving the noble sacred law.
- Truth to be constantly apparent.
- Falsehood to subside.
- Revealing right action.
- Returning to truth.

- Coming together for the remembrance of Allah most high.
- Prayer for the Muslims in general and the pious predecessors in specific.
- Goodness to remain in the Islamic community through its numerous scholars.
- Reaping their rewards.
- Gaining the rewards of whosoever this knowledge reaches and the blessings of their supplications for me and seeking mercy on my behalf.
- Entering into the chain of sacred knowledge between the messenger of Allah (peace be upon him, his family, and companions) and them.
- Being counted amongst those who deliver the revelation and its rulings.
- Doing away with my own ignorance and that of others; for Allah's sake.

As I intend to teach, learn, remember, remind, benefit, be benefited, encourage the adherence to the Book of Allah and the Sunnah of His Messenger



(may Allah's peace and blessings be upon him and his companions), call to guidance, lead to good for Allah's pleasure, closeness and reward (glorified and exalted is He) and to be thankful for Allah's blessings: health, sanity, money, ..., ..., ..., ..., ...⁽¹⁾.



(1) Dear reader;

I beg of you (and not insist) that you read Surah Al-Fatihah whenever you read a book of my books or a letter of my letters, and dedicate the reward to the soul of the big famous scholar, knower of Allah and guide to Him, the flag bearer of the proof with the Qur'an and Sunnah, the leader of his time and the matchless of his era, bearer of the chains of transmission of the sacred sciences of Islam, the Hadith specialist, Qur'anic exegete, renewer of the faith, holder of the high chains of transmission of the sacred sciences of Islam, connector of the early to the late, recipient of the transcendent divine outpour, my master and overseer, renewer of the faith; Abi Abdillah Muhammad ibn 'Ali As-Sanusi Al-Hasani Al-Edrisi Al-khattabi may Allah's mercy, contentment, remission and forgiveness be upon him.

May Allah reward him for me and the Muslim Youth and gather us with him in Paradise with his grandfather; the chosen and lofty (may Allah's peace and blessings be upon him). For Allah is the Hearer of All, the Knower of All.



***With The Divine Blessings of Allah's
name, the Most Compassionate, the
Most Merciful***

All praise to Allah as He ordered us to praise Him. And peace and blessings may be upon our master Muhammad, his family and companions; the distinguished and prevailing.

To commence,

The wise Islamic law has encouraged knowledge and invited us to it. And the best knowledge is that through which you come to know your Lord, correct your worship and purify your soul and extremities. Exalted is He has said: “And it is not (proper) for the believers to go out to fight all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islamic) religion, and they may warn their people when they return to them, so that they may beware (of evil)” (At-Tawbah: 122). And the Prophet (may Allah’s peace and blessings

be upon him) has said: “Seeking (sacred) knowledge is obligatory for every Muslim.” (Narrated by Ibn Majah in his Sunan). And said (may Allah’s peace and blessings be upon him): “Whosoever Allah wishes good for, he grants understanding in religion.” (Narrated by Imam Ahmed Ibn Hanbal in his Musnad). The Prophet (may Allah’s peace and blessings be upon him) also said: “There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt. That is the heart.” (Narrated by Bukhari and Muslim). Because of that, I decided to gather some summarized points in Islamic creed, jurisprudence and purification that would enlighten the way, draw signs, correct worship, rectify behavior for beginners and open the door of ascension for them by the power of Allah the lord of the worlds.

In doing so, I followed the steps of the book “Ar-Risalah Al-Jami’ah wa At-Tathkirah An-nafi’ah” by the caller to Allah, the most erudite scholar: Habib Ahmed bin Zain bin Alawi ibn Ahmed Al-Habashi (may Allah have mercy on him and be pleased with him). I have been urged to do so in Madinah, by my master and



Shaykh, the gallant Imam, the most erudite scholar, caller to Allah and guide to Him: Habib Umar bin Muhammad bin Salim bin Hafidh bin shaykh Abi Bakr bin Salim, the president and founder of Dar Al-Mustafa for Islamic Studies in Tareem, Yemen (After reading it with him). May Allah preserve him and benefit us by him.

As my master Habib Ahmad bin Zain Al-Habashi (may Allah have mercy on him) said: “Whoever knew it and applied it in his life; i.e. the principles and foundation of Islamic creed, jurisprudence and purification, we hope that he would be from the people of internal and external knowledge”.

So, in this short letter, I mention what is obligatory for every religiously accountable person to know about worshiping acts in the jurisprudence school of Al-Imam Malik (may Allah be pleased with him and all the rest of the Imams). I did that using clear expressions. Sometimes, I followed the approach of question and answer to make it easier for the beginner student to understand. All this, hoping from Allah to grant me correctness and double the reward for me and you.

I have made an effort to make this letter consist of 63 pages wishing for the blessing of the beloved chosen Prophet (may Allah's peace and blessings be upon him). And I ask only Allah to make it beneficial for everyone who reads and helps in publishing it and made a prayer for me, my parents and teachers.

O Allah, accept it from us. You are the Hearer of All, the Knower of All. And forgive us. You are the Most Forgiving, the Most Merciful.

Ahmad At-Talhi





Thanks and Appreciation

The Prophet of Allah (may Allah's peace and blessings be upon him) said, as was reported by Imam At-Tirmidhi (may Allah be pleased with him) and others:

“Whoever is not grateful to people, he is not grateful to Allah.”

Therefore, I extend my thanks and appreciation to all who helped me to introduce this letter in this image. May Allah reward them for me all the best, bless them and place it on the scales of their merits.

Ahmad At-Talhi





Dedication

To the most noble of all creation, and the best of the prophets and messengers; our master Muhammad (may Allah's peace and blessings be upon him and his family), and to my eminent sheikh and my professor; the great teacher... the one whom I learned by his glances more than his words... he who I learned the jurisprudence of Imam Malik (may Allah be pleased with and pleases him) from; in Daril-Arqam bin Abil-Arqam for Educational Attainment, Benghazi, Libya.

He is the master of jurisprudence and the system of deriving its rulings, and scholar of Hadith:

The respected erudite scholar: Shaykh Doctor Ahmad Ibn Umar Al-Hajeenah Al-Majbiri

The Ash'ari, Maliki, Junaidi, Sulaami, 'Aroosi. May Allah show him the mercy which He bestows upon the righteous. Allah has ennobled him by taking his soul whilst he was prostrating before Him in His sacred realm in Mecca while performing Hajj. Moreover he

was buried in Al-Ma'laa cemetery next to our revered mother the greatest Khadija, may Allah be pleased with her, in Mecca the ennobled. May Allah allow us to catch up with them without altering, switching nor deviating from the path of the beloved, chosen one. And Allah deserves all praise, lord of the worlds.

Your student,

Ahmad Talhi





Commendation

Written with the pen of the erudite scholar, master of Malik jurisprudence and the principles of deriving Islamic rulings:

Professor Dr. 'Imran Ali Al-'Arabi, may Allah preserve him.

Member of the Council of Senior Scholars of the Association of Libyan Scholars

In the name of Allah, the most gracious, the most merciful,

Allah deserves all praise, the Lord of the worlds. And peace and blessings may be upon our master Muhammad, all his family and companions.

To commence,

I have looked into this letter called “The Basis of Sacred Knowledge” written by our successful son, the scholar and caller to Allah Mr. Ahmad At-Talhi, may

Allah reward him. And I appreciated his being keen to spread sacred knowledge especially among those who need it; like those who newly accepted Islam and who just started to acquire sacred knowledge, to be fully aware of their necessary religious matters. That would help later to broaden their scope of knowledge of the rulings of their religion.

May Allah reward you, grant you success to do good and lead your footsteps to the right path. And may Allah's ample peace and blessings be upon our master Muhammad and his family and companions.

Professor Dr. 'Imran 'Ali Al-'Arabi

Rajab 1434 - May 2013

Misillata, Libya





Creed

The Pillars of Islam

The Pillars of Islam are five⁽¹⁾:

Bearing witness that there is no god except Allah and that Muhammad (May Allah's peace and blessings be upon him) is the messenger of Allah, establishing prayer, giving Zakat, fasting the month of Ramadan and making the pilgrimage (Hajj) to the sacred house for those who are able to do so. Doing that with sincerity to Allah in one's intention and attention⁽²⁾, believing in all that the prophet (May Allah's peace and blessings be upon him) has brought which is known to the general public and the Elite of Muslims to be, necessarily, a part of the religion. So, whosoever, is not sincere, is a hypocrite. He has said (High is He): "And when they stand up for As-Salat (the prayer), they stand with laziness and to be seen of men, and they do not remember Allah but little" [An-Nisa': 142]

(1) Al-Bukhari with Fat-h Al-Bari, Hadeeth No. 8.

(2) Al-Bukhari with Fat-h Al-Bari, Hadeeth No. 1.

And whosoever does not believe in their heart is a disbeliever⁽¹⁾. He has said (High is He): “Except him who is forced thereto and whose heart is at rest with Faith” [An-Nahl: 106]

The Foundation of true faith is:

To believe that Allah (High is he) exists, and that He (High is He) is one, without a partner and without anything being similar to Him, nor resembling Him, nor being a peer to Him. He has said (High is He) about His status of transcendence: “There is nothing like unto Him” [Ash-Shura: 11] Then He affirmed his perfection saying: “and He is the All-Hearer, the All-Seer” [Ash-Shura: 11]⁽²⁾.

(1) Whoever believes with his heart and does not utter it with his tongue, for no proper excuse nor refusal, is a believer to Allah that will attain salvation, a disbeliever in the worldly rules of the Islamic law. He does not inherit a Muslim or be inherited by a Muslim. And vice versa for he who admits with his tongue but did not believe with his heart. He then is called a hypocrite and an unbeliever. See Al-Fawakih Ad-Dawani 1/192.

(2) This Ayah (verse) was said to be the most suppressive Ayah to Satan when he blocks one’s way in the state of investigating The Creator’s essence and attributes. See Al-Fawakih Ad-Dawani 1/194.



He had created the heavens and the earth. He created life and death, obedience and disobedience, health and sickness, the entire universe and that which it contains. He created the creation and their actions⁽¹⁾. And He predetermined their provisions and life spans, neither does it increase nor decrease. And nothing happens except by His decree, His divine ruling and will. And that He is living, knowing, acting from His own desire, powerful, speaks, and is all-hearer and all-seer. “Allah knows the breach of trust of the eyes, and all that the breasts conceal” [Ghafir: 19] “Then verily, He knows the secret and that which is yet more hidden” [Taha: 7] “Say: Allah is the Creator of all things, He is the One, the Subduer.” [Ar-Ra’d: 16]

(1) This is the belief of Ahlus-Sunnah wal Jama’ah. Ibn Abi Zaid has said: “there is no action, nor saying from his slaves except what he had predetermined”. But Al-mo’tazilah said that a slave creates his own actions. And Al-Qadareyyah said that a slave creates his bad actions. Ahlus-Sunnah wal Jama’ah’s proof for what they say is: if a slave created his own actions, he would know their details without having to reflect! See: Ibn Abi Zayd’s letter with Sharh Kifayat At-Talib 1/55, Al-Fawakih Ad-Dawani 1/227 and Sharh Al-‘Aqidah At-Tahaweyyah p.429.

And that He has sent our master, Muhammad, his slave and messenger to the entire creation to guide them and to perfect their lives. And that He aided him with clear miracles.

And that he (May Allah's peace and blessings be upon him) is truthful in everything that he has informed about from Allah (High is He) of the bridge, the scale, the basin and other things from the Affairs of the hereafter and the intermediate life. And the questioning of the two angels, the torment of the grave and its bliss.

And that the Qur'an and all of the revealed books of Allah are true, His angels are true, paradise is true, the hell fire is true⁽¹⁾, and all that our master Muhammad (May Allah's peace and blessings be upon him) has brought to us is true.



(1) See Ibn Abi Zayd's letter 1/67 and Al-'Aqidah At-Tahaweyyah p.429.



Taharah (Purification) and its Divisions

What is the meaning of Taharah?

In the Arabic Language: being clean of filth.

In Islamic law: it is an attribute whose existence is implied, which permits the one who is attributed with it to enter prayer.

How many divisions of purification are there?

Two divisions:

1. From breaking purification: which is through ablution (Wudu') and ritual bathing.
2. From filth: which includes removal of filth from clothing, body and prayer place.

What is the meaning of *hadath*?

First: (Here) An attribute which prevents people from entering prayer, circumambulation of Ka'ba, or touching the Qur'an ;except a little bit for a teacher and student.

Second: (as an invalidator of Wudu') that which exits from a person's front or rear private parts.

Through which thing is purification achieved in all of its divisions?

It is achieved through plain water which has not been altered, whether it:

1. Fell from the sky.
2. Sprang from the Earth.
3. Melted after being frozen.
4. Has been collected from the leaves.
5. Has been drunk from by an animal or someone in the state of a greater ritual impurity or a menstruating woman.
6. Was left over from another person's Wudu' or ritual bathing.
7. Has changed due to some things that cannot usually be avoided like red or black mud, salt, gypsum⁽¹⁾ or Ashes.

(1) Gypsum is the white substance which is mined from the mountains for building purposes. It is also used to mean the white salt which resides on surfaces or the bottom of containers from stagnant water.

Purification is not achieved using things which are referred to as water in the Arabic language but are restricted by adding another word, like rose water, flower water or anything like those sorts of things which are distilled or squeezed-out.

What is the meaning of Najasah?

In Islamic law it is an implied attribute which is related to rulings. It prevents the entrance of prayer as long as one remembers that it's there, and is able to remove it.





Islamic Jurisprudence ***The Obligations of Wudu'***

What is the meaning of *Fardh* (obligatory)?

In the Arabic Language: An assignment

In Islamic law: it is that which a person is rewarded for doing and may be punished for leaving.

And when it is mentioned unrestricted: it applies to that which the validity of an act of worship depends upon.

The evidence:

He has said (High is He): “O you who believe! When you intend to offer the prayer, wash your faces and your hands (forearms) up to (and including) the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to (and including) ankles” [Al-Ma’ida: 6] and he has said (may Allah’s prayers and peace be upon him): “Allah does not accept prayer of anyone of you if he does Hadath untill he performs Wudu’.” It was narrated by Bukhari and Muslim.

How many obligations for Wudu' are there?

They are seven, which are:

First: The intention, and its place is the heart. It is better not to utter it⁽¹⁾. And one intends to remove the state of *hadath* or seeking permission to enter the prayer; or the obligatory prayer.

Second: washing the face. It is taken (linguistically) from facing something. So, everything from a person's face that is seen when facing him must be washed. Based on this, its limits lengthwise are from the place where one's hair on their head usually begins all the way down to the end of their chin, for he who does not have a beard,

(1) See: Al-Ma'unah 1/84. The scholars opinion is that the person, who is making Wudu', should say at the beginning of his Wudu': "In the name of Allah, the most Gracious, the most Merciful" for what the Prophet of Allah (may Allah's peace and blessings be upon him) has said: "He did not make Wudu' he who did not mention the name of Allah in it, and he did not make prayer he

who has not made Wudu'." See Tuhfat Al-Ahwadhi 1/122. But the Maliki scholars said that it is not obligatory, and the proof of that is that He (High is He) said: "When you intend to offer the prayer, wash ..." and He did not mention saying Allah's name. See Al-Mudawwanah 1/85 and Kifayat At-Talib Ar-Rabbani, the explanation of Abi Zayd Al-Qairawani's letter 1/146.



and to the end of the Beard, for he who has one.

And its limits widthwise are: from the ear tragus to the other ear tragus⁽¹⁾.

It is obligatory to wash through facial hair if it is not thick and skin can be seen from under it. It is not obligatory to wash through it if it is thick, rather one must wash the apparent part of the hair because it is what faces then⁽²⁾.

Third: washing the hands up to and including the elbows⁽³⁾.

(1) See Mawahib Al-Jalil 1/184. And washing the face thrice is the perfection, and the single wash is enough as the scholars have agreed. See At-Tamhid 1/12.

(2) Most scholars have said that washing through the beard in the ritual bath for major impurity is obligatory, and it is not obligatory, in their opinion, for Wudu'. See At-Tamhid 1/14.

(3) With washing, one must wash through the fingers, for it is the popular opinion in the Maliki school of jurisprudence. See Ad-Dusuqi's footnotes on Ash-Sharh Al-Kabir 1/87. And if it has been amputated it is obligatory to wash what remains, and there is no difference of opinion on the matter. See Mawahib Al-Jalil 1/191.

Note: going through the fingers does not mean moving the permissible ring. But if he removes it after washing, he should wash what is under it. This includes a woman's bracelets. See Mawahib Al-Jalil 1/196 and Ad-Dusuqi's footnotes on Ash-Sharh Al-Kabir 1/88.

Fourth: wiping the entire head for the man and the woman. And it is obligatory to wipe the loose hair even if it is very long for a man or a woman⁽¹⁾.

Fifth: washing the feet up to and including the ankles⁽²⁾. And it is not obligatory to rub in between the toes.

Sixth: wiping. What is meant by it is passing one's hand over the limb along with or after pouring water on it during washing⁽³⁾.

Seventh: continuity. What is meant by that is to do the actions of Wudu' successively without stopping in a way which would break its perpetuation. That would be by the limbs drying in normal conditions⁽⁴⁾.

(1) As for a woman, loosening her hair is a difficulty. And wiping is based on ease. See Ad-Dusuqi's footnotes 1/88.

(2) For what he (may Allah's peace and blessings be upon him) has said: "Save your heels from the fire." It was narrated by Bukhari and Muslim. At-Tahawi said: "when he ordered them to wash the whole feet until no spot is left out, that indicated that washing the feet is obligatory." See Al-Bukhari with Fat-h Al-Bari, Hadeeth No. 163, and Mawahib Al-Jalil 1/212.

(3) See Ad-Dusuqi's footnotes on Ash-Sharh Al-Kabir 1/90.

(4) Ibid, 1/90. And it is said that continuity is obligatory when one remembers and is able, while it is not in the case of disability and forgetfulness. See Mawahib Al-Jalil 1/223.



✦ If a person is in a state of major ritual impurity, due to having sexual intercourse, the emission of sexual fluid while sleeping or otherwise, it is obligatory for him to wash his entire body with the intention of raising the state of Janaba (being in major ritual impurity)⁽¹⁾.

*** How many Sunnahs are there for Wudu'?**

Seven, and they are:

- 1- Washing the hands before entering them into the vessel, even if they were clean.
- 2- Rinsing the mouth.
- 3- Inhaling in water.
- 4- Blowing water out the nose.
- 5- Moving one's hands back up to the front of the head when wiping the head.
- 6- Wiping the ears.
- 7- Maintaining the order between the obligatory actions of wudu'.

(1) Sharh Ar-Risalah "Kifayat At-Talib Ar-Rabbani" 1/169.

How many virtuous acts are there for Wudu'?

Eleven and they are:

- 1- Starting by saying Bismillah.
- 2- Sitting in a pure place.
- 3- Putting the vessel which one is making *Wudu'* from on one's right side, if possible.
- 4- Using as little water as possible while doing *Wudu'* well.
- 5- Doing ones right limbs before the left ones.
- 6- Washing limbs which are to be washed, twice or thrice.
- 7- Cleaning ones teeth even if it be with one's finger.
- 8- Maintaining the order of the Sunnahs along with the obligations.
- 9- To begin wiping the head from the front.
- 10- Wiping between the toes.

What are the disliked actions of *Wudu'*?

- 1- Leaving one of the virtuous actions or sunnahs of *Wudu'*.
- 2- Washing or wiping more than that which the



Islamic law has specified.

✦ **Whosoever had left a Sunnah of *Wudu*, does it invalidate his *Wudu*' or not?**

Wudu' is not invalidated by leaving off any of its Sunnahs, even if one does so intentionally. It is rather invalidated by leaving one of its obligatory actions, like the intention or washing the face.



The invalidators of *Wudu'*

The invalidators may be divided into: *Hadath*, and means to *Hadath*.

Hadath: it is anything exiting the front or rear of private parts normally for a healthy individual; like urine, defecation, gas, the blood of menstrual cycle for a woman, sexual fluid without the usual pleasure, pre-sexual fluid, the white substance which may come out after straining oneself or at the end of urinating sometimes and the white substance that occasionally comes out of the private parts of women who are pregnant close to the time of giving birth⁽¹⁾. If it exited due to sickness; like incontinence of urine for example, then it is merely recommended for the person to make *Wudu* for every prayer. And Allah's religion is ease.

As for the means to *Hadath*, they are:

- 1- Heavy sleeping.
- 2- Intoxication.

(1) See Mawahib Al-Jalil, 1/376 and Ad-Dusuqi's footnotes on Ash-Sharh Al-Kabir, 1/175.



- 3- Being unconscious.
- 4- Insanity.
- 5- Touching the parts of the opposite sex's body that which would give pleasure usually, if one intended and sought pleasure in doing so or if one found it.
- 6- Kissing except for saying goodbye to a person who's travelling, out of Mercy for a sick person, for seeing a person who is from one's unmarriageable relative or an old man with the likes of him.
- 7- Touching the male private part with the inside of one's hand or fingers or the sides of them⁽¹⁾.

(1) See Ibn Abi Zayd with the explanation of Kefayat At-Talib, 1/113 and Mawahib Al-Jalil, 1/299. Shafi'is also have this opinion. See Al-Majmu' Sharh Al-Mohadh-dhab, 2/47. But the Hanafi's opinion is that touching the male private part does not make it obligatory to make Wudu'. See Fath Al-Qadir, 1/49 and Ibn Abidin's footnotes on Ad-Durr Al-Mukhtar, 1/304.

(*) Abu Dawud has narrated in his Sunan that a man asked the Prophet of Allah (may Allah's peace and blessings be upon him) about a man touching his private part, does he have to make Wudu'? so, the Prophet of Allah (may Allah's peace and blessings be upon him) said: "Is it but a part of you?" the scholars said that this Hadeeth is weak because of people's difference of opinion concerning Talq Ibn Qais; the narrator of the Hadeeth. See 'Awn Al-Ma'bud, 1/216, and Tuhfat Al-Ahwadhi 1/203 and the explanation of Ibn Abi Zayd's letter (Kifayat At-Talib), 1/113.

Things which are neither *Hadath* nor means to *Hadath*:

- a- Doubt in one's state of purification and doubt in one's ritual state; whether purity or impurity, which one of them came first⁽¹⁾.
- b- Disbelief or apostasy, we seek refuge from Allah from such things⁽²⁾.

What is the meaning of Madhi and Wadi?

Madhi is a thin saliva-like liquid, which comes out of the male private part upon touching, kissing or the likes of foreplay.

(1) There is a difference between doubt rising after making Wudu' and before prayer, and doubt rising during prayer. Whoever doubts about his Wudu' before prayer, he should repeat his Wudu'. But if he doubts his Wudu' during prayer, he doesn't have to leave his prayer, except when he is sure that he has lost his Wudu'. See At-Taj Wal-Iklil, 1/300, Idhah Al-Musa'alah, base No. 27 and Al-Is'af Bit-Talab p. 195.

(2) In general, apostasy nullifies every act of worship that an accountable person has done. It also voids the marriage, well, vow and expiation. As for divorce, it is not cancelled by apostasy, neither the marriage of a woman who was divorced from her husband three times. See Az-Zurqani's explanation on Mukhtasar Khalil, 8/119 and Mawahib Al-Jalil, 6/283.



Wadi is a thick liquid which usually comes out after urinating.

What is the meaning of *Istibra*'?

It is seeking to empty the two points of exit, that is the front and back private parts, when one is going to the bathroom as much as possible, so that one does not get up as long as he has a feeling that there is something left to come out until he is sure that it has stopped. And whosoever has a habit that if he stands up, a little more urine will come out should stand and sit again then pull out his penis and shake it lightly.

Is cleaning ones private parts after using the restroom (*Istinja*') part of *Wudu*'?

It is not part of *Wudu*'. It is, merely, cleaning oneself from filth. And one does not need to make intention when doing so, unless that which exits is *Madhi*, then, in which case, one should wash his penis entirely with an intention as a mere act of worship.





The Obligatory Actions of the Ritual Full Body Bath, its Sunnas, Virtuous and Disliked Acts

✦ **How many obligatory acts are there for a ritual bathing?**

Five and they are:

- 1- The intention that is: intention of fulfilling the obligation, raising the state of major ritual impurity or seeking permissibility of prayer at the time of washing the first portion of the body.
- 2- That the water reaches all parts of the body.
- 3- Rubbing all parts of the body.
- 4- Continuity and immediacy⁽¹⁾.
- 5- Getting in between all hair on the body.

(1) Immediacy: that is the continuity of washing each portion without too much delay after that which comes before it without delay or pause that would cause the washed part to dry. If a washed part dried because of delay without completing the ritual bath, then he would have to repeat it.

How many Sunnas for the full body ritual bathing are there?

Five, and they are:

1. Washing the Hands up to the wrists before putting them in the vessel.
2. Rinsing the mouth.
3. Taking water up into the nostrils of one's nose and ejecting it.
4. Wiping the ears without going overboard, because it harms the hearing.

How many recommended acts are there for the ritual bathing?

Seven, and they are:

- 1- Saying Bismillah.
- 2- Beginning by removing the *najasah* from the body.
- 3- Washing all of the parts of Wudu' first, completely.
- 4- Washing The Upper portions of the body before the lower portions of the body.



- 5- Washing the head three times.
- 6- Starting with the right side before the left.
- 7- Using little water while using enough to wash well.

❖ **How many disliked aspects are there related to the ritual bathing?**

Seven and they are:

- 1- Intentionally leaving saying Bismillah.
- 2- Washing the parts in the opposite order.
- 3- Using a lot of water.
- 4- Repeating washing after one has encompassed everything in washing. This is in regards to other than the head.
- 5- Washing in an area which has najasah.
- 6- To purify oneself while his private parts are exposed or in a place where other people can see him unintentionally, otherwise it is strictly prohibited to do so.
- 7- Speaking other than the Remembrance of Allah (High and Majestic is He).

❖ **How many things make the ritual bath obligatory?**

Four, and they are:

- 1- Ejaculation.
- 2- Penetration of the head of the penis into the vagina.
- 3- The end of a menstrual cycle's fluid.
- 4- The end of lochia.

❖ **What are the things which are prevented by being in a state of major ritual impurity?**

- 1- Circumambulation of the holy Ka'ba.
- 2- Performing the prayer.
- 3- Entering the Masjid.
- 4- Touching a copy of the Holy Quran.
- 5- Reciting the holy Quran, except the likes of a verse to seek refuge from evil or the likes.





Tayammum, the things which Oblige it, its Rulings and Times

✦ What is the meaning of *Tayammum*?

Linguistically: intending.

In the terminology of the sacred law: it is a purification using Earth which consists of wiping the face and two hands with an intention.

✦ Is purification with the earth like purifying oneself with water, by which lesser and greater ritual impurity is removed?

Purification using the earth is a substitute to purification using water and a branch of it. So, one does not turn to using earth instead of water except for a cause. And since this is the case:

- 1- The state of ritual impurity is not lifted using it, according to the popular opinion.
- 2- According to another opinion which is less popular: the state of lesser and major ritual impurity is lifted using it.

❖ **What are the causes of *Tayammum*?**

- 1- The absence of water while travelling or at home.
- 2- Sickness to such an extent that a person is not able to use water, or is able to use water however he can't find someone who can help him to use it since he can't stand by himself.
- 3- Fear of the time of prayer exiting if one uses water, in the case of the person who is not slacking.

❖ **How many obligations for *Tayammum* are there?**

And what are they?

Eight, and they are:

- 1- The intention; and that is to intend to perform the obligation or seeking permissibility of prayer. And he should intend lifting the greater state of ritual impurity, if it exists.
- 2- Pure earth, which is everything that is found on the face of the Earth whether it be dirt, sand, rocks, salt marshes or the like.
- 3- Striking the earth with one hand the first time.
- 4- Doing the entire face.



- 5- Doing the entire hands up to the wrists.
- 6- Doing it within the prayer time.
- 7- Continuity.
- 8- To do it right before prayer, and a little time passing in between doing it and the prayer is not harmful.

❖ **How many Sunnahs are there for *Tayammum* and what are they?**

Three, and they are:

- 1- Maintaining the order of wiping the parts of *Tayammum*.
- 2- Wiping the hands up to and including the elbows.
- 3- Doing the hands with a new strike of the earth.

Recommended acts of *Tayammum*:

- 1- Saying Bismillah.
- 2- Starting by wiping the outer portion of one's right hand, using the left hand, up to and including the elbow. Then the inner portion all the way down to the end of one's fingers.
- 3- Wiping the left one in the same manner.

The Disliked Aspects of *Tayammum*:

- 1- Doing more than what the sacred law has specified in terms of wiping, or in terms of that which is being wiped.
- 2- Only wiping the hands up to the wrists.
- 3- Using only one strike for both the face and the hand.
- 4- Leaving off saying Bismillah.
- 5- Leaving off facing the Qibla when it is possible to do so.

❖ **What are the invalidators of *Tayammum*?**

- 1- The same invalidators of *Wudu* ' which have been previously mentioned.
- 2- The existence of water before entry into the prayer, if there is enough time to use that water.





Salat (Prayer), its Conditions, Pillars, Sunnahs, Virtues, Disliked Aspects and Invalidators

✦ The meaning of Salat:

Linguistically: supplication.

In Islamic Terminology: an act of worship which begins with *Ihram* and ends with *Salam*.

✦ What are the conditions of Salat?

They have three divisions:

First: conditions of obligation only, which are:

1- Not to be forced to leave it.

Second: conditions of validity only, which are:

1- To be pure from *Hadath* and filth.

2- To face the *Qibla*.

3- To abandon making a lot of movement.

4- To cover one's 'awrah, when able to do so.

5- To be a Muslim.

Third: conditions of both obligation and validity, which are:

1. The termination of the menstrual cycle's fluid.
2. The termination of lochia.
3. The Prophet's message (may Allah's peace and mercy be upon him) reaching the individual.
4. The existence of enough water, or earth.
5. Not being in a state of sleep or unconsciousness.
6. The entrance of the prayer's time.

✦ **What is the 'awrah that must be covered in Salat?**

1- A man's 'awrah:

- a. The extreme 'awrah that invalidates Salat: the front and back private parts.
- b. The moderate 'awrah that does not invalidate prayer: from the navel to the knees.

2- A woman's 'awrah:

- a- The extreme 'awrah that invalidates Salat: from the navel to the knees.
- b- The moderate 'awrah that does not invalidate



prayer: what is above the navel and under the knees.

In any case, she has to cover everything except the face and the hands.

❖ **The obligations of Salat are:**

1- The intention.

2- The initial *Takbirah*: it is by saying “الله أكبر” *Allahu Akbar*”. The Salat is not valid with any other statement⁽¹⁾ such as “Alhamdu Lillah” or “Subhanal-Lah⁽²⁾.” And whoever forgets to say it, his Salat is not valid, and he has to redo it

(1) Al-Ma’udah, 1/153. As for a common man saying: “اللهُ وَكَبَّرَ” *Allahu wakbar*”, it can be permissible, because, in Arabic language, Al-hamza (أ) if followed a Dhamma (-) can be turned to a Waw (و). See Mawahib Al-Jalil, 1/515.

(2) Ash-Shafi’i’s opinion is that it is permissible for a person entering Salat to say: “الله أكبر” *Allahu Akbar*” or “الله الأكبر” *Allahu Al-Akbar*”. As for Abu Hanifa, his opinion is the permissibility of doing that by saying: “الله أكبر” *Allahu Akbar*” or “الله أجل” *Allahu Ajall*” or “الله أعظم” *Allahu A’dham*” or “الرحمن أكبر” *Ar-Rahmanu Akbar*”, but it is said that Abu Hanifa disliked that. See Al-’Umm, 1/199, Fat-h Al-Qadir with Al-→inayah fi sharh al-hidayah, 1/246 and Ibn ‘Abidin’s footnotes on Ad-Durr Al-Mukhtar, 2/217.

even if he was in the last tashah-hud⁽¹⁾. It is not permissible to make the initial *Takbirah* sitting or lying down, except for an excuse⁽²⁾.

- 3- Standing up in the initial *Takbirah* in the obligatory prayer; it is not sufficient for him to sit down or bend down. It's only sufficient if he stands up independently.
- 4- Reading surah Al-Fatihah⁽³⁾: for the Imam and the person praying individually. As for the person following an Imam, it is recommended for him to recite it in the quietly-read Salat and not to recite it in the vocally-read Salat, because the Imam takes the responsibility of it for him; but not the rest of the obligations⁽⁴⁾.

(1) Whoever forgets to say Takbiratul-Ihram, when praying individually, he should say it when he remembers and restart his Salat at that moment. See Al-Kafi p. 39.

(2) See At-Taj Wal-Iklil, 1/514 and Ad-Dusuqi's footnotes on Ash-Sharh Al-Kabir, 1/231.

(3) See Mawahib Al-Jalil, 1/514 and Ad-Dusuqi's footnotes on Ash-Sharh Al-Kabir, 1/231.

(4) Abu Hanifa's opinion is that reciting Al-Fatihah in Salat is not obligatory. His evidence was Allah's saying: "So, recite you of the



- 5- Standing up when reciting surah Al-fatihah⁽¹⁾.
- 6- Bowing, and standing up after it⁽²⁾.
- 7- The first and second prostrations.
- 8- Sitting down between the two prostrations.
- 9- Saying the Salams⁽³⁾; defined with the Alif and Laam (ال) i.e. saying As-Salaamu Alaikum
السلام عليكم and sitting down for it.
- 10- Tranquility⁽⁴⁾. That is the settlement of the organs in its places for a bit of time.
- 11- Straightening up⁽⁵⁾; which is to straighten his

Qur'an as much as may be easy for you" without detail. See Fath Al-Qadir with its footnotes, 1/255.

(1) See Zarruq's explanation of Ar-Risalah, 1/159.

(2) Ibid., 1/168.

(3) See Al-Ma'unah, 1/161. For Malikis, saying Salams is once to the right.

(4) Ibn Al-Hajib said that the opinion of the tranquillity being an obligation of Salat is correct. In the Maliki school of jurisprudence, the famous opinion is that it is Sunnah. So, whoever leaves the tranquillity should repeat his Salat within the time, as is famous. See Ad-Dusuqi's footnotes on Ash-Sharh Al-Kabir, 1/241.

(5) See Mawahib Al-Jalil, 1/524 and Ad-Dusuqi's footnotes on Ash-Sharh Al-Kabir, 1/241.

back after getting up from bowing and prostrating, and during the Salams and Takbir.

12- Performing the obligations in the right order⁽¹⁾.

That is by making intention before the initial *Takbirah*, the initial *Takbirah* before reading Al-Fatihah, Standing up before bowing, bowing before prostrating, prostrating before sitting and so on to the end of Salat. If he reverses, his Salat will be invalid.

13- The follower to follow his Imam⁽²⁾: the follower should follow his Imam in the initial *Takbirah* and Salam. If he preceded him in any of those or go with him, his Salat would be invalid.

❖ **How many confirmed Sunnahs for Salat are there? And what are they?**

Ten, and they are two types: those inside Salat and those outside of it.

(1) See At-Taj wa Al-Iklil, 1/523 and Az-Zurqani's explanation on Al-Mokhtasar, 1/358.

(2) See Ad-Dusuqi's footnotes on Ash-Sharh Al-Kabir, 1/235.



- Inside Salat:

- 1- Reading a surah after Al-Fatihah, or even one verse.
- 2- Standing up for it in the first two Rak-‘as⁽¹⁾.
- 3- Reciting quietly what is to be read quietly.
- 4- Reciting out loud what is to be read out loud⁽²⁾.
- 5- Every Takbirah other than the first one.
- 6- Saying “Sami’a Allahu liman hamidah” for an Imam and a person praying individually.
- 7- Saying At-Tashah-hud.
- 8- Sitting down for it.

(1) See Ash-Sharh Al-Kabir, 1/242. And some Malikis said: if he reads the surah before reading Al-Fatihah, his prayer will not be invalid but it is disliked. The famous opinion is that he would have to re-read the surah. And therefore for making forgetfulness prostration, there are two opinions. See Al-Bannani’s footnotes on Az-Zurqani, 1/358.

(2) The least in reciting quietly is to move his tongue, and the most of it is to hear himself reciting. As for reading out loud for a man, the least of it is to be able, and those who follow him, to hear the reading if he listens. For a woman, the most of it is, for her only, to be able to hear herself reading. And this ruling also applies to a man, if when reading out loud would confuse others’ reading close to him. See Ash-Sharh Al-Kabir, 1/242, 243.

- Outside Salat:

- 1- Making the Adhan.
- 2- Making the Iqamah.
- 3- As for moderate Sunnahs, some of them are:
- 4- Making the Iqamah⁽¹⁾.
- 5- The follower listens to his Imam in the Salat which is read-out loud⁽²⁾.
- 6- Making Takbir in every ascent and descent⁽³⁾.
- 7- Saying: “Sami’a Allahu liman hamidah” when rising from bowing⁽⁴⁾.
- 8- Prostrating on the palms of the hands, knees and the tip of the toes. As for prostrating on the

(1) Some Malikis see that whoever leaves making Iqamah, his prayer would be invalid. But the famous opinion is that it is Sunnah. See Abi Al-Hasan’s explanation on Ar-Risalah, 1/200.

(2) There is another opinion that the follower should not recite behind his Imam even if the salat was read quietly. See At-Tamhid, 3/176.

(3) See Ash-Sharh Al-Kabir, 1/243. And if he leaves three or more Takbirs, he should make a forgetfulness prostration.

(4) See Ash-Sharh Al-Kabir, 1/243. And if he leaves it twice or more, he should make a forgetfulness prostration.



forehead, it is an obligation⁽¹⁾.

9- Returning Salams to the Imam and those on his left side⁽²⁾.

10- Making his exit Salams hearable⁽³⁾.

11- Giving Salams to and making prayers for our master Prophet Muhammad (may Allah's peace and blessings be upon him) in the last tashah-hud⁽⁴⁾.

(1) See Ad-Dusuqi's footnotes on Ash-Sharh Al-Kabir, 1/240. The scholars disagreed on the person putting his forehead in prostration without his nose or his nose without his forehead. Imam Malik said: he should prostrate on his forehead and nose. Ath-Thawry and Imam Ahmad said the same, and Imam Ahmad said: it is not enough for him to prostrate on one of them without the other. Another opinion was that whoever does not stick his nose to the ground should redo his prayer. See Mawabib Al-Jalil, 1/521, Az-Zurqani's explanation on Mokhtasar Khalil, 1/356, Al-Qurtubi's exegeses, 1/320 and Al-Qawanin Al-Fiq-heyya p. 53.

(2) Returning Salams to the Imam should be by ones heart, because it is an obligation, whatever the direction of the Imam is in. Al-'Adawi's footnotes on Ar-Risalah, 1/220. The scholars also recommended that the person intends every pious person when he makes Salams. See Mawabib Al-Jalil, 1/523.

(3) See Al-'Adawi's footnotes on Ar-Risalah, 1/220.

(4) See Ash-Shifa for Al-Qadhi 'Iyadh p. 288. Ash-Shafi'i's opinion was that it is obligatory in the last sitting. See Abul-Hasan's explanation =

- 12- Raising one's hands in Takbiratul-Ihram.
- 13- Saying "Aamin" privately and out-loud, for the person praying alone and the follower. And saying it only privately for the Imam.
- 14- Making Qunut, only in Fajr prayer, privately.
- 15- Putting all of the forehead and nose firmly on the ground when prostrating. On the other hand, putting only part of the forehead is an obligation.
- 16- Making prayers while prostrating.
- 17- Folding one's fingers except his thumb and pointer finger during Tashah-hud. And extending the pointer finger next to the thumb, as if pointing, while moving it slightly.

❖ **What are the virtuous acts of Salat?**

They are many. Some of them are:

- 1- Placing a barrier (sutra) for the Imam and the person praying alone, if they fear that someone will pass in front of them⁽¹⁾.

= on Ar-Risalah, 1/217, Al-Qawanin Al-Fiq-heyya p. 54 and Al-Istithkar, 1/486.

(1) See Al-Kafi p. 45, Fat-hul Bari, Hadeeth No. 493, 495, 502 and Mawahib Al-Jalil, 1/534.



- 2- Raising one's hands next to the shoulders during the initial *Takbirah* only⁽¹⁾.
- 3- Saying "Aamin" after reading Al-Fatiha⁽²⁾, except the Imam in the Salat read out-loud⁽³⁾. It is recommended to do it silently, i.e. saying "Aamin" for every person praying who is requested to do so.

(1) See Ash-Sharh Al-Kabir, 1/231 and Zarruq's explanation on Ar-Risalah, 1/154. As for raising one's hands when bowing and raising from bowing, there is a difference of opinion about it. Imam Malik's opinion was that it is to be done when doing Ihram (entering Salat), other than that is a weak opinion. Imam Abu Hanifa agreed with him. As for Ash-Shafi'i and Ahmed, their opinion was raising hands when bowing and raising from bowing. See Alis-tithkar, 1/408, Al-Moghni, 1/574 and Al-Majmu', 3/355.

(2) See Ash-Sharh Al-Kabir, 1/248. The person who is following an Imam should hear his Imam say: "ولا الضالين" in order to say "Aamin", otherwise it is disliked for him. See Ad-Dusuqi's footnotes, 1/248. Ibn 'Abbas (may Allah be pleased with him) said: "The Jews had never envied you on anything as they envied you on saying Aamin." See and Mawahib Al-Jalil, 1/538.

(3) The Malikis and Hanafis agreed that the Imam should not say Aamin aloud in the Salat recited out-loud. Some Malikis, however, said it is permissible for the Imam to say Aamin. See Ash-Sharh Al-Kabir, 1/248, Fath Al-Kadir, 1/254 and Al-Ma'una, 1/157. As for Shafi'is and Hanbalis, their opinion was that the Imam should say Aamin aloud in the Salat recited out-loud. See Al-Moghni, 1/564 and Al-Majmu', 3/322.

- 4- Making Qunut privately before making the second bow in Fajr prayer⁽¹⁾.
- 5- Saying: “Rabbana wa laka Al-hamdu ربنا ولك الحمد” when rising from bowing after saying: “Sami’a Allahu liman Hamidah سمع الله لمن حمده”⁽²⁾.
- 6- Making tasbeeh in bowing by saying “Subhan Allah Al-‘Atheem سبحان الله العظيم” and in prostration with “Subhana Rabbiyal-A’la سبحان ربي الأعلى.”⁽³⁾
- 7- Supplicating in prostration⁽⁴⁾.

(1) If he forgot to make Qunut and did not remember until he is about to bow, he should not go back to make it. And he should make it after rising from bowing. If he went back to make it, his Salat would be invalid. See Ad-Dusuqi’s footnotes on Ash-Sharh Al-Kabir, 1/248. The Hanafis opinion is that there is no Qunut in Fajr prayer. And the Hanbalis agreed unless there was a calamity, then there would be Qunut after bowing. As for the Shafi’is, their opinion is that Qunut in Fajr prayer is Sunnah and it should be after bowing, but prolonging it is disliked. See Addurr Al-Mokhtar 2/538, Al-Moghni 1/821 and Al-Majmu’, 3/458, 462.

(2) The Imam does not say “Sami’a Allahu liman Hamidah سمع الله لمن حمده”, it is only for the person following. See Ash-Sharh Al-Kabir, 1/248.

(3) See Al-Ma’una 1/159 and Sharh Ar-risalah (Kifayat At-talib) 1/209.

(4) See At-tamhid 6/174 and Al-Abii’s explanation on Muslim 2/374.



8- Hanging the hands down.

9- The words of Tashah-hud (to be mentioned).

10- Turning to the right side in making Salam when saying “kum” of “Assalamu ‘alaikum”⁽¹⁾.

11- Remembering Allah after prayer as mentioned in the Sunnah.

❖ **The words of Tashah-hud are:**

“Attahiyyaatu lillaahi wassalawaatu wattayyibaatu. Assalaamu ‘alayka ayyuhan-Nabiyyu wa rahmatullaahi wa barakaatuhu. Assalaamu ‘alaynaa wa ‘alaa ‘ibaadillaahis-saaliheen. Ash-hadu allaa ilaaha illallaahu wa ash-hadu anna Muhammadan ‘abduhu wa Rasooluhu.” (As chosen by Imam Malik⁽²⁾)

❖ **And the words of blessings upon the Prophet (may Allah’s peace and blessings be upon him) are:**

Allaahumma, salli ‘ala sayyedina Muhammad, wa ‘ala aali sayyedina Muhammad, kama sallayta ‘ala

(1) If the person who is praying makes Salam to the left side first seeking the virtue then he does an action which is out of prayer, his Salat will be invalid. See Ad-Dusuqi’s footnotes on Ash-sharh Al-kabir 1/244.

(2) See Al-Modawwanah 1/226.

sayyedina Ibraaheem, wa ‘ala aali sayyedina Ibraaheem. Wa baarik ‘ala sayyedina Muhammad, wa ‘ala aali sayyedina Muhammad, kama baarakta ‘ala sayyedina Ibraaheem, wa ‘ala aali sayyedina Ibraaheem, fil aalamin. Innaka Hameedun Majeed

❖ **The dislikes of Salat are:**

- 1- Making Isti’adhah (seeking refuge from Satan) and saying the Basmalah before Al-Fatihah and the two surahs in the obligatory Salat. And it is permissible in the Sunnah prayer⁽¹⁾.
- 2- Prostrating on the turban’s roll, the edge of a kufi or apparel with no necessity of heat or cold⁽²⁾.

(1) The opinion of Imam Malik and his companions in general is that Al-Basmalah is not a verse of surah Al-Fatihah or any other surah. And one should not recite it in the obligatory Salat or any other Salat privately or out-loudly. And that it is permissible to recite it in the Sunnah Salat. See Al-Qurtubi’s exegeses 1/101 and Al-Ma’unah 1/155. As for Ash-Shafi’i, his opinion is the invalidity of the person leaving out reciting Al-Basmalah. Al-Qarafi, Ibn Rushd and Al-Ghazali have mentioned that, out of piety, one should avoid the danger of this disagreement by reciting Al-Basmalah in Salat. See Al-Qurtubi’s exegeses 1/101, Al-Ma’unah 1/155, Al-Fawakih Ad-Dawani 1/459 and Al-Um 1/211.

(2) See Al-Modawwanah Al-kubra 1/198, Zarruq’s explanation =



- 3- Carrying something in his hand, sleeve or mouth⁽¹⁾.
- 4- Reciting Qur'an⁽²⁾ or making prayers in Ruku' and Sujud.
- 5- Reflecting upon worldly matters⁽³⁾.
- 6- Little play, i.e. little movement⁽⁴⁾.
- 7- Turning around⁽⁵⁾.
- 8- Popping and webbing the fingers together.
- 9- Making prayers before Al-Fatihah, during recitation in the obligatory prayer, during bowing and after the Imam makes Salam.

= on Ar-Risalah 1/163 and Al-Banani's footnotes on Az-Zurqani's explanation 1/385.

(1) See Al-Qawanin Al-Fiqheyyah p. 46.

(2) Reciting Qur'an in Ruku' and Sujud is disliked. And making prayers in Ruku' is disliked, whereas making them in Sujud is a virtue.

(3) See Zarruq's explanation of Ar-risalah 1/159. And if he was too busy reflecting that he didn't know what he prayed, he must always repeat his Salat, and reflecting on extraneous things for him would be prohibited. See Ad-Dusuqi's footnotes 1/254.

(4) See Al-Kafi p. 66.

(5) See Al-Qawanin Al-Fiqheyyah p. 45, 'Awn Al-ma'bud 3/125 and Ash-sharh Al-kabir 1/253.

- 10- Closing one's eyes⁽¹⁾.
- 11- Praying while holding back the two filths⁽²⁾.
- 12- Reading At-tashahhud out loud.
- 13- Putting one or both hands on one's waist.
- 14- Sitting on the top side of his feet with his bottom on his heels.
- 15- Specifying a prayer for Salat.
- 16- Turning around in Salat without an important need.
- 17- Messing with one's beard and ring.
- 18- Lifting one foot off the ground and standing on the other except for a necessity.
- 19- Putting one foot on the other.
- 20- Putting the two feet together in the whole Salat.
- 21- Saying AlHamdulillah because someone sneezed or for good news he recieved during Salat.

(1) Where it is disliked to close one's eyes is where he does not fear to look at something prohibited. See Ad-Dusuqi's footnotes 1/254.

(2) See At-tamhid 5/69, Awn Al-ma'bud 1/112 and Al-'Abii's explanation on Muslim 2/462. The Hanafis' opinion is that prayer must be repeated here. See Ibn 'Abidin's footnotes 2/182.



22- Making a sign with his head or hand to answer others' prayers for him due to his sneeze while praying.

23- Scratching his body without a necessity if it was a little.

24- Smiling a little willingly.

25- Leaving out a moderate Sunnah on purpose.

26- Reading a surah or a verse in the last two Rak'ahs.

27- Clapping one's hands in Salat, even if it was a woman.

✦ What are the rulings of Fajr Sunnah prayer and Witr prayer?

Fajr Sunnah prayer is a virtue. It is called Raghiba (an object of desire) because the law-maker had made performing it desirable and urged people to do it. It is only done after dawn. It consists of two Rak'ahs silently recited before Fajr Prayer. Its time does not pass, except at noon.

Shaf' prayer: it is a virtue.

Witr prayer: it is a confirmed Sunnah, like the solar and lunar eclipse prayers, the two Eid prayers, and the drought prayer.

❖ **What are the invalidators of Salat?**

- 1- Leaving out one of its conditions or one of its pillars.
- 2- Talking deliberately for other than correcting the prayer.
- 3- Deliberately blowing air with his mouth instead of his nose, and deliberately making sounds.
- 4- Deliberately eating or drinking or that which has the same ruling as the two of them.
- 5- Laughing; even while muffling the sound⁽¹⁾.
- 6- Remembering previous prayers he did not pray, which are less than six prayers.
- 7- Inattentiveness which leads to increasing the Rak'ahs an equal number to the prayer he is praying.

(1) The Hanafis said that laughter makes it obligatory to remake Wudo, not for being an independent invalidator; but as a punishment and reprimand. See Ibn Abideen's footnote on Ad-durr Al-Mukhtar 1/300.



- 8- Ending the prayer with Salam while in doubt about a pillar of its pillars.
- 9- A lot of fiddling around (a lot of useless movements).
- 10- The exposure of one's private parts. The prayer would be invalid as soon as that happens.
- 11- Having an infidel, woman, hermaphrodite, or a minor as the Imam.
- 12- Deliberately increasing a physical pillar like bowing or prostrating.
- 13- Deliberately increasing a Tashahhud after the first or third bowing, sitting down.
- 14- Deliberately vomiting; even if it was a pure, small amount.
- 15- The occurrence of a purity invalidator such as: an invalidator of ritual impurity, a means for it, or doubt.
- 16- The occurrence of filth falling on him while in prayer or getting attached to him; if it settles on him.

17- Correcting other than the Imam.

18- A prohibitive from the obligatory actions such as really needing to go to the bathroom, having nausea or putting something in his mouth.

19- Prostrating before doing Salam for leaving out a minor Sunnah.





Jum'ah prayer

Jum'ah prayer is a personal obligation for every religiously accountable free resident⁽¹⁾ male. It is two Rak'ahs read out loud. Its time is the time of Dhuhr prayer.

A condition for its validity is that there be of a group of not less than twelve people who are held accountable for it other than the Imam, that they should stay until doing Salam, that it be held in a main masjid⁽²⁾ and it should contain two talks (Khutbas) before the two Rak'ahs that consists of: praising Allah, praying for peace and blessings for the Prophet (may Allah's peace and blessings be upon him, admonition, announcement of good news, advise to piety, a verse from the Qur'an and prayer for the believers in the second Khutba.

(1) See Zarruq's explanation of Ar-Risalah 1/244.

(2) This is a very important point, which is holding Jum'a prayer inside of a main Masjid. It is said that the masjid is condition of both obligation and validity. Otherwise, praying outside in a space is not valid, except if that space was determined, kept for praying and built as a masjid afterwards. See Ad-Dosuqi's footnotes 1/374.

It is recommended to do a ritual bath for Jum'ah prayer, for the attendee to beautify himself with his best clothes, that his clothes be white (even if they were old), to clean up by clipping his nails, cut his mustache, putting on perfume for the prayer and to go out early for it⁽¹⁾.

Is it permissible not to attend Jum'ah prayer?

It is not permissible except with one of these excuses:

- 1- Sickness.
- 2- The existence of an odour that bothers the group.
- 3- Having a sick family member and not being able to find someone else to take care of them.
- 4- One of his relatives or brothers in faith was dying.
- 5- He feared that harm might come to himself or his wealth.
- 6- He was blind person who is unable attend by himself; and couldn't find a guide (with or without a fee).
- 7- Strong rains that made people cover their heads.

(1) See Mawabib Al-Jalil 2/169, al-Qurtobi's exegesis 18/349 and Ash-Sharhu Al-Kabir 1/381.



Funeral Prayer

Funeral prayer is communally obligatory⁽¹⁾. It has four pillars⁽²⁾:

- 1- The intention; which is to mean to pray for a particular deceased person.
- 2- Four *Takbirahs*; in which he raises his hands for the first one only.
- 3- Making prayer for the deceased after every *Takbirah*, and the least of it is to say: “O Allah, forgive him” or “O Allah, have mercy on him.”

(1) The rule in the difference between the personally obligatory and the communally obligatory actions is that every action whose benefit repeats by its repetition is personally obligatory, such as Dhuhr prayer; its benefit is to submit to Allah, glorify him, converse with him and lower oneself before him. As for the communal obligations, it is every action whose benefit does not repeat such as funeral prayer. The benefit of funeral prayer is to intercede for the dead person and to pray for him. See Al-Foruq 1/116, Tahdhib Al-Foruq 1/127, Ibn Aabedin’s footnotes 1/108 and ‘Awn Al-Ma’bud 8/344.

(2) See Zarruq’s explanation of Ar-Risalah 1/281 and Ash-Sharh Al-Kabir with Ad-Dusuqi’s footnotes 1/411.

4- Making one *salam*, and that is for the Imam and those who pray behind him.

And he does not read Al-Fatihah in this prayer; contrary to what Ash-Shafi'i and Ahmed (may Allah be pleased with them) have said⁽¹⁾.



(1) See Al-Mughni for Ibn Qudamah 2/271 and Al-Majmu' Sharh Al-Muhadh-dhab 5/188.



Confirmed Sunnah Prayers

The confirmed Sunnah prayers⁽¹⁾, according to the Maliki's, are five:

- 1- Witr, and it's the most confirmed of them.
- 2- The solar eclipse prayer, whereas the lunar eclipse prayer is only recommended.
- 3- The prayer of the two Eids: Adh-ha, and Fitr.
- 4- The drought prayer.
- 5- Group prayer is a confirmed Sunnah⁽²⁾. One is rewarded for by at least making one Rak'ah of it with its two prostrations. And whoever caught the prayer cannot repeat it with another group.

Groups consist of two praying people and more.

(1) The confirmed Sunnah is what has plenty of reward, and An-Nafilah is what the Prophet of Allah (May Allah's peace and blessings be upon him) did, but did not set limits for and did not constantly practice. See Ibn Abi Zayd's letter with Sharh Kifayat At-Talib 1/25.

(2) Contrary to those who said that it is obligatory and the invalidity of the one-person prayer. See Al-Moghni 2/5, Al-Majmu' 4/161 and Al-Mohalla 4/189.

Whoever prays alone or did not catch a full Rak'ah with the Imam, can repeat it in another group following with the intention of consignment, except Maghrib and Isha', if he prayed its Witr.

What consignment means: leaving to Allah the acceptance of either of the two obligatory prayers prayed.





Zakat

It means, in Islamic legal terminology, a special charity taken from specific money, if it reached a special amount, in a special time, given to special deserving from: the poor, those short in money, Zakat workers, those whose hearts are to be reconciled, those purchasing their freedom, those in debt, those fighting for Allah, travellers needing money.

❖ Why was it called *Zakat*?

Because he who gives it becomes pure, pleasing in the sight of Allah and his money increases by the blessings of Allah.

Zakat is the third pillar of Islam. A Muslim has to know the kinds of wealth that Zakat is obligatory for, the Zakatable amount of each kind, and its conditions.

The religious ruling of *Zakat*:

It is obligatory on the free Muslim young or old, sane or insane by:

1- The passing of one year for gold, silver and stock.

2- Apparent usability for crop and grains if he owns a Zakatable amount.

Zakat is obligatory for money⁽¹⁾, stock, plantation and buried treasures (Rikaz)⁽²⁾.

As for Zakat of money or gold and silver, what is obligatory is to give a quarter tenth if: it reaches a Zakatable amount, a year passed, he had complete ownership of it and he was not in debt.

The Zakatable amount for gold is 20 (twenty) dinars, which equals approximately 85 grams.

The Zakatable amount for silver is 200 (two hundred) dirhams, which equals approximately 595 grams⁽³⁾.

And likewise is cash and merchandise, it should be valued as if it were gold and then Zakat is taken from that.

(1) Gold and silver.

(2) Rikaz is what is found in earth from buried items of pre-Islamic times of gold, silver or other things. It can be defined by a sign on it. If one doubts that the buried item was pre-Islamic or not, it should be considered pre-Islamic.

(3) See Ash-Sharh Al-Kabir 1/455 and Al-Amwal for Ad-dawudi p283.

As for Zakat of stock, which are camels, sheep or cows whether they have grazed freely or been stall-fed, Zakat is obligatory if it reach a Zakatable amount, a year passes, the owner had complete ownership over them and the designated collector, if found, reached the stock place.

The Zakatable amount for camels is 5 and up.

The Zakatable amount for cows is 30 and up.

The Zakatable amount for sheep is 40 and up⁽¹⁾.

As for Zakat for crops, which applies to both freshly harvested crop, grains in use and stored, if it reaches a Zakatable amount which equals 5 Awsuq⁽²⁾, which equals approximately 653 kilograms, at harvest time.

(1) Ibn Shihab mentioned a copy of The Prophet's letter (May Allah's peace and blessings be upon him) about charity and said: it is with the Family of Umar Ibn Al-Khattab, and Salim bin Abdullah bin Umar made me read it and so I memorized it. See Awn Al-Ma'bud 4/309, Ad-dosuqi's footnotes on Ash-Sharh Al-Kabir 1/434 and Al-Amwal p286.

(2) Awsuq: plural of Wasq which is, as the scholars agreed, the weight of 60 Sa'. But they disagreed about how much a Sa' is. The Hanafis said: the Sa' is 8 Rotls, the majority of scholars said: 5 and 1/3 Rotls. The contemporary scholars' opinion is that a Wasq equals 150 grams.

The obligatory amount in it is one tenth (1/10) if it was irrigated by the rain (with no additional effort), and half of one tenth (1/20) if it was irrigated by a machine and labor (with additional effort).

Rikaz is whatever is found in the earth of buried items from pre-Islamic times: gold, silver or others items. It can be defined by a sign on it. It is obligatory to give one fifth (1/5), and it is not a condition for it to reach a Zakatable amount.

The obligatory Zakat should be given to the eight eligible kinds of people mentioned in Allah's words: "Zakah expenditures are only for the poor, the needy, those employed to collect it, bringing hearts together (for Islam), freeing captives (or slaves), those in debt, for the cause of Allah and for the (stranded) traveler. - An obligation (imposed) by Allah . And Allah is Knowing and Wise.

” (At-Tawbah: 60)⁽¹⁾.



(1) Imam Malik said about those whose hearts are to be reconciled that their share in Zakat has terminated and went to the others mentioned in the verse. See Al-Amwal p278.



Zakat Al-Fitr

Its definition: What a Muslim gives for himself as a charity on the day of Eid Al-Fitr for the poor people and those who are short on money.

Its ruling: It is obligatory for every free Muslim, if there was a surplus of his and those he feeds' necessary food for the day and night of Eid.

Its amount: One *Saa* ' from the food of most of the region or its value in cash.

The Muslim gives it for himself and everyone he is obliged to support; such as his wife, sons, poor parents and servants.

It should be given to the poor people and those who are short in money only⁽¹⁾.

Its due time: it is recommended to donate it after the dawn of the day of Eid and before going to the Eid prayer. It is permissible to donate it before the day of

(1) See Ash-Sharh Al-Kabir and Ad-Dosuqi's footnotes 1/504.

Eid by one or two days, but no more than that; according to the relied upon opinion.





Fasting

Fasting in Islamic legal terminology is restraining from the desires of both the belly and the private parts from daybreak to sunset with the intention of drawing near to Allah.

Fasting has conditions, obligatory aspects, and manners:

Its conditions are: being religiously accountable, physical ability, sanity, being a resident, the entrance of the month of Ramadan, purity from menstruation and lochia, entrance of the fasting time, Islam, not to be forced to break the fast, the intention, refraining from things that break the fast like eating, drinking, sexual intercourse, intentionally bringing on an orgasm, pre-ejaculate or vomit, or passing something to the throat or stomach.

The pillars of fasting:

1- To make the intention in the night before dawn.

It is enough to make one intention for the whole

month, but it is recommended to renew it every night⁽¹⁾.

2- Refraining from everything that breaks the fast from dawn to sunset whether it was food, drink, sexual intercourse, masturbation or vomiting willingly.

3- A complete fast with etiquettes is to prevent one's limbs from everything that Allah has prohibited.

The prohibited, offensive and permissible for the fasting person:

1- It is prohibited to intake anything that could ruin the fast willingly.

2- It is offensive to practice preliminaries of sexual intercourse if one was used to not ejaculate or pre-ejaculate. Otherwise, it will be prohibited. If he does so and ejaculates or ... he would have to:

a- Make-up the fast of that day and expiate for ejaculation.

(1) Scholars from the Shafi'I and Hanafi schools of jurisprudence adopted the opinion that the intention should be done for every day of Ramadan (see Al-Majmu' 6/307 and Ad-Durr Al-Mukhtar with its footnotes 3/397)



- b- Only Make-up the fast of that day for other than that.
- 3- It is offensive for the fasting person to taste salt. If he does and spits it out, then he has no additional responsibility. If it reaches his throat and he can't help it, then he would only have to make-up for that day. If he deliberately does it, then he would have to make-up for the day and expiate.
- 4- It is permissible for him to use Siwak in the daytime of Ramadan with a dry stick or a finger.
- 5- It is permissible to rinse the mouth out of thirst without exaggerating. And also starting the day with major impurity.

It is permissible not to fast for:

- 1- A pregnant woman if she fears for her unborn baby or herself. Then she would only have to make up for those days.
- 2- A nursing woman if she fears that the baby would be thirsty. Then she would have to make up for the days and donate food.
- 3- An aged person if he/she can't fast and it is

recommended to donate food in this case.

The food donation equals one Mudd for each poor person for every day a fasting person has to make up for or does not have to.

- 4- A planter and a harvester if they made the intention at night and then it was too hot and they had to break their fast.
- 5- A traveller who did not make his intention at night and the distance was enough to shorten one's prayer for.





Hajj (the Pilgrimage)

As for Hajj, it is the fifth pillar of Islam. It means going to the holy city of Mecca to perform the rituals of Pilgrimage; such as circumambulating the Ka'bah, running between the two mountains; Safa and Marwah, standing on the mount of 'Arafah⁽¹⁾ and the rest of the rituals. It is an obligation for every Muslim once in a lifetime. On the other hand, 'Umrah is a confirmed Sunna once in a lifetime⁽²⁾.

Hajj has conditions, pillars, duties and Sunan (recommended acts).

The conditions that make Hajj an obligation:

- Islam
- Sanity
- Maturity
- Ability

(1) See Ash-Sharh Al-Kabir 2/2.

(2) This is the saying of Khalil in his Mokhtasar. See Ash-Sharh Al-Kabir 2/2.

- Entrance of the time
- Freedom
- And the safety of the road for one's person and property.

Ability is the capability to reach the holy city of Makkah without much effort with the safety of one's person, property and family. It is of two types: monetary and physical ability, in addition to that, the existence of a maharam (unmarriageable male relative) for a woman in other than the obligatory Hajj.

The time of Hajj:

It is the months of Hajj which are: Shawwal, Dhul-Qi'dah and Dhul-Hijjah. The end of it is the rise of dawn of the night of the sacrifice.

As for the pillars or the obligatory rituals of Hajj, they are four:

First: Iharam, which is the intention of doing Hajj or 'Umrah. It is recommended with that to say: I intend to do Hajj or 'Umrah, or I did Ihram for Hajj or 'Umrah.

Second: running between the mountains of Safa and Marwah.



Third: standing on the Mount of ‘Arafah.

Fourth: Ifadhah circumambulation.

So, if an obligatory act is left out, Hajj will be invalid, and one will have to make up for it.

The duties of Hajj⁽¹⁾: which are the acts that if left out, one will have to sacrifice an animal for it.

- 1- Making Ihram from Al-Miqat (the Ihram site).
- 2- Withholding from wearing sewn and encompassing clothes.
- 3- Making the arrival circumambulation.
- 4- Making two Rak’ahs (units of prayer) of the

(1) Duty (Wajib) and obligation (Fardh) in the Maliki school of jurisprudence (and most scholars) are synonyms in everything except in Hajj. Malikis said duties in Hajj are the acts which are made up for by sacrifice, whereas obligations are the acts which are not made up for by sacrifice. See Mawahib Al-Jalil 3/11. On the other hand, Hanafis’ opinion is that obligations in all worships are the acts that are proven by a decisive proof as by Qur’an, such as reciting Qur’an in prayer. It is proven by Allah’s saying: “So, recite you of the Qur’an as much as may be easy for you.” Whereas the acts that are proven by a speculative proof, such as a singular narration, are duties, such as reciting Surah Al-Fatihah in prayer which is confirmed by Sahih Hadiths: “Whoever does not recite Al-Fatiha in his prayer, his prayer is invalid.” One would be sinful by leaving it and does not invalidate the prayer. See Jam’ Al-Jawami’ with Al-Banani’s footnotes 1/146.

obligatory circumambulation.

- 5- Combining running between Safa and Marwah with circumambulation.
- 6- Shaving or shortening one's hair.
- 7- Stopping in Mozdalifah on the way back from 'Arafat.
- 8- Staying the night in Mina on the nights of stoning.
- 9- Saying At-talbiyah.
- 10- Stoning on the days of sacrifice.

What is obligatory for prayer is obligatory for circumambulation⁽¹⁾; such as clothing one's nakedness and purity⁽²⁾ from both major and minor impurities and from impure substances. Circumambulation should also be seven times inside the masjid. The house of Allah

(1) The Prophet of Allah (may Allah's peace and blessings be upon him) said: "Circumambulating the house of Allah is like doing prayer, except that you talk in it. So, whoever talks in it should say only good." See As-Sunan Al-Kubra of Al-Baihaqi 7/190.

(2) In the book "I'lam Al-Muwaqqi'een" the author discussed the circumambulation of Al-Ka'bah for a woman in her menstrual period. And after mentioning plenty of opinions and its evidences, he chose the legality of it out of necessity; with the condition that a woman should apply an absorbent and dressing.



should be on his left side and he is out of it. Running between Safa and Marwah should also be seven times after performing the circumambulation and he should start from Safa and end with Marwa.

What are the Sunan of Hajj?

They are plenty. Some of them are:

1- The words of At-talbiyah reported from the Prophet of Allah (may Allah's peace and blessings be upon him), which are:

2- لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنَّعْمَةَ
”لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ“

Labbayk Allahumma Labbayk. Labbayka La Sharika Laka Labbayk. Innal-Hamda, Wan-Ni'mata, Laka wal Mulk, La Sharika Lak.

3- Joining the noon and mid-afternoon prayer together in the time of the noon prayer in 'Arafa.

4- Joining Maghrib and Isha' prayer together in the time of the Isha' in Muzdalifah.

5- Staying the night in Muzdalifah on the way back from 'Arafat.

6- Taking a ritual bath for Ihram.

- 7- Praying two Rak'ahs to do Ihram afterwards.
- 8- Repeating the Talbiyah after sleeping, eating, drinking, meeting friends, ascension, descent and other reoccurring states.
- 9- Taking a ritual bath in Dhi Tuwa⁽¹⁾ without rubbing.
- 10- Entering the holy Masjid from *As-Salam* door.
- 11- Trotting for the first three rounds, and walking in the rest.
- 12- Taking a ritual bath in 'Arafat without rubbing.

What are the forbidden actions in Hajj?

It is forbidden for the person who is doing Hajj, once he makes *Ihram*, to do the following:

- 1-Sexual intercourse and its preliminaries.
- 2-Wearing sewn or encompassing clothes.
- 3-Wearing clothes that are dyed with saffron.
- 4-Oiling oneself.
- 5-Shaving.
- 6-Combing one's hair.

(1) Dhi Tuwa: a valley of Mekka's valleys. Nowadays, all of it is inhabited



7-Scratching the visible parts of the body, except gently.

8-Clipping one's nails. If he clips one without being broken, he will have to feed a poor Muslim at least a handful of food. And if it were more than one, he will have to sacrifice an animal.

9-Removing filth.

10-Killing lice or fleas or driving them away.

11-Using perfume.

12-Using Kuhl except for a necessity.

13- Threatening game as long as he is in Ihram.

If he does one of the forbidden actions, it will be obligatory for him to expiate, which is:

A- to fast three days.

B- Feed six poor people, two handfuls each.

C- to do Nusuk; which is to slaughter a sheep wherever he would like.

14- to contract marriage for himself or another. And it will be void if done, whether he has consummated the marriage or not.

15- Approaching women.

Hajj becomes invalid by:

- 1- Having sexual intercourse.
- 2- Leaving off one of its pillars.

And he would have to sacrifice an animal and make up for what he invalidated.

What does *Al-Miqat* mean?

It is the time or place that *Ihram* takes place in.

The temporal *Miqat*: from the first day of the month of Shawwal until the dawn of sacrifice day.

The spatial *Miqat*: it is divided into:

- The *Miqat* of the people of Madina and places around it: Dhul-Hulaifah.
- The *Miqat* of the people of Ash-sham, Egypt and Morocco: Al-Johfah.
- The *Miqat* of the people of Yemen: Yalamlam.
- The *Miqat* of the people of Najd: Qarn.

For the people of Makkah and whoever is there that



is not an inhabitant of Makkah; they should not leave Makkah, it is recommended for them to make Ihram inside the Holy Masjid.





The Sacrifice

What is the ruling of the sacrifice?

It is a confirmed Sunnah for the:

- 1- Muslim.
- 2- Free person, whether old or young, male or female, a resident or traveller.
- 3- A person who is not performing Hajj in Mina.

For:

- a- Himself.
- b- Every Muslim he obligatorily supports.
- 4- One who is well-to-do and would not need the value of its price from Eid one to the next.

What is the proper time to do it?

After the Imam does his sacrifice on the day of sacrifice to the end of the third day. And those who do not have an Imam, should inquire. It would be invalid for those who did it before him, and it would be good for eating only.

How old should it be?

The least valid ages of sacrifices are:

- 1- One full year for sheep.
- 2- Over a year by a month or so for goats.
- 3- Over three years for cows.
- 4- Over five years for camels.

What attributes should it have?

These flaws should be avoided:

- 1- Having one eye.
- 2- Sickness.
- 3- Lameness.
- 4- Slimness.
- 5- Having a partially cut ear.
- 6- Having an ear cut off.
- 7- Missing a third of its tail.
- 8- Having a broken horn; if it bleeds.
- 9- Having scabies.
- 10- Being mute.
- 11- Having an amputated limb.

12- Having halitosis.

13- Having a dry udder.

14- Having a broken tooth.

What are the best of its kinds?

The best are male sheep and the least are female camels.

Also being:

1- Fat.

2- Male.

3- Horned.

4- White.

5- Male, if a castrate was not fatter.

It is recommended to both eat from it and give from it in charity, and giving is without limitation.

It is not recommended to do it for a deceased person.

It is not obligatory except due to the slaughter or vowing to Allah to perform it; which is called *Nadhr*.





The Path to Knowing Allah

Preserving the heart from sins:

Preserving the heart from sins is obligatory for every Muslim, and likewise preserving the seven organs is personally obligatory for every Muslim.

Sins of the heart such as:

- Doubt in Allah⁽¹⁾ (we seek refuge in Allah from that).
- Feeling secure of Allah's plot (we seek refuge in Allah from that).
- Despair from Allah's mercy, high is He (we seek refuge in Allah from that).
- Haughtiness towards the slaves of Allah (High is He).

(1) Sin is not only confined to doubt in the existence of Allah, it extends to doubt in any attribute of Allah's attributes, or describing Allah (Glorified and Sublime is He) with something that is unbecoming of Him. As those who say: actions are the creation of people not the creation of Allah, and those who say: Allah is obliged to reward the obedient and punish the disobedient. See Al-Fawakih Ad-Dawani 1/231 and The Articles of the Islamists p118, 147.

- Hypocrisy.
- Showing off in his obedience of Allah (High is He).
- Resentment of the slaves of Allah.
- Envy; which means: to hate a blessing that was given to a Muslim and to find it unbearable.
- Insisting on disobeying Allah.
- To be stingy with what Allah has obliged upon him.
- Having a poor opinion about Allah and his creations.
- Belittling what Allah has regarded as immense such as his obedience, his disobedience, the Qur'an, sacred knowledge, paradise, hellfire ... and everything which is a destructive sin and evil.

In fact, some of these things could lead to disbelief (we seek refuge from Allah from that).

The obedience of the heart:

Some of the acts of obedience of the heart are:

- Belief in Allah.



- Certainty about Him.
- Sincere devotion.
- Humbleness.
- Being sincere with the Muslims.
- Generosity.
- Having a good opinion (of Allah, and of others).
- Having a high regard for the religious rituals of Allah.
- Thankfulness for Allah's blessings like: Islam, obedience and the rest of His blessings.
- Patience with tribulations like: sicknesses, distresses, the death of loved ones, loss of money and people's assuming power over one.
- Bearing with obedience calmly.
- Refraining from disobedience
- Confidence in Allah's sustenance
- Resenting this worldly life.
- Enmity towards ones blameworthy inclinations and Satan

- Love of Allah, his Messenger (may Allah's peace and blessings be upon him), his companions, family, the generation after the companions and the virtuous.
- Contentment with Allah (High is He).
- Depending on him.

Amongst other obligations of the heart which are actions of salvation.

The Sins of the Body⁽¹⁾:

As for the sins of the body, they are:

- Sins of the belly, such as: to take usurious interest (Riba), drink any alcoholic beverage, spend an orphan's money unlawfully, and eating or drinking any prohibited food or drink. Allah (High is He) and His messenger (may Allah's peace and blessings be upon him) have cursed whosoever takes Riba, helps in taking it, drinks alcohol or helps in drinking it.

(1) These issues should be reviewed in detail in Ash-Sharh Al-Saghir with As-Sawi's footnotes 2/537 and what follows it, Al-Qurtubi's exegesis 16/596 and what follows it, Ruh Al-Ma'ani 26/218 and Subul As-Salam Hadeeth No. 1520, 1536, 1537.



- Sins of the tongue: sins of the tongue are also numerous, such as: backbiting, which is mentioning your brother Muslim with in a way that he would hate to be mentioned; even if you were telling the truth, tale-bearing, lying, name-calling, cursing, and insulting amongst other things.
- Sins of the eye: some of the sins of the eye are: looking at women who are not his close relatives through lineage (*Mahrams*), looking at people's private parts, looking down at Muslims and looking inside other people's house without permission.
- Sins of the ear: would be like listening to backbiting, amongst other prohibitions.
- Sins of the hand: would be like giving incomplete measures and weights, betrayal, theft and the rest of the prohibited social interactions like murder and beating without a right.
- Sins of the leg: walking to detract a Muslim, or kill him, or doing anything to harm him without

right and proceeding towards any other actions which are prohibited to walk to.

- Sins of the private part: are like adultery, sodomy, masturbation and others.
- Sins done with the whole body: would be like disobedience of one's parents, running away from battle - both being major sins - , and other sins like: enmity with relatives, and injustice to people ... and so on.





And Allah is the guide to success, and he says the truth and leads to the straight path.

May Allah's peace and blessings be on our master Muhammad and his family and companions.





Revised by:

- The Master of Islamic jurisprudence, Sheikh Alhabib ibn Tahir At-Tunisi, author of the book “Maliki Jurisprudence and its proofs”.
- Sheikh Dr. Muhammad Salim Miftah Al-Ojail Al-Fayturi, master of Prophetic Hadeeth in Al-Asmariya University and Imam Muhammad bin Ali As-Sanusi University, Libya.
- Sheikh Prof. Adil An-Naji Abdul-Hafidh, professor of sacred knowledge in Al-Bayda, Libya.
- Sheikh Prof. Izzud-Deen Abdullah Makki, member of Libya Scholars Association.
- Mr. Abdur-Rahman Muwaffaq Abu Sha’r Al-Husaini, member of An-Nour Council for religious singing and guidance, Cairo, Egypt.

May Allah preserve them all and bless their lives and deeds.





index

<i>With The Divine Blessings of Allah’s name, the Most Compassionate, the Most Merciful.....</i>	<i>11</i>
<i>Thanks and Appreciation.....</i>	<i>15</i>
<i>Dedication</i>	<i>17</i>
<i>Commendation</i>	<i>19</i>
<i>Creed.....</i>	<i>21</i>
<i>The Pillars of Islam</i>	<i>21</i>
<i>Taharah (Purification)and its Divisions.....</i>	<i>25</i>
<i>Islamic Jurisprudence</i>	<i>29</i>
<i>The Obligations of Wudu’.....</i>	<i>29</i>
<i>The invalidators of Wudu’</i>	<i>36</i>
<i>The Obligatory Actions of the Ritual Full Body Bath, its Sunnas, Virtuous and Disliked Acts</i>	<i>41</i>
<i>Tayammum, the things which Oblige it, its Rulings and Times..</i>	<i>45</i>
<i>Salat (Prayer), its Conditions, Pillars, Sunnahs, Virtues, Disliked Aspects and Invalidators.....</i>	<i>49</i>
<i>Jum’ah prayer.....</i>	<i>69</i>
<i>Funeral Prayer.....</i>	<i>71</i>
<i>Confirmed Sunnah Prayers</i>	<i>73</i>
<i>Zakat.....</i>	<i>75</i>

السيد احمد الطائي 110

<i>Zakat Al-Fitr</i>	79
<i>Fasting</i>	81
<i>Hajj (the Pilgrimage)</i>	85
<i>The Sacrifice</i>	95
<i>The Path to Knowing Allah</i>	99
<i>index</i>	109

