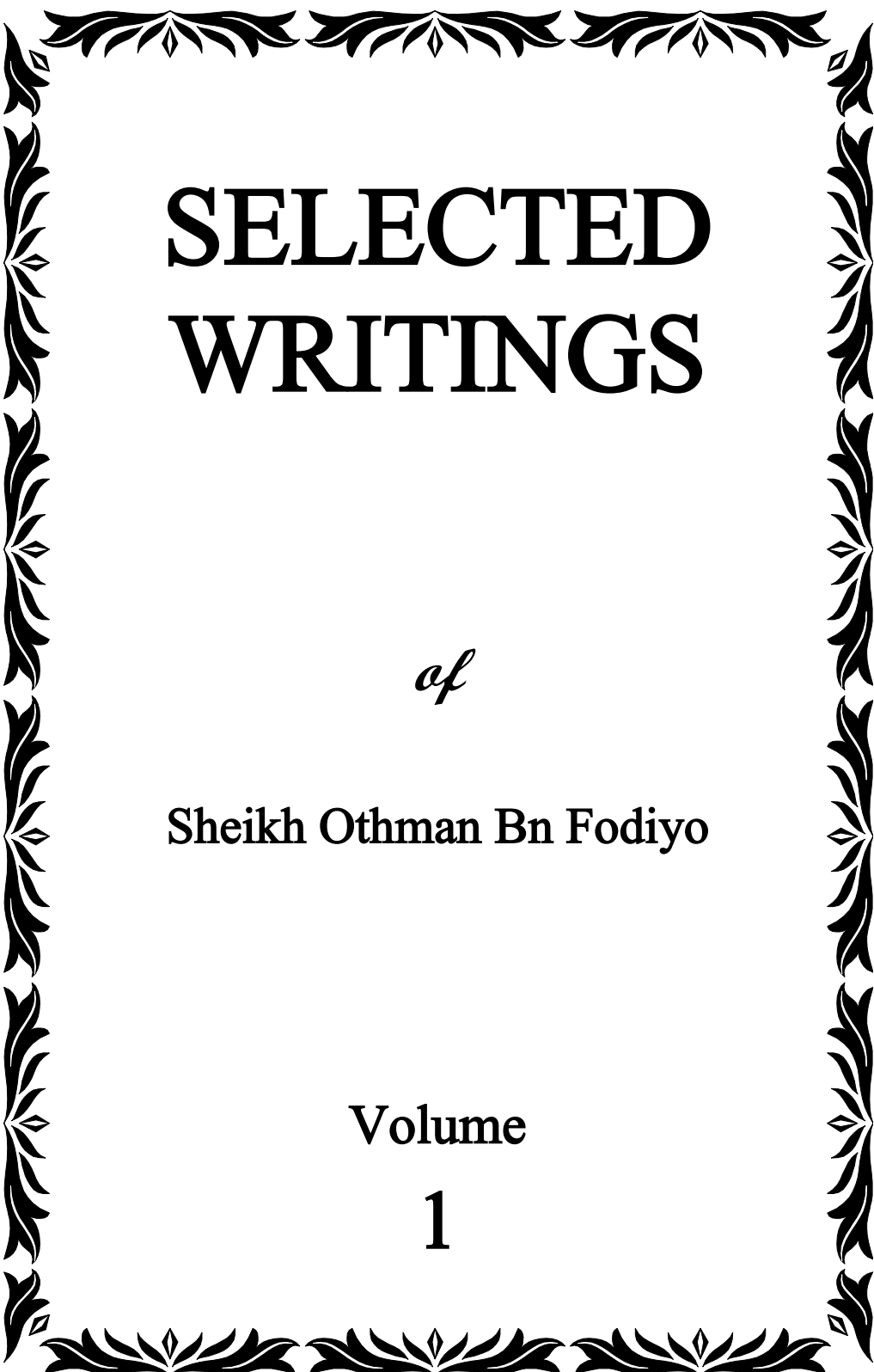


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SELECTED WRITINGS

of

Sheikh Othman Bn Fodiyo

Volume

1

SELECTED WRITINGS

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NATIONAL LIBRARY OF NIGERIA CATALOGUING-IN-PUBLICATION DATA

SELECTED writings of Sheikh Ottman Bn Fodiyo, volume 1.

1. Muslims – Intellectual life (English) 2. Fodiyo, Sheikh Othman.
I. Faru, Mande [compiler]. II. Title.

BP 163.S464F653 vol.1	2013	297.07
ISBN: 978-978-52418-0-8	(Cased)	AACR2

Published by:



IQRA'AH PUBLISHING HOUSE

Samaru, Gusau.

Tel: +234(0)8026010020, +234(0)7063282525

Email: iqragroup99@gmail.com

Website: www.fodiyobooks.com

CERTIFICATION

We the under mentioned persons certify that the English edition of Fodio Books were edited by us and found suitable for publication by *Iqra'a Publishing House* for the benefit of Islam and the Muslim Community.



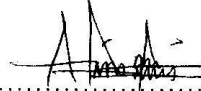
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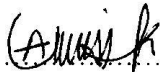
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CONTENT

Foreword	vii
From The Publisher.....	ix
Fodiyo Books Project.....	ix
Aims and Objectives	xi
Data Collection	xii
Translation	xiii
Appreciation.....	xiv
Sheikh Othman Bn Fodiyo.....	xvi
The Fundamentals of Religion.....	1
Students' Guide To Key Religious Issues	5
Healing The Sick.....	9
The Umma's Relief on The Ease of Religion	15
Ruling on The Ignorant People of Hausaland	25
Keeping Muslims on The Rule of School of Interpretative Scholars	29
Reviving The Sunnah (Prophetic Tradition) and Suppressing The Bidi'ah (Innovation).....	43
Guide To Action.....	213
The Pillars of Worshippers	221
Basis of Islamic Scholars	233
Book of The Knowledge of Conduct	303
Differences Between Followers of Sunnah and Hypocrites	365

FOREWORD

All praise belongs to Allah, the Beneficent, the Merciful.

May peace and blessings OF Allah be upon our Holy Prophet, Muhammad (saw), members of his household, his companions and all believers who followed their footsteps.

I am grateful to Allah (swt) for the opportunity to oversee the collection, authentication, editing, translation, and publication of the first 100 books written by the Sokoto Caliphate leaders, namely; the Amirul-Muminin Sheikh Usmanu bin Fodiyo, Sheikh Abdullahi Ibn Fodiyo, Sultan Muhammadu Bello and Nana Asma'u. The four wrote over four hundred books and pamphlets.

This Fodiyo Books Project was conceived and initiated by Mallam Mande Faru and Mallama Murjanatu Aminu Ibrahim, Managing Director/Editor-in-Chief and Executive Director of Iqra' Publishing House, respectively. The two commenced the collection and compilation of the Arabic manuscripts in 2002. In 2003, they established the company with, among other things, the intention of propagating the writings of Nigeria Islamic scholars. In the same year, Sultan Muhammad Maccido received the Board and Management of the company and welcomed their noble objective. The first major project of the company was the translation and publication of the famous *Raddul Azhan ila Ma'anil Qur'an* Tafsir by Sheikh Abubakar Mahmud Gumi.

On my assumption of office as the Sultan of Sokoto, the Emir of Argungu, Alhaji Samaila Muhammad Mera, intimated me about Fodiyo Books Project, which happened to be an integral part of my vision and aspiration. I immediately appointed him as liaison between the company, the Technical Committee and myself. He briefed me at every stage and conveyed my suggestions and requests to targeted parties. I constituted a Council of Ulama with oversight functions on the project while the Centre for Islamic Studies, Usmanu Dan Fodiyo University, Sokoto, appointed a Technical Committee of eminent scholars to authenticate the collections, edit, and certify the works as true representation of the early works of the Sokoto Caliphate leaders. The Technical Committee had twelve members under the distinguished Chairmanship of Professor Abubakar Aliyu Gwandu.

Great care was also taken to ensure all translated books reflected what was originally written in Arabic. Those teaching the books either in Madrasa system or in the universities did the translation. Thereafter, the books were

SELECTED WRITINGS

given to lecturers from the universities and well renowned scholars to peruse and effect necessary corrections before submission to editors for final correction and publication.

Special thanks goes to the Emir of Argungu, Alhaji Samaila Muhammad Mera, the Managing Director/Editor-in-Chief, Iqra' Publishing House, Mallam Mande Faru and Iqra' Board, Management and staff; the translators, Chairman and members of the Technical Committee and others too numerous to mention. May Allah (swt) reward all those who have contributed to bringing these books to the public domain abundantly.

This project is a continuous one and we will, Insha Allah, do our best to ensure that the remaining books of this common heritage of our Ummah are completed and made available in every Mosque and School in this country and abroad. As an Arab proverb states *“What comes from the lips, reaches the ears, but what comes from the heart reaches the heart.”* These books are from our hearts.

His Eminence,

Sultan Muhammad Sa'ad Abubakar, CFR, mni

***Sultan of Sokoto and President, General
Supreme Council for Islamic Affairs,
Nigeria.***

WRITINGS SELECTED

FROM THE PUBLISHER

In the name of Allah, the Most Beneficent, the Most Merciful.

All praises belong to Allah, Who made it possible to know Him through His Mercy as manifested in the Prophet (saw) and Messengers and the Books He sent as guides and light for humanity. The Messengers and Prophets (May Allah grant them the best part of *Al-Jannah Fiddausi* as He promised and indeed, He never breaks His Promise) neither spoke nor acted without instructions and command. Even when it is seen as if any of them had committed a mistake, it is to teach the rest of humanity. There are lessons in their actions.

When Prophet Muhammad (saw) was about to depart from this world, he told members of the Ummah that:

I have left behind two things; the Qur'an and my Sunnah. If you hold on to them, you will never depart from the chosen path.

Allah (swt) commanded in the Qur'an that, let there arise among you those who will enjoin what is good and discourage what is reprehensible. The Prophet (saw) also said that in every generation, there shall emerge within the Ummah those who will revive the Sunnah and negate what is forbidden by Allah. It is against this background that the emergence of the triumvirate of Sheikhs Uthman bin Fodiyo, Abdullahi bin Fodiyo and Sultan Muhammad Bello should be understood.

FODIYO BOOKS PROJECT

The project of collecting and typesetting the Arabic manuscripts of the writings of Sheikhs Uthman bin Fodiyo, Abdullahi bin Fodiyo and Sultan Muhammad Bello (May Allah forgive them all) and their translation into Hausa and English and other languages was conceived in 1991, the very year I left teaching History at University of Sokoto, now Usmanu Dan Fodiyo University, Sakkwato. This project was a result of an experience, which I shall share with the readers.

Like many graduates before me, during my university years and after, we were product of an intellectual tradition rooted in Europe and the United States. Europe, which conquered Africa, had one mission: The manufacture of an African, whose thoughts and intellectual pathfinder is located in Europe; one who is everything European except the colour of his skin. It was never their intention to assist the Muslim to become a better Muslim.

SELECTED WRITINGS

The engine room of the product was the classroom. Africans were indoctrinated to believe in the Whiteman's burden. An insidious propaganda campaign was designed to produce a Muslim who distanced himself from his religion and history. Moreover, the history, he is taught was history written by the Colonialist, interpreted by the colonialist and delivered as the gospel truth. In an attempt to protest, he falls into the trap of either Marxian Skepticism of religion or Weberian secular rationality. Either way he becomes a loser. He is trapped, according to an Indian philosopher in a "gilted void." It is against this background that the neglect of the writings of Sakkwato Caliphate leaders among the western educated elites should be understood.

In 1961, Mallam Abdullahi Smith threw a challenge to Nigerian intellectuals in a paper titled: "***Neglected Factors in the History of West Africa.***" This notwithstanding, the Nigerian History Project only helped to solidify empiricism and positivism. It is not that there was no growth. There was growth in research but on the history of the causes and consequences of Sokoto Caliphate. Even then, emphasis was on the personality of actors or what Arnold Toynbee in ***Philosophy of History*** defined as "***agents of history.***" It was only with the seminal book edited by M. A. Alhaji: ***The Sokoto Caliphate*** that light appeared from the tunnel.

Although there are efforts at thesis and dissertations, most of them remain unpublished. They remained academic books kept in the Departmental Libraries. They were not popularised. This is not to deny the efforts of Sir Ahmadu Bello, the first Premier of Northern Nigeria and President Alhaji Shehu Shagari. There were efforts by individuals to popularise the writings of Sokoto Caliphate leaders. Such individuals include Jean Boyd who did work on the writings of Sheikh Nana Asma'u bin Fodiyo. There is also Alhaji Mustapha Haruna Jakolo, the former Emir of Gwandu, who had many books typeset, translated, and published. Most of the books he sponsored were distributed free making their circulations limited.

Perhaps, there is no single individual who has devoted his intellect, time, energy, and resources in the collection, compilation, translation and publications of the writings of Sokoto Caliphate leaders like Sheikh Muhammad Isah Talatar Mafara. He has translated into Hausa and published close to forty books written by Sokoto Caliphate leaders. Indeed, he has the largest collection of the books except, the Centre for Islamic Studies, Usmanu Dan Fodiyo University, Sokoto, which had devoted over a decade in the compilation, authentication, and publication of the books.

SELECTED WRITINGS

There were Late Mallam Usmanu Tayyib in Kano, Late Muhammadu Dan Ige in Sokoto, Late Sheikh Halliru in Gwandu and Uba Ringim who were largely involved in the collection and printing of the books in Arabic by the triumvirate. The Centre for Intellectual Services on Sokoto Caliphate published a ***Bibliographical Guide to Sokoto Caliphate, Sources*** in 2004. The book listed projects, manuscripts and their locations. There were also list of Seminar Papers and a brief on the life of each of the triumvirate and a list of their books. The Centre noted that most schools, research centres and libraries and archives were more interest in collection and preservation rather than publication.

AIMS AND OBJECTIVES

The aims and objectives of ***IQRA' PUBLISHING HOUSE*** are to:

- i. Collect, compile, preserve and promote wide access to invaluable literary intellectual heritage of past and succeeding generation of Muslim writers within the Nigerian territory.
- ii. Disseminate the contents of the manuscripts in its possession through typesetting and publication.
- iii. Reactivate interest in the writings of Sokoto Caliphate leaders and those who succeeded them.
- iv. Develop capacity for research centres and create a network of intellectuals for the purpose of sustaining interests in the writings of past generation of intellectuals and their impact on the present and future through seminars, conferences, radio and television programmes.
- v. Identify private collectors and experts in various fields for the purpose sustaining research and dissemination of the intellectual traditions to present and future generations.
- vi. Create audio-visuals of the books for the benefit of those who could not read, do not enjoy reading, but who do watch and listen.
- vii. Create a website for easy access to the books throughout the world.
- viii. Enter into partnership with organisations with similar aims and objectives.
- ix. Through the sales of publications and other products, generate enough resources to finance its present and future activities.

DATA COLLECTION

The purchase and reading of the translation of *Bayan Wujub al-Hijrah*, a book written by Sheikh Uthman bin Fodiyo, but translated by Dr. F. H. El-Masri changed my entire perception of the causes and objectives of the Caliphate. I did point out earlier that the history books read by most of us were European interpretation of African History. In the case of *Bayan Wujub al-Hijra*, it was written by a witness and an active participant of events that shaped the history of West Africa in the 19th Century to date. Throughout my under graduate and graduate studies, there was a never a mention of the books written by Jihadist explaining the confrontation and subsequent establishment of the Caliphate. Harry Johnston, for example, defined the Caliphate as a “*Product of Fulani racial superiority over the Hausas.*” There were economic, political, social reasons or at times the jihad was explained as class struggle. The religious factor was either down played or merely considered among the causes of the Caliphate, generally reduced, to the desires to have the freedom to practice their religion.

After reading the book, I made a promise that given the chance, I shall, Allah Willing translate and publish the books written by the Sokoto Caliphate leaders. I relocated to Arewa House, Kaduna and commenced research on the books in 1998. From there I combed the National Archives, Kaduna, the Waziri Junaidu Library, Sokoto and Sokoto State History Bureau, Sokoto. I visited History Department, Ahmadu Bello University, Zaria and Postgraduate Research Data Unit of Bayero University, Kano.

Other places I visited were the Archives Centre in Jos. I also sent my research assistants to Universities of Ife and Ibadan. Thereafter, I turned my attention to private collectors in Zaria, Sokoto, Kano and several other places. I am particularly indebted to Sheikh Muhammadu Sanusi Gumbi, Abubakar Tureta and many others who have a rich collection of the books.

In 2002, myself and my wife established *IQRA’ PUBLISHING HOUSE* and with the above stated objective. We published *Diya ul-Ahlil Ihtisab* “*Guide to Hisbah and Aikin Hisbah*” in the same year. The book was written by Sheikh Abdullahi bin Fodiyo. Thereafter, Dr. Sama’ila Sambawa gave the company a generous gift.

In 2004, the company also published the English translation of *Raddul Azhan* by Late Sheikh Abubakar Mahmud Gumi. The funds generated from the sales of the books were channeled into the commencement of typesetting the writings of Sokoto Caliphate writers. Later, Alhaji Sama’ila Mera, the Emir of

SELECTED WRITINGS

Argungu got the company financial assistance from the Governor of Sokoto, Alhaji Aliyu Wammako. With the money the company recruited additional hands, bought new computers and additional printing machinery. We also signed an agreement with Centre for Islamic Studies, Usmanu Dan Fodiyo University, Sokoto for the purpose of editing the Arabic manuscripts, and confirmation that books sent to them were actually written by one of the triumvirates. The company also signed an agreement with several translators and editors for the purpose of translating the books. There was also an agreement with the National Board for Arabic and Islamic Studies, Ahmadu Bello University, Zaria for the purpose of confirming the translation reflects the contents of the Arabic manuscripts.

TRANSLATION

We did not develop a particular style for the translators and editors. There was no attempt at re-write. Translators were given a free hand to translate the Arabic manuscripts to the nearest meaning as possible. The books were then given out for translation checks and confirmation before being finally confirmed as is shown by the certificate given to the books.

There were several unfortunate experiences and difficulties encountered which need not to be disclosed here. The translation of the books was later confirmed by groups of academics based in Sokoto.

It is our intention to continue with the project until all the books confirmed to have been written by the triumvirate are typeset, translated, and published, insha Allahu.

Please Pray for us!!!

In this type of project, mistakes are inevitable. All these books are over 200 years and original manuscripts are difficult to come by. I am appealing to anyone who discovered any mistake not to hesitate to inform us in order to produce better editions in the future.

ربنا تقبل منا هذا الجهد المتواضع واغفر لنا ذنوبنا وإسرافنا في أمرنا ما علمنا منه وما لم نعلم. وبارك لنا في أمورنا في الدنيا والآخرة إنك جواد كريم، وبالإجابة جدير. آمين.

“O Allah! Accept this effort from us and forgive us all our mistakes, knowingly and unknowingly, apparent and hidden, and bless us in this world and Hereafter for the sake of this effort. Amin!”

APPRECIATION

All praise belongs to Allah Who guided us to the right path, the path of those who earn His pleasure. All praises belong to Allah Who guided us to the path of those whom He saved from His anger. All praises belong to Allah Who guided us away from the path of those who are lost and in perpetual distress.

This project would not have been possible without the support and consent of Allah. We went through several trials, different challenges and so many unexpected difficulties. But with the help of Allah all things are possible. The fact that you are reading these books is a manifestation of Allah's Mercy. He is the only One who could make things possible and He has made these books possible. All praises belong to Him.

O Allah, grant Aljannah Fiddausi to the writers of these books. Overlook their mistakes and shortcomings. They also made possible this project. Had they not written, there probably would not have been Fodiyo Books Project. O Allah accepts our prayers for them. Allah knows best.

Special appreciation to the Sultan of Sakkwato, Sultan Muhammadu Sa'ad Abubakar III, CFR, mni, for the special interest and commitment he showed to the project. From the day Emir of Argungu, Alhaji Sama'ila Mera intimated him about the project; he took it as a challenge and duty to see to the complete typesetting, translation and publication of the writings of Sakkwato Caliphate leaders. The Emir of Argungu who acted as liason between the Sultan and Iqra' Publishing House, sourced for financial assistance for the project and the publication of the books. He was virtually the Chairman of the Project. May Allah bless them generously, they and the entire members of their families. Ameen!

Others are too numerous to be mentioned. Suffice to mention the Centre for Islamic Studies, Usmanu Dan Fodio University, Sakkwato. The Centre under the able leadership of Late Professor Abubakar Aliyu Gwandu and later Professor Musa Suleiman, edited all Arabic manuscripts and removed several books they felt were not written by the Caliphate Leaders. It is the product of their effort, which gave birth to the Hausa and English version of the books. In this category are Sheikh Muhammadu Sanusi Gumbi, Imam Tanimu Musa and Mallam Tukur Isyaku with whom this project commenced. They were involved in editing and translation. Others are Mallam Shu'aibu, Sarki Abu, Abu Khalid and their team of translators and editors. May Allah bless them generously!

SELECTED WRITINGS

Several others deserve our appreciation and gratitude. I want to thank my wife, Hajia Murjanatu Aminu Ibrahim, who is also an Executive Director of Iqra' Publishing House, for standing by me throughout the project and my trial. She never wavered in her support for one second. She assisted me in organising the books, in proof reading and editing the books. May Allah bless her, her parents and children, generously!

Special appreciation goes to the entire members of my family and all staff of Iqra' Publishing House, the entire members of Jama'atu Nasril Islam, Supreme Council for Implementation of Shari'a in Nigeria, Jama'atul Izalatul Bid'ah Wa Iqamatis Sunnah (JIBWIS), Fityatul Islam, Muslim Professionals in Da'awah and staff of Al-Mizan Newspaper. Their support, cooperation, and dedication are invaluable. May Allah grant them all their hearts desires!

The Governor of Zamfara State, Alhaji Abdul-azeez Yari, the former Emir of Gwandu, Alhaji Mustapha Haruna Jakolo and the Emir of Maradun, Alhaji Abubakar Tambari also assisted in their own ways.

There are others who knowingly or unknowingly have contributed to this project. To mention a few, my appreciation goes to Alhaji Aminu Umar, Faruk Bello, Nafi'u Baba Ahmed, Mallam Abubakar Ahmad, Barrister Sadau Garba, M. T. Suleiman, ACP Rabi'u Dayi, Abdullahi Iliyasu, Sheikh Tukur Abdullahi, Tukur Isah, U. S. Abubakar, U.A. Daniya, Abubakar Yahya, Dr. Sa'idu Sama'ila Sambawa for their encouragement and support. May Allah bless them generously!

Others are all translators, editors, those who reviewed the books and offered advises and suggestions, the company typist especially Hussaini Hassan, Sagir Saleh, Usuman Mohammed, Mohammed Babalola, Umar Sani Zakka, Rofiat Ibrahim, Awwal Muhammad Musa etc. O Allah! You know all those who have contributed better than me, from the writers of these books, their teachers, their parents, their children, to all of us, Oh Allah! Grant us Aljannah Fiddausi for the sake of this work and forgive our failings and mistakes.

Wassalam,

Mande Faru
Managing Director

SHEIKH OTHMAN BN FODIYO

The man is known as Sheikh Uthman Bin Fodiyo was born in Marata, in the land of Gobir, presently in Sokoto State in 1754 A.D. He was a child born into a family respected for their piety, religiosity, and total submission to the will of Allah. His father, Muhammadu Fodiyo (Fodiyo is used among the Fulani's to refer to a highly respected knowledgeable scholar) and his mother were his first teachers.

By the time he reached the age of twenty, the man that is revered as Shehu among the Hausa, had virtually studied, in addition to learning the Qur'an by heart at a tender age, almost every book on Islamic Jurisprudence, Islamic Sciences, Islamic History etc. available in Hausaland. At the age of twenty, he wrote his first book ***In Praise of the Prophet (saw)***. He was to write over one hundred and fifteen books on almost every subject or issue that had relevance, importance and meaning in the life of the Islamic community.

Throughout his life, the Sheikh was motivated by the desire and ambition to create an Islamic Ummah (Community) based on the teachings of the Qur'an, the Sunnah of the Prophet (saw) as explained by several Islamic scholars before him. A voracious reader and writer, the Sheikh's commitment, dedication to situating Islam by interpreting several aspects of its teaching within the paradigm of Hausa society is well noted and respected. He was not only a writer, but travelled across the land to preach, to listen to complains and to answer questions. Indeed, most of his books, poems and phamplets were in response to the situation he found *insutu*; to questions asked by his students; criticisms of his activities by his opponents; criticism of his views by those opposed to comments he made on issues, etc.

The Sheikh always believed that, the truth shall conquer and defeat falsehood. He was always available to his students, critics, enemies, etc. He always preached intellectual discussion to and prepared his students to discuss rather than fight. This legacy he left for succeeding scholars in the Caliphate as is evident in the writings of Sheikh Abdullahi bin Fodiyo and Sultan Muhammad Bello.

His style of writing was simple, easy to read, easy to understand and easy to comprehend. He reflected the organic relationship between all aspects of life, which Islam discusses from a holistic point of view. This explains why it is very difficult to compartmentalise his writings. A book may discuss several

SELECTED WRITINGS

issues. The present arrangement of the books into volumes reflects this assertion.

Scholars, who have studied Sheikh Uthman bin Fodiyo's writings, explained that the humility and humbleness of the Sheikh is very evident in his writings, so also his piety, the love of the Prophet (saw) and respect and admiration of the contribution of Islamic scholars before him. For example: Even when he had intellectual disagreement with his teachers, he was always praying to Allah to forgive them. He never criticised or condemn them publically or in his writings. His sincerity, honesty and dedication are completely poles apart with the present crop of Islamic scholars, who consider condemnation and vituperations against fellow scholars as a license to popularity.

The Sheikh defined himself in all his books as a "*desperate poor servant*" of Allah. He always opens his books with Basmallah "*In the name of Allah, the Beneficent, the Merciful.*" He would praise Allah generously, pray for the Prophet (saw), his Sahabas, members of his household, the righteous scholars, the founders of the four Islamic schools of thought and those who followed them. According to Sifawa and Musa in their translation of *Tariq-ul-Jannah (The Path to Paradise)* by A. M Sifawa and S. U. Musa, CIS, UDUS, 2012, P.4), the Sheikh then:

"...goes on to give the title of his book....the breakdown of the work into an introduction, number of chapters and conclusion.....in some cases, he does not give the breakdown of the work into chapters... Tariq-ul-Jannah is a clear example."

They went on to point out that; the capacity for research is very evident in their works. According to El-Farsi, the Sheikh quoted over sixty different books to produce *Ihya'us-Sunnah* and for *Najm al-Ikhwan*, the Sheikh "Consulted" fifty Nine different books. The Sheikh's humbleness and humility became further evident in his writings, when he wrote that:

"Iam only following the footsteps of the Sunni Scholars..... I have never mentioned anything without ascribing it to its author. If you wish you can look up every book from which I have quoted."

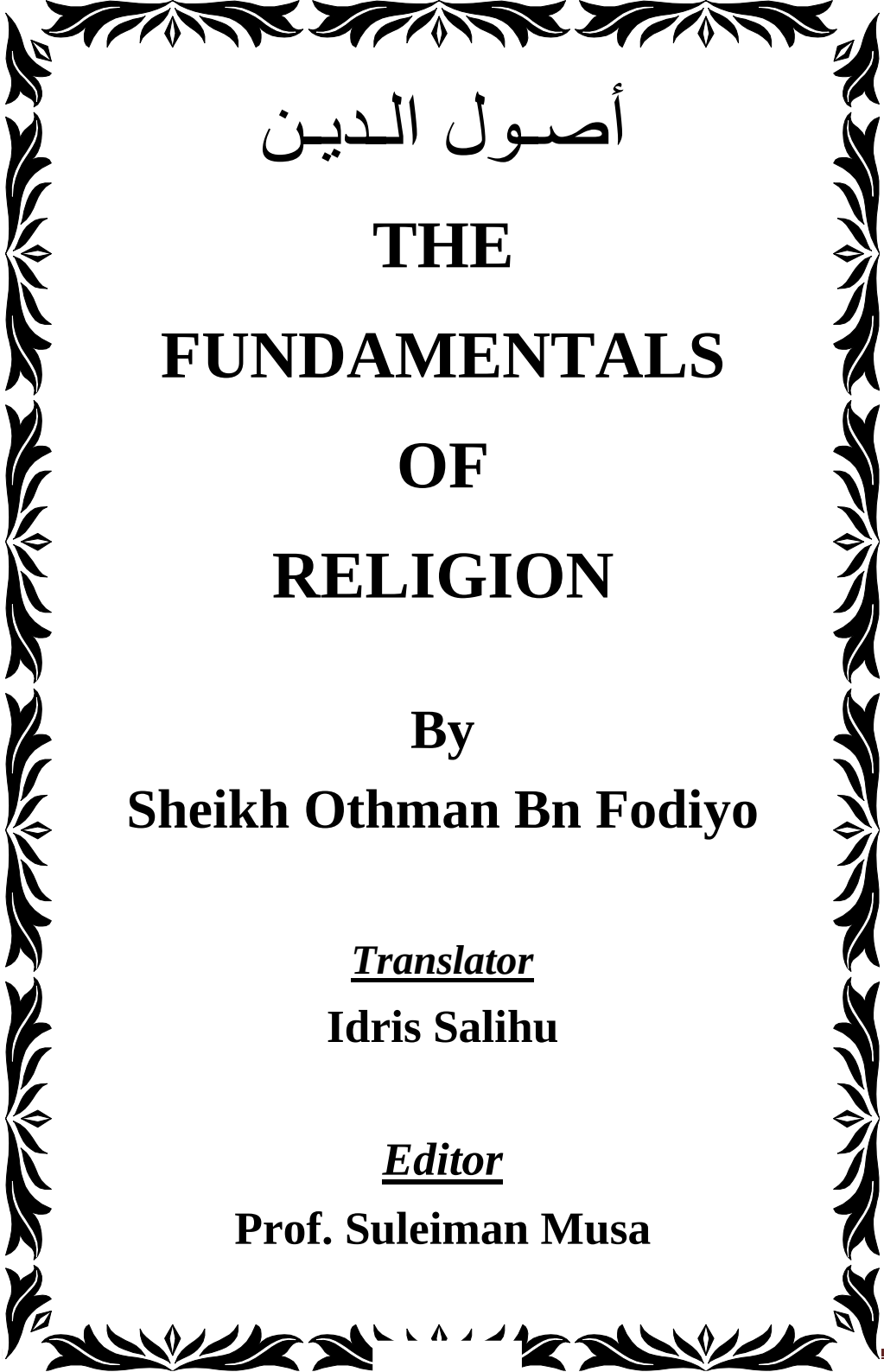
In the tradition of old, the Sheikh was encouraging his readers to study further the books he quoted. Infact, there is difficulty at times in keeping track of where quotation marks should begin and where they end. He writes with flow demonstrating mastery of sources, authority of subject being discussed and direct from the heart.

SELECTED WRITINGS

There are, however, three stages in the writings of Shehu. The Pre-Jihad, Jihad Period and Post Jihad Period. In the first stage, most of Shehu's books were on ***Tauhid*** and ***Fiqh***. He wrote about 50 books on these topics. In the Jihad period, it was to discuss and legitimize their actions of taking arms because it was imposed on them. Here, the concern was on leadership, the characteristics of leader, the qualities and education of leaders. In the final stage, the books were on law, jurisprudence, rituals, administration of justice, Sufism etc.

According to the Shehu, a scholar is supposed to be the light of his community. By his training, he is more conversant with their needs and in a better position to interpret situations and serve as a guide that benefit people.

This compilation is the first phase in bringing to light the writings of Sheikh Uthman bin Fodiyo. Allah willing the rest of the books shall be published in no distant future. It is our prayer that many join hands with us to achieve these objectives.



أصول الدين

**THE
FUNDAMENTALS
OF
RELIGION**

**By
Sheikh Othman Bn Fodiyo**

**Translator
Idris Salihu**

**Editor
Prof. Suleiman Musa**

In the name of Allah, the most Gracious, the most Merciful

Peace and blessing of Allah be on our master, Muhammad (saw), his family and his companions.

The poor servant of Allah, who is seeking His mercy, Uthman bin Muhammad Bin Uthman, well known as Ibn Fodiyo, may Allah cover him with his mercy said:

Praise be to Allah, the Lord of the worlds. May the peace and blessings of Allah be upon Prophet Muhammad (saw), the Messenger of Allah, his family and his companions.

This book is titled: **Fundamentals of Religion**. It will be of immense benefit, in-sha Allah, to whoever works with it. I attest that all success is in the hands of Allah.

The whole world from the heavens down to the earth are creatures, created by Allah, the most High. And Allah is in existence, He has no beginning and has no end.

Nothing resembles Allah and He resembles none of His creatures. His-supremacy covers every-where and has no specific place or location, but He is as He was everywhere, before and after the creation of this world.

Allah is One and only One, in His name, in His attributes and in His work. Allah has power over everything and He executes all His will. He is ever existing; all hearing, all seeing; He speaks as He wills, He does what He wants and stops what He does not want. My Lord's words are attributes of His majesty. Allah is above all deformity in speech.

All His Messengers from Adam (as) down to Muhammad, peace and blessings of Allah be upon him, are all trustworthy. Truly all have delivered the messages given to them to humanity. The good qualities of human nature is endowed in them and they are above all human deformities. Eating, drinking, marriage, business, and sickness that leads to deformity are part of their qualities but are not considered as deformity at all.

All the Angels are protected servants of Allah. They are protected against any sin. They do exactly what they are ordered to do. They were created from light and are brightly luminous. They are neither men nor women and they neither eat nor do they drink.

The Fundamentals of Religion

All the Revealed books are true and trust worthy. Death is certainly true and the questioning and interrogation by Munkar and Nakir in the grave is also true. Punishment in the grave is also certain. The Day of Judgment is true; resurrection is true on that day; human assembly on that day in one place is certainly true; and the distribution of everyone's book is true. The scale is true, weighing human deeds is true, judgment is true, the bridge crossing is true, and Kausar pond is true, Hell Fire is true; the everlasting punishment in the hell fire for the sinners is true, Paradise is true, the everlasting enjoyment in paradise for good servants of Allah is true, seeing Allah, the Almighty, directly by the believers on the last day is true. All that was brought by Muhammad, peace and blessing of Allah be upon him, are true.

This is the Fundamentals of Religion as accepted by Allah and his Messengers as transmitted from the sources. Allah had surely established all these in the holy Qur'an. It is obligatory on every matured human being to attest to and accept all as transmitted. It is necessary for those without knowledge to accept and attest to all as this will stand as a proud knowledge to them.

Sheikh Izzuddeen Sulaiman wrote in his book **Qawa'idul Ahkam fi Islahil anam** (The True Rules for the Good of Mankind) "that is why the prophet, peace be upon him, used to emphasize to any one that says Shahada to learn what is necessary for him to know. The rightly guided Khulafa'a also use to emphasize to the new Muslims to learn these basics."

I am of the view that for those endowed with knowledge it is obligatory for them to use their talent on these fundamentals so that they upgrade their level of knowledge above dogmatism. This will give them the privilege of working with full knowledge of this religion, which is solely built on knowledge and intellectualism, especially when a person attains the level of preaching the religion. Allah Ta'alah said:

﴿ قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ﴾ يوسف: ١٠٨

"Say to them this is my way. I call to Allah with wisdom and good counseling, I and those who follow me."

This is the end of the book "Usuludeen" Fundamentals of Religion. All praise is due to Allah and may His assistance, peace and blessing be upon our Prophet (saw).

هداية الطلاب في أهم مسائل الدين

**Students' Guide
To
Key Religious Issues**

**By
Sheikh Othman Bn Fodiyo**

**Translator
Abubakar Buba Luwa**

**Editor
Prof. A.B. Yahya**

In The Name Of Allah, the Beneficent, the Merciful

Praise be to Allah, Lord of the worlds. Blessings and peace be upon Muhammad (saw), the Leader of (all) Messengers (of Allah).

This book I have named: **Students' Guide**. I have made it to include Ten things!

- (1) That All things that have come from the Prophet (saw) are not called a Doctrine (or Madzhab; which stands for a denomination or a school of thought) of anyone. Rather, they are Laws and they are binding upon all.
- (2) That Allah, the Exalted did not in His Book, and neither did His Messenger (saw) in his practices (Sunna) makes it obligatory on anyone to adhere to an interpretative school of the scholars with specification. It also never came to us that anyone among the predecessors/scholars (salaf) had instructed any person to copy (imitate) a particular school. If that had happened, they would have fallen into sin because they would (in so doing) have nullified working with any (Prophetic) tradition which that scholar had not adopted, which they instructed he alone should be followed.
- (3) There are two words (opinions /pronouncements) of scholars concerning the question as to whether it is obliged on a layman and others (like him) who have not reached interpretative level to adhere to one Madzhab.

* The First says: "Yes" and this is pronounced right in (the book) **Jam'il Jawami'i**.

* The Second says: "No" and it was chosen by **An-Nawawy**.

- (4) As to the question whether, having adhered to a particular school, he could get out of it, it is said "Yes, absolutely." This (word) is pronounced as authentic by Al-Rafi'iy. It is also said "No, absolutely," because he had adhered to it. The third, it is allowed in some cases/issue without others.
- (5) That the word of any person among the interpretative scholars must not be followed when it is contrary to the text of the Qur'an or the text of Sunna, or consensus of the Muslim scholars,(Ijma).
- (6) That whatever the followers of Interpretative Scholars understand from the point of view of an interpretative scholar is not called a school of that scholar. Indeed, people have gone too easy in that, to the extent that they have ascribed the concepts of authors (writers) and commentators to the school of that interpretative scholar whom they have copied (imitated). The issue has deteriorated to the extent that they had copied (imitated) one another, to the extent that all the books (that had been written, amounting to) almost twenty volumes had come

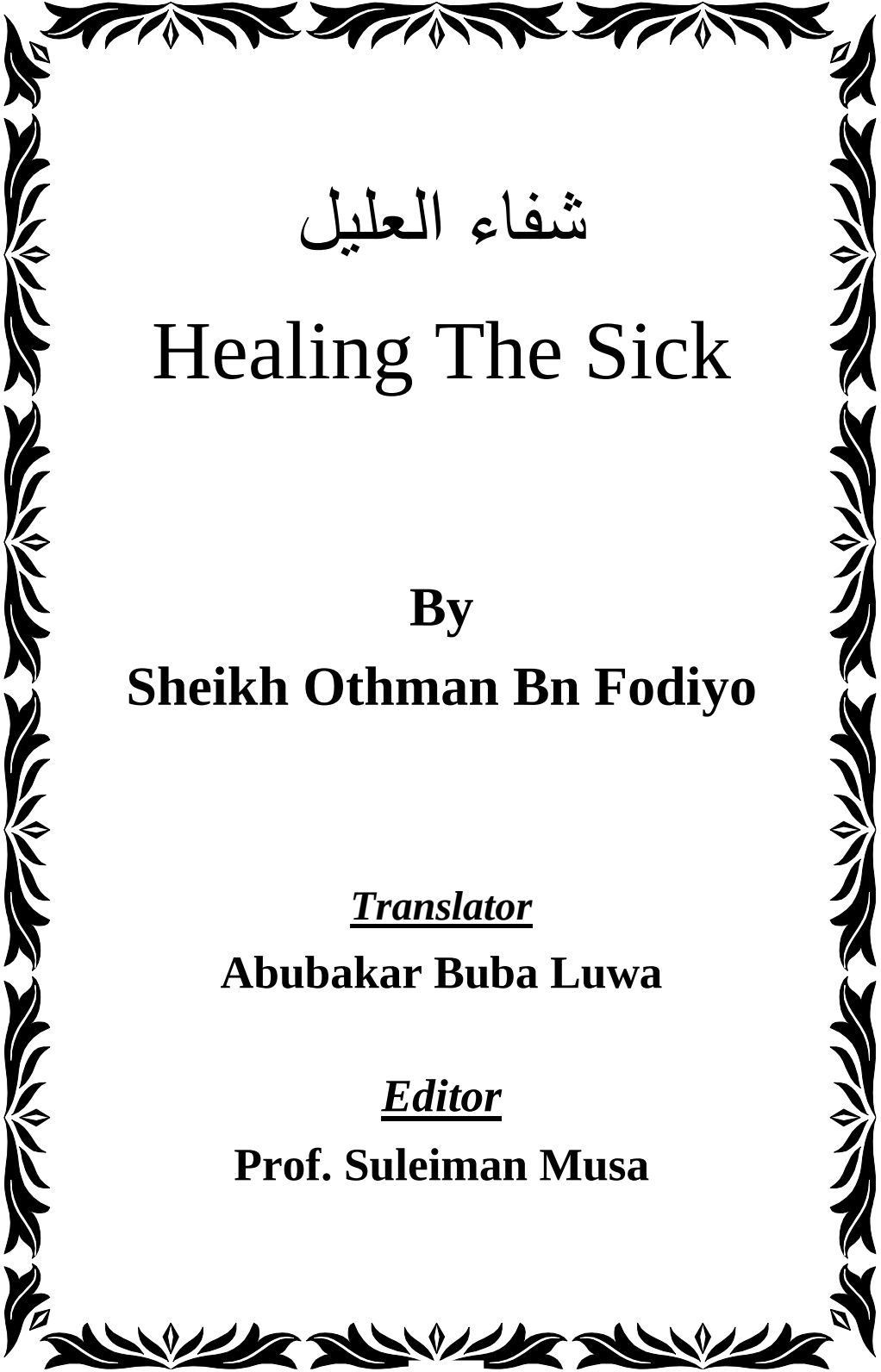
without the word of the interpretative scholar, put thereof together as one volume.

- (7) It is obligatory on every legally competent Muslim (called in Islamic jurisprudence “Mukallaf”) to believe that other Muslim scholars are (also) on guidance from their Lord.
- (8) It is obligatory on every legally competent Muslim not to make his soul averse to (hateful of) working with their words. Today, some people have become such that when a person finds it necessary to work with the view of a person other than the scholar he follows, he says: “We copy such a person in accordance with the necessity the principle. That is “Necessity permits what has been forbidden.” They make following the views of another scholar, as if they have fallen into sin. Not at all! But, the action of his is a major sin and he must repent and ask for forgiveness. Surely, if they (such person) had believed that the leaders (scholars) are on guidance, their souls would not have been averse to working with their words, because the soul of a person that sees, certainly, that something is guidance, must not be averse to it.
- (9) There should be no reprimand for any person who leaves a matter, which scholars have different opinions concerning its being obligatory; or (a person that) does what scholars have differed concerning its being forbidden, when such a person copies (imitates) some scholars in that regard. This only happens if he copies (them) in a word that contravenes the text of the Qur'an or the text of the Sunna (Prophetic tradition), or (Islamic) consensus. However, if he corresponds (in his action) with the word of any interpretative scholar among the interpretative scholars of the followers of Sunna, there must be no reprehension on him. What is meant by this reprehension is to reprehend him as having done what is prohibited (forbidden). If one reprehends him advisory, or instructs him in a way of counsel and guidance, that would be advice and kindness. All these exist in terms of judgement and work (judging people concerning their work).

In terms of issuing (religious) pronouncement, however, he must be reprehended when he pronounces abnormally (with what is bizarre/strange) and with a defeated word, because it is, by the consensus (of Islamic scholars), not allowed (not lawful) to pronounce with them. (Pronouncement must) rather be made with the prominent and outweighing (word).

(10) That a person that reprehends him as if he had done what is prohibited is the one that has acted contrary to the text of the Qur'an, or of the Sunna (Prophetic tradition), or the consensus (of Islamic scholars).

This is where the book “Students' Guide” ends. Allah is the One that guides to what is right. Praise be to Allah, Lord of the Worlds. Blessings and peace be upon the leader of (all) Messengers of Allah (saw), and upon his household and companions altogether. – Amin!



شفاء العليل

Healing The Sick

By

Sheikh Othman Bn Fodiyo

Translator

Abubakar Buba Luwa

Editor

Prof. Suleiman Musa

In the Name of Allah, the Beneficent, the Merciful

Blessing of Allah be upon the noble Prophet Muhammad (saw).

The servant that is earnestly in need of the mercy of his Lord, Uthman Bin Muhammadu Bin Uthman, known as Bin Fodiyo, may Allah be merciful to him, Ameen. This servant says:

Praise be to Allah, Lord of the Worlds. The best blessings and the most complete peace (of Allah) be upon our Leader, Prophet Muhammad (saw), his household and all his companions. May Allah, the Exalted, be pleased with the leaders that follow them (in righteousness), and with the scholars who work (with their knowledge), and with the Four Juristic Scholars, as well as those who emulate them until the Day of Recompense (i.e.; the Day of Judgement).

This book is titled: **“Healing the Sick”** concerning what is obscure according to the teacher of our scholars Sheikh Shuyookhina, Jibril Bin Umar, may Allah be pleased with him, in his book that is in verses; (where he says):

Praise be to Allah, Who has conferred favor on His servants with the Best of whom He has sent, Muhammad (saw), on whom be Allah's blessing, and on (his) household, companions, and (those) who follow his footsteps as long as dawn breaks from darkness.

Allah's religion remains with rules.
Know, thereafter, that this is an instruction, clear

Nay, a reminder for people in (the) Sudan
You see not among them but one who pretends

His Islam with his wide-open mouth
Disguising in fasting and Salat

Against being vilified by his ugliest faults
He truly is an open infidel

For he certainly forbids (and) makes (things) lawful
Remaining in intrusion and persisting in

A belief (that) the fulfilling group stands against.
Generalizing away from Tradition and the Qur'an.

And (from) what men of reason have said,
Accepting the rule of Ignorance that

Allah, by setting up Shari'ah, has removed
Wandering, so he demeans knowledge

So they, by illusion, govern their Islam
Between them and the people of the East

Exists a separation clear to men of knowledge
That is evident by outward facts

Observed by men of insight among them
Observed through experience and experiment

Through deeds apparent to the eyes
Such that is committed only by him

Who disbelieves marked by consensus
A disbeliever, a renouncer is he that commits such (acts)

Plain disbelief is such, hostile.

Same as deserting religion and

Being naked with women, and mixing, running as such.
Repulsing the orphan and going beyond

Four women are scenes seen of him
Having women by fanaticism

Following the steps of the people of Ignorance
Such as alteration of the rules

Without explanation from the Learned
Such as imitating ancestors

In Ignorance, without obscurity
(seeing that) whatever takes opinion

Makes religion good for him that does it
Such as adultery and drinking alcohol

The killing of a soul, and selling of the free (man)
Despite believing that these are forbidden

Difference! Clear to us are the glows of His (Allah's) Favor.
Then blessing and peace in perpetuity

Healing the Sick

Be upon the Chosen Prophet, Muhammad (saw),

And upon his Household and Noble Companions.
As long as Allah's rule exists in Islam”

This is the end of the Sheikh's verse (poem). May Allah be pleased with him. It is about time we commence explaining what is obscure in Sheikh's word.

Let me say (then) that, what is apparently said in the Sheikh's word, may Allah be pleased with him, is that whoever commits the sins that are mentioned later (in the poem) is a sinner, if he does not declare (the sins) lawful. On the other hand, whoever commits the sins that are mentioned earlier (in the poem), is an unbeliever (an infidel). He is one who renounces the religion of Islam, (a rebel) against consensus, even if he does not declare (the sins) lawful.

In addition, abandoning the religion, changing of rules, and imitating the ancestors that existed in the Age of ignorance, all are absolutely acts of disbelief, based on (Islamic) consensus. This is something I do not know (i.e.; I do not recognize or accept). I also haven't seen the difference between them (i.e.; the sins mentioned earlier) and the later ones. For this reason, I have limited the pronouncement of disbelief (i.e.; that such person is an unbeliever) for declaring as lawful (only) those sins that are known to be unlawful according to the followers of the Sunnah. That a person does not become a disbeliever on account of anything other than polytheism (associating others with Allah), such as the sins that were mentioned in the Qur'an and the Sunnah, except if he declares them lawful when he knows (that they are not).

Yet, even though such declaration (of prohibited things as) lawful is disbelief, it is not (to be pronounced) absolutely, because of what Sa'adduddeen Al-Taftazani said, in a commentary on **Aqidatun Nasafi**, where he explained thus:

“It is disbelief to make a sin lawful. When a person, (i.e. when he) believes that what had been forbidden is permissible. If that thing had been forbidden in itself, and it is established (that it is a forbidden thing) by a clear-cut evidence, then it is disbelief (to make it lawful). Otherwise, it is not; such as if it had been forbidden on account of (its relationship to) something other than it, or if the prohibition is established by assumption. Some scholars do not differentiate between what is forbidden in itself or for other (relative) things.” He said: “Whoever makes a forbidden thing lawful, having known about its being forbidden in the religion of the Prophet (saw), such as marriage of blood

relations (as explained in the books of jurisprudence), or drinking of alcohol, or eating dead meat or swine (pork/pig), not in (dire) necessity, - whoever does that is a disbeliever. However, if he does these things without declaring them lawful, then he is a sinner.

My ground (i.e., evidence) in limiting what Sheikh Jibrin, may Allah, the Exalted be pleased with him, has generalized (and made absolute) in his word, “such as alteration of the rules,” and what he generalized in his word, “such as imitating ancestors in Ignorance.” My position is what is also known on the path of the followers of the Sunnah, which is (the fact) that perversion (moral corruption/sin) does not eliminate faith, nor does Innovation (bid'ah). This is the position of Abdul-Rahman Al-Sayuti in (the book) **An-Niqaya** (Purity). We have already explained this, and Al-Bukhari had explained in a heading in his Authentic Book, where he said: “Section on Sins Involving the Affair of (the Age of) Ignorance, where the person thereof is not a disbeliever except if he associates partners with Allah, because Allah, the Exalted has said:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ﴾ النساء: ١١٦

“Allah forgives not that partners should be associated with Him.”

And because of the Prophet's word, blessing and peace be upon him that

﴿إِنَّكَ أَمْرٌ فِيكَ جَاهِلِيَّةٌ﴾

“You are indeed a man in whom is ignorance.”

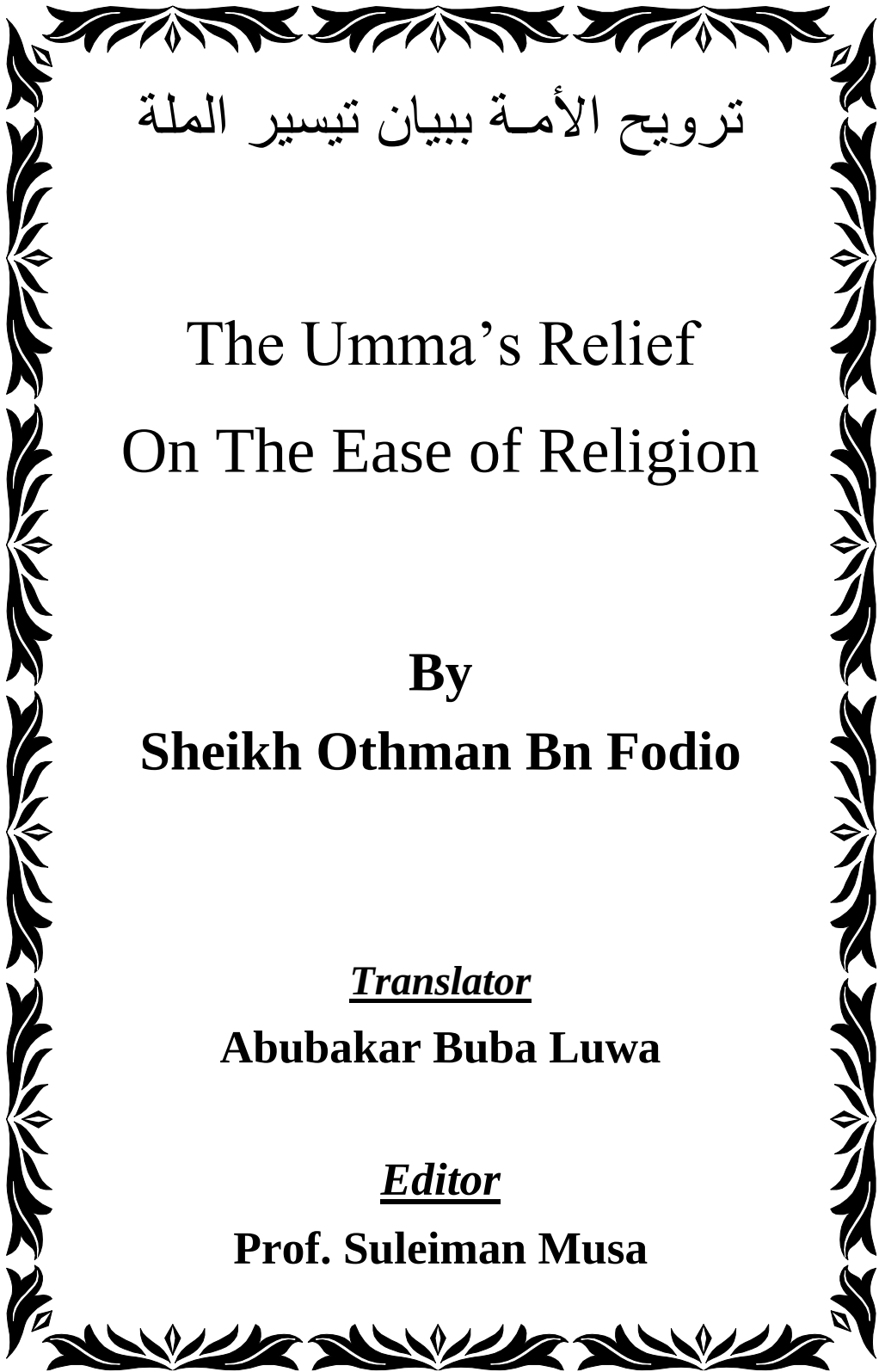
You should know, however, that this, my word is not in any way a challenge (i.e.; it is not a scathing retortion) against the Sheikh, may Allah, the Exalted, be pleased with him. Rather, I have only mentioned the extent of my knowledge (understanding) in that regard, because it is not lawful for anyone to move from the right knowledge that one has attained in a clear way, to a thing of which one has no knowledge. (Allah has said):

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ﴾ الإسراء: ٣٦

“And pursue not that of which you have no knowledge.”

As-Sayuti, may Allah bestow mercy on him, said: May Allah bestow mercy on (him) who ended up in what he has heard and stopped before a thing he does not know.

This is the end of our explanation on what is obscure in the words of Sheikh Shuyookina, Jibril Bin Umar, may Allah be pleased with him. With the end thereof comes the end of the book: **“Healing the Sick Concerning What is Obscure in the Words of Sheikh Jibril.”** The best blessings and the most complete peace be upon the best of Allah's creatures, Muhammad (saw), and upon his household and companions. Amin.



ترويح الأمة ببيان تيسير الملة

The Umma's Relief
On The Ease of Religion

By
Sheikh Othman Bn Fodio

Translator
Abubakar Buba Luwa

Editor
Prof. Suleiman Musa

In the Name of Allah, the Beneficent, the Merciful

Blessings and complete peace of Allah be upon our leader, Muhammad (saw), and upon his household and companions.

The servant that is in dire need of the mercy of his Lord, -Uthmanu Ibn Muhammad Ibn Uthmanu, known as Ibn Fodiyo, may Allah cover him with His mercy, Amen. says: Praise be to Allah, Lord of the Worlds, blessings and peace be upon Muhammad (saw), the Leader of All Messengers of Allah, and upon his household, and all his companions.

This book is titled: **The Umma's Relief on the Ease of Religion**. I say, believing that guidance is from Allah, that you should know that whoever understands the response to seven issues, which we intend to discuss in this book, will know that the religion of Allah, the Exalted, is easy, and such a person's heart will be relieved of making difficult what Allah, the Exalted, has made easy for His servants.

1. If you ask: "What is the faith that is sufficient for the matters of this world?" The answer would be that the followers of Sunna (Prophetic practice or tradition) –may Allah be pleased with them – are of the consensus that the faith that is sufficient in this world is to acknowledge the two testimonies of faith only. Therefore, anyone that acknowledges them shall have the rules of Islam applied to him in religion, so long as there is no unbelief in terms of words, such as rejecting what is essentially known as having been brought by the Messenger of Allah, (saw) has come from him, or in terms of action, such as prostrating for an idol. This was pronounced by Abdulsalam Ibn Ibrahim Al-Laqqani in the commentary on **Jawharat Al-Tawheed** literally. In the commentary on **Al-Wusta** (The Middle or Moderate Position), Sheikh Al-Sanusi said: "It is not our right to have bad expectation about the faith of any Muslim, whether he is a lay man or otherwise, except if something that indicates evil beliefs, which someone conceals in his heart (or conscience), appears on his tongue. Then what is obligatory at that time is to be lenient in educating him and in taking the pains of treating his (spiritual) disease with what is possible!
2. If you say: "What is the level of belief in the Oneness of Allah without which there will be no deliverance in the Hereafter?"(The answer would be as pronounced by Sheikh Al-Sanusi in **Nurul Sa'ada**(the Light of Salvation),

the commentary on **Ummul Barahin** (literally, the Grand Evidence), that “There is no dispute among all people of reason that our Lord, the Glorious and Exalted, is the established deity that is worthy of worship. Those who disbelieve have only done so by adding another deity (not by contesting that Allah is the only deity worthy of worship). Therefore, what is required is to reject anyone besides Allah, the Exalted, as a deity, and it is by doing so that the Oneness of Allah is realized. Therefore, take note of this!” In his book, **Sirajul Muridin** (A Guide to Students), Al-Qadi Abubakr Ibn Al-Arabi Al-Mu’afry said: “You should know that some people have magnified the knowledge of the Oneness of Allah (or monotheism) for people to the extent that they have made them despair of it! However, no knowledge is greater than it in terms of worth, and nothing is nearer to ease than it! Indeed, Allah, the Exalted, has accepted little and less than it from His servants, and He has instructed them with it in terms of the precedent rule and determination, so He said:

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾ النساء: ٣٦

“Worship Allah, and do not associate anything with Him!”(Q 4:36)

Therefore, monotheism means that you do not assign any partner with Allah, and that there is no Creator or anyone worthy of worship apart from Him. “Scholars have said that the knowledge of monotheism is a galaxy that has no coast, and they have spoken the truth. Yet it is a palatable stream, which we can enter with our feet. It is easy to understand it, but it has only been blown out of proportion by the mixture of the heretics.”

3. If you ask: “What is the sufficient faith by which a servant deserves entering Paradise?” The answer would be that, as mentioned by Sayyidi Mayyara in **Al-Durar Al-Thameen Wal-Mawrid Al-Ma'in** (The Precious Pearls and Sufficient Resource), which is a commentary on **Murshidul Mu'in Ala Al-Daruriyy Min Usul Al-Din**. Sheikh Muhammad Ibn Yusuf Al-Sanusi was asked whether or not it was the condition of faith by which a servant deserved to enter Paradise; that he should know the meaning of “there is no deity worthy of worship but Allah, and Muhammad is the Messenger of Allah” according to the details that he had mentioned in **Al-Aqeedat Al-Sughra**. He answered that “such is not a condition except for the completeness of faith. As to the validity of faith, what is required as a condition is to know the meaning in a way that embodies the details (in a way that makes the details borne by the central idea).” Then he said: “There is no doubt that the predominant thing about those who believe, the ordinary and the learned among them, is that they

know that, since everyone knows that Allah is the Creator, and that He is not a creation; He is the Giver of Sustenance, and none gives Him sustenance. This is the meaning of Allah's sufficiency against everyone besides Him, the Glorious and Exalted, and that everyone besides Him is in need of Him. (The believers) also know that prayer, as well as fasting and pilgrimage (hajj), should be performed for Allah alone, and that there is no deity worthy of worship apart from Him. This is the meaning of their saying that only Allah deserves to be worshipped, and that no one apart from Him deserves it."

4. If you ask: "What is the most convenient method, in terms of ease, by which the completeness of faith is realized?" The answer would be as pronounced by Waliyullah Ibn Abi Jamra in **Bahjat Al-Nufus** that "it is that one should use perception and evidence on the basis of the instruction given by Allah in His book (The Noble Qur'an). One should perceive the kingdom of the heavens and the earth as therein is the proof of the Oneness of Allah, the Glorious and Exalted. This involves the various stars, moon and sun that the heaven contains, as well as their waning and waxing thereof. There are also the various places that are in the earth, involving the sweet and salty water that are in it, and the fruits of various tastes that are in it, despite the fact that they are irrigated by the same water and that they grow in the same place. This perception and drawing of evidence from it on the basis of what we have mentioned are enough for the completeness of faith. Anyone who seeks to add to that limit, and goes into considering the evidences of theologians, has indeed gone into excess, such as he will not be able to handle." Sheikh Al-Sanusi said in **Nurul Sa'ada**, the commentary on **Ummul Barahin** (The Grand Evidence) that "It is not a condition of faith to understand how to make consideration in the way theologians do. The consideration that is obliged on all theologians is the one by which the peace of mind is realized (in terms of faith)." Then, he added that, "There is no doubt that consideration in this manner is not distant, since most or all people of the Islamic Community know it!" Let me say: "He said that because, as pronounced in the commentary on **Al-Qasidat Al-Jaza'iriyya** (The Jaza'iri Poems), this near consideration is one in which the fool and the intelligent, as well as the strong and the weak, are the same. How blissful as a method and excellent as evidence that contains general guidance and attainment of goal it is! It also contains arrival unto the truth for any guided person that seeks it!

5. If you ask: "Is it a condition for the validity of worship or not that one should know how to distinguish between what is an act of Sunna (Prophetic practice) and what is only a praise-worthy act?" –The answer would be as said by Ahmad Zaruq, in the commentary on **Al-Waghiyya**, that scholars vary in

pronouncement concerning a person who performs an act of worship in its fullest form but cannot distinguish the obligatory things from other things, like the supergatory acts etc. Scholars differ as to whether that will be sufficient for him since the Prophet –blessings and peace be upon him – did not use to make that obligatory on his companions. Rather, he said to them:

صلوا كما رأيتموني أصلي

“Pray as you see me pray!”

This one and many similar other traditions, on whether it will not be sufficient for him since he is ignorant of the knowledge (required) in that act of worship!” Ahmad Zaruq said: “The first word (ie it is sufficient for one who is ignorant) deserves to be described as the right one.”

6. If you ask: “What are the things that are obligatory on the religiously bounded (one who has attained the requirements) person to know and work with in religion?” The answer would be as pronounced in **Al-Durar Al-Manthura** (The Spread Pearls) by Abdulwahab Al-Sha'arawi, explaining the famous book **Zubad Al-Ulum** that, “The things that Allah, the Exalted, has made obligatory on all His servants are only those that have been clearly mentioned by religion. Therefore, it is enough for the worshiper or working believer to work with what has come (or is mentioned) clearly in the Qur'an and Sunna, not with deduced aspects, because collecting deduced points is not a law that has been infallibly guarded by Allah, the Exalted. Rather, it is an enactment by His servants. It is for this reason that variation in pronouncement has occurred in it, as opposed to the things that are clearly mentioned. Allah, the Exalted, said:

﴿وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا﴾ النساء: ٨٢

“If it had been from others apart from Allah, they would have found a lot of differences (dispute) in it!”(Q 4:72)

I.e; because of the differences of their minds. Therefore, what is required to be known is what Allah, the Exalted, has made a clear law. In other words, it is the knowledge about which a servant will be questioned in the Hereafter. And there is no difficulty or trouble on anyone in acquiring all of such knowledge, one does not need to expend his lifetime (entirely) and to neglect his means of livelihood in understanding and acquiring this knowledge, because its content is (simple) and not even the least understanding of the ordinary people will be halted in that regard. On the other hand, things that interpretative scholars of

the Islamic Community have enacted; no one will be questioned about them in the Hereafter, and they contain difficulty and trouble; one does not need to expend his lifetime (in quest for knowledge) and neglect the means of his livelihood to acquire them.

Therefore, whoever opposes that should not be scolded. The author of **Al-Tabaqat Al-Kubra** (The Highest Levels) said therein that, "The person that is blame-worthy is the one that opposes what is clear in the Qur'an or Sunna or the Consensus of Islamic scholars, not any other person." The author of **Al-Durar Al-Manthura** also said on this issue that, "Consensus goes back to (it involves) simple matters on which the Islamic Community agreed in the past, so it is forbidden for the Islamic Community to violate it (in the present)." In **Al-Risala Al-Mubarakah** (The Blessed Message), the author said that "Of the things that had prolonged the period of the understanding (interpretation) of the scholars of jurisprudence against themselves, was their preoccupation with understanding the structure of their words. They compared one against another and the logic and concept of such words, to the extent that they went beyond the truthful and infallibly guarded law of religion, away from understanding its pure secrets. If they had left all the words of anyone apart from the Messenger of Allah (swt) and had not worked with anything thereof, there would be no blame on them in this world and the Hereafter. All the words of scholars cannot be outside three conditions. It is either that such words agree with what is obvious as Sunna (i.e.; Prophetic practice) that has been recorded -and here the credit goes to the Sunna, and the interpretative scholar is just a person that reports it; that they oppose what is an obvious act of Sunna, so the words should be avoided, and the Sunna should be used in practice; that it is not clear whether such words agree with, or oppose the Sunna. The best condition (in the third case) is to halt such words in the sense that working with them and abandoning them are of equal status, except if such words incline to being precautionary in religion, then (they will be) like forbidding the use of weeds and other things that anesthetize but do not intoxicate (or make a person drunk). Working with such a word (abstaining from using them) is the outweighing pronouncement, even if religious law does not mention that clearly!"

7. If you ask: "Should a person who leaves something which scholars differ on whether it is obligatory, or does something that scholars differ on whether it is forbidden, -should such a person be reprimanded or not?" The answer would be as pronounced by Sheikh Izzuddeen Ibn Abdulsalam that, "reprimand or rejection of a person should be related to a thing that scholars all agree on its being obligatory or prohibited. Therefore, anyone who leaves something that

scholars differ on its being obligatory, or does something that they differ on its being forbidden should not be reprimanded, if he follows a scholar regarding it. The exception is if he follows him concerning a matter in which his verdict has been nullified, then if he is ignorant, he should not be reprimanded because he has not perpetrated any forbidden thing, since he is not obliged to copy the scholar that says such a thing is forbidden or the one that says it is obligatory.” What is meant by “it is not allowed to reject (or reprimand him) is rejection as though he had done a prohibited (a forbidden) thing. Therefore, if he rejects him as a way of guiding him or of giving him instruction in terms of guidance and counseling, -that is of advice and kindness, as mentioned in **Takhlees Al-Ikhwan** and the commentary on the Forty Traditions compiled by Al-Nawawi, written by Al-Ishbili. Ibn Al-Hindi, may Allah have mercy on him, also said: “Do not object to anyone that issues his verdict concerning any of the issues of jurisprudence except if you know that his verdict opposes the Qur'an or Sunna. If you do not know that, you should not object to his verdict even if you know that his verdict is contrary to **Al-Mudawwatta** (the Record, -a central book in the Maliki School of Jurisprudence) and others.” According to Abdulwahab Al-Sha'arani in **Al-Risala Al-Mubarak**a, “The rejecter should beware of rejecting the generality of believers and vilifying their beliefs, nullifying their acts of worship and their transactions on the basis of some issues that have been produced by the reason and opinion of one interpretative scholar. This is even more so, when no obvious rule in that regard has come from the Qur'an or Sunna. They should not be rejected so long as they work according to the word of any of the scholars of Sunna (i.e.; Sunni scholars), except if they oppose an obvious Sunna or if they violate the Islamic Consensus. It is mentioned in **Al-Taqyeed** that “It is lawful for anyone that follows a school of jurisprudence to choose the word of anyone he wants from the scholars of that school since he (notwithstanding) still emulates one school.” Scholars, may Allah be pleased with them, have said that it is because of the purpose of openness to the Islamic Community that it is not documented that they made interpretative judgment and controverted, (but rather), there is (always) a leeway concerning their difference, as reported in the tradition where the Prophet (pbuh) said;

اختلاف أمتي رحمة

“Differences within my people is mercy.”

Scholars vary in pronouncement as to whether it is obligatory to adhere to a specific school of jurisprudence. In the commentary on **Al-Kawakib**, Abdulrahman Al-Suyuti said: “There are two opinions of scholars as to

whether it is obligatory on the layman or others, such as have not reached the position of interpretative judgment, to adhere to a specific school out of the schools of the interpretative scholars. The first opinion says yes, and it is pronounced as the valid opinion by the author of **Jam'ul Jawami**. The second says no, and it was chosen by Al-Nawawi, who said it was not obligatory on him to adhere to any school, and that he'd rather seek for pronouncement from any scholar or school he wants." In **Takhlis Al-Ikhwān**, it is said that, "The layman is not obliged to adhere to a specific school. This is because people have always copied scholars in various matters without adhering to a specific school of thought right from the era of the companions of the Prophet –may Allah be pleased with them. None among scholars has rejected that, nor has any jurist asked why a person has sought for the pronouncement of another jurist, or that, 'if you seek for my pronouncement, you must not ask anyone else besides me.' This is something that we essentially know." Let me say that, this is the position that Al-Rafi'iy has pronounced as right, and Al-Nawawi said it was the stand that agrees with evidence. It is said in **Al-Durar** that "A person that only follows his school has indeed made narrow what Allah has made wide, so anyone that makes it hard shall have Allah make it hard for him."

In **Al-Risala Al-Mubarakah**, Abdulwahab Al-Sha'arawi said that, "Scholars have mentioned in their books that deal with aspects of belief that every Muslim is obliged to believe that all other Muslim scholars are on guidance from their Lord; and if that guidance is not by divine discovery, then it is by faith. Whoever falls short of faith has indeed lost together with losers. This affair is of the most difficult of affairs for a person that limits himself to a specific school as seen in practice. Today, if one of the adherents of a specific school were to be detained and beaten, he would not get out of that school to another school, as though it was a matter of two different religions. This is all because of rampant ignorance. You must have heard of someone of the Hanafi school said that, 'If our opponent said this, we would say that!'" We ask Allah to protect us from straying, because most of those who adhere to the schools have been inundated by that, and we see them saying only by their tongue that other Muslim scholars are on guidance from their Lord, while their minds reject working with their words. When one of them is compelled by necessity to work with the word of a scholar other than his scholar, he would say, 'we follow such a person because of necessity, and that it is on the understanding that 'necessity allows that what is unlawful', as though he had found himself doing an act of sin. This thing that he does is the big act of sinning itself.

Therefore, he is obliged to repent and to ask Allah for forgiveness in that regard. If they certainly believe that scholars are on guidance, their souls will not reject working with their words because the soul of a person that sees the truth as truth should not reject it. Therefore, you should take note of this! It has not come to us that any of the scholars of Sunna had instructed any person to limit himself to a specific school, and if that had occurred, they would have fallen into sin because that would have meant that they had nullified working with any Prophetic tradition, which is not known and had not been adopted by such an interpretative scholar that had instructed people to follow him alone! The reality about religious law, however, is that it is a collection of all what is in the possession of all the interpretative scholars, not just one interpretative scholar.

Therefore, all religious scholars glide within that law, -may Allah be pleased with all of them. Allah, the Exalted, has also not obliged anyone to adhere to a specific school among the schools of interpretative scholars, since such a school is not infallibly guarded. Where then does the obligation come to us from? All scholars have made themselves quite (distant) of any instruction to follow them alone. They have said: "If a Prophetic tradition reaches you concerning an issue, you should work with it, and fling our word against the wall -may Allah be pleased with all of them." Imam Abu Hanifa used to say: 'it is not appropriate for anyone that knows of evidence to issue a pronouncement with my word.' Malik and Rabi'a, -may Allah be pleased with them - used to say: "We are not of those that are infallibly guarded concerning all the things that we say." Shafi'i -may Allah be pleased with him - used to say: "If you hear a word from me that opposes the word of the Messenger of Allah (saw), you should work with the word of the Messenger of Allah (pbuh), and fling my word against this wall!" As for Imam Ahmad, -may Allah be pleased with him - his instruction that the Sunna should be followed is well-known, to the extent that he never wrote down any word of his, except regarding some issues of prayer, and he used to say, "would anyone have a say where there is the Book of Allah, the Exalted, and the tradition of (Prophet) Muhammad (saw) is?" This is the end of the word of Abdulwahab Al-Sha'arawi in **Al-Risala Al-Mubarakah**, and with its end comes the end of the book **The Umma's Relief by Explaining the Ease in Religion**. Praise be to Allah, Lord of the Worlds. Complete peace be upon (Prophet) Muhammad (saw), and upon his household and companions. The book is completed by the praise of Allah and His good aid. Blessings and peace be upon the Messenger of Allah. Amin.

حكم جهال بلد هوس

RULING
ON THE IGNORANT PEOPLE
OF
HAUSALAND

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In the name of Allah, the Beneficent, Merciful

May God bless Prophet Muhammad (saw), His family and companions. The poor slave of Allah, desperate for the mercy of his Lord, Uthman bin Mohammed bin Saleh bin Uthmanu, otherwise known as the son of Foduye, may Allah have mercy on him, Amin. Said:

Praise be to Allah, Lord of the universe and the best prayer and delivery be on our Master Muhammad (saw), his family and companions. May Allah the Almighty be pleased with the righteous followers (tabian), the practicing scholars and the four Imams, (Imam Abu Hanifa, Imam Malik, Imam Shafii and Imam Ahmad Hambal) and their followers till the Day of Judgment. Amin.

This book is titled **Ruling on the Ignorant People of Hausaland**. I thus begin, and my luck and fortune depends on Allah. One should know that the ignorant people of the Hausaland are in two categories:

1 – There is the category of those who (take ritual bath) wash off the impurity and perform the ablution for prayer and never go for at-Tayammum (dry ablution substitute) except for a reason. They avoid strange women (women of marriageable age that are not related to them). They revere Islamic scholars and ask them about the issues that confuse them in their religion. They never make mockery of the religion of God, and they have never been heard refuting anything that is necessarily an integral part of the religion.

These are certainly Muslims. All Islamic provisions are applicable on them. For it is never heard of them, as it is normally being heard of the people of Hausaland, something that contradicts the statement of Shahada (i.e Testimony word) that “There is no deity worthy of worship but Allah and Mohammed is the Messenger of Allah, peace be upon him.” Allah says;

﴿وَلَا تَقُولُوا لِمَنْ أَلْفَقَ إِلَيْكُمْ أَسْلَمَ لَسْتَ مُؤْمِنًا﴾ النساء: ٩٤

“And do not say to him who greets you with Salam that you are not a believer.” Qur’an 4:94

2 – The other category is of those who never clean up themselves from impurity, never perform ablution for prayer. Their wives do not avoid relating to strange (men of age but not related) men. They neither revere Islamic scholars nor ask them anything that confuses them in their religion. In fact, they mock the religion of Allah and refute the fact that the dead shall be raised again. These certainly, are disbelievers.

Ruling on the Ignorant People Of Hausaland

The Islamic provisions are not applicable on them even if they verbally recite **“Lai'laha illallah, Muhammad Rasulullah”**. Mocking the religion of Islam becomes to them like fruits and the person doing that is certainly a disbeliever. Allah the Almighty says:

﴿قُلْ أَبِاللّٰهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿٦٥﴾ لَا تَعْدِرُوا فَعْدَكُمْ ۖ سَاءَ الْعُتُوَّةُ ۖ﴾: ٦٥ - ٦٦

“Say; Is Allah and His signs, and His messenger, (saw) that you make mockery of you have no excuse, you are disbelievers.” Qur'an 9:65-66

Their actions of refuting the raising of the dead is well known and it is certainly an act of disbelief. The Almighty says:

﴿فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ ﴿٢﴾ أَوَدَا مِنَّا وَكُنَّا نَرَىٰ ذَٰلِكَ رَجْعًا بَعِيدٌ ﴿٣﴾﴾: ٢ - ٣

“And the disbelievers say: This is a wonderful thing; after we are dead and become dust; that is an impossible coming back.” Qur'an 50:2-3

But what is seen of them of the structure of prayer, is neither considered nor can be called prayer for the fact that it is a condition of purity, and this is lacking in them.

When something is Islamically void, it is as if that thing is materially absent. In fact, they forbid for themselves to pray according to consensus of the scholars. Recounted have some of the scholars, that prayer without purity equals to total rejection of Islam (ridda); and the opinion of majority of scholars on this is that one commits sin.

In the book: **Kharashi**, (The Big) under the chapter of ablution. It is mentioned that ablution is divided into four sections: it is compulsory in every act of worship in which purity is required as a condition, like in the circumambulation around Ka'abah (tawaf), and prayer, whether a compulsory one or noncompulsory one, individual responsibility or group responsibility, even if it is the sujud of Qu'ranic recitation. Anyone who does perform one of these things without purity is therefore committing sin. That is according to the consensus as narrated by Nawawy. Then he continued by saying that: “Taftazani explained that it is an act of total rejection of Islam (ridda) for a person to pray without purity.”

And anyone that happens to read this book should note that everyone we declared unbeliever we have done so based on the fact that the person contradicts Islam not just because of committing sins.

May Allah guide us to right path. Ameen.

توقيف المسلمين

على حكم مذاهب المجتهدين الذين كانوا من أهل السنة
الموفقين

KEEPING MUSLIMS
ON THE RULE OF SCHOOL OF
INTERPRETATIVE SCHOLARS

By

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Translator

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In The Name Of Allah, the Beneficent, the Merciful

Blessings of Allah and His complete peace be upon our Leader (Prophet), Muhammad (saw), his household and companions.

Praise be to Allah Who has bestowed the blessing of faith and Islam on us, and He guided us by means of our Leader and Guardian, Muhammad, the best blessing and the purest peace of Allah, the Exalted, be upon him.

This book is titled: **“Keeping Muslims on the Rule of Schools of Interpretative Scholars,”** who had been among the prosperous followers of Sunna (Prophetic Practice). I have brought fourteen kinds of issues of Schools (of Jurisprudence, known in Arabic as **Madzhab**) in this book, all in the form of questions and answers, by the help of Allah, the Exalted, the Bounteous, the Most Generous.

- (1) What is the rule concerning the Schools (of thought) of Interpretative scholars?
- (2) What is the rule of a person that copies (imitates) them (i.e.; the Schools)?
- (3) What is the rule of adhering, specifically, to one of the Schools?
- (4) What is the rule of not adhering, specifically, to any of the Schools?
- (5) What is the rule of moving from one School to another?
- (6) What is the rule of moving from one School to another of the Schools but only in some issues absolutely?
- (7) What is the rule of joining between the Schools, which is to trump up (i.e.; mix) in one's copying (of the Schools) in issues of controversy (i.e.; issues concerning which scholars have different opinions)?
- (8) What is the rule of choosing the strictest of the Schools?
- (9) What is the rule of choosing the mildest (i.e.; the least restraining) of the Schools?
- (10) What is the rule of getting out of all the Schools?
- (11) What is the rule of adhering to a specific Opinion in the School of our leader (Imam), Malik, may Allah be pleased with him? Is it obligatory to do so, or not?

Keeping Muslims...

- (12) What is the rule of moving from one Opinion to another, in the School of Malik specifically, may Allah be pleased with him? Is it allowed or not?
- (13) What is the number of the Principles (Fundamentals) of Jurisprudence on which our Imam Malik, may Allah be pleased with him, had built his School?
- (14) On what do we depend in (following) the jurisprudence of our Imam Malik, may Allah, the Exalted, be pleased with him?

Now, concerning the first (question), which is the rule of the Jurisprudential Schools of Scholars, it was concluded by the consensus of scholars of Sunna, may Allah be pleased with them all, that all Muslim Schools (of Jurisprudence) are on truth. Abdul-Wahhab Al-Sha'arany said, in the book **Al-bahr Al-Maurood Fil Mawathee'q Wal-Uhood** (Literally, "The Resorted Sea in Pacts and Promise"), THAT "Were those who argue without knowledge to study, they would have seen that all Muslim Schools (of Jurisprudence) are within Shari'a (Islamic Law). He would have found that none of their words is outside it, as we had explained that (issue) in the Introduction of our book, called **Kashful Ghumma An Jami'il Umma** (Literally, "Removing Obscurity from All People)."

He also said in the book, **Al-Yawaqee' Wal Jawahir** ("Pearls and Jewels") that "I have, by the praise of Allah, the Exalted, carefully followed the evidences of Interpretative Scholars. I have not found any of the branches of their Schools (i.e.; pronouncements) that does not depend on an evidence of either a verse (of the Qur'an), or a tradition (of the Prophet), or a consensus (of Islamic scholars). Their positions are all a true analogy based on a true (right) base. There is among their words what is taken from an express (clear) tradition (of the Prophet), or from a report, or analogy. There is among their words, also, what is drawn from that (word that) has been taken, and so on. There is among their words what is near (in grasp and reference), and what is nearer, as well as what is far, and what is farther, all of which were taken from the rays of the light of Shari'a, which is the basis. It is impossible to have a branch not from its basis."

Abdul-Azeez, also, said in **Ad-Durar Al-Multaqata** (The Collected Pearls) that "All Schools (of Jurisprudence) are on truth." Abdul-Rahman Al-Sayouty said in **An-Niqaya** (Purity), when he was mentioning the things that must be believed that "Al-Shafi'i, Malik, Abu Hanifa, Ahmad, and other leading scholars were on truth from their Lord."

Keeping Muslims...

In the book **Idha'at al-Dujunna** (Enlightening Darkness) by Ahmad Al-Muqry, (it is written) that:

And Malik and Interpretative Scholars
To the Right Way they all guide
So are Al-Shafi'i and Abu Hanifa
And Ahmad, with eminent position
All of them, on guidance from their Lord.

In **Al-Kaukab Al-Sat'i** (The Shining Star) by Abdul-Rahman al-Sayouty, it is written that:

And Ibn Uyaina, with Al-Thaury
And Ibn Jarir, with Al-Auza'i
And Malik, AlShafi'i, and Al-Handzaly
Ishaq, An-Nuoman, and Ibn Hanbal
And Al-Zahiri, and other Leaders (Scholars)
Are on guidance and mercy from their Lord.

In **Shafiyatul Quloob**(The Healer of Hearts) by Muhammad Al-Taghooghy, it is written that:

And Malik, Al-Shafi'i, and Al-Hanbali
Al-Hanafi, Ishaq and I mean Al-Handzali
And others, of the Noble Scholars
Are on truth from their Lord, conclusively.

In **Nazmul Kubra** (Great Composition) by Sheikh Tahir Bin Ibrahim, it is written that:

And Malik and other scholars
To right guidance they do lead people
Nuoman among them, Al-Shafi'i, and Ahmad
Each has a way thanks worthy.

(2) Concerning the Second (question), which is the rule of a person that copies the School (of Jurisprudence), it is (to say then) that the scholars of Sunna, May Allah be pleased with them, have agreed that whoever copies (imitates) any of those Schools will meet Allah free (of blame), and that School will lead him to Paradise. (It is mentioned) in the book, **Takhleesul Ikhwan**, (Deliverance to Brothers) by Muhammad Al-Taghooghy, that “Whoever copies (imitates) a scholar will meet Allah free (of blame) straightforwardly.”

In **Al-Zaharat Al-Wardiyya Fil Fatawa Al-Ajhooriyya** (The Floral Beams in the Pronouncements of Al-Ajhoori), by Abdul-Aliyy, Al-Ajhoori said that “Al-Qarafi said in the commentary on the book, **At-Tanqeeh** (Rectification) that: ‘All Schools (of Jurisprudence) are paths (leading) to Paradise. So whoever takes a path thereof, it will lead him (to Paradise).’”

Al-Zannaty said that “Ibn Jizyin had said in **Al-Qawaneen**, after he has mentioned the Four (Interpretative) Scholars and others, that each of them strove to interpret the religion of Allah, and that their Schools (of Jurisprudence) were ways that would lead to Allah, the Exalted.”

(3) The third (question) is on the appropriateness of adhering to one of the Schools of Interpretative Scholars or not. Abdul-Rahman Al-Sayouty said, in the commentary on **Al-Kaukab** that “There are two words (pronouncements) of scholars as to whether it is obligatory on a layman or on other persons that have not reached the level of Interpretative diligence to adhere to a specific School from the Schools (of Jurisprudence) of Interpretative Scholars or not. The first is “Yes,” and it is pronounced right in Jam’il Jawami’i. The second is “No” and it was chosen by An-Nawawy.

(4) The fourth question is on the rule of not adhering, specifically, to any of the Schools of Interpretative Scholars. Abdul-Rahman Al-Soyouty said, in the commentary on **Al-Kaukab** that, “It is said that there is no obligation to adhere to a specific School of Jurisprudence.” This was, also, chosen by An-Nawawy. He (An-Nawawy) said: “It is not necessary (i.e.; not obligatory) to take the path of a specific School of Jurisprudence. Rather, such a person should ask for the pronouncement of any (scholar) that he wishes to, among scholars.”

Let me say, also, that this (opinion) was chosen (adopted) by Izzuddeen Bin Abdis-Salam, and by Al-Qarafy, as found in **Sunanul Muhtadeen** (The Ways of the Rightly-Guided) by Al-Mawwaq.

(5) The fifth (question) is whether, an individual is free to change or move from one School to another from among the Schools of Jurisprudence. There is absolutely no limitations in doing so, wrote Abdul-Rahman Al-Suyouty, in the commentary on **Al-Kaukab**. In his words: “There are concerns among scholars as to whether it is allowed for a person that has adhered to a specific School of Jurisprudence to get out of it. The first (opinion) is that it is allowed absolutely. This is pronounced right by Al-Rafi’i. The second (view) forbids (disallows) it absolutely, because that person has (already) adhered to one. The third says it is allowed in all issues (i.e.; he can only move from one School to another when he is changing from that school to the other completely); and that it is not allowed in some issues (i.e.; when he divides his adherence).” Abdul-Azeez said in **Ad-Durar Al-Multaqata** that “What is right is that it is allowed for a person that imitates to move from one School (of Jurisprudence) to another.”

(6) The sixth (question) is whether there are rules for moving from one School of Jurisprudence to another, of the Schools of Interpretative Scholars but only in some issues. Abdul-Azeez said, in **Ad-Durar Al-Multaqata** that, “What is right is that it is allowed for a person that imitates to (copy) a School other than his, concerning some issues while remaining in his School (i.e.; in the School of Jurisprudence that he basically follows). There is no sin (blame) on him.” He also said in another place of the mentioned book that, “The Four Schools of Jurisprudence and other Schools (of Jurisprudence) are on truth. Whoever imitates one Imam (i.e.; a Leader) among them could imitate another, especially if it is necessary. This is what is right.” There is, however, among scholars such as disallowed it and said he must imitate only one Imam.

Let me say that, Al-Rafi’i who pronounced that it is right to make movement (from one School to another) absolutely has already mentioned it. This is because of what Al-Suyouty said in the commentary on **Al-Kaukab**.

(7) The seventh question is on whether one could take what he likes, especially on controversial issues from different schools. Put otherwise, the question is on the rule of joining or mixing different opinions from the different schools in his imitation (copying) in issues of controversy. Abdul-Azeez permitted it. In **Ad-Durar Al-Multaqata**, he wrote that, “If a person finds water that has changed on account of some pure thing (that has fallen in it), it is allowed for him to imitate Abu Hanifa and to make ablution and pray therewith. However, if he were to work according to Malik School (of Jurisprudence) and others, he would make the ablution substitute (Tayammum) and not ablution (i.e. with the water cited above). If he intends

to join the opinion of Schools (of Jurisprudence), he will make ablution with the water, and also, make the ablution substitute, and pray.” Then he said: “These are varying levels; and so it is in all issues of controversy.”

Let me say that one of the scholars that saw the lawfulness of joining between Schools, which is (known as) Trumped-up Imitation (**Talfeeq**) was the erudite scholar, Ali Bin Yousuf Al-Hanbaly, as was clear in his question to Al-Ajhoori about that. In **Al-Zaharat Al-Wardiyya Fil Fatawa Al-Ajhooriyya**, Al-Ajhoori was asked about Trumped-up Imitation. The person that asked was the erudite scholar, Ali Bin Yousuf Al-Hanbaly. How excellent it was! Even though it was merely (to extract) the opinion of the scholars of late (i.e.; modern scholars), and reason has a place in that regard. (Here) Al-Qarafy's issues of marriage without a guardian, without dowry, and without witnesses does not arise (as an example of joining between Schools of Jurisprudence), because, basically, such a marriage is not right. There is, therefore, nothing on which to build (the understanding of) Trumped-up Imitation as (embodied) in the question. What is required by the enquirer is that it is right, and that it is wrong (invalid) to disallow it, contrary to the generality of the scholars of late. To them, it is merely (a matter of) what is (superficially) clear. In a way of ascertaining, however, Al-Shafi'i sees (i.e.; is of the opinion) that it (i.e.; Trumped-up Imitation) is right by the very fact of his imitation. Therefore, if he (i.e.; the person that imitates Malik concerning (his pronouncement) on saliva, his prayer will be valid based on both Schools, because the ablution is right, (i.e.; having prayed with the saliva of an animal whose meat is permissible on his clothes, where) the cloth is pure. Without doubt, the enquirer would want clarification of the answer.

He answered that what is textually found is that “Trumping up” prevents (negates) imitation, irrespective of whether it occurs at one time or two times. Whoever makes ablution without “Rubbing,” imitating Al-Shafi'i, then he becomes marred by the dung (manure) of an animal whose meat is lawful, so he imitates Malik in his (pronouncement of) the purity (of such dung), and he prays, his prayer is certainly invalid because each of the two Imams (Malik and Al-Shafi'i) pronounces the invalidity of such a prayer. Malik says it is invalid because of the lack of Rubbing (in the ablution), and Al-Shafi'i because of being marred by the dung of animals. Indeed, Al-Qarafy mentioned a similar thing. He is a pillar (i.e.; a great scholar) in the School (of Jurisprudence), and scholars followed him in that regard. He did not mention it as a matter open for research (discussion), or that it was of his irrationalities. It should not be obscure that the issue of marriage without a guardian, without dowry, and without witnesses is one of the individual cases of Trumping up

(i.e.; imitating more than one School of Jurisprudence). Therefore, the issue should not be restricted to that.

(8) The eighth (question) is on the rule of choosing the most restraining of the Schools. Abdul-Azeez said, in **Ad-Durar Al-Multaqata** that “It is the level of men of piety.” He said: “We have seen some of our scholars adhere to it. It is to take what is most precautionary and to adhere to the most restraining (words) in the Schools (of Jurisprudence), such that he (i.e.; a person) washes semen (sperm) because it is impure in the opinion of Malik, he washes the urine of an animal whose meat is lawful because it is impure in the opinion of Al-Shafi'i, he wipes (rubs) all his head, does the rubbing (in ablution), does the most complete and the fullest thing in everything, and leaves the thing that (scholars have) differed (in their opinion) concerning its being forbidden.

(9) The ninth (question) is concerned with the rule of choosing the mildest (i.e.; the least restraining words) from the Schools of Jurisprudence. Abdul-Rahman Al-Sayouty said in the commentary on **Al-Kaukab** that “What is right is that the taking of the easiest pronouncements of the Schools of Jurisprudence should be forbidden. It encourages people to become perverse (corrupt) when he takes the easiest thing from each of the Schools.” It is, however, said that it is allowed. It is argued that a person does not become perverse (on that account). This is mentioned in the book **Arrauda** (Literally, “The Pond”) and in **Sunanul Muhtadeen**.

Ibn Arafa said that “Ibn Hazam's word that 'scholars have agreed that the person that takes the easiest recommendation is corrupt' is nullified by the pronouncement (of the scholar). The Sheikh, whose knowledge and piety scholars have agreed to, Izzuddeen Bin Abdis-Salam said that “It is not obligatory on a layman that imitates an Imam (a scholar) in an issue to imitate him in other issues that there are differences (in the opinion of scholars). This has been the case right from the companions of the Prophet (saw) to the time when the Schools of Jurisprudence appeared. People had asked (questions) concerning what had been offered to them by the scholars that differed (in opinion) without any reprehension from anybody, irrespective of whether concessionary (mild) pronouncements were followed in that regard or resolute ones.”

In **Al-Zaharat Al-Wardiyya** by Abdul-Aliyy, it is mentioned, (where, mentioning the conditions of the validity of imitating other than one's School is discussed) that, Al-Qarafy said: “That one should not follow concessions.” It is mentioned that, “If, by concessions, Al-Qarafy had meant the things for which a judge's judgement is nullified, which are four: What is contrary to

(Islamic) consensus, or to basic principles, or to a textual evidence, or to a clear analogy, - if he had meant these four, then it is definite. However, if he had meant the things in, which there is some ease for the obliged person (i.e.; the Legally Competent person, one who, by religious laws, is held responsible for his actions), no matter how (that ease is), then he would have to bear the word of the person that he imitates. For example: he has to imitate Malik concerning (his pronouncement on) water and dung (manure), as well as ignoring terms in transactions, - that such a person is acting contrary to the Law of Allah, the Exalted. This is, however, not so.” Then he said: “This is the end of Al-Qarafy's word in the commentary on At-Tanqeeh in brief.” He said: “It denotes (shows) the prominence of the word that (such) imitation is allowed, and that what is meant by concessions is such thing concerning which the judge's judgement (verdict) is nullified, not what generally includes ease. Therefore, it is allowed to imitate in any issue that does not contravene (Islamic) consensus, or basic principles, or textual evidence, or a clear analogy. Most issues are on this track. The things concerning which the judge's verdict is nullified applies, also, in terms of other things (i.e.; any action that contravenes them is nullified, whether it is from a judge or not).

(10) The tenth (question) is on the rule of getting out of all of the Schools. It is certainly forbidden. It is even a perversion (moral corruption) because it is a shattering (violation) of (Islamic) consensus. (It is also, written) in **Shafiya** by Muhammad Al-Taghooghy that: “It is right to imitate any (of the scholars), but it is perversion (corruption) to abandon all (of them).”

(11) The eleventh (question) is concerned with the rule of adhering to a specific opinion in the School of our leader (Imam) Malik, may Allah, the Exalted be pleased with him, - as to whether it is obligatory or not. It has already been mentioned that Izzuddeen pronounced that, “it is not obligatory on a layman that imitates an Imam in an issue to imitate him in other issues that there are differences (in the opinion of scholars). This is the case, right from the Companions of the Prophet (saw) to the time when the Schools of Jurisprudence appeared, people had asked (questions) concerning what had been offered to them by the scholars that differed (in opinion) without any reprehension from anybody.” He said: “(This is) because whoever makes the right person to be one (scholar) cannot specify that person, but whoever says every Interpretative scholar is right, shall have no cause to reprehend any person for whom he imitates in the right path.”

In accordance with what is in **Sunanul Muhtadeen** by Al-Mawwaq, Al-Qarafy said that “There is the consensus (of Islamic scholars) that a person

that embraces Islam could imitate the word of any (scholar) he wishes to, without restraint (limitation). The Companions of the Prophet were of the consensus that whoever sought for the pronouncement of Abu-Bakr (ra) and Umar (ra), and imitated them both, could seek for the pronouncement of Abu Huraira (ra), Mu'az Bin Jabal (ra), and others, without reprehension. Therefore, whoever claims (now) that these two (forms of) consensus have been abrogated must provide evidence.”

(12) The twelfth (question) is whether an individual could decide moving from one opinion to another on an issue in the School of our Imam, Malik specifically – may Allah be pleased with him, - to another and whether such an action is allowed or not. Al-Ajhoori in **Al-Zaharat Al-Wardiyya Fil Fatawa Al-Ajhooriyya**, by Abdul-Aliyy that “There are three words (of scholars) concerning (the case where) a follower of the Maliki School imitates a follower of the Shafi'i School, for example, as mentioned by Al-Qarafy in the commentary on **Al-Mahsool** (literally, “The Result”). (The words are): That it is allowed, and that it is forbidden. The third word is the chosen one, which is of details, such that if his work has been in connection with his School, he is not allowed to imitate (another). If not, he is allowed.” Then he said: “However, in the commentary on **At-Tanqeeh**, the word is limited to (the fact that it is) allowed, but with three conditions. First, he must not join between them both (i.e.; the two Schools), in a form (way) that contravenes the (Islamic) consensus, such as a person that gets married without a guardian, without dowry, and without witnesses. Second is that he should have the belief that the person he is imitating is of more eminence (in knowledge, as well as faith); and third, that he must not follow concessions.” Al-Ajhoori then said: “It denotes (shows) the prominence of the word that imitation is allowed.” Then he said: “Al-Qarafy said in the book that is called **Al-Ahkam Fi Tamyeezil Fatawa** (Rules in Distinguishing Pronouncements): 'The rules on which pronouncement depends in the Maliki School of Jurisprudence is that it is not allowed for a follower of the Maliki School to move to the Shafi'i School concerning an issue. The same applies to the follower of Shafi'i School moving to the Maliki School.'” He said: “But his word in the commentary on **At-Tanqaeeth** denotes that the prominent word is against this, which corresponds with (the pronouncement) that occurred to Ibn Al-Qasim, may Allah, the Exalted, bestow mercy on him. He (i.e.; Ibn Al-Qasim) gave pronouncement to an affluent person that swore to trek to Mecca but broke his oath. He gave him the pronouncement that he should expiate for the oath. He, then said: “I have pronounced to you (based on) the word of Al-Laith, but if

you do that again, I will pronounce to you only by the word of Malik, which is that you must trek to Mecca.”

In **Al-Zaharat Al-Wardiyya Fil Fatawa Al-Ajhooriyya** by Abdul-Aliyy, Al-Ajhoori was asked about whether or not it was allowed for a person to imitate a School other than his School (i.e.; other than the School of Jurisprudence that he followed) concerning an abrupt case. He answered that it was allowed to imitate (other) Schools of Jurisprudence concerning abrupt cases. The condition, however, is that one did not trump up (mix up), and that (the basis of) understanding (the rule) of the person (or School) he imitated in the abrupt case was not weakened, such that, were a rule to be connected with it, it would be nullified.

(13) The next concern which is the thirteenth question is the number of the fundamentals on which our Leader (Imam) Malik, may Allah, the Exalted, be pleased with him, had built his School (of Jurisprudence). It (i.e.; the number) is seventeen, as proclaimed by Ibn Ainiyyi in the commentary on **Ashalaliyya**. (The fundamentals) are: The Basic Rule of the Qur'an, the Apparent Rule of the Qur'an, the Understood (Conceptual) Rule of the Qur'an, the Cautionary Rule of the Qur'an, the Evidence of the Qur'an, the Basic Rule of Sunna (Prophetic practice/tradition), the Apparent Rule of Sunna, the Conceptual Rule of Sunna, the Cautionary Rule of Sunna, the Evidence of Sunna, (Islamic) Consensus, Analogy, Consideration of Differences in Opinion, Blocking of Pretexts, Loose Common Interest, Traditions of Single-Line Narration,, and the Work of the People of Madina.

(14) The fourteenth question is on the (chain of) reference in the (School of) Jurisprudence of our Imam, Malik, may Allah, the Exalted, be pleased with him. I have been connected with him) by my Sheikh, Muhammad Bin Khaleel Bin Muhammad Bin Ahmad Bin Khaleel Bin Ahmad Bin Abdil-Rahman Bin Ali Bin Ahmed Bin Ghalboon Al-Tarabulsy, through his Sheikh, Muhammad Bin Muhammad Al-Ameen Al-Maliki Al-Azhariy, through his erudite Sheikh, Ali Al-Sa'idy, through his Sheikh, Al-Sayyid Muhammad Al-Salmoony and Sheikh Abd Al-Banany, both of them through Sheikh Al-Kharshy and Sheikh Abdul-Baqy Al-Zarqany, both of them through Sheikh Ali Al-Ajhoori, through (other) Sheiks among whom are Al-Qadi Badruddeen Al-Qarafy, through Sheikh Abdul-Rahman Al-Ajhoori, through Ash-Shams Al-Laqqany, through Sheikh Ali Al-Sanhoory, through Sheikh Muhammad Al-Basaty, through Sheikh Bahram, through Sheikh Khaleel, through Sheikh Abdullahi Al-Manoofy, through Sheikh Zainuddeen Muhammad, known prominently as Al-Qaweem. Al-Sanhoory also relates through Sheikh Tahir An-Nuwairy,

Keeping Muslims...

through Sheikh Hasan Bin Ali, through Ahmad Al-Hilal Al-Rab'iy, through Qadil Qudat (Chief Judge) Fakhruddeen Bin Al-Mukhallita, through Abu Hafs Al-Kindy, through Abdul-Kareem Bin Ata'ullah Al-Askandary, through Al-Tartoosh, through Al-Bajy, through Makky Bin Abu Talib, through Ibn Abi Zaid Al-Qairawany, through Ibn Al-Libad, through Yahya Bin Umar Al-Ifreeqy, through Suhnoon, through Ibn Al-Qasim, from the Leader of Scholars, the Star of Religion, the Scholar of Madina, and the Imam of the Home of (the Prophet's (saw)) Migration, Malik Bin Anas, may Allah be pleased with him.

This is where our book **“Keeping Muslims on the Rule of Schools of Interpretative Scholars”** ends. Allah destined its conclusion to be on Saturday afternoon (“Zuhr”) prayer, Jumada Akhra, the nineteenth (i.e.; nineteenth of the sixth month of the Islamic Calendar), the year of “Sharhak” (i.e.; 1228 A.H) from the Prophetic (saw) migration, blessings and peace be upon him.

Praise be to Allah, Lord of the Worlds. The best blessings and the most complete peace be upon our Leader, (Prophet), Muhammad, upon his household and all companions. O Allah! Have general mercy on the people (the followers) of Muhammad (saw), - amen!

It is concluded by the praise of Allah and His good help. O Allah! Do not take us out of the circle of the people of (the Home of) Eternity. Amin

إحياء السنة وإخماد البدعة

Reviving the Sunnah

(Prophetic Tradition) and Suppressing The
Bidi'ah (Innovation)

By

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CONTENTS

THE WRITER'S SERMON.....	51
INTRODUCTION	52
Caution and Admonition	54
CHAPTER ONE: The Explanation of What Is Meant By Al'Quran, the Traditions, the Consensus of Scholars and the Proof of Obligatory Adherence to It.....	56
The Meaning of the Qur'an.....	56
The Meaning of (Sunnah) Prophetic Tradition.....	56
The Meaning of Consensus of Scholars (Al Ijma'a)	57
The Proofs for the Obligation of upholding the Qur'an.....	57
Evidence from the Sunnah:	57
The Proof for the Obligation of Upholding the Sunnah.....	57
The Proof for the Obligation of Upholding Consensus	58
CHAPTER TWO:The Explanation Of The Meaning Of Innovation, The Proofs Of The Obligation to Avoid It, The Classification Of Innovation, What Is Illicit Innovation And What Is Not.....	59
The Meaning of Innovation	59
The Proof for the Obligation to Shun Innovation.	60
Classification of Innovation.....	62
The Illicit and Un-Illicit Innovation.....	63
Innovation is Divided Into Many Groups:	64
Explanation Of The Narrations Regarding The Companions, The Tabi'een And The Students Of The Tabi'een Regarding How They Followed The Sunnah And Shunned Innovations	65
Narrations Regarding the Companion's Adherence to the Sunnah	65

Reviving the Sunnah.....

Narrations Regarding the Tabi'een's Adherence to the Sunnah	66
Reports Regarding the Adherence of the Students of the Tabi'oon to the Sunnah of the Prophet.....	67
CHAPTER FOUR:The Prophetic Way Regarding Faith and the Satanic Innovations Introduced Into It.....	73
The Prophetic Teaching of Faith	73
Innovations in the Aspect of Belief.	81
CHAPTER FIVE:Explaining Prophetic Manners Regarding the Use of the Toilet and What Have Been Innovated Regarding It.....	83
The Sunnah regarding use of the toilet.....	83
Innovated Issues Regarding Answering the Call of Nature.....	84
CHAPTER SIX:The Prophetic Teachings on Rital Bath and	86
What the People Have Innovated Into It.	86
Prophetic manner of making ritual bath.	86
CHAPTER SEVEN:The Prophetic Manner of Making Ablution and the Innovations Introduced Into It.....	88
The Prophetic manner of making ablution.....	88
Innovated Matters Regarding Ablution	89
CHAPTER EIGHT:Prophetic Manners of Making Tayyamun (Dry Purification) and the Innovated Matters Brought Into It.	91
Prophetic Manner of Making Tayyamum (Dry Purification)	91
Innovated Matters Regarding Tayyamum (Dry Ablution).	92
CHAPTER NINE:Prophetic Traditions Regarding Menstruation, Extended Bleeding and the Innovated Matters Introduced into it.....	93
The Prophetic Traditions Regarding Menstruation.	93
Innovated Matters Regarding Menstration, Prolong Bleeding and Postnatal Bleeding.....	95

CHAPTER TEN:Prophetic Practices Regarding the Time of Prayer and the Innovated Matters Related to It.	97
Prophetic Practices Regarding the Time of Prayer	97
Innovated Matters Regarding Times of Prayer.	97
CHAPTER ELEVEN:Prophetic Tradition Regarding the Affairs of the Mosque and the Innovated Matters Introduced.	99
Prophetic Tradition Regarding The Affairs of the Mosque.	99
Innovated Matters Regarding Issues Surrounding the Affairs of the Mosque	101
CHAPTER TWELVE:Prophetic Traditions Regarding the Call to Prayers (ADHAN), Iqaamah and the Innovated Matter Introduced into it.....	105
Prophetic Traditions Regarding Adhan and Iqaamah.....	105
Innovated Matter Introduced into Adhan and Iqaamah	105
CHAPTER THIRTEEN:Prophetic Tradition Regarding Prayer and the Innouations Introduced Into It.....	109
The Prophetic Narrations Regarding Prayers	109
Innovated Matters Regard Prayers.....	111
CHAPTER FOURTEEN:Prophetic Manner of Making Up Missed Prayers and Forgetfulness During Prayers and the Newly Invented Matters Regarding It	121
Prophetic manner of making up missed prayer and forgetfulness during prayer.	121
Innovated Matters Regarding Making Up Missed Prayers And Forgetfulness In Prayer.	122
CHAPTER FIFTEEN:Prophetic Manners on the Prayer of the Traveller and the Friday Prayer and the Innovations that Has Been Invented Into them....	124
Prophetic Manners on the Prayers of the Travelers and the Friday Prayer. ..	124

The Innovated Matters Regarding the Prayer of the Travelers And the Friday Prayers.....	126
CHAPTER SIXTEEN:Prophetic Manner Regarding the Prayer of the Eid and the Innovations Introduced Into It	128
Prophet's Manner Regarding the Prayer Eid.....	128
Innovations Introduced into the Eid Prayer.....	129
CHAPTER SEVENTEEN:Prophet's Manners Regarding The Funeral Processes, the Grave and Innovations Introduced It.....	132
Prophetic Manner Regarding the Funeral and the Grave.	132
Innovated Issues Regarding Funeral and the Grave.	135
CHAPTER EIGHTEEN:The Prophetic Teachings Regarding Alms Giving (ZAKAT) and the Innovated Practices Related to It.	142
Prophetic Teachings Regarding Zakat.....	142
Innovated Practices Related to Zakat	144
CHAPTER NINETEEN:Prophetic Tradition Regarding Fasting and the Innovated Matters Introduced Into It.	145
The Prophetic Teachings Regarding fasting	145
CHAPTER TWENTY:Prophetic Teachings Regarding Pilgrimage and the Innovated Matters Introduced into it.....	155
The Prophetic Manners of Performing the Hajj (Pilgrimage).....	155
Innovated Matters Regarding Hajj.....	156
CHAPTER TWENTY ONE:Prophetic Teaching Regarding Hunting and Slaughtering and Innovated Matters Introduced into it.....	158
The Prophetic Manners Regarding Hunted and Slaughtered Animals.....	158
CHAPTER TWENTY TWO:Prohetic Teachings Regarding Vows and Oaths and the Innovated Matters Introduced into it.	165
Prophetic Manners Regarding Vows and Oath	165

Innovated Matters Related to Oaths and Vows	167
CHAPTER TWENTY THREE:The Prophetic Teachings Regarding Marriage and Innovated Matters Introduced into it.....	169
The Prophetic Manners Regarding Marriage:	169
Innovated Matters Related to Wedlock	170
CHAPTER TWENTY FOUR:The Prophetic Teachings Regarding Sales and Trade and the Innovations Introduced into it.	172
The Prophetic Teachings Regarding Sales and Trade	172
Innovated Matter Related to Sales and Trade.....	173
CHAPTER TWENTY FIVE:The Propetic Manner Regarding the Limits and Punishment Set By Allah and the Innovated Matters Introduced into it.....	177
Prophetic Manner Regarding the Limits and Punishment Set by Allah.	177
Innovated Matters Regarding Legal Punishment and the Judgement.	178
CHAPTER TWENTY SIX:Prophetic Teachings Inheritance and Innovated Matters Introduced into it.	180
Prophetic Teachings Regarding Inheritance	180
Innovated Matters Related to Introduced into it	181
CHAPTER TWENTY SEVEN:Prophetic Teachings Regarding Circumsition, Shaving the Beards, Ampit and Pubic Hairs and the Innovated Matters Introduced into it.....	182
The Prophetic Manners Regarding These Issues	182
Innovated Matters Related to These Issues.	184
CHAPTER TWENTY EIGHT:The Prophetic Teaching Regarding Clothing and the Innovated Matters Introduced into it.	187
The Prophetic Manners Regarding Dressing.....	187
Innovated Matters Related to Dressing	189
What is the Ruling Regarding Putting on Cap?	194

CHAPTER TWENTY NINE:Prophetic Teaching Regarding Food and Drinks and the Innovated Matters Introduced into it.	197
Prophetic Teaching Regarding Food and Drinks	197
Innovated Matters Related to Food and Drink	198
CHAPTER THIRTY:Propheic Teachings Regarding Salutation (As Salam) and Seeking Permission and the Innovation Related to It.	202
Prophetic Teachings Regarding Salutation and Seeking Permission	202
Innovated Matters Regarding Salutation and Seeking Permission.	204
CHAPTER THIRTY ONE:Prophetic Teachings Regarding Medicine and Ruqyah (Seeking Protection and Exorcism) and the Innovations Introduced into it.	207
Prophetic Teachings Regarding Medicine and Ruqyah (Seeking Protection and Exorcisms)	207
Innovated Matters Regarding Medicine and Incantations.	209
CHAPTER THIRTY TWO:The Prophetic Teachings Regarding Dreams and the Innovated Practices Introduced into it	210
The Prophetic Teachings Regarding Dreams	210
Innovated Matters Related to Dreams.	211

THE WRITER'S SERMON

In the name of Allah, the Beneficent the Merciful

May peace and blessing of Allah be upon our leader, Muhammad(saw), his household and his companions.

The servant of Allah, who is in need of Allah's Mercy, Uthman Ibn Muhammad Ibn Uthman, who is well known with the title of Danfodiyo, may Allah's mercy be on him. Amin; said:

All praise be to Allah who elevated the foundations of the Sunnah of Muhammad (saw) and it signs, debased innovations and wiped out its light, explained the facts and truth and revealed the secret of falsehood. He also explained the sources of truth and encouraged it, showed the paths of finding it and pointed its simplicities. He also commanded people to follow the tradition of Muhammad (saw).

May peace and utmost blessing of Allah be upon our leader, Prophet Muhammad (saw), his household and his companions. May Allah's regard be to the followers of their footsteps up to the Day of Judgement.

This book, **(Ihyaus-Sunna Wa Ikhamdul Bid'a)**, will be useful for he who depends on it in his faith and in associating with other fellow Muslims. I have arranged it on chapter basis so that every chapter will comply with what it teaches. Based on my view, it will be easier for everyone who wants to find out any problem to, simply check the chapter concerning that problem directly. However, if you find any mistake or problem in this book, it is not from Allah it is from the devil and from me. Allah and His Messenger indeed said the truth. If all of the above things are found in the book, its bounty and mercy from Allah be upon me.

We ask Allah the Greatest, the Lord of the Great *Al-'arsh*, to accept this book and make it possible to be written for His sake, and to make the book a proof for us not upon us, may Allah (swt) show us the benefits of this book till the last day of judgment from when we entered our graves. May Allah make this book important to all those who read it, possess it, study it or even prospered from it and keep it in a good condition.

We seek for Allah's forgiveness and mercy in answering our prayers and the prayers of our parents, our teachers (scholars), our teachers (Sheikhs) and the entire persons who taught us or made us benefit from him or benefitted from us and the entire Muslim *Ummah*, both males and females, amen! O Lord of the world. Amin.

INTRODUCTION

The reader of this book should know that my intention- by Allah's will – of writing this book is to nurture the Prophetic traditions of Muhammad (saw) and extinguish (every form of) satanic innovations. Although, intentions might not be free from defects and shortcoming, my intention for writing this book is not to reveal the secrets of people nor busy myself searching for their mistakes.

Whosoever's motive is to enliven the traditions of Prophet Muhammad (saw) and extinguish (all forms) of satanic innovation is an advisor to the Muslim Umma, and should seek for Allah's assistance. Whosoever has the intention to search for the fault of others in order to disgrace them and engage (himself) in their (secret) affairs will be judged and asked by Allah. This is because, whoever's interest is to look for the fault of others, Allah will follow up his faults and expose him even from the comfort of his home.

The believer always makes excuses for his fellow believer, while the hypocrite follows the secrets and faults of others. Allah will help His servant as long as the servant is helpful to his fellow Muslim brethren. It is narrated in **Al Muwatta:**

“Do not seek for people's fault as though you are rabbi (saints: un sinful), but seek for your (personal) fault as though you are slaves.”

As-Sulamiy said in his book **'Uyubin-Nafs** that “the deficiency (of the soul) is to seek for other people's fault and be blind from its faults.”

Muhammad Ibn Abdullah Ibn Shadhan mentioned: I heard Ibn Zadan saying: “I have seen people with bad deeds who keep silent about the bad deeds of others and Allah covered their bad deeds. Their bad deeds were eradicated, and I have seen people without (major) bad deeds, but engaged in other peoples bad deeds, then they committed (such) deeds. Therefore, once you look at the bad deeds of others, threatening them and engaging in their offences, it is a very dangerous and a great offense. It is good for you not to condemn and humiliate people.”

Sheikh Izzu-deen Ibn Abdus-Salam said: “the detestation of a thing depends upon what the Umma has arrived at its obligation (to do) or its prohibition. Therefore, he who avoids what the scholars have controversies over its obligation or act upon something, which they differ over its prohibition is not to be blamed. If he had depended on one of the scholars regarding the matter, then it is not good to show contempt towards him, unless he refuses to follow

the opinion of an issue in which Sharia has explained clearly. If he was ignorant, then he is not to be blamed. What is right is to educate him and put him on the right path. What will not make one to challenge him is that nothing binds him to follow the group that opine the obligation (of the matter) or the prohibition (of the matter).

It is narrated from the book, **Talkhisul Ikhwan** that “it is good to educate the ignorant about what will benefit him in his religion. And it is also good to have a debate with the Mujtahid in order to call his attention to come back to what is better and right than his own view point. We should not forget that, the differences among Ulama i.e. schools of thought is mercy to people. Based on that, it is not good for people to have unnecessary argument over a matter, unless if you knew whether the Ulama have ruled regarding its obligation, or its prohibition; or you are emphasizing about something good which you are commanding people to do. What we mean about the avoidance is the challenge of the prohibition. But, if someone is challenging somebody to come back to what is right or command him on the Islamic injunction or is commanding somebody as a way of counseling or putting him on the right way, then the counseling is acceptable. There is nothing wrong with it.”

Ibnul Hindi, may Allah's mercy be upon him said: “you should not challenge anybody who judges according to Fiqh, unless if it is not according to Qu'ran and the tradition of Prophet Muhammad (saw). If you do not know anything about it, you should not condemn the judgment, even if you know that the judgment is not in compliance with AlMudawwana' and others.”

It is narrated from **At-Taqyeed** that anybody who follows a school of thought has right to follow the saying of a particular scholar in that school of thought. His compliance to his (the scholar's) view is only based on (his right to) follow a school of thought.

Imam Gazhali, may Allah's Mercy be with him, said: “the duty of the ignorant is to engage themselves in worship and seek their livelihood, and to leave the knowledge (debate) to the scholars, because it is their field.”

My Comment: He intends that they should leave knowledge to the scholars in the aspect of teaching and not in the aspect of seeking knowledge.

Al-Ishibiliy said in the commentary of the Forty Hadith of Annawawi's collection that; “instructing and prohibiting is an exclusive duty upon the knowledgeable (person) regarding what he commands or prohibits, even if it is regarding manifest and clear actions such as prayer, fasting, fornication, sexual intercourse, drinking alcohol e.t.c. However, if these issues – either statements

or actions or involving scholarly deductions – are complex in their essence, no lay person has any business with it and he is not to detest the ruling. This is the exclusive duty of scholars. The scholars can only be challenged to have ruled against what has been agreed upon by consensus. As for what is differed over, then, there is no blame on them. If he puts him on the right way in terms of counseling and the avoidance of controversy, then that is good. It is praiseworthy if he can do this but with great caution and mildness. This is because; scholars call and promote resolving differences (in an amicable manner).”

It is narrated from Durar that: “he who complicates things, Allah will make complications for him. Because what Allah wills for the Muslim Ummah is to have a difference among the scholars in order to get simplicity.” This is the reason why Allah in his wisdom revealed the holy Qur'an in Arabic language, because Arabic language is wide, a single word consists of many different meanings.

My Comment: “the entire scholars are agreed on the view of Ijtihad (scholarly deductions), and that they are correct paths that leads to the paradise and goodness. Whosoever treads the path will definitely get to where it led them to. Whoever deviates from it is to be declared far (from the truth). So it is good for you to imitate them in their views unless if the view is contrary to the Holy Qur'an, Sunnah, Ijmah (consensus) and Qiyas (deduction). Therefore, if you understand the above mentioned affairs and still engage in bad acts, it is very dangerous, and it is a great offence.

It is good to know that, you should not in any way avoid the people, who are offenders to Allah, once they are saying *Lailaha-illallahu-Muhammadu rasul-Allah* (there is no god worthy of worship except Allah and Muhammad is His Messenger). What is correct is to hate the arrogant for their arrogance. You should love them because of their Islam. Their arrogance is not enough to discriminate against them and push them out of Islam. This is what bin Attahullah said in the book **Al-Misbah** (The lamp).

Caution and Admonition

You should never hate those who proclaim *Lailahailla-Allah*, for they are covered by the general protection from Allah. They are lovers of Allah even if they make mistakes. Even if they brought what fills the world with sins, provided they are not associating partners with Allah. Allah will meet them with its like (of what will fill the world) of forgiveness. Whom so ever Allah's

protection is guaranteed is prohibited to be fought. Whoever fights against them indeed fights Allah. Whoever fights Allah, Allah has explained about his destiny in the world and the Hereafter.

He who does not turn to you as an enemy of Allah, should not be treated by you as such no matter how you consider his habit. You should not take a position on him until it is clear to you that he is an enemy of Allah i.e he associates Allah with someone or something toward acts of worship then you should stay away from him. Act like Prophet Ibrahim (a.s) who abandoned his father. Allah (swt) said:

﴿ فَلَمَّا بَيَّنَّ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ ۖ ﴾ التوبة: ١١٤

“When he (Prophet Ibrahim) understood that his father was associating something with Allah, he deserted him.” Surat Attaub verse 9 to 14

It is narrated in the book of **Talkhisul Ikhwan** about the statement of Ibn ‘Attaullah that: “it suffices for the one whom Allah has granted wellbeing (to know) that whomsoever Allah has removed the hatred of a Muslim from his heart has profited a great deal. Whoever depends on a scholar, meets Allah in a good condition.”

What if asked: “What is the position of hating the evildoer for his evil and loving him for the sake of his Islam?”

My Comment: Imam Ghazali gave an example in ‘**Thyau**’ where he said: it is like a man who has a beautiful wife that is sinful; the man, in that respect would love her in some aspect and hate her in another aspect.

Abu-Hassan Ash-Shazali said: “respect believers even if they are committing offences and sins frequently and the legal punishment should be meted on them. Ignore them as a form of showing mercy to them (hoping that this will make them mend their ways) and not as a way of showing ones preference over them.”

Ahmad Zarruq said: “What Abu-Hassan Ash-Shazali mean is that: whoever’s outward feature can be linked to (subservience, loving, worshiping etc) Allah; perfectly or not, truthfully or not; through his veneration and respect (for his injunctions), is not to be abandoned nor scorned. He is to be regarded and honored according to his situation. Nobody is to follow a scholar, except somebody with strong knowledge, piety, and deep foresight. This action is great. It is not easy to be reached until with special consideration. O Allah, guide us to follow the tradition of your Prophet Muhammad (saw)...” Amin

CHAPTER ONE

The Explanation of What Is Meant By Al'Quran, the Traditions, the Consensus of Scholars and the Proof of Obligatory Adherence to It

The Meaning of the Qur'an

What is meant by Qur'an according to what Abdurrahman As-Suyuti said in a book **Al-Niqaya** is that: "Quran is the book that was revealed to the Prophet Muhammad (saw) as a challenge to produce even one chapter like it."

The Meaning of (Sunnah) Prophetic Tradition

The meaning of tradition as written by Ahmad Ibn Aliy bin Abdurrahman Al-Manjoori in the commentary of **Minhajul-Muntakhab**: "The linguistic meaning of As-Sunnah: is 'the way' or 'the tradition.'" But the contextual meaning of As-Sunnah: consists of the branches of worship or establishing of proofs and evidences.

In respect of worship, As-Sunnah means the recommendable actions done by the Prophet Muhammad (saw) which, he was constantly doing or he did them when the need arises e.g. the eclipse of Sun prayer or the eclipse of moon prayer, while some (Islamic scholars) say: "whatever he did publicly. The tradition for establishing evidences, which is our main issue in this chapter is that: it is what is brought from the Prophet (not Qur'an) which includes what he said, what he did or what is done in his presence and he did not disapprove of it. This is the meaning which some of the greatest scholars agreed with and encouraged."

In the book of **Almanhaj-Imuntakhab** this poem gave the meaning of the tradition.

The silence of the leader, Muhammad (saw),
His statement and Action everlastingly,
Or what he was upon is established as the Sunnah.

The Meaning of Consensus of Scholars (Al Ijma'a)

It means the consensus of scholars (Ijmaa'). Abdulrahman Al-Suyooti said in the book of **Al-Niqaya**: "It is the coming together of knowledgeable 'Jurist,' of an era over the judgement of an issue during their lifetime." He said in **Al-Kawkabus-Saati**.

This is an agreement by the scholars of this nation, after the death of Ahmad (another name of Prophet Muhammad (saw),

In whatever generation that may be,
Our (scholar's) agreement is placed high and exalted

The Proofs for the Obligation of upholding the Qur'an

The proof that enforces the upholding of the Qur'an, tradition of Prophet Muhammad (saw) and consensus of the scholars – you should know – may Allah guide me and you – is the verse that Allah has clearly stated:

﴿وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ﴾ الأنعام: ١٥٥

"This is a book that We revealed, the blessed one, follow it." Chapter 6 (155)

Evidence from the Sunnah

The Prophet (saw) said:

إني تركت فيكم واعظين لن تضلوا ما تمسكتم بهما: ناطق وصامت، فالناطق هو القرآن، والصامت الموت

"I left to you two things which if you hold unto them, you will not be lost; the first one speaks while the other one does not. The one that speaks is the Qur'an while the other one that does not speak is Death."

From Ijmaa': All the scholars, brought together maintained that it is obligatory to uphold the Qur'an.

The Proof for the Obligation of Upholding the Sunnah

The proof of using the tradition is also in the Quran, Allah the Almighty said:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ الحشر: ٧

“Whatever the Messenger brought for you follow it and whatever the (Messenger) forbids you stop doing it.” Quran Hashr-verses (7).

In the Sunnah, the Prophet (saw) statement:

عليكم بسنتي وسنة الخلفاء من بعدي، عضوا عليها بالنواجذ

“I enjoin you to adhere to my tradition and the tradition of my successors who will come after me, you should hold it very well with your molars.”

The Proof for the Obligation of Upholding Consensus

In the Holy Qur'an:

﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بَيَّنَّ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۚ وَسَاءَتْ

مَصِيرًا ﴿١١٥﴾ النساء: ١١٥

“Whoever disobeys the Messenger after the truth has come unto him and follow not the way of good believers, we shall reward him with what he has committed and then put him in the hell fire and (that) is a bad ending.”

Nisai-verses (115).

In the Sunnah, the Prophet (saw) said:

لا تجتمع أمتي على ضلالة، عليكم بالسواد الأعظم، من فارق الجماعة قدر شر فقد خلع ربة الإسلام من عنقه

“My people will never agree upon falsehood. I enjoin you to follow the majority of my nation; you should not separate from them. Whoever separates from the people of Islam he has indeed removed the rope of Islam from his neck.”

Therefore, if you agree with the above evidences we mentioned concerning the obligation to uphold the Qur'an, the Sunnah and the consensus of the scholars, you should follow them very well and always evaluate your works with them. And you should always ask scholars before performing any action. If it complies with the Sunnah, you do it, if it is an innovation, you shun it.

CHAPTER TWO

The Explanation Of The Meaning Of Innovation, The Proofs Of The Obligation to Avoid It, The Classification Of Innovation, What Is Illicit Innovation And What Is Not

The Meaning of Innovation

The meaning of innovation as defined by Abul Hassan Al-Saghir is: “What is not in the Qur'an, the Sunnah and the consensus.”

Fakihani said that “the reality concerning innovation is that it is something new that was introduced into the religion of Islam, which resembles the religion but in the real sense it is not in any part of the religion.”

Ahmad Zarruq said in the book **‘Umdatul Muridis Sadiq**, that “Innovation in Islamic law is to create something new in the religion which is not in the religion.” The Prophet (saw) has said that:

كل محدثة بدعة وكل بدعة ضلالة

“Anything introduced into the religion is an innovation and every innovation is a loss.”

Indeed, the scholars - May Allah be pleased with them - have explained the meaning of this Hadith. They said innovation is to change a law and bring a new one, which is not in line with Islamic religion and make it appear like one, while in the reality it is not in accordance with Islamic religion. However, it does not mean that whatever is introduced even if it corresponds with the root of Islamic law is heretic.

The great scholars have mentioned that innovation is classified according to Islamic jurisdictions while considering their sources of occurrence and its meaning in Arabic Language. It is based on this understating, that the saying of Umar (ra)while commenting on the issue of **Tarawih** in Ramadan, said: “How fanciful is this innovation.”

He described **Tarawih** prayer in the Mosque in congregation as innovation while it is not an innovation. It is a tradition of the Prophet. He did it in the Mosque in congregation during his lifetime. He explained that he did not come

in the mid-night due to the fear of making it obligatory on you. He therefore indicated that when the reason differs, then it can be continued i.e. doing it in the Mosque for three nights in congregation, as Umar (ra) and other Prophet companions practiced it. That is the end of it.

What if you say: How can a detestable (*Makrooh*) innovation become prohibited (heresy) while detestation is close (in ruling) to permissibility (*Jaaiz*)?

My Comment: Ahmad Zarruq said, in the book **Umdatul Murids Sadiq** that “The detestation in this aspect applies upon carrying out the action. And initiating a detested act is forbidden because it is a fabrication against Allah and a trespass against His authority.”

The Proof for the Obligation to Shun Innovation

As for the evidence for the obligation of shunning innovation - as you should recognize – is that, it is the exact proof for the obligatory adherence to the Sunnah. This is because whenever one is ordered to do a thing, he is necessarily being prohibited from doing its opposite. Regarding this, it suffices to quote the statement of Allah:

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَّيْنُكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾ الأنعام: ١٥٣

“Verily, this is the way of Mine, so follow it! And do not follow any other paths! For it will mislead you from His (Allah’s) Way.” An`am: 153

Abdullah Ibn Mas`ud narrated:

“خط لنا رسول الله صلى الله عليه وسلم خطاً، وخط عن يمينه خطوطاً، وخط عن شماله خطوطاً، فقال: هذا سبيلي وهذه سبل، وعلى كل سبيل منها شيطان يدعو إليه،

“The Prophet (saw) drew a line and drew at its right side some other lines and also to the left of it and said: this is my (straight) path and these are the (misleading) paths. Upon each of them stands a devil calling to it.”

The narrator said: I suppose he said “*from among men*” intending by it – the people of innovation - then he recited the verse “**verily, this is the way of mine, [meaning the single long line] so follow it! And do not follow any other paths! [Meaning: the lines to the sides of the single line] For it will mislead you from His (Allah’s) Way.**”

Mujahid and Zaid Ibn Aslam said: What is meant by the way of Allah is: Islam and the Sunnah of the Prophet (saw). What is meant by other ways are: innovations and whims. The saying of the Prophet (saw) is enough for you where he said:

من أحدث في أمرنا هذا ما ليس منه فهو رد

“He who introduced something into Islam which is not there before will have it rejected, i.e not accepted.”

Al-Ishbaili mentioned in the commentary of the above-mentioned Hadith that “this Hadith is a great principle among the principles of the religion, and ‘this is from the concise and clear speech of the Messenger of Allah, which he had been granted by Allah. It was explicit in its rejection of every form of innovations and invented matters which does not correspond with the principles of the Shariah.” An Nawawi mentioned that verily in **Sahih Muslim**, there is an exceeding of the quoted Hadith: “whoever performed any work that is not sanctioned by us will have it rejected.” This is because it is possible for some innovators to capitalize on the innovation that was invented before they were born deriving proof from the Prophet’s statement that:

من عمل عملا ليس عليه أمرنا فهو رد

“He who introduced a new thing which is not from Islam will have it rejected of him.”

According to this Hadith, he who performs any action not sanctioned by us will have it rejected. This clearly explains the outright rejection of all forms of innovation either invented by the same innovator or invented before him.

Then he said: “it is important that this is memorized, popularized and used to abolish any form of detested deeds.” The author of **Al-Ihsah** said regarding this Hadith that: “one can derive an understanding that whoever invents into the religion, what is not from it will have it rejected i.e rejected unto him and never accepted from him.”

And he said: the statement ‘that is not from it’ means what does not agree with it. However, as for whatever owes its origin to Islam, then this Hadith has nothing to do with it. For example: writing the Quran on paper, establishing schools of thought that gathers the views and understanding of Islamic scholars based on the saying of the Prophet (saw) and also writing books on Nahwu (grammar), Mathematics, inheritance or whatever has been built upon

the saying of the Prophet Muhammad (saw) and his orders. All these are not affected by the Hadith.

As for the statement: “**Whosoever does an act upon which exists no command from us**” means “**our decision**” and “**our permission**” (to do it), then it is rejected; meaning we shall reject it and not reward it.

Classification of Innovation

The classification of innovation according to Al-Qarafi are five:

The first includes all what are **compulsory** (Waajib) acts in Islamic law. Like the writing of the Holy Quran on paper, writing of sharia law in the books for the fear of losing them or destruction, in order for those behind to benefit. So, it becomes compulsory.

Negligence about its protection is prohibited based on the understanding of scholars. This form of innovation should not be differed about regarding its obligation.

Prohibitive (Haraam) Innovation: This is what has been prohibited by consensus of scholars. This form of innovation meets the condition of the principles of prohibited actions and the proof for its prohibition is from the Islamic law. Example: Collecting taxes, to favour the illiterates upon the literates and giving positions of authority to whom is not qualified, bequeathing positions to whom is not qualified (through inheritance).

Recommended (Mandoob) Innovation: this type of innovation is in things that are needed to be performed in the Islamic law. Examples are: performing the Tarawih prayer in the Mosque in congregation, good dressing for scholars /leaders and judges, which will promote a good personality. It is uncommon to the companions of the Prophet ways of life. The reason why leaders are allowed to dress very well is that it will improve their personality, because the aims and objectives of Islamic law can be achieved with leader’s personality. The People before accepted anybody who was very religious. When their time passed, the system changed. The people respected leaders with good look.

Detested (Makrooh) Innovation: This type of innovation is the one that consist of things, which are not accepted in Islamic law, like specifying some days for worship or something like that. From it is to increase the limit of a recommended deed. As in the case of the remembrance after the compulsory Salat that have been recommended to be (33). When he adds to the prescribed limit, then it is detested because it connotes an affront to the limit set by the

Shariah and a poor manner of dealing with it (the Shariah). This is because when great people set limits, it must be observed. And a departure from it is considered a great deficiency in manners.

Permissible (Jaaiz) Innovation: This form of innovation satisfies the conditions of the principle of permissible deeds and its proof is in the Shariah.e.g sieving, putting on good cloth, and good shelter e.t.c

The author of **Al-Istifau** mentioned that “innovation is whatever does not exist in the lifetime of the Prophet (saw).” This is as mentioned also by Ibn Abdus-Salam: “From it (innovations) is what is compulsory, such as books or knowledge base that will help in the understanding of the Quran and the Sunnah of the Prophet (saw)” like grammar (Nahw), Eloquence (balaagha) etc. This is because the Islamic books cannot be understood without the knowledge of these subjects. When an obligation cannot be fulfilled except by it, it becomes obligatory too.

The other form of innovation is the forbidden type such as the heretic movement like the Jabriyyah, who claim that The Creator has no independent ability to do things. Likewise the sect of Murji’ah, who are saying that no believer will be punished by the Hell Fire.

Therefore, protecting Islam from these heretic sects by abolishing their claims is a communal responsibility.

Another form of innovation is the lawful one. Example is the performance of Tarawih in congregation in the Mosque, building of barracks (ribat), building of schools and the acquisition of deep knowledge about righteousness (sometime termed Sufism). Another form of innovation is the recommended one. Example is shaking of hands after **Subhi (Dawn)** or **`Asr (afternoon)** prayers, excessive eating of sweet food, drink or wearing expensive clothes and flashy house and expanding the sleeves

The Illicit and Un-Illicit Innovation

What Illicit innovation and un-Illicit innovation means– May Allah enrich us and you – have been explained by Sheikh `Izzu-deen Ibn Abdus-Salam that: “the detestation of something depends upon what the Umma has arrived at its obligation (to do) or its prohibition. Therefore, he who avoids what the scholars have controversies over its obligation or did something which they differ over its prohibition is not to be blamed. If he had depended on one of the scholars regarding the matter, then it is not good to show contempt towards

him, unless he refuses to follow their opinion in an issue in which the Sharia has explained clearly.”

My Comment:Based on this, it is not permissible to accuse anyone of innovation until you are aware that it had been declared a prohibitive innovation by the consensus of scholars. This should be before accusing him of engaging in a prohibition. If you disapprove of his actions then try to counsel him and guide him. This is regarded as good and sincere thing to do.

This is ‘Izzu-deen Ibn Abdus-Salam’s statement regarding the classification of innovation into different categories. All praise is due to Allah.

Innovation is Divided Into Many Groups

❖ **First:** What the Shariah points to its recommendation or obligation and the Muslims of the first generation never acted by it. This is termed a genuine innovation.

❖ **Second:** What the Shariah proves its prohibition or disapproval, however, was not acted upon in the first generation of Muslims. This is an abhorred innovation.

❖ **Third:** What the Shariah proves its permissibility, however, was not acted upon by Muslims of the first generation. This is termed a permissible innovation.

In **Takhliṣul Ikwan**, he said: “You should look carefully, my brothers! May Allah guide you to the right understanding – act by it and be aware of your Lord. Do not get involved in an action except by His permission and for His sake. Submit your whims to follow the religion. The Prophet (saw) aid:

لا يؤمن أحدكم حتى يكون هواه تبعاً لما جئت به

“None of you shall (truly) believe until his desires are in line with what I have brought.”

Also in **Takhliṣul Ikhwan** the author wrote: “Reduce doing innovation, oh my brothers, may Allah guide you.” Differentiate between what is detestable and what has been disapproved, from what is genuine and do not disapprove of, so that you can be free of blame before your Lord. Whosoever approves a thing wrongfully is like the one guilty of the crime he is forbidding or worse than that. That is the reason I have quoted the differences existing in this book so that you can desist from disapproving of what the scholars have differed about.

I have called your attention to this because you claim that you are forbidding innovations and evils. I intend to enlighten you of the manner of correcting mistakes.

Also in **Takhlisul Ikhwan**: Note! May Allah be merciful to you – that innovation is not of the same category. It is not every category of innovation that is worthy of your disapproval. Some can be recommended, so there will be reward for doing it; or permissible, no punishment for leaving it and no reward for doing it; obligatory, doing it invites reward and leaving it invites punishment; or detested, where there is no punishment for doing and there is reward for leaving it.

What if you say: what is the ruling of forsaking the one involved in detestable innovation, if forsaking the one involved in prohibitive innovation is agreed upon by consensus of scholars?

My Comment: The response to this is as contained in **Takhlisul Ikhwan** quoted from **Ar Risalah**. He is to be shunned: “A form of permissible hijrah (forsaking) is to forsake the one involved in (detestable) innovation.”

Abul Hassan Al-Maaliki wrote in the book **Tahqeeq al Mabaani**, quoting from Al Faakihaani that “people differed over the intent of the Sheikh regarding this statement. Some opine that it is referring to prohibitive innovation. Some say it is detestable innovation.”

Then he said: Al Faakihaani mentioned: “shunning the one involved in detestable innovation is questionable in my view. Is it permissible to shun the one who committed it or not?”

Explanation Of The Narrations Regarding The Companions, The Tabi’een And The Students Of The Tabi’een Regarding How They Followed The Sunnah And Shunned Innovations

Narrations Regarding the Companion’s Adherence to the Sunnah

Abubakar (ra), May Allah be pleased with him, said: “I never left an action the Prophet (saw) did except that I do it. Because, I fear that leaving out a thing from his practice may cause me to go astray.”

Umar (ra), may Allah be pleased with him, prayed two raka’ at Dhul Hulaifa and said: “I did as I have witnessed the Messenger of Allah do.”

Also, after the Quraish allowed ‘Uthman Ibn Affan (ra) to perform the Tawaf at the Ka’bah when the Prophet (saw) sent him on errand, he disagreed and said: “I would not until the Prophet had circumambulated it.”

Ali (ra) said: “I will never abandon the Sunnah of the Prophet for the sake of anyone.”

Abdullah Ibn Abbas (ra), may Allah be pleased with him said: “a look at the (face of a) man who uphold, the Sunnah; encouraging the Sunnah and forbidding innovation is more preferable to me than a year of worship.”

Abdullah Ibn Umar (ra) was seen tying down his she-camel at a particular place. When he was asked regarding what he has done said. “I do not know. I only saw the Messenger of Allah do it and I did it.”

Abdullahi Ibn Mas’ood used to say: “merely intending to practice the Sunnah is better than exerting effort in innovation.”

Narrations Regarding the Tabi’een’s Adherence to the Sunnah

Uwais Al-Qarni said in his advice to Haram Ibn Hayyan (ra): “Be careful regarding dissociating from the people – i.e. the people who uphold the Sunnah and shun innovation – else you dissociate yourself from your religion while you do not know. And you will enter the fire on the day of resurrection among the first rank of people to enter.”

Umar Ibn Abdul’Azeez said: The Messenger of Allah and the leader in authority after him have paved the way (of religious guidance for us). Upholding it is a testimony to one’s belief in the book of Allah, obedience to Him and strength for the religion. It is not (authorized) for anyone to change it or substitute it with another. The view of those who have come after it do not have significance. Whoever takes guidance from it is indeed guided. Whoever seeks help by it is indeed assisted. But whoever contradicts it and followed other than the path of the believers, will be abandoned to what he has adopted for himself, and thrown into the Fire. This is the worst of a returning abode.”

One of the governors of Umar Ibn Abdul ‘Azeez wrote him a letter complaining of the increasing number of armed bandits in his territory; should they be convicted based on suspicion or witnesses are established against them and the stipulation of the Sunnah. He (Umar (ra) said: “convict them based on witnessing and the stipulations of the Sunnah. For if the truth cannot repair them, and then Allah will not repair them.”

Reports Regarding the Adherence of the Students of the Tabi'oon to the Sunnah of the Prophet

One day, Imam Maalik stood by the ZamZam well and called out, “O people! Whoever of you knew of me has already known of me. However, whoever does not know of me, then (I declare that) I am Maalik Ibn Anas. I am a warner to everyone that visits this house on pilgrimage upon innovation lest he waste himself (i.e. his efforts).”

From the Poem of Imam Maalik:

The best of affairs is the one built on the Sunnah
And the worst of affairs is the innovated...

Imam Shafi'ee said: “Nothing concerns you regarding the practice of the Prophet except to follow it.”

Imam Abu Hanifah used to say: “Hold on to the reports (from the Prophet (saw), this is the path of the Salaf (the companions and those after them).”

Imam Ahmad Ibn Hambal reported: “One day I was with a group of people who stripped themselves of their dress and went in the water. I used the narration

من كان يؤمن بالله واليوم الآخر فلا يدخل الحمام إلا بمئزر

“Whoever is a believer in Allah and The Last Day, should not enter the bathroom except with a wrapper.”

I did not strip myself. That night, I saw a person (in my dream) saying: “Be glad, O Ahmad! Allah has forgiven you for applying the Sunnah and made you a leader to be followed.” I asked: “Who are you?” he said: “I am Jibreel.”

My Comment: it was upon their path of upholding the Sunnah and shunning innovations that the companions, the Tabi'een and the students of the Tabi'een established their lives. They were the ones the Messenger of Allah attested to their virtues when he said:

خير القرون قرنى ثم الذين يلونهم، ثم الذين يلونهم

“The best of generation is that in which I lived in, then that which followed, then that which followed.”

He (saw) has specified the three generations by their characteristic with which no other generation can compete with them and it is that Allah has chosen them for the establishment of his religion.

The first century has been blessed by Allah (swt). They are so blessed to such an extent that no other will ever attain. They were favored to see the Messenger of Allah, his wars and the revelation of the Holy Quran. They took guidance directly from the mouth of the Prophet (saw) as he took it directly from Jibreel (as).

Allah has also favored them by fighting alongside with the Prophet (saw). They were involved in assisting and protecting him. They were also involved to humiliate and destroy all forms of disbelief, to raise the banner of Islam and lift it high. Allah has also preferred them for the preservation of the Holy Quran that was revealed bit by bit. Allah used them in its preservation until nothing of it was lost. They compiled and simplified it for those to come after them. They conquered lands and cities for the Muslims. They paved the way for them. They memorized the narration of their Prophet and acted by it as it should be acted upon without mistakes. They learnt the rulings and commentaries from the companions – May Allah’s mercy be upon them. They are the like of Ali Ibn Abi Talib (ra) and Ibn Abbas (ra).

Ali Ibn Abi Talib (ra) used to say: “Ask me while I am amongst you for I am more aware regarding the path to the heaven than I know of the path to (places on the) earth”.

The Prophet (saw) had called Ibn Abbas (ra):

ترجمان القرآن

“The commentator of the Holy Quran.”

Whoever meets with these set of people would have been greatly affected by their knowledge, behaviour and deeds. They got a huge share in the establishment of the religion. It is for these that they have been preferred over other generation of this nation.

They were followed by the Tabi’oon and from them rose the great jurists. They are to be responsible in the explanation of difficult aspects of the religion. They met the Quran – and all praise to Allah – simplified the Sunnah of the Prophet, preserved and protected it. They collected of it that which had been scattered about. They studied the Quran and the Sunnah of the Messenger of Allah based upon the guiding principles of the Shariah. They deduced great

benefits from the Quran and Hadith. They established rulings based upon the foundations of the religion, wrote numerous books and made learning easy for the people. They clarified the obscure issues explaining the offshoots from the foundations. They restored the offshoots back to its foundation and elaborated on the foundation through the (pane) of the offshoots.

The situation became well organized and the affairs of the religion became established by them. They also achieved a special position having witnessed the generation that witnessed the generation that lived with and saw the Prophet (saw). Despite this, they never bequeathed for those to come after them a thing in need of them to rise up to do. Rather, whoever trails them is to benefit from their efforts and imitate them in most cases and follow their footsteps. If anyone were to bring about an understanding different from theirs or a benefit different from theirs, shall have it rejected. I mean by this; he added to an established ruling or reduced from it, this will be outrightly rejected.

However, if what he derived after them has nothing to do with ruling, then it will be accepted from him. The Prophet (saw) has been reported to have said regarding the Qur'an:

لا تنقضى عجائبه ولا يخلق عن كثرة الرد

“Its miracles will never cease and it does not wear out of endless recitation.”

The wonderful things in the Quran will never cease until the Day of Judgement. Every generation must find a benefit from it. This has expanded the blessing of this nation and it will be continuous until the Hour is established. The Prophet (saw) said:

مثل أمتي مثل المطر لا يدرى أيه أنفع، أوله أو آخره

“The likelihood on my nation is the rain. One might not be able to say regarding the most beneficial part of it, the beginning or the end.”

This is regarding its blessing and goodness, their calling to Allah and explaining His religion. This doesn't mean that they will introduce new things into the religion except regarding few things that never existed in the time of the people before, be it statement, action or explanation.

Thus, it becomes imperative to look into what they have ruled and base it on the scale of the Islamic law established by the former generation. If it agrees with their foundation, then it will be accepted.

When they (The Tabi'oon) passed away victorious, those that came after them found no special service to render to the religion. They found that the affairs of the religion had been finalized except to preserve those heritage they authored, derived, extracted and benefited from. So, the glory of this religion goes back to the generations mentioned in the Hadith of the Prophet (saw).

Owing to these characteristics, they, (the first three generation) have been preferred and favoured over those that came after them. The latter people will attain no good except by adhering to the ways of these people that the Prophet has attested to their goodness. The people after them will only be placed on the scale and their deeds will be checked against theirs. This makes clear the statement of the Messenger of Allah:

خير القرون قريي ثم الذين يلونهم ثم الذين يلونهم

“The best generation is that in which I lived, then those that followed, then those that followed.”

Thereafter, it has become clearly known that whosoever emerges, claiming that any particular innovation is good based upon evidence outside the foundation of the religion will have it rejected and never accepted. Rather, it is important to learn how they (the former people) dealt with the issue of innovation and preserve its principles.

From the manners regarding how they dealt with the issue of innovation, was the compilation of the Quran. How they reached the decision to compile it and what was mentioned as the need to compile it. It became clear to them that if they had not compiled it, the religion would have faded away. Can't you see that despite the compilation, so many differences occurred regarding its meaning. If not for the compilation the differences would have reached the recited verses of the Quran and that would have resulted into disbelief. However, Allah (swt) saved the situation.

After knowing all these, then adhering to the Quran and the Sunnah becomes obligatory upon you. Also adherence to what the companions, the tabi'oon and the students of the tabi'oon were upon regarding the Sunnah and piety.

Thus, it is compulsory for everyone who wishes to tread the path of success to research into the life and situation of these people. He should look into their statements and actions and set it as a target. He should put his efforts to acting by what they were upon and to shun what was invented after them. He should say whenever he sees any invented issue after them: “if there is a good in it they would have preceded us to it.” Whosoever treads their path will reach

where they reached without doubt. And whosoever turns away from the path will 'Get Lost.'

Al Fakihaani mentioned that, "one finds a sufficiency for the one who Allah has illuminated his heart and speech". We know that the Messenger (saw) did not pass away until he facilitated and explained the religion. He laid its foundations and pillars and clarified all that is needed to understand.

Afterward, he encouraged adherence to the Quran, his traditions and the traditions of the companions.

Whatever is contained in the Quran, the Prophetic traditions and the understanding of the companions and the tabi'oon are all referred to as religion. This is the religion of Allah that one should worship Him with. Whatever contradicts that is an innovation and heresy. It shall be rejected unto its doer. This is because, if there existed any good in it, the Prophet (saw) would have called our attention to it, knowing that he is always eager to give counseling to the Ummah and wishes it good.

May Allah reward him, with the best form of reward on behalf of the Ummah and make us to be on the path of those adhering to his Sunnah, those who will be with him in the paradise by the grace and favour of Allah. This is our hope and what had been said is sufficient for the guided.

If it is asked: could what has its source from the Islamic law, but had not been acted upon by the people before be regarded as a Sunnah or innovation?

My Comment: Ahmad Az-Aarooq said in **Umdatul Maridis Sadiq**: "It is an innovation because they never left it except for a problem which they had against it. They were the most eager of people towards good and most the knowledgeable about the Sunnah.

This is the understanding of the statement of Ibn Mas'ood when he said to the people he saw making remembrance of Allah in congregation: "By Allah, either you have come with an innovation or you have surpassed the companions of Muhammad (saw) in knowledge."

Ibn Al Hajj mentioned it in **Al Madkhal** that Imam Shafi'ee (Ra) said: "Everything that has a source from the Shariah is not an innovation even though it was not acted upon by the earlier people. This is because, their leaving it indicated that they had the excuse to do it at their time or they had a better option. Perhaps, if it had reached the entirety of them, some would have acted by it. So, the ruling had been taken from the Shariah. Thus, it is already established."

They also differed regarding whatever was not substantiated nor opposed by the Sunnah. Can it be regarded an innovation?

Imam Maalik commented: “why won’t it be considered an innovation.” Imam Shafi’ee said the same, relying on the Hadith

ما تركته لكم فهو عفو

“Whatever I am silent on is an additional benefit for you.”

Ibn Al-Hajj mentioned it in the chapter of remembrance and Allah knows best.

Based on this, they differed over the method of taking turn in the recitation of the Quran, making remembrance and supplicating aloud in congregation. There came some Hadith encouraging it but the earliest people never acted by it and no report came regarding how it is done.

Imam Shafi’ee said it is Sunnah and Imam Maalik said it is a detestable innovation because it contains uncertainty. However, each of them did not consider the other an innovator for contradicting his opinion because he knows that that is what his research have led him to and that it is not proper to fight or accuse the other of creating confusion. If this is said, then the entire Muslim nation would be said to be innovator. This is because behind every opinion is a follower. It’s has been known that the judgement of Allah on a Jurist who made a pronouncement based on sound knowledge is to get a reward or more.

The Prophet (saw) once said (to some companions):

لا يصلين أحدكم العصر إلا في بني قريظة

“None of you should make the ‘Asr Prayer until he gets to the town of Bani Quraidhah.”

When the ‘Asr prayer caught up with them on the way, some of them said “we had just been commanded to hurry up,” so they prayed on the way while others said: “We had been ordered to pray at Bani Quraidah.” So they delayed the prayer. The Prophet (saw) never blamed any of the two groups, this shows the correctness of acting upon any understanding that is based on the Shariah, and so far it is not base on desires.

CHAPTER FOUR

The Prophetic Way Regarding Faith and the Satanic Innovations Introduced Into It

The Prophetic Teaching of Faith

As for the Prophetic way to understand faith, it is that every Muslim should derive his creed from the Noble Quran. Allah elaborated on all the principles of faith in the Quran.

The Quran is decisive and clear in the establishment of these principles as contained in the statement of Allah:

﴿وَلَكِنَّ الْإِيمَانَ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ﴾ البقرة: ١٧٧

“Righteousness is to believe in Allah, the Last Day, the Angels, the Book and the Prophets.” Qur’an Baqra: 177

Every foundation of the religion was established by the Quran. Be it divine (i.e. directly from Allah), or Prophetic (from the statements of the Prophet) or reasoning. There is no other explanation after that of Allah.

He has claimed the ownership to creation of the world, when He said:

﴿اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ﴾ الزمر: ٦٢

“Allah created everything and has power over all things.” Qur’an Zumar:62

He also established the proof of His undoubtable existence:

﴿أَفَى اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ﴾ إبراهيم: ١٠

“Is there any doubt regarding (the existence of) Allah? The One that invented the creation of the heavens and the earth.” Qur’an: Ibrahim verse

10

- His agelessness:

﴿هُوَ الْأَوَّلُ﴾ الحديد: ٣

“He is the first.” Qur’an Hadid: verse 3

- His immortality:

﴿وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ﴾ الفرقان: ٥٨

“And depend upon The Living that will never die.” Qur’an furqan :58

- His incompatibility with His creation:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ الشورى: ١١

“None is like unto Him. He is All-Hearing, the All-Knowing, He is needlessness (of His creation).” Qur’an Shura: 11

﴿وَاللَّهُ الْغَنِيُّ﴾ محمد: ٣٨

“Allah is not in need (of His creation).”

- His Oneness:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ الإخلاص: ١

“Say He Allah is One.”

- His capability:

﴿إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ البقرة: ٢٠

“Verily, Allah is capable over all things.”

- His will:

﴿فَعَالٌ لِّمَا يُرِيدُ﴾ البروج: ١٦

“The One who does whatever He wills.”

- His Knowledge:

﴿إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ الأنفال: ٧٥

“Verily Allah is aware of all things.”

- His Life:

﴿هُوَ الْحَيُّ﴾ غافر: ٦٥

“He is The (Ever) Living.”

- His Hearing and Seeing:

﴿أَسْمِعُ وَأَرَى﴾ طه: ٤٦

“I hear and I see.”

- His Speech:

﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾ النساء: ١٦٤

“And Allah(swt) spoke to Musa in direct speech”

- His Choice of doing or abandoning:

﴿وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ﴾ القصص: ٦٨

“And your Lord creates whatever He wishes and makes choice.”

- His sending of Prophet:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجُلًا نُوحِيَ إِلَيْهِمْ مِنْ أَهْلِ الْقُرَى﴾ يوسف: ١٠٩

“We have not sent before you except men whom We reveal unto from amongst the people of the city.”

- The Messenger ship of Muhammad (saw):

﴿مُحَمَّدٌ رَسُولُ اللَّهِ﴾ الفتح: ٢٩

“Muhammad (saw) is the Messenger of Allah.”

- Being the last of the Prophets:

﴿وَاَتَمَّ النَّبِيِّينَ﴾ الأحزاب: ٤٠

“And the seal of all Prophets.”

- The truthfulness of the Messengers:

﴿وَصَدَقَ الْمُرْسَلُونَ﴾ ﴿٥٢﴾ يس: ٥٢

“And the Messengers were truthful.”

- The trustworthiness of the Messenger:

﴿إِنِّي لَكُمْ رَسُولٌ أَمِينٌ﴾ الشعراء: ١٠٧

“Verily, I am (sent) unto you (as) a trustworthy Messenger.”

- Their deliverance of the message:

﴿الَّذِينَ يُلْقُونَ رِسَالَتِ اللَّهِ﴾ الأحزاب: ٣٩

“Those who deliver the message of Allah.”

- Their marriage:

﴿وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً﴾ الرعد: ٣٨

“And we made from them (ie the Prophets) wives and children.”

- The fact that they eat, buy and sell:

﴿يَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ﴾ الفرقان: ٢٠

“They that eat and walk around in the market.”

- The decree of death by appointed time:

﴿إِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْتَعْجِلُونَ سَاعَةً وَلَا يَسْتَأْذِنُونَ﴾ ﴿٤٩﴾ يونس: ٤٩

“And when their (appointed) time comes, nothing can delay nor hasten it.”

- The strengthening of the believer when interrogated in the grave:

﴿يُنَبِّئُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ﴾ إبراهيم: ٢٧

“Allah (swt) strengthens the believers with the statement of authority.”

- The punishment in the grave:

﴿أَخْرِجُوا أَنْفُسَكُمْ﴾ الأنعام: ٩٣

“So submit your souls. Today, you shall be rewarded with a disgraceful punishment.”

- Blessings in the grave:

﴿ فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴾ ﴿ ٨٨ ﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ ﴿ ٨٩ ﴾ وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ ﴿ ٩٠ ﴾ فَسَلَطَ لَهُمْ أَحْصَبُ الْيَمِينِ ﴿ ٩١ ﴾ الواقعة: ٨٨ - ٩١

“As for the one from among the closest allies, then for him is pleasure, luxury and a bountiful garden; as for the one from the people of the right hand, then may peace be upon the people of the right hand.”

- The resurrection (after death):

﴿ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ ﴾ ﴿ ٧ ﴾ الحج: ٧

“And verily The Hour shall come about which there is no doubt. And verily Allah (swt) shall resurrect those in the grave.”

- The (Great) Assembly:

﴿ وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴾ ﴿ ٤٧ ﴾ الكهف: ٤٧

“And We assembled them and never left any of them.”

- The granting of books of record:

﴿ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ﴾ الحاقة: ١٩

“As for the one given his book of record by his right hand.” (This is regarding the believer.)

﴿ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ ﴾ الحاقة: ٢٥

“As for the one given his book of records by his left hand.”

Regarding the disbelievers.

- The weighing of deeds:

﴿ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ ﴾ الانبياء: ٤٧

“On the day of judgement We shall place the scales of justice.”

- The reckoning:

﴿يَوْمَ يَقُومُ الْحِسَابُ﴾ (٤١) إبراهيم: ٤١

“The day on which the reckoning shall take place.”

The Sirat (a very narrow bridge over the Hellfire):

﴿فَأَمْدُوهُمْ إِلَىٰ سِرَاطِ الْجَحِيمِ﴾ (٢٣) الصافات: ٢٣

“So take them to the sirat that leads to the Hellfire.”

- The existence of the Fire:

﴿إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا﴾ (١٠٢) الكهف: ١٠٢

“Verily, we have prepared the Hellfire for the wrongdoers.”

- The Pond:

﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ﴾ (١) الكوثر: ١

“Verily, We gave you the Pond.”

- The Paradise:

﴿وَجَزَاءُ مَا صَبَرُوا جَنَّةٌ وَحَرِيرٌ﴾ (١٣) الإنسان: ١٢

“And the reward of their patience is Paradise and silk cloth.”

- The seeing of Allah by the believers in the Hereafter:

﴿وَجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ۖ إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾ (٢٣) القيامة: ٢٢ - ٢٣

“Some faces on that day shall be illuminated while gazing at their Lord.”

These are the foundations of the religion substantiated by divine, Prophetic or reasoning proof. Allah has affirmed them in the Quran. It is expected of a Mukallaf (one charged with religious obligation) to believe in them as it has come.

In the book, **Qawaaidul Ahkaam Fi Islahul Anaam** by Ash-Sheikh Izzu-deen said that “The belief in this foundation by the common people depends on the knowledge of the special people. This is because of their difficulty to come across the evidences.”

For this reason Allah, does not require those that accepted Islam to seek the evidences for these foundations. Rather, he affirms their belief based upon His knowledge after knowing that they are not aware of these evidences.

The guided successors of the Prophet (saw) and the scholars never stopped affirming the faith of the people knowing fully well that the people have not yet gained conviction regarding the religion and have not sought guidance towards it. They implement upon them the provisions of Islam, ranging from the permissibility to marry from and to them, inheritance, and the right to be prayed over when they die. The right to be washed, cloaked, escorted and buried in the graveyard of the Muslims. Had it not been that Allah has pardoned this shortcoming in them, the provisions of Islam would not have been implemented over them.

My Comment: As for the one from among the people of great insight, it is obligatory on him to act based on knowledge of these foundations so that he can remove himself from the shackles of blind followership and he will be upon a clear creed. This is because the religion was built upon deep reflection, especially when one reaches the position of calling to it. Allah (swt) says:

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي﴾ يوسف: ١٠٨

“Say! This is my path upon which I call unto Allah based on clear conviction, myself and those that follow me.”

If you ask: The statement of ‘Izzu-deen had been mentioned that: “the belief of the common people regarding the foundations of Islam depends on the knowledge of the special people. This is due to their difficulty in coming across the evidences. For this reason, Allah has pardoned them. If He had not pardoned and overlooked, the provisions of Islam would not have been implemented on them by the consensus of scholars.”

One could submit to this opinion as viewed by those who say that seeking evidences is not a criterion for a sound faith. Will these provisions be implemented on them based on the argument that seeking evidences is a condition for a sound faith.

My Comment: Verily, because the ruling of Islam is based on what is apparent in this present world as proven by the Quran, Sunnah and the consensus. Allah (swt) says:

﴿وَلَا تَقُولُوا لِمَنْ أَلْفَقَ إِلَيْكُمْ أَسَلَكُمُ الْسَلَامَةَ لَسَتْ مُؤْمِنًا﴾ النساء: ٩٤

“And do not say to the one who greets you with sallam that you are not a believer.”

The Messenger of Allah (saw) said, as reported in Sahih Bukhari that:

أمرت أن أقاتل الناس حتى يشهدوا أن لا إله إلا الله وأن محمدا رسول الله، ويقيموا الصلاة، ويؤتوا الزكاة، فإذا فعلوا ذلك عصموا مني دماءهم وأموالهم إلا بحق الإسلام وحسابهم على الله

“I have been ordered to engage the people until they testify that there is no god worthy of worship but Allah and that Muhammad (saw) is the Messenger of Allah. And to establish prayer, pay the (obligatory) alms. When they do these, their blood and property are safe with me except what concerns the right of Allah and their reckoning is with Allah.”

The consensus of scholars upholds that whoever affirms the two testimonies, ruling of Islam is implemented on him. He could be married to, can lead prayers and the animal he slaughtered can be consumed. The Muslims can inherit him and he can inherit from them. He is to be buried in the graveyard of the Muslims.

For these, Abdus Salam Ibn Ibrahim Allaqani in the book **Sharhu Jawharatul Tawheed** said that “it is sufficient as belief in this world to merely testify. Whoever testifies enjoys the provisions of Islam. He will not be ruled to have disbelieved until all necessary evidence points to his disbelief, such prostrating to idols.” For this reason, Ash Sheik As Sanoosi said in the book **Al Kubra** that “verily in the Hereafter, he shall not be safe.” He said while commenting on this statement in the **Al ‘Umdah** that this is because “as for the worldly affairs are concerned, its ruling are rested upon the manifest things.” That is why he also said in the book **Sharhul Al Wusta** “verily every man, is most knowledgeable, with regards to himself will be asked about him. However, every man with regards to others is ignorance and inability to confirm his hidden matters. Unless Allah and His Prophet (saw) testifies to his state of mind then it is taken as absolute truth regarding him.” He later said that it is not for us to think evil of the belief of any Muslim, be he a layman or other than that because the knowledge of it is in the heart and with Allah. The exception is when he proclaims what points to his hidden and corrupted creed. Then it becomes necessary to be mild in teaching or ostracizing him, if necessary.

If you say: the question is, is it obligatory upon every Mukallaf (responsible person) as claimed by those who opined its obligation, is it in a general sense

or as carried out by the philosophers? The answer is that the former's actions are not as done by the philosopher. Sheik As-Sanusi wrote in his book, **Nur As Sa'aadah** that "research is made a condition as done by the philosophers"

In the book, **Sharul Kawakib** by As-Suyooti, he said there was As-Sheik DiyarDeen, Al-Qarniy who had a very long beard that extends to his foot. When he rides, it splits into two parts. Whoever sees him exclaimed, "Glory be to Allah". Then he will say "I Testify that the lay man among the Muslims becomes believer based on observation. This is because they refer actions back to its doer"

Innovations in the Aspect of Belief

As for what the people have invented in the aspect of belief system of devilish innovations are:

- a. Religious fanaticism.
- b. Involving the ordinary man in ambiguous arguments.
- c. Impairing the belief of the Muslims.
- d. Delving into unnecessary philosophical ambiguity.

All these are prohibited innovations by consensus. Because of this innovation, whomever engaged in the practice of philosophy has slandered. Sheik As-Sanusi said in **Sharul Qasidaatul Jazahiriyah** quoting the statements that has reached us from the predecessors finding faults in the science of philosophy is concerning the religious fanatic, a deficient in the achievement of certainty, who works to impair and indulges in unnecessary philosophical ambiguity. Sheik Sanusi also said in **AL-Umdaa, Sharul Kuburah** that "ambiguity confuses the mind and the falsehood becomes similar to the truth in philosophy. This is the reason why the people of truth, however, few they may be restrains from delving into it except for what is necessary and only open for a great few among the intelligent ones."

My Comment: As for the one that praises philosophy, he does so from a different angle. That is to enhance the understanding of the knowledge and the reality of what the people of great insight are upon, and it is free from the aforementioned innovations. It can be concluded from this that philosophy is dispraised in some aspect. Whoever ultimately rules in support or against it

without any explanation is mistaken. The scholars have also differed over if falsehood cannot be refuted except with truth or can be refuted with any available means. Whoever prohibits philosophy opines the former and whoever permits it opines the latter.

My Comments: The ignorance of the one who claims that one may not attain the knowledge about Allah except through philosophy is intense and clear. Hulool said: “Ibn Rushd and others mentioned that attaining knowledge and certainty is not restricted to philosophy. Whoever opines this is an ignoramus.” Ibn `Ibaad said “the simplest form of observation suffices to remove one from blind followership, the one whom Allah Has made it easy for. One could benefit from the verses of the Quran, the miracles of the creation or explanation of the people and conviction.” Al-Qadi Ibn Arabiy said regarding Tawheed “they magnified it for the people and cause them to despair about understanding it. They did not magnify it to the suitable level nor did they bring it near for simplicity.” Allah, indeed, loves to make things easy for He says:

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾ النساء: ٣٦

“Worship Allah and do not associate partners with Him whatsoever.”

Ibn Hajar said regarding the statement of Allah that:

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا﴾ الروم: ٣٠

“And establish yourselves upon the pure religion, the natural disposition upon which Allah Has placed mankind.”

And the Hadith:

كل مولود يولد على الفطرة

“Every child is born upon the natural disposition.”

They are both clear regarding this matter.

CHAPTER FIVE

Explaining Prophetic Manners Regarding the Use of the Toilet and What Have Been Innovated Regarding It

The Sunnah Regarding Use of the Toilet

This is to observe the etiquette in manners as taught in the tradition of the Messenger of Allah and they are numerous, from it:

- a. *We should not face the Qiblah nor back it.* In Sahih Bukhari, the Messenger of Allah (swt) said:

إذا أتى أحدكم الغائط فلا يستقبل القبلة ولا يولها ظهره

“When any of you enters the toilet, he should not face nor back the Qiblah.”

- b. *He is to mention the reported remembrance before entering the toilet* as contained in Sahih Bukhari and Muslim and others. From the statement of the Messenger of Allah:

إذا أراد أن يدخل الخلاء فليقل: اللهم إني أعوذ بك من الخبث والخبائث

“When any of you wants to enter the toilet, he should say “Oh Allah I seek refuge in You away from the filthy ones-male and females.”

- c. He should mention the reported remembrance after the use of the toilet as he used to say:

غفرانك

“Your forgiveness I seek.”

- d. *He should not expose his private part until he reaches to the ground.* In the book AlKarashi, “This is to be done whenever there is no fear of staining his cloth, rather, he can do it before reaching the ground, when no one can see him. Rather he should screen himself.”

- e. *He should get rid of filth from the two outlets.* In the book **Mukhtasarul-Al Khaleel**, "Getting rid of the filth is compulsory even if it is by repelling the filth by shaking it off the penis."

My Comment: None avoidance of filth spraying/splitting on the body is one of the causes of the punishment in the grave, as contained in Sahih Bukhari that the Prophet (saw) passed by two graves and said:

إنهما ليعذبان، وما يعذبان في كبير: أما أحدهما فكان لا يستبرئ من البول، وأما الآخر فكان يمشي بالنميمة

“Both inhabitants of these (two) graves are being punished. They are not been punished for a major sin. As for the first, he doesn’t guard himself from filth. As for the other, he transmits calumny.”

f. *He should wash himself combining water and stone.* This is because the people of Qubba used to combine the use of water and stone. And they earned the praise of Allah when He said:

﴿فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَّطَهَرُوا وَاللَّهُ يُحِبُّ الْمُتَّطِهِرِينَ﴾ التوبة: ١٠٨

“In it are men who loved to purify themselves.”

g. *If he wishes to restrict himself to one of the two then water is preferable.* However if he limits himself to stone, it is sufficient, but he has rejected the preferred option.

h. *He should relax a bit after cleansing.* In the **Ar-Risalah** “he is ordered to relax a bit.”

This is the end of the chapter regarding the Prophetic tradition on using the toilet as a means of arousing the minds of the intellectual and not be elaborate on the matter.

Innovated Issues Regarding Answering the Call of Nature

As for what the people have invented into the matter of answering the call of nature, they are devilish and listed below.

a. *Being completely naked, having no cloth on him.* This is an abominable innovation by consensus. It should never be done in places where others can see you. But if not, then it is simply detestable.

b. *Defecating in places of worship of the disbelievers such as their Churches.* This is an abominable innovation and reason been that it will cause them to do the same in the Mosque. The author of **Al Madkhal** said that it is prohibited just as insulting their gods was prohibited so that they do not insult Allah.

c. *To shake off the penis vigorously.* This is a self inflicted harm because it is like the breast of the woman. Whenever it is shaken, it produces fluid, which makes it hard to attain purity. Another reason is that it weakens the bladder.

d. *To shake off the filth from the penis with the hand in front of the people even if it takes place under the cloth.* This is frowned at. This is because it belittles and blemishes the personality of the person that does it. It is mentioned in **Al Madkhal** that “The people do this a lot of time, even though they had been prohibited from it.” When it becomes a necessity upon him to mingle with others then he should place a piece of cloth around his private part and go out to them. When the necessity arises, he should remove it and clean himself.

e. *This is to resolve to wash the inner part of the anus by inserting the fingers inward while cleansing himself.* This is a detestable innovation and it is performed by the worst of people. This is contained in **Al Madkhal**. Another point connected to this is to purify for passing gas (farting). In a Prophetic narration,

ليس منا من استنجى من ريح

“He is not part of us the one who purify himself for passing gas.”

That is, he is not upon the Sunnah. In Al- Kharashiy, its proscription is to the level of outright prohibition or detestable whichever is closer.

CHAPTER SIX

The Prophetic Teachings on Ritual Bath and What the People Have Innovated Into It **Prophetic Manner of Making Ritual Bath**

a. The Prophetic manner of making ritual bath is to take the bath after sexual intercourse as the Prophet (saw) used to do. In Sahih Bukhari, it is reported from Aisha (ra), the wife of the Prophet (saw). She said that:

عن عائشة زوج النبي صلى الله عليه وسلم، أن النبي صلى الله عليه وسلم كان إذا اغتسل من الجنابة بدأ بغسل يديه، ثم يتوضأ كما يتوضأ للصلاة، ثم يدخل أصابعه في الماء فيخلل بها أصول شعره، ثم يصب الماء على رأسه ثلاث غرفات بيديه، ثم يفيض الماء على جلده كله

“Whenever he makes the ritual bath from sexual intercourse, he starts by washing his two hands. Then he makes ablution like that made for Sala (prayer)t. Then he dips his hand into the water and make his fingers penetrates into his hair to reach his scalps. Then he pours water over his head by scooping water with his two hands three times. Then he wipes off the remnants of water on his body.”

Also in Sahih Bukhari, Maimuna (ra) narrated that:

وضعت للنبي صلى الله عليه وسلم ماء يغتسل به، فأفرغ على يديه فغسلهما مرتين أو ثلاثا ثم أفرغ يمينه على شماله فغسل مذاكيره، ثم ذلك يده بالأرض، ثم مضمض واستنشق، ثم غسل وجهه ويديه، ثم غسل رأسه ثلاثا، ثم أفرغ على جسده، ثم تنحى من مقامه فغسل قدميه.

“I placed a bowl of water for the Prophet (saw) to make ritual bath with. So he poured water into his two hands, and washed them both, twice or three times. So he scooped water with his right hand and poured it into his left hand to wash his private part. Then he rubbed the hand with the earth. Then he gagged water and sniffed out water from his nose. Then he washed his face and two hands. Then he washed his head three times. Then he poured water over his entire body. Then he stepped to a corner away from where he had performed the bath and washed his two feet.”

b. One of his practices regarding the ritual bath is to start with the right side. In Sahih Bukhari, Aisha (ra) said that:

كنا إذا أصابت أحدنا جنابة أخذت بيديها ثلاثا فوق رأسها، ثم تأخذ بيدها على شقها الأيمن ويدها الأخرى على شقها الأيسر.

“When any of us became sexually impure, she uses her two hands to pour water over her head then she uses her right hand to wash her right side and then uses the other hand to wash the left side.”

c. *Hastening up to perform ritual bath from sexual impurity.*

In **Sahih Bukhari**, Abu Hurairah (ra) narrated that:

"أقيمت الصلاة وعدلت الصفوف قياما، فخرج إلينا رسول الله صلى الله عليه وسلم، فلما قام في مصلاه ذكر أنه جنب فقال لنا: مكانكم ثم رجع فاغتسل، ثم خرج إلينا ورأسه يقطر، فكبر، فصلينا معه"

“The prayer was established and the people were standing on the rows. Then the Messenger (saw) came out to us. When he got to his place of worship, he remembered that he had become sexually impure. So he said to us “maintain your positions” and he we went away to take his bath. Later he came out to us while water was dripping from his head. Then he made Takbeer and we prayed along with him.”

In **Umdatul Maridis As Saadiq**, it was mentioned that he (saw) never ordered for a repeat of the Iqamah. The author of **Al Madkhal** said “In it is a refutation for the Muwaswin (disputants) and that the Sunnah is to make purification easy on the people.

Innovated Matters Regarding the Manners of Making ritual Bath

a. *The use of plenty of water in making ritual bath.* This is an abominable innovation upon the one who believes that it is religious to do so and that it is a way of perfecting his bath. If this is not the case then it is just detestable.

b. *To unfasten the plaited hair in order to make loose for penetration of water.* It is an innovated act when it is done with a consideration that it is a meritorious act. This is a false thinking.

c. *Delaying the taking of the bath for a long time that could lead to whispering of the Shaytan.* This is an abominable innovation by consensus when it is considered a meritorious act.

d. *Pouring water into the ears.* This is an abominable innovation, because it is inflicting harm that could lead to deafness. In **‘Umdatul Maridi Saadiq**, it is mentioned that the general principle on this issue is to know that Allah, the Exalted has not requested us except to act on what we know from authentic sources or from the most convincing assumption. He never ordered us to seek to obtain from His divine, personal knowledge because we do not have access to it.

CHAPTER SEVEN

The Prophetic Manner of Making Ablution and the Innovations Introduced Into It

The Prophetic manner of making ablution

a. *It is to perform the ablution as the Prophet (saw) has been described to have performed it.* In **SAHIH BUKHARI**, `Umran, the freed slave of Uthman Ibn Affan (ra) said he saw Uthman Ibn Affan call for water to make ablution. First, he emptied some into his hands from the container, and then he washes his two hands. Then he took some water with his hands in the container and gaggled, sniffed in, and blew out water from his nose, then washed his face three times. Next, he washes his hands to his elbow; then he wiped over his head. He washed his two legs, three times. Then he said "I saw the Messenger of Allah perform ablution the way I have done and said:

من توضأ نحو وضوئي هذا، ثم صلى ركعتين، لا يحدث فيهما نفسه، غفر الله له ما تقدم من ذنبه

"Whoever makes ablution the way I have done it, then makes two rakats of Salat (prayer), not discussing with his mind nor does he pass out air, Allah (swt) shall forgive him his past sins."

Also in **SAHIH BUKHARI**, `Amr Ibn Abil Hassan narrated that Abdullahi Ibn Zaid was asked concerning how the Prophet (saw) performed his ablution. Therefore, he (Abdullahi Ibn Zaid) called for a container of water and then performed ablution for them to see. He poured water from the container and washed his hands. He stretched his hand into the water and gaggled, sniffed and blew out water and washed his face three times. Then he stretched his hands into the container and washed his arm to his elbow three times. And then stretched into the water and wiped his head moving his hand from the front of his head to the back and returned it. Then stretched his hand into the water and washed his feet.

b. Among the practices of the Prophet (saw) regarding ablution, rather, in many of his affairs is to start with the right. In **SAHIH BUKHARI**, Aisha (ra) narrated that:

كان رسول الله صلى الله عليه وسلم يعجبه التيمن في تنعله وترجله وطهوره وفي شأنه كله

"The Messenger (saw) loves to start with the right when he puts on his shoes, comb his hair, and purify himself and in all his affairs."

Al Bukhari quoted this Hadith in the chapter of dry purification in place of ablution and ritual bath.

Innovated Matters Regarding Ablution

a. *Use of much water to wash the part of body.* This is an abominable innovation for the one who believes it is a meritorious act and a perfection for his ablution. This is a false claim and if this is not then it is merely detestable act as it was previously stated in the chapter of ritual bath. It is contained in the book, **Ar Risaalah**, that using little water along with a perfect washing is the sunnah. The excessive use of water is wasteful and an innovation. Ahmad Zarooq said in '**Umdatul Mareedis Saadiq**' "that this is regarding the one who considers it as a religious act and perfection of his deed."

b. *Washing the body parts more than three times.* In **SAHIH BUKHARI**, while explaining the chapter of ablution, Abu Abdullahi (ra) said that the Prophet (saw) explained that the stipulated number of washing in ablution is either once, twice or thrice. He never exceeded washing three times. The people of knowledge frowns at being extravagant when making ablution and that one should not exceed the practice of the Prophet. In the book, **Mukhtasarul khalil**, there is difference of opinion on whether it is prohibited or detested.

c. *Making a loud gagging noise with water.* In **Al-Madkhal**, it is mentioned that the bubbling sound of water while gagging is unnecessary.

d. *Attending to the whisperings of Shaytan that confuses the mind.* This is an innovation by consensus by the one who considers it meritorious and perfection of his deeds. This is a corrupted opinion and if not then it is just detestable as similarly mentioned in the chapter of ritual bath.

In **SAHIH BUKHARI**, Abab Ibn Tamiy narrated from his uncle that a man complained to the Messenger of Allah (saw), that he feels movements in his bowel during Salat. The Messenger (saw) said;

لا يفتل أو ينصرف حتى يسمع صوتاً أو يجد ريحاً

"Do not leave nor attend to it until you hear a sound or perceive the stench (of the air)."

Some scholars say; "Attending to the whispering is an innovation and its root cause is ignorance of the Sunnah or stupidity in the intellect." Some of the wise scholars have said that "Verily, Shaytan, approaches the son of Adam, presenting to him a sinful act. If he refuses, he returns to him in the form of advice. He does not leave until he makes him commit an innovation. If he refuses, he ordered him to be extreme in his opinion so that he prohibits what

is permissible and permit what is prohibited. If he refuses, he comes to him in the aspect of ablution. He causes doubt in his mind regarding his ablution, salat, fasting until he leads him astray from the path and makes him to leave adherence to knowledge. If he is able to penetrate him by this method, he severs him from worship, exoticism, night prayer, alms giving and other forms of righteous deeds. He makes him to belittle all these forms of worship. This Shaytan might even cause him to apostate from the religion. He might inspire to him, “leave him alone to what he wants to do. He is acting by my command.”

e. *Excessiveness in the washing of ears.* This is a detestable innovation, because wiping is meant to be made gently. It is contained in **Umdaatul Marid Saadiq** where Ibn Habib made a comment on the abhorrence of exaggeration in wiping the ears. Also in the book, it is mentioned that some people usually scrub the inner parts of the ears until blood flows out. As for the washing of the feet, it is rare for a religious person to submit to the whispering of the devil, because any filth or dirt that comes in contact with it can be easily detected and it is generally well washed because of the crack that is usually on it.

CHAPTER EIGHT

Prophetic Manners of Making Tayyamun (Dry Purification) and the Innovated Matters Brought Into It

Prophetic Manner of Making Tayyamum (Dry Purification)

a. *Everyone should follow the Prophet (saw) in the manner in which he made his. This is because he does not make Tayyamum (Dry ablution) except for a religious necessity. In SAHIH BUKHARI regarding the report of Amar, he said:*

فضرب النبي صلى الله عليه وسلم بيده الأرض، فمسح وجهه وكفيه

“The Prophet (saw) hit his hands on the ground, then wiped his face and his hands.”

b. Tayyamum (Dry purification) should be made only under islamically recognized necessity among which is the fear of death, illness or thirst, about which tayyamum becomes compulsory. In SAHIH BUKHARI, Amru Ibn ‘Aas (ra) reported that he became sexually impure on a very cold night so he made tayyamum (for the fear of death or illness) and he recited the verses;

﴿وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ۝٢٩﴾ النساء: ٢٩

“And do not kill yourselves; verily Allah is ever merciful on you.”

Later he mentioned it to the Prophet and he never blamed him.

C. *It is compulsory for the one who cannot find water to make tayyamum even if he is sexually impure. Imran Ibn Haseen Al Khasa`iy narrated that the Messenger (saw) saw a man that stayed away from the group and did not pray with them. So, he s enquired from him,*

(يا فلان ما يمنعك أن تصلى في القوم؟) فقال: "يا رسول الله أصابتني جنابة ولا ماء"، قال: (عليك بالصعيد فإنه يكفيك).

“Oh you! What has prevented you from praying with the group?” He responded; “Oh Messenger of Allah, I have become sexually impure and I lack water”. He(saw) said,”The earth suffices you, so purify with it.”

Innovated Matters Regarding Tayyamum (Dry Ablution)

- a. *Insisting on ablution even when there is a presence of a religiously accepted necessity such as fear of death, illness or thirst.* This is a prohibited innovation because it amounts to self-inflicted harm.
- b. *Abandoning tayyaum (dry ablution) by a sexually impure who lacks water until the time of prayer lapses.* It is agreed that this is an abominable innovation by consensus, if it is delayed to a point where the time of its necessity expires.
- c. *Making Tayyamum (dry ablution) without a necessity such as lack of water or the inability to use it.* This is an abominable innovation. The prayer of the one that does this is void. He is not counted among those who had made prayers even when people are deceived by his physical performance of it. Whatever description is given to his physical performance of the salat is not to be given any worth nor should it be labeled as salat, because he did not meet the condition for its acceptance, which is purification. Whatever does not exist in the Sharia, is like what does not exist physically. The salat he makes is haram by consensus. Some scholars even mentioned that it is an act of apostasy for one to make salat without purification. However, most says it is a great sin.

In the book, **Al-Kharashiy Al Kabir**, in the chapter of ablution after a long comment, it is mentioned that ablution is divided into four parts.

Compulsory ablution is stipulated when one is to perform tawaf (circumbulation), salat (compulsory or recommended), individual or communal even if he is making prostration for the recitation of the Quran. Anyone who does all these without proper purification is considered a sinner by the consensus, Nawawi had said. Sa'ad Al Taftazaniy said, in the book **Sharul 'Aqaaid** that, "It is part of apostasy to make Salat without proper purification."

My Comment: The opinion of most scholars had earlier been mentioned.

- d. *Repeated wiping of the part expected to be wiped after water has covered the portion to be washed.*

CHAPTER NINE

Prophetic Traditions Regarding Menstruation, Prolonged Bleeding and the Innovated Matters Introduced into It

The Prophetic Traditions Regarding Menstruation

a. *It is to be determined by the woman as taught by the Messenger (saw).* It is expected upon the husbands to make sure that their wives adhere to what the Prophet (saw) had instructed.

b. *To abandon prayers and fasting, during the period of menstruation as an obligation.* This is contrary to what is to be observed in the days of extended bleeding (istihadah). In **SAHIH BUKHARI**, Abu Sa'id Al Kudri reported that the Messenger of Allah came out during the festival of Adha or Fitr to the place of prayer. He passed by a group of women and said

يا معشر النساء تصدقن فإني أريتكن أكثر أهل النار

“Oh you group of women, give in charity, for verily, you were shown to me as the most populous in the fire.”

Then they said: “Why O Messenger of Allah?” He said:

تكثرن اللعن وتكفرن العشير، ما رأيت من ناقصات عقل ودين أذهب للب الرجل الحازم من إحداكن

“They curse frequently and are ungrateful to their husband. I have never seen any with deficiency in intellect and religiosity capable of taking away the mind of a resolute man more than any of them (women).”

They said “What do you mean by deficiency in her religion and intellect, O Messenger of Allah?” Then he said:

أليس شهادة المرأة مثل نصف شهادة الرجل؟

“Is it not true that the testimony of a woman is half of that of a man?”

They said, “Certainly.” He said:

فذلك من نقصان عقلها. أليس إذا حاضت لم تصل ولم تصم؟

“This is the deficiency in her intellect. “Is it not true that when she menstruates she abstain from prayers and fasting?”

They responded, “certainly.” Then he said:

فذلك من نقصان دينها

“That is the deficiency in her religiosity.”

Also in **SAHIH BUKHARI**, Aisha (ra) narrated that Fatimah bint Abi Ubaish complained to the Messenger of Allah by saying “My bleeding does not stop, so I do not become pure. Should I abstain from praying?” The Messenger of Allah responded by saying;

لا، إنما ذلك عرق وليس بالحیضة، فإذا أقبلت الحيضة فاتركي الصلاة، فإذا ذهب قدرها فاغسلي عنك الدم وصلي

“No! That is (the blood) from the vein and not menstruation. So when the time of your menstruation approaches, abstain from prayers and when it lapses, wash off the stain of blood and continue to pray.”

c. Engaging in fore-play while avoiding the vaginal and enjoying everything above the navel during menstruation. This can be gotten from the Hadith of Abu Dawood that the Prophet (saw) was asked about what is permitted for a man whose wife is menstruating. He responded “What is above the navel.”

d. He must not divorce her while she is menstruating due to what has come about Ibn Umar who divorced his menstruating wife. The Messenger (saw) ordered him to take her back. And this is the event surrounding the revelation of the verses:

﴿يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ﴾ الطلاق: ١

“O you, Prophet! When you divorce your wives, divorce them at the prescribed time.”

e. When the menstruation stops, she is to take cotton and apply perfume or other deodorant when perfume is not available. Then she; places it on her private part and leaves it until she is sure that it has taken everything in its surrounding. She is to do this three times. In **SAHIH BUKHARI**, Aisha (ra) reported that a woman asked the Prophet (saw) regarding how she is to purify herself after menstruation and he taught her how to do it. He said;

خذى فرصة من مسك فتطهري بها

“Take some perfume and clean yourself with it.”

She replied, “How may I clean myself?” He repeated:

تطهري بها

“Clean yourself with it.”

She asked again “How?” He said;

سبحان الله! تطهري بها

“Glory be to Allah, clean yourself with it!”

Aisha said, “So I pulled her to myself and said to her “trace the stains and clean it up.”

My Comment: The ruling on postnatal bleeding is the same as that of menstruation, regarding all that we had mentioned above.

Innovated Matters Regarding Menstruation, Prolonged Bleeding and Postnatal Bleeding

a. *Fasting during menstruation.* This is an abominable innovation. In **Al Madkhal**, it is said that some women fast during the days of menstruation and others repay afterwards. The one who does this is a sinner as regards her fasting while menstruating, but is concurrent with the truth by repaying the fast. Among them is the one who doesn’t fast while menstruating but causes herself to be hungry by eating a single date fruit and she claims that in it is a reward. She is also a sinner, for making that a religious practice. Her customary state while menstruating in Ramadan should be the same as other months that is not Ramadan.

My Comment: It is also an abominable innovation by consensus to pray while menstruating.

b. *Abstaining from prayers during prolonged bleeding for the one that experiences it among the women.* This is an abominable innovation among the women. In **SAHIH BUKHARI**, Fatimah Bint Abi Ubaish (ra) complained to the Messenger of Allah by saying: “Verily, I experience prolonged bleeding,

so I do not get pure! Should I abstain from prayers?” The Messenger (saw) said:

لا، إنما ذلك عرق وليس بالحیضة، فإذا أقبلت الحيضة فاتركي الصلاة، فإذا ذهب قدرها فاغسلي عنك الدم وصلي.

“Don’t! This is just a blood from your vein and not menstruation. When the period of menstruation approaches then abstain from prayers and when it ends wash off the blood and pray.”

This narration had earlier been cited.

c. *Inserting her hand into her private part to clean it after the menstrual blood ceases.* This is an abominable innovation by consensus because this could lead to harm upon herself and her husband. This is because when water reaches the inner part of her private part accompanied by the fingers, it makes it soft, cold and widened. The Sunnah is to wash it the way a virgin does and must not exceed that. It had been mentioned earlier the manner of removing the foul odor of menstruation. It is said in **Al Madkhal**, that the cause of this practice is lack of intelligence or lack of proper understanding of the tradition of the Messenger (saw).

d. *Abstinance from prayer by a woman after her menstrual blood had stopped until she washes her cloth.* This is an innovation by consensus. In **Al Madkhal**, It is mentioned that one should be careful of following this kind of innovation which some women practice. And it is wrong to sit down without praying until she washes her cloth. Infact, she commits what is greater by not praying and not repaying after her menstruation ceases. It is not hidden to anyone what the punishment is for the one who deliberately abandons prayers.

e. *The claim of some women that women with postbirth bleeding remain for forty days without taking bath or praying even when the blood had ceased.* This is an abominable innovation by consensus. The author of **Al Madkhal**, gave a severe warning over it. This is because, whenever the postnatal blood ceases even if it is on the day of child birth, then she should purify herself even if it lasted for two month.

CHAPTER TEN

Prophetic Practices Regarding the Time of Prayer and the Innovated Matters Related to It

Prophetic Practices Regarding the Time of Prayer

- a. *It is to maintain the stipulated times of prayer by the Messenger (saw) and must not hasten nor delay.* In **SAHIH BUKHARI**. Jabir Ibn Abdullah narrated that the Prophet makes the **Zuhr** (afternoon) prayer when the heat of the sun is intense. Then he makes the **Asr** prayers when the Sun is clear, and the **Maghrib**, when the Sun sets. And the **Ishai**, sometimes early and sometimes late. When he finds the people had gathered, he makes the ishai prayer early. And when he finds that the people are late in coming, he delays the prayer. He makes the **Subhi** before dawn.
- b. Allowing some time for cooling of the heat from the sun. Abu Sa'eed Al Kudriy narrated that the Messenger of Allah said that:

أبردوا بالظهر، فإن شدة الحر من فيح جهنم

“Allow for some cooling when you pray Dhur, because the intense heat is from the exhalation of the hell fire.”

Abu Dhar Al Ghifaariy said “We were with the Prophet on a journey and the caller to prayer wanted to make the call for the Dhur prayer then the Prophet (saw) aid “**Allow sometime for coolness**”. Later he wanted to make the call for prayer but the Prophet (saw) repeated “**Allow sometime for coolness**” until the shade appeared.

- c. Concluding the Maghrib prayer before it gets very dark. Raafiy Ibn Kudaij said “We used to pray Maghrib with the Prophet (saw) and we conclude the prayer and everyone would be able to see where his arrow dropped.”

Innovated Matters Regarding Times of Prayer

- a. *Competing (to pray early).* This is an abominable innovation. This is because he might fall into praying before time, then his prayer would be null and void. It is not permissible for anyone to approach the Salat except after confirming that it is time. Whoever prays and he is doubtful of the

establishment of the time, then his prayer is null even if he later finds himself to be correct. This is the reason why the prayer is delayed on a cloudy day so as to be sure of the establishment of its time. In **Mukhtasarul Khalil**, it is mentioned that, to doubt regarding the establishment of the time of prayer renders the prayer null and void even if he prays at the correct time. Ibn Farhool said “The scholars mean by doubt, not sure or certain.” In **Al Karashiy**, it is mentioned that doubt means uncertainty and ambiguity. In some school of thought, it is compulsory for one to ascertain the establishment of the time before praying. It is not enough to base ones decision on the most preponderant opinion. However, AL Irshad has a contrary opinion. Al-Karashiy said “The knowledge of the establishment of the time is a communal obligation.” And Al Qarafiyy said, “It is permissible to blind follow.” The author of **Al Madkhal** said “It is an individual obligation to learn about the timing of Salat.” These two opinions have been synchronized by the author of **Al Madkhal** when he said that “It is not permissible for a man to pray without ascertaining the establishment of the time.”

b. *Depending on the **Manaazil** to ascertain the establishment of Salat.* This is an abominable innovation by consensus. It is reported from Ibn Arabi, Qarafiyy and others that it is not permissible to depend on the **Manaazil** in ascertaining the time of **Fajr**. The religion has prescribed a very simple means that can be learnt by both the scholars and the layman. The **Manaazil** has just been referred to in order to make easy the learning of time of **Subhi**.

c. *Delaying prayers until the time lapses.* This is an abominable innovation by consensus. I mean by time, the comprehensive time and not specific (chosen by an Imam). In **Takhlisul Ikwan** “As for the one who delays Salat till the latter time, he is not a sinner.” He also said in another place, quoting Ibn Batool that “There is a consensus regarding the one who delays prayer to the end of its time, that he is not a sinner.” This is enough to know that, one should not hate the person that delays prayer until the end of time. He also said in another place that “How can a rational man hate the one that prays at the end of time when two different time has been established for every prayer.”

CHAPTER ELEVEN

Prophetic Tradition Regarding the Affairs of the Mosque and the Innovated Matters Introduced

Prophetic Tradition Regarding The Affairs of the Mosque

a. *It is to pray, learn and make remembrance in it most of the time.* Allah (swt) says:

﴿ إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ ءَامَرَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَلَمْ يَحْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ﴾ (التوبة: ١٨)

“Those who take the Mosque are those who believe in Allah and the hereafter, establish prayer and give charity and fear no one except Allah. These are those who will attain guidance.”

Allah also says;

﴿ فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا أَسْمَاءُ سُبْحَانَ اللَّهِ فِيهَا يَلْعَدُونَ وَالْأَصْوَالِ ﴿٣٦﴾ يَجَالُ لَا تُلْهِمُهُمْ بُحْرَةً وَلَا بُعْثًا عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ ﴾ (النور: ٣٦ - ٣٧)

“In these houses Allah has permitted to be raised and for the remembrance and glorification of His name to take place in it, both evening and morning, By men who are not dissuaded by trade from the remembrance of Allah, establishment of Salat and giving of charity.”

My Comment: The Mosque are the Houses of Allah. It is not permissible for anyone to busy himself in it except with act of worship. In a Hadith,

من قعد في المسجد فقد زار الله تعالى. وحقا على المزور إكرام زائره.

“Whoever sits in the Mosque has verily paid visit to Allah, so it is upon the Visited to honour the visitor.”

This Hadith is reported by Ibn Hajj in **Al Madkhal**.

b. *The etiquette of entering the Mosque.* He is to enter with his right feet before the left. In **Al Madkhal**, it is mentioned that he should state the intention to follow the Prophetic tradition regarding entering the Mosque. And he should put off the shoe on his left foot first before the one on the right. The manner of doing this is to remove the shoe on the left leg and step on the shoe from the top, then remove the one on the right leg and step into the Mosque, then he enters his left leg afterwards.

By this, he has accomplished two Sunnah, the removal of his left shoe first and stepping into the Mosque with the right leg. He is also expected to clean his shoe at the door before entering and checking for filth under his shoe. If there is any filth attached to it, he should get rid of it before entering. It has been reported that anyone that does that will be told by the angels "Enter for you have been forgiven."

He also said in **Al Madkhal**, "he should adhere to the Sunnah by not placing his shoe before him in the direction of the kiblāh nor on his right, nor behind him. If he places it behind him, it would cause disturbance for him in Salat because he will not be able to concentrate. If he places it on his right, it would be improper because the right is meant for clean things according to the Sunnah. Then he is left with just the left side to place his shoe." He, however, mentioned after this statement that this is when there is nobody is his left side, otherwise he would be placing it on the right side of someone else. If this is the case then he should place it between his feet, such that when he prostrates the shoe falls between his chin and knee." He should take care not to be moving the shoe so that he does not come in direct contact with it.

It is also mentioned in **Al Madkhal**, that he should be waiting in the Mosque before the Salat is established. This is due to what have been reported on it from the Messenger of Allah (saw) that:

فذلكم: الرباط

"That is a source of strength for you."

He should also maintain his position where he prayed as it has been reported from the Prophet (saw) that:

الملائكة تصلى على أحدكم ما دام في مصلاه، الذي صلى فيه تقول: "اللهم اغفر له، اللهم ارحمه"

"The angels will keep praying for you as long as you maintain the position he prayed. The angel would say: "O Allah forgive him! O Allah have mercy on him!"

He should observe the Sunnah with regards to the manner with, which he walks to the Mosque. That is walking with humility and tranquility. It has been reported from the Messenger (saw) that:

إذا أتيتم الصلاة فلا تأتوها وأنتم تسعون، وأتوها وعليكم السكينة

“When you approach the prayers, do not approach in a hurry. Approach it with tranquility.”

He should observe the Sunnah of entering the Mosque by making the reported supplications. He is to say: “In the Name of Allah”, and seek peace on the Messenger and say:

“O Allah, forgive me and open the door to your mercy onto me.”

Innovated Matters Regarding Issues Surrounding the Affairs of the Mosque

a. *Building numerous Mosques around a place:* This is detestable. It is mentioned in **Al Madkhal**, that one of the signs of the hour is the building of numerous Mosques and the decrease in the number of worshippers. Ibn Abi Talib AlMakki said in his book that: “the people of knowledge used to detest the building of numerous Mosques in an area.” It was reported that Anas Ibn Maalik entered Basrah. Whenever he takes a step or two he sees a Mosque. He exclaimed. What sort of innovation is this? I swear, (before now) a clan with a large number of people but they have not but a Mosque. Yet the people come to the Mosque now and then.”

He also said in **Al Madkhal**, after some statements that scholars differ over where one should pray when two Mosques are built together in an area. Some say, ‘the oldest’ and that is the opinion of Anas Ibn Maalik and others from among the companions. Imam Maalik (ra) said: “The people used to pass by the new Mosque to go to the old Mosque.”

In **Sharhul ‘Aqeedah**, Sahnoun said: “there is no blame in having two Mosques in a town because of the large number of people. If their number is few and they fear the collapse of the first (Mosque), then it is permissible.” Ibn Rushd said: “if the congregation of the second Mosque is more than that of the first Mosque, the intention of the person who built it should be investigated. If it is built to cause harm, then it is to be destroyed and abandoned as a refuse dump. If such intention is not known, then it should be left empty as long as there is no need for it.”

- b. *Spreading mats in the Mosque:* this is a detestable innovation. Al-Qaraashi commented that it is detestable for a man to adopt a mat for a Mosque. This is because it disturbs humility and concentration in the Mosque.
- c. *Using fan in the Mosque:* this is a detestable innovation. In **Al Madkhal**, “using fan in the Mosque is prohibited.”
- d. *Copying the Quran and other books of knowledge in the Mosque.* In **Al Madkhal**, it is noted that, “Our scholars have been prevented from copying the Quran in the Mosque.” However, if it is from a necessity, there is no problem.
- e. *Teaching children in the Mosque:* this is a detestable innovation. In Alkarashi: “It is detested to teach children in the Mosque.” Be it Quran or other aspect of knowledge during which they do not play, else, it becomes outright prohibition.
- f. *Raising voices in the Mosque even if it is while teaching:* this is detestable except if raised to allow audibility.
- g. *Story telling in the Mosque:* in the book **al-Jaami’** by Shaikh Muhammad Ibn Abi Zayd, “Imam Maalik detests that story should be told in the Mosque.” In **Al Madkhal**: Maalik was asked regarding sitting to listen to a story teller. He responded: “I do not encourage sitting with him. Telling stories (in the Mosque) is Bid’a.” Ibn Rushd said, Yahya Ibn Yahya reported that a young man from Tarablis, followed us to Madina and we did not settle at a place except that he gave admonition to us by telling stories.

After reaching Madina, he intended to do the same. I saw him speaking to a gathering of people, but they were turning away from him. Some children came to stone him saying, “Keep quiet! You ignorant man.” I stood in amazement and then we went to Imam Maalik. After exchanging greetings, we asked him about what had happened to the young man. He said “The men were right for turning away from him and the kids were correct for hating his falsehood.”

This statement indicates that the men were correct for not pounding on the man for the action of the children have sufficed. If the children had not taken such action then it would have been obligatory on the men to act. Also in **Al Madkhal**, our scholars have said “No one tells story during the time of the Prophet (saw) nor the time of Abubakr (ra) and Umar (ra). It all started when calamity befell the Ummah.” Ali (ra) got to Basrah and drove out all the story tellers and said “Nobody should narrate stories in the Mosque.” He went on

until he met Al Hassan who was teaching people religious understanding (in the Mosque) so he sat down and listened to him.”

Al-Ghazali in **Al Ihyah** mentioned that; “Quoting religious teaching has become in this age continuous quotation of stories. It has been said that this was not practiced during the time of the Prophet (saw) nor Abubakr (ra) nor Umar (ra). This practice emerged when calamity befell the Muslims. “It has been reported that Ibn Umar (ra) came out of the Mosque and said; “Nothing has brought me out of the Mosque except for this story teller. If it were not for him I wouldn’t have come out.” Damarah said “I asked Ath-Thawriy, “Can we sit with the story teller?” He replied; “You would have placed an innovation upon yourself.” Ibn Umar (ra) said “I Went to Ibn Sirin and he asked me “what good have you brought for us? “I told him that the Amir had prohibited the story tellers from telling their stories. “Al A`Mash approached a congregation of story teller in Al Basrah. He found him (the story teller)saying “Al –A`Mash narrated to us...” Al A`Mash who had been watching entered the congregation and started to pull the armpit hair of the story teller. The story teller cried “Don’t you feel any shame?” Al A`Mash said “Am I not upon the Sunnah and you upon Bid’ah? I am A`mash and I have never narrated anything to you.”

Ali (ra) once drove out a story teller from a Mosque in Basrah. However he listened to the preaching of Al Hassan Al Basory and did not drive him out of the Mosque. This was because he was talking about issues concerning the hereafter, reminder of death, warning the people of their excesses, mistakes and plot of station. He also mentioned the signs of Allah (swt), His blessings and the need for the slaves to be grateful to Him. He explained the worthlessness of this world and its imperfection, the severity and the dangers of the next world.

These are the praiseworthy reminder that is compliant with the Sharia. This kind of gathering is encouraged. It has been reported by Abu Dhar when he said that the Prophet (saw) said

حضور مجلس علم أفضل من عيادة ألف مريض، وحضور مجلس علم أفضل من شهود ألف جنازة

“Attending the gathering of knowledge is better than visiting a thousand sick patients. Likewise, attending the gathering of knowledge is better than witnessing a thousand funerals.”

He was asked “Is it better than reciting the Quran?” He replied, “Does the recitation of the Quran benefit without knowledge?”

The Prophet also said:

مجلس ذكر يكفر سبعين مجلسا من مجالس اللهو

“Sitting in a gathering of remembrance wipes off the sin of sitting in the gathering of play and amusement for seventeen years.”

The heretics have thus adopted this Hadith to their favour. They use the term remembrance to prove the correctness of their ways but have neglected the correct method of making remembrance. They have busied themselves with stories that lead to disagreements, exaggeration and disgrace. They deviate from the revealed stories of the Quran and sometimes exaggerate in it. Verily from stories and tales are those that are beneficial and those that are beneficial to be listened to, even if they were true.

CHAPTER TWELVE

Prophetic Traditions Regarding the Call to Prayers (ADHAN), Iqaamah and the Innovations introduced Into It

Prophetic Traditions Regarding Adhan and Iqaamah

a. *Mentioning the wordings of the Adhan and Iqaamah taught by the Prophet (saw) without addition or reduction.* In **SAHIH BUKHARI**, Anas (ra) narrated that Bilal (ra) was ordered to repeat the wordings twice for the Adhan and once for the Iqaamah.

b. *Repeating the wording of the Adhan after the caller to pray.* In **SAHIH BUKHARI**, Abu Sa'eed Alkhudriy narrated that the Messenger of Allah (saw) said:

إذا سمعتم المؤذن فقولوا مثل ما يقول المؤذن

“Whenever any of you hears the call to prayer should say as the caller to prayer had said.”

c. *Making the reported supplication after hearing the Adhan.* Jabir In Abdullah (ra) narrated in **SAHIH BUKHARI** that the Prophet (saw) said:

من قال حين يسمع النداء: اللهم رب هذه الدعوة التامة والصلاة القائمة، آت محمدا الوسيلة والفضيلة والدرجة الرفيعة، وابعثه مقاما محمودا الذي وعدته، حلت له شفاعتي يوم القيامة

“Whosoever says after hearing the call to prayer: O Allah! The Lord of this perfect call, and the established prayer, Grant Muhammad (saw) the intercession and favour, and raise him to the honoured station You have promised him.”

Innovated Matter Introduced into Adhan and Iqaamah

a. *The call to prayer by two callers in a chorus.* In **Al Madkhal**, “they call to prayer in a chorus. It is an innovation, which goes contrary to the teaching of the Prophet (saw).

b. *Making the call in a song like manner:* This is a detestable innovation when it does not corrupt the call, however, if it does, then it is an outright prohibition by consensus. In **Al Kharaashiy**, it is written that “it is recommended that the one that calls to prayer should possess a loud and good

but not sonorous voice. This is disapproved of because it disturbs concentration and tranquility.” Ibn Rushd said an example is the Egyptian form of the Adhan. The detestation over it is as in the case of not corrupting the **Adhan**, but if it does, then it is outright prohibition

Al Tafaahi asked: “What can be set as the limit of melody that can corrupt the Adhan? It is clear that it is the people of knowledge that can determine it. Singing is the undulation of the voice.

It is mentioned in **Al Madkhal** that there is the Adhan of a group of people who use musical voice until the Adhan resembles music such that what he is saying is not understood except the high and low pitch (of the melody). This is an innovation of recent times by some leaders who build schools and teach these kind of things in it. This is the kind of Adhan used in Ash Shaam presently and it is an ugly thing to do. The Adhan is intended to call to prayer so it is mandatory to make the wordings clear to the one listening. However, this form of earlier mentioned Adhan does not allow the listener to understand what is been said except that he hears musical sound.

A narration in this regarding when he (saw) said:

من أحدث في أمرنا هذا ما ليس منه فهو رد

“Whoever invents into these affairs of ours what is not part of it, will have it rejected.”

Ibn Juraij reported from ‘Atta who narrated from Ibn Abbas (ra) who said that the Messenger of Allah (saw) said that:

إن الأذان سهل سمح، فإن كان أذانك سهلاً سمحاً فأذن وإلا فلا تؤذن

“The Adhan should be made clear. If your voice is clear make it, and if not, do not make the Adhan.”

In a report by Ad Daraqutni in his Sunan, Imam Abu Talib Al Makki said: “from what has been innovated into the Adhan is melody”. This is a wrong and excessive approach towards making Adhan.

One of the callers to prayer told Ibn Umar (ra) “verily I love you for the sake of Allah.” He responded by saying “as for me, I hate you for the sake of Allah! He asked “why! O Abu Abdi Rahman?” he said “Because you apply excessive melody into the call to prayer.”

c. *Repetition of Adhan in a Mosque:* In **Al Ihyau**, it is mentioned that part of the detested action done regarding call to prayer is the repetition of Adhan, after the other, as dawn appears in a single Mosque. Each (of the call) follows the other at close intervals, either done by a man or a group of persons. There is no benefit in it because no one is in the Mosque sleeping and the voice is not heard from outside to wake up others. All these are detested because they are contrary to the practice of the companions and pious predecessors.

d. *Calling for prayer without the wordings of the Adhan.* This is an abominable innovation. In **Manhaj alMuntakhab**, Ahmad Ibn Ali Ibn Abdul Rahman Al Manjoori mentioned in the commentary to *Manhaj Al Muntakhab* when explaining the above lines of poetry that:

“There is a difference of opinion regarding calling to prayer in the night and the call to prayer using other than the wordings of the Adhan like atTa’heeb, whereby the caller will urge the people to get ready for the prayer; or tah’dheer whereby the caller urges the people to come to the Mosque; and tasbih (the caller alerts them of the presence of dawn.” Al Imam Albarzali mentioned the contrary opinions in this three matters. He opines that it is recommended. This is the opinion the author followed. Allah knows best.

Al Barzali mentioned that Umar Ibn Ar Rajraji disapproved the making of duaa for compulsory prayer without the use of the stipulated wordings. This practice is wide spread in towns and cities.

Imam Abu Abdullah Al Habeeb said while explaining the statement of the Prophet (saw) that:

(من أحدث في أمرنا هذا ما ليس منه فهو رد).

“Whoever invents into this religion of ours, what is not part of it, will have it rejected.”

Said: “What is not part of our affairs, is what he has not made a Sunnah.” And the Sharia has not in any way given it a consideration, so it becomes prohibited and clearly an innovation. As for what the Sharia gives a fundamental consideration, then that is permissible, such as innovated affairs that makes life easy such as forming congregation in the night of Ramadhan, tasbih, tah’dheer and ta’heeb. The Sharia gives consideration because of its benefit. The Adhan has been legislated for the benefit of announcing the arrival of the time of prayer. Tasbeeh, ta’dheer and ta’heeb provides this kind of benefit, which is to announce the advent of the time of prayer.

My Comment: The Author of **Al Madkhal** opines the prohibition of these practices because he said in his book that, the caller to prayer have been forbidden from the innovation of standing at the door of the Mosque and shouting “As Salat.” “May Allah have mercy on you” “It is time for the prayer” “As Salat,” “O people of Salat” to other wordings they use. The Messenger has legislated for the Mukallaf to attend the prayer upon hearing the Adhan. An increment upon this is an innovation.

Secondly, if he is to engage in this innovation then the call to prayer as legislated by the Shariah will remain without any benefit. This is because when the people get used to the innovation, they will depend upon the caller’s statement by the door of the Mosque and making the earlier mentioned wordings. When it becomes like that, you find most people after hearing the Adhan legislated by the Sharia, they do not hasten to the Mosque because of their dependence on the earlier mentioned tradition. This is nothing but innovation into the religion.

Abdullah Ibn Umar (ra) once passed by a Mosque in Basrah. He heard a caller to prayer and he entered the Mosque to pray. When he was on rukoo`, he heard again the caller to prayer while standing at the door of the Mosque shouting, “It is time for the prayer! May Allah have mercy upon you all.” He (Ibn Umar (ra)) stood up from the rukoo, took his shoes and left. He said “By Allah, I will never pray in a Mosque in which innovation is practiced.”

e. *Making istighfaar (seeking forgiveness) before the Iqaamah:* this is the practice of the caller who says “*astaghfirullah*” three times before the Iqaamah. This is an innovation. In **Umdatul Mardi Sadiq**, it is mentioned that **Al Bid’atul Idafiyya** means to attach something to a matter such that if the attachment is free from it (the Sunnah), there would have been no argument if it was a Sunnah or not. This practice of making (*istighfaar* before *iqaamah*) has become widespread in this generation.

CHAPTER THIRTEEN

Prophetic Tradition on Prayer and the Innovations introduced Into It.

The Prophetic Narrations on Prayers

a. *It is to make the prayers exactly like the Prophet (saw).* In **SAHIH BUKHARI**, it reported that the Prophet prayed and said;

صلوا كما رأيتموني أصلي

“Pray as you have seen me pray.”

Also in **SAHIH BUKHARI**, Abu Humaid As Sa’eed said:

أنا كنت أحفظكم لصلاة رسول الله صلى الله عليه وسلم: رأيته إذا كبر جعل يديه حذاء منكبيه، وإذا ركع أمكن يديه من ركبتيه: ثم هصر ظهره، فإذا رفع رأسه استوى حتى يعود كل فقار مكانه، فإذا سجد وضع يديه غير مفترش ولا قابضهما، واستقبل بأطراف أصابع رجليه القبلة، فإذا جلس في الركعتين جلس على رجله اليسرى ونصب اليمنى، وإذا جلس في الركعة الأخيرة قدم رجله اليسرى ونصب الأخرى وقعد على مقعدته.

“I am the most preserving of the prayer of the Messenger of Allah. I saw him whenever he makes the takbeer, raises his hands to the level of his shoulder and when he makes rukoo; he places his hand on his knees firmly and makes his back flat. When he raises his head, he stands upright until all his joints returns back to their positions. When he makes the prostration, he spreads his hand and direct the top of his fingers and toes towards the Qiblah. When he sits after two rakah, he sits on his left foot and raises the right. However, when he sits at the last rakah, he brings forward his left foot, raises the right foot and sits with his buttocks (on the ground).”

Also in **SAHIH BUKHARI**, Abu Hurairah (ra) narrated that the Prophet entered the Mosque then another man entered to pray. After concluding the prayer, he came to greet the Prophet (saw). The Prophet (saw) responded to him and said:

ارجع فصل، فإنك لم تصل

“Return and pray for you have not prayed (correctly).”

Later on, he said “by The One who has raised you as a Prophet, I cannot do better than this”. So he (saw) taught him. He said

إذا قمت إلى الصلاة فكبر، ثم اقرأ ما تيسر معك من القرآن، ثم اركع حتى تطمئن راكعاً، ثم ارفع حتى تعتدل قائماً، ثم اسجد حتى تطمئن ساجداً، ثم ارفع حتى تطمئن جالساً. ثم اسجد حتى تطمئن ساجداً ثم افعل ذلك في صلاتك كلها

“When you stand to pray, say the takbeer. Then recite what is easy upon you from the Quran, then make rukoo until you are well positioned; then rise till you stand upright, then make sujood until you are well positioned. Then rise until you are well positioned. Then do this in all your prayers.”

Also in **SAHIH BUKHARI**, Ibn Abbas (ra) narrated from the Prophet (saw) that:

أمرنا أن نسجد على سبعة أعظم ولا نكف ثوباً ولا شعراً

“We have been commanded to prostrate on seven bones and that we should not wrap up our clothes nor pack up our hairs (while in prayers).”

Also in **SAHIH BUKHARI**, Abdullahi Ibn Malid Ibn Buhaina reported that:

إذا صلى فرج بين يديه حتى يبدو بياض إبطيه.

“Whenever the Messenger of Allah prays, he opens up his arms until the whiteness of his armpit is exposed.”

Also in **SAHIH BUKHARI**, Anas (ra) reported that:

كان النبي صلى الله عليه وسلم يوجز الصلاة ويكملها

“The Prophet usually makes the prayer brief but he would perfect it.”

Also in **SAHIH BUKHARI**, Abu Hurairah (ra) narrated that the Messenger (saw) said that:

إذا صلى أحدكم بالناس فليخفف، فإن فيهم الضعيف والسقيم وذا الحاجة والكبير، وإذا صلى أحدكم لنفسه فليطول ما شاء

“Whenever any of you lead the prayer, and then he should make it light. For verily, from among the congregation are the weak, ill, and one with great need (to be somewhere). But if any of you prays alone should lengthen it as much as he wishes.”

In **SAHIH BUKHARI**, Abu Hurairah (ra) narrated that the Prophet (saw) said:

أما يخشى أحدكم - أو ألا يخشى أحدكم - إذا رفع رأسه قبل الإمام أن يجعل الله رأسه رأس حمار، أو يجعل الله صورته صورة حمار؟

“Does any of you not fear that whenever he raises his head before the Imam, Allah (swt) should change his head to that of a donkey or change his form to be that of a donkey.”

Also in **SAHIH BUKHARI**, Bara’u reported that “When the Messenger Allah (saw) says;

"سمع الله لمن حمده"

“Allah hears the one that praises him.”

None of us will move our backbones until his (saw) head touches the ground in prostration. So we thereafter make the prostration after him.

Innovated Matters Regard Prayers

a. *Bad arrangement of the rows:* In **Al Madkhal** “this form of innovation should be cautioned against as practiced by some Imam and it is that they are not concerned with the straightening of the rows. The Imam will turn left and right and say; “Straighten your rows, may Allah have mercy on you” while a man announces in the congregation responds saying to the Imam “say the takbeer! May Allah have mercy on us and on you.” All these are newly invented matters after the righteous predecessors had gone.

The Imam among the righteous predecessors used to assign a man for the straightening of the rows and he will not make the *takbeer* until the assigned man returned to inform him that the rows had been straightened. It is then, they make the *takbeer* afterward. A Hadith has been reported from the Prophet (saw) that he used to say;

لتسون صفوفكم، أو ليخالفن الله بين قلوبكم

“Straighten your rows! For Allah might cause your heart to differ.”

It has been reported that the cloth of some of the earlier people got torn at the shoulder because of the tight manner they stand close to each other in prayer.

b. Using a mat for placing the head during prostration. This is an innovation. It is contained in **Al Madkhal**, that the use of head mat is disapproved in the Sharia except for a necessity.

My Comment: In **Sharhu Mihaj AlMuntakhab**, by Ahmad bin Ali bin AbdurRahman AlManjoori, he mentioned that `Umar Ar-Rajaji arrived and stayed for some in Tunis while on his way to Hajj. He detested some matters of the people. It is mentioned that one of such matters is to use head mat for prostration.

Also in **Al Madkhal**, adopting the head mat is mentioned to be an innovation. Many of the Salaf (righteous predecessors), may Allah be pleased with them all) placed nothing between the earth and their forehead, neither a mat nor any other item. That shows their adherence to the practice of their Prophet (saw).

Do you not see that the companions of the Messenger of Allah, when they complained to him about the harm they experience when they place their heads on the ground, he did not accept their complaint? Do you not see that the solution he gave to them was to wipe over the ground once and leave it as it is. This is more preferable than adopting a head mat. The use of **al khamrah** does not negate this Hadith because its necessity can be seen during the time it is difficult (to place the head on the floor). This is not the case with such difficulty that is bearable. **Al khamrah** is anything knitted and spread from the palm. It has a size that allows one to place his head and face while in prostration.

Umar Ibn Abdul `Azeez does not put a thing between his head and the earth when he makes his prostration due to his adherence and humility. In **Al Madkhal**, it is mentioned that prayer is the connection between the slave and his Lord, so it warrants humbleness and rubbing the face directly on the floor and sand if possible. That is better and superior.

However, when that is not possible, then upon a tough mat. The opinion of Maalik on the use of linen cloth without any necessity is detested when one can find a mat. By this description, it will be disapproved of using cotton cloth if linen can be found and praying on woolen cloth is disapproved when cotton is available. The action is disapproved when one can find cotton. The conclusion is that the best is to have direct contact with the earth followed by a thick mat, then followed by tough linen, then cotton and then wool.

What is intended is to make the place of prostration portray humility, subservience, lowliness and submission.

My Comment: The correct thing upon this issue is that prostrating on the mat is permissible not detestable, however shunning it is better. In the book **Mukhtarul Khalil**, it is disapproved to prostrate on a cloth and not on a mat and shunning it is better. Al Kharashi said while commenting on this issue that: “it is disapproved for one to adopt cloth material for prostrating on a hot, cold or warm floor except a mat. Shunning it altogether is better.”

What is the proof for the permissibility of using a **khamrah** or a mat for prostrating?

My Comment: The proof is contained in **SAHIH BUKHARI**, Maimuna (ra) narrated that the Prophet (saw) used to pray on **AlKhamrah**.

It is also contained in **SAHIH BUKHARI** that Anas Ibn Maalik (ra) reported his grandmother; Maalikah invited the Messenger of Allah to a meal she had prepared. He ate it and said: “stand and let me lead you in prayer”. Anas said, “so I stood up and went to the mat that had become darkened because of the way we had used it. I sprinkled water over it. The Prophet (saw) stood up and we arranged ourselves behind him. An orphan and I were behind him and the women were behind us. Then he led us in two rakah.”

c. *Fastening oneself with a rope to gain support during prayers.* In **Umdatul Marid Sadiq** said that, tying oneself in order to gain support while praying is disapproved by scholars.

d. *Vocalising one's intention in prayer.* The author of **Al Madkhal**, pointed it out that “the difference in opinion regarding uttering it loudly either being an innovation or not. The most popular opinion is that it is not an innovation.” In **Mukhtasarul Khalil**, the wordings of the intention is mentioned and said it is long. Al Karashiy in his explanation said “it is like returning the source (of a thing) back to its offshoot.” This is the case with the practice of announcing the intention. It is not necessary to pronounce one's intention. For example saying, “I intend to perform a compulsory deed”. This is because the place of the intention is in the heart. There is no place for the tongue in making intention of the action. If he pronounces it, then he has contradicted what is better.

e. *Specifying some portion of the Quran for a particular prayer.* This is a detestable innovation. In **Umdatul Marid Sadiq**, it is explained that “this is because specifying a Quranic chapter for a particular prayer is based upon a philosophy about which the special gain sought from it has no benefit because of three main reasons:

- i. It is contradictory to the practice of the Prophet (saw) because it is specifying what has been made general.
 - ii. It violates the Prophetic practice of reciting long chapters some times.
 - iii. It deprives one of the benefits of using variety of style in recitation.
- f. *Communicating the proceedings of the prayer to the congregation by a voice.* In **Al Madkhal**, it is mentioned that the scholars differ about the soundness of the prayer that one person communicates the proceedings of the prayer. It also differed over the validity of the prayer of those who follow the voice in these four ways.

- i. It is permissible.
- ii. It is not permissible.
- iii. If the Imam permits it, then it is permissible.
- iv. If the whole congregation can hear the voice of the Imam then it is not permissible.

If this is said about a single person conveying the proceedings of the prayer, what then is the status of a group of people conveying the proceedings with a single voice i.e. at the same time.

My Comment: The scholars are agreed on the permissibility of conveying the proceedings and on following it. In **Mukhtasarul Khaleel**, conveying and following the proceedings while viewing the Imam is permissible even if they are in the same room.

Al Kharashiy said while explaining the meaning of the statement “The meaning is that it is allowed to convey the proceedings and also to follow the conveyer’s voice. However, the best thing is for the Imam to raise his voice so that the congregation will not have any need for the conveyance of the prayer proceedings. This is part of the duty of the Imam.”

In **Sharhul Minhaj Muntakhab** by Ahmad Ibn Ali bin Abdul Rahman Al Manjuriy, it was written that “The scholars differ about the soundness of the prayer in which the voice of the Imam is been conveyed in six ways. However, most scholars are upon its permissibility.” Then he said that they have found evidence in the Hadith regarding the Salat of Abubakr (ra) by the side of the Prophet (saw) while the people were following them.

This explains its theoretical and practical acceptance. He also said in summary that, what the Salaf and the present day scholars are upon is its permissibility.

This is a way of using linguistic method to refute those opposing them. How about those who accuse them (i.e those who convey and follow the conveyer) of corruption, Bidah and heresy? This is an affront to the Muslim community. They (the accusers) are more worthy of these description or part of it .Rather they are worthy of been called ignoramus and people with no sane mind.

g. *Saying Tesbih, Tameed and Takbeer more than thirty three times at the end of compulsory prayer.* In **Al Madkhal**, it is stated that it happened to one of the great scholars when he heard the Hadith as reported from the Prophet (saw) that;

من سبح الله دبر كل صلاة ثلاثا وثلاثين، وحمد الله ثلاثا وثلاثين، وكبر الله ثلاثا وثلاثين، وختم المائة بلا إله إلا الله وحده لا شريك له، له الملك وله الحمد وهو على كل شيء قدير. غفرت ذنوبه وإن كانت مثل زبد البحر

“Whoever glorifies Allah after every prayer thirty three times and praises Allah thirty three times and magnifies Allah thirty three times and makes it hundred by saying, “There is no deity worthy of worship except ALLAH. He is alone without partner. The dominion and praise belong to him and He is capable over all things.” His sin will be forgiven even if it were as much as the foam of a sea.”

So the scholars said; “I am going to do a hundred of each.” While he was on this practice, he saw in a dream that the day of judgement has been established and the people had gathered. The people were in a very difficult situation when a voice called out “Where are those who used to remember Allah after every prayer?” A group then came out of the generality of people and I came out with them. We moved on until we reached the point where those who remember Allah after prayers are rewarded. Every one of them was been granted his reward but I was given nothing even though I was struggling to get it. This was the case until all of them left with their reward. So I went to demand for my reward too. They said to me; “We have nothing here for you!” I asked them; “But, why did you give others?” They replied; “They are those who used to remember Allah after every Salat.” I asked again ‘With what did they remember Allah?’ They said; “They made glorification, praises and magnification of Allah thirty three times.” I told them that as for me I used to make a hundred of each of it. They said ‘That is not what the bearer of the Sharia ordered. Rather he ordered it to be said thirty three times each. So you have no reward with us.’ So I repented to Allah and never do more than what the Sharia established.

h. *The Imam making supplication and the people saying ameen.* Imam Maalik school of thought considered it an Innovation. In **Umdaatul Marid**

Saadiq, some scholars opined that it is a good innovation while others opine that it is a recommendable innovation. However, the correct opinion is that everyone should pray by himself. Probably those who permit it have based their evidence on the hadeeth of Ibn Maslama, that the Messenger (saw) said

لا يجتمع قوم مسلمون فيدعو بعضهم ويؤمن بعضهم إلا استجاب الله دعاءهم

“No group of people will gather while a part of them is making supplication and the others are saying Ameen except that their supplication shall be answered.”

This Hadith is reported by Al Hakim and with condition by Muslim. Part of this innovation is to raise ones hands while supplicating (after prayers). Some scholars prohibit it while some allow it. Ibn Hajar has written a special book on this topic. He collected nine Hadiths related to this, and after connecting the narrations, he came to the conclusion that it is permissible. In some weak narrations, wiping of the face has been reported and acting by weak narrations in these instances has been prescribed by some scholars.

In **Sharul Manhaj**, Al Barsani said that the Prophet (saw) decided to shun praying Tarawih in congregation while saying:

خفت أن يفرض عليكم

“I fear that it might be made obligatory upon you.”

When he passed away, this fear was raised, so `Umar (ra) started to pray Tarawih in congregation.

Also supplicating in this exact manner had not been reported from him. But when he passed away, the fear of it being made an essential part of the prayer was lifted. This is the explanation of our Shaikh. Whenever the fear is present, the ruling must change and whenever the fear is absent, the ruling must also change.

Al Barsali said, “One of those things that Al RajRaji disapproved of is supplication after prayers either on a general note or the type people make today.” Al Barsali quoted different narrations on supplications after prayer from the book **Haylatun-An Nawaawi**. He said “as for the disapproval of supplication in this specific manner, Izzu Deen was asked regarding making supplication after the Taslim, is it recommended for the Imam to make it after every Salat.”

He responded by saying “The Prophet used to make remembrance then seek forgiveness three times and then go away.”

It has been reported that he used to say:

رب قنى عذابك يوم تبعث عبادك

“Oh Allah, save me from the punishment of the day you raise your slaves.”

All good is in adhering to the Sunnah.

In **Sharul Manhaj Al Mutakhal**, the latter people in Tunis enquired if the making of supplications after prayer is a Sunnah or Bid’ah. He was asked regarding spreading ones hands while supplicating. He responded by saying “If it is not done after Salat, in the manner described, then it is innovations.”

Al Barsali said “he did not fully answer the question because it was not clear if it was a good innovation or not.” In the same book, there was an Imam who abandoned making supplication at the end of prayers in a group form, the way it is done in most places, whereby the Imam makes supplication and the congregation says ameen. Sometimes the prayer made by the Imam is even conveyed by someone else. So this earlier mentioned imam would go to a corner or continue with his personal business after making Taslim. He regarded the practice of initiating supplications for the congregation as an innovation to be avoided by the people. Rather, everyone is to make his prayer to himself without congregating over it. This is the right thing to do according to scholars.

When it reached Sheik Abu Sa’aid Ibn Lub, he sternly disapproved of abandoning this form of supplication. He referred to the (aforementioned Imam) as one of those who is of the opinion that supplications does not benefit. That made him to write a book on the matter with the title ‘**Lisanu Adkhar Wa Dawat Mima Shuriaa Fi Adbari Solawat.**’

He compiled evidences to prove the correctness of what the people are upon. What can be disapproved is to be committed to a form of supplication known to haven’t been practiced by the Salaf. However, because they are not practicing it does not necessitate shunning it altogether, rather the permissibility to leave it.

As for it being prohibited or disapproved, then it is not like that, especially when it has an origin like general supplication. If it is said that the salaf never acted upon it then it can be said that there are various instances where the salaf acted upon an issue that has never been acted upon before, yet they are

permissible. An example of this is the compilation of the Quran, the inclusion of symbols (in the Quran) and the arrangement of the beginning, ending and the chaptering of the Quran and the recitation from Mushaf in the Mosque. It also includes the conveyance of the Muezzin to the congregation, spreading of carpets instead of sand.

Umar Ibn `Abdul `Azeez said “take retribution from the people according to the nature of their crime. Also take retribution from the people according to their weakness.”

It has been reported that the disease of mankind is their weakness. Allah revealed in the Quran:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾ المائدة: ٢

“Assist one another upon righteousness and piety. And do not assist one another upon sin and enmity.”

Then he mentioned that in this form of supplication, there are a lot of benefits. For example, most people do not know how to supplicate or what to say in it. Hence, they make so many mistakes during supplication. So when they gather around the Imam, the danger of making such mistakes will be eliminated. That is why the Hadith of making duaa after prayers are used as proofs. However, the Salaf and the scholars differ over the standing of the Imam after the Sallam. This issue is very complex.

AL farooq mentioned in the last pages of **AL Qawaid** that; “Maalik disapproves of it and gave a reason that it could cause the Imam to feel some greatness in himself.”

Abu Abdullahi Ibn Arafah was asked if the Imam that led the Salat can supplicate after finishing the Salat while the congregation says Ameen because there is widespread and continuous detestation of this practice in the Magrib (now northern Africa and some Arabian countries). It could happen that an Imam will lead the prayer in some places and will not supplicate and the people will feel disgusted. The reason for this question is to clarify its ruling, so as to resolve the problem as much as possible.

He responded by saying; “People who have acted based on knowledge and religion have followed this manner from among the scholars. They supplicate or make recommended remembrance at the end of the compulsory prayers. I have never met any of them who detest it except the ignorant ones.”

Abu Mahdi Isa said, "The correct opinion is that it is permissible to supplicate at the end of prayers in the conventional way as long as it will not lead to taking it as part of the prayer, its virtues or condition."

The same ruling is made for conventional *Dhikr* (remembrance) after compulsory prayers. This includes chanting the names Of Allah and seeking blessings upon the Messenger (saw) severally, seeking the pleasure of Allah upon the companions and other forms of remembrance. The two Sheiks, Imam Abu Za'id and Abu Musa, the sons of the Imams leans towards it being disapproved of. In Tilmisan, the people were doing it until it became a custom.

This kind of problem had taken place in Faaz. Their scholars differ greatly over it. Abu Ishaaq Ash-Shatibi said, "It is an innovation to make supplication after every Salat at all times in congregation. Some people have gone to the extent of killing those who do not do so. i.e people who do not supplicate after prayer."

Al-Qadhi AbulKhattab Ibn Khalil quoted from Abu Abdullahi Ibn Mujahid Al'abid, that one of the prominent people in the state, respectable and very powerful used to stay in the neighborhood of Ibn Mujahid and pray in the Mosque behind him. Ibn Mujahid do not use to make supplications (i.e in congregation) at the end of Salat in line with the Maaliki school of thought. The man hated this action of not supplicating after Salat. The man met with Mujahid and ordered him to make supplications after Salat but he refused. After several nights, and after praying Ishai, the man went back home and told some people who witnessed the prayer, 'I have warned this man to make supplications after Salat but he has continuously refused. Tommorrow, I shall chop off his head with this sword" and he pointed to the sword in his hands. The people became scared for Mujahid and so they hurried to inform him of the threat.

"By Allah, we have become afraid for you from this man's anger as a result of leaving out supplication." Mujahid told them "I will never leave my practice." They explained to him all what the man had said but Mujahid only said while smiling "Return home and do not be afraid. It is his neck that will be chopped off tomorrow by Allah's grace." He went into his house and the people left still fearing the threat of the man. The next day, a group of people went to the house of the man and carried him angrily to the house of their leader. Some group of people from the Mosque, who knew the all story, followed them. They all stopped at the leader's house by the door of Jauhar in the Ishbaiyah. The leader ordered that the man's head be cut-off and he was executed with

the sword. This proves the acceptance of the Imam and affirmation of his honour.

My Comments: Summarily this matter can be explained in three ways.

1. A general statement that it is a recommended innovation.
2. A general statement that it is an abominable innovation.
3. An elaborate statement explaining it.

In **Al Madhkhal**, it is mentioned that there is no report about the Messenger (saw) spreading out his hands for supplication after Salat while the congregation say Amin. This is also true for the righteous Khalif and the companions after them.

Anything that the Prophet and his companions did not do (as a form of worship), then there is no doubt leaving it out is preferable. The same ruling goes for handshaking after every compulsory Salat and Jummah. These are all innovations even though some scholars permit it.

In **Al Madhkhal**, it is said that it is upon the Imam to prevent all these innovations. The place for handshaking according to the Sharia is when one meets a Muslim brother and not after Salat. Hence, the practice should be placed where the sharia placed it. Those who practice it should be prohibited and chastised as the action is a contradiction to the Sunnah.

i. *The prayer to usher in the first day of Rajab, prayer in the night of the mid of Shabban, farewell prayer for Ramadhan , prayer on the day of Ashurah ,prayer at the grave, prayer of both parent and prayer for the week.* All these are innovated practices.

In **Umdatul Marid Saadiq**, it is mentioned that all these are invented matters that are considered as lies upon the Messenger (saw).

CHAPTER FOURTEEN

Prophetic Manner of Making Up Missed Prayers and Forgetfulness During Prayers and the Newly Invented Matters Regarding It

Prophetic Manner of Making up Missed Prayer and Forgetfulness During Prayer

Everyone is to imitate the Prophet (saw) in the way he did his. In **SAHIH BUKHARI**, in the chapter of making up for missed prayers, Anas bn Maalik (ra) reported that the Prophet (saw) said:

من نسي صلاة فليصلها إذا ذكرها، ولا كفارة لها إلا ذلك

“Whoever forgets to pray, should make it up when he remembers. There is no atonement for it aside from that.”

﴿وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾ طه: ١٤

“And establish prayer for my remembrance.”

Also in **SAHIH BUKHARI**, Umar bn Khattab (ra) came on the day of Khandaq after the Sun had set and started to insult the disbelievers of Khuraish. Afterwards, he said to the Prophet (saw) “Oh Messenger of Allah! I could not pray Salatul `Asri till the sun had set.” He s said

والله ما صليتها

“By Allah! I have not offered mine too.”

Thereafter, he bent down and made his ablution and we followed suit. Then he led us in Asr prayer, and after the sun had set, he offered Magrib prayer.

Also in **SAHIH BUKHARI**, Abdullahi Ibn Abi Qatadah reported from his father “One night we were on a journey with the Prophet (saw). Some group of people said, “If you would allow us to meet with our wives O Messenger of Allah!” He (saw) responded that:

إني أخاف أن تناموا عن الصلاة

“I Fear that you might sleep off.”

Bilal said; *“I shall wake you up”*. They all then went to sleep. Bilal rested his back on his beast and slumber overtook him. The Prophet (saw) woke up to find that the sun ray had risen so he said:

يا بلال أينما قلت؟

“Oh Bilal, what have you done to us?”

Bilal said “I have never slept like this before.” The Prophet (saw) said;

إن الله قبض أرواحكم حين شاء، وردّها عليكم حين شاء

“Verily, Allah withhold your souls whenever he wishes.”

It is contained in the Hadith that when the sun rose up and the whiteness can be seen, he rose up and prayed.

Also in **SAHIH BUKHARI**, in the chapter of forgetfulness in prayer, Abdullahi Ibn Buhainah reported that the Messenger (saw) led us in prayer. After he had prayed two rakkah, he stood up and did not sit down, so the people followed suite. When he concluded his prayer and we were waiting for him to make Taslim, he made Takbir before the Taslim and prostrated twice while sitting then he made the Taslim.

Also in **SAHIH BUKHARI**, Abu Hurairah (ra) reported that the Messenger (saw) concluded a prayer after praying two rakkah. Then Dhul Yada'in asked him “Has the prayer been shortened or did you forget, O Messenger of Allah?” The Messenger (saw) asked “Has Dhul Yada'in spoken the truth?” The people replied “Yes” so the Messenger (saw) rose up and offered the remaining two rakkah. Then he made Taslim, made tekbir and prostrated the like he made earlier or a bit longer.

Also in **Sahih Buhkari**, Abu Hurairah (ra) reported that the Prophet (saw) offered two rakkah for Zuhr prayer. It was said to him “You have only made two rakkah.” Thereafter he offered the two remaining rakkah, made the Taslim and prostrated twice.

Innovated Matters On Making Up Missed

Prayers And Forgetfulness In Prayer.

a. *Abandoning making up missed prayer intentionally while claiming that the supererogatory prayers will make up for it.* This is an abominable innovation.

b. *Offering a kind of prayer on the last Friday of Ramadhan while believing that it suffices for all missed prayers.* This is an abominable innovation by consensus.

c. *Refusing to amend prayers in which forgetfulness takes place.* This is a detestable innovation. In **Takhliṣul Ikwan**, it is mentioned that an unamended prayer is perfect superficially but an amended one is more in line with the Sunnah. Imam Kharashi said; “Seeking closeness to Allah with an amended prayer is better when doubt comes into it than to shun it”. Sa’id Ibn Ahmad Ibn Saliy said that some scholars do say that “Whoever refuses to amend missed prayers will not be free from blame until he amends it, because he has contradicted the Sunnah of the Prophet (saw). Since his Sunnah is not to shun amending it. To maintain what had been offered of the prayer is better than respecting the prayer. This is the method of the Prophet (saw) and the method of the companions and the righteous predecessors. And every good is in following the Sunnah of the Prophet (saw) and every evil is an innovation.

CHAPTER FIFTEEN

Prophetic Manners On the Prayer of the Traveler and the Friday Prayer and the Innovations that Has Been Innovated Into Them

Prophetic Manners On the Prayers of the Travelers and the Friday Prayer

a. *It is compulsory for everyone to follow the Sunnah of the Prophet of Allah (swt) regarding how he prayed while he travelled and how he prayed the Friday prayer. In SAHIH BUKHARI, in the chapter of shortening prayer, Anas bn Maalik (ra) reported that:*

خرجنا مع النبي صلى الله عليه وسلم من المدينة إلى مكة فكان يصلي ركعتين حتى رجعنا إلى المدينة

“We set out on a journey with the Prophet (saw) from Madina to Makkaah. The Prophet (saw) prayed only two rakkah (as a shortened prayer for Zuhr, Asri, Ishai.) Until we returned to Madinah.”

Also in SAHIH BUKHARI, Aisha (ra) reported that all the prayers were two Rakah at the time it was made compulsory. Later the prayer of the traveler was retained as two while that of the resident was increased.

b. *One of the Prophetic practices while on a journey is to combine prayers. In Sahih Buhkari, in the chapter of combining prayers, Ibn Abbas (ra) reported that the Messenger (saw) used to combine Zuhr and Asri while on a journey and would also combine Magrib and Ishai.*

c. *Abandoning non-obligatory prayer made after the five compulsory ones. In SAHIH BUKHARI, the Prophet (saw) made the two compulsory prayer of Fajr while on a journey. Also in SAHIH BUKHARI, Ummu Anni mentioned that the Prophet (saw) took a bath in her house on the day of the conquest of Makkah and he (saw) observed eight rakkahs. “I have never seen him make such a light rakah except that he perfected the Rukoo and Sujood.”*

Also in Sahih Buhkari, Ibn Umar (ra) narrated that the Messenger (saw) used to glorify Allah while on his beast. But he doesn't use to offer compulsory prayers on his beast.

Also in **SAHIH BUKHARI**, Ibn Umar (ra) mentioned that the Prophet (saw) does not offer prayer after Isha'I prayer, when "he is on a journey until he wakes up in depth of the night."

In **SAHIH BUKHARI**, in the chapter of the Friday prayer, Abu Hurairah narrated that he heard the Messenger (saw) saying that:

نحن الآخرون السابقون يوم القيامة، بيد أنهم أوتوا الكتاب من قبلنا، ثم هذا يومهم الذي فرض الله عليهم فاختلفوا فيه، فهدانا الله له، فالتاس فيه تبع: اليهود غدا، والنصارى بعد غد

"We are the last nation, the leading one on the day of resurrection. Although they were given the book before us and this is the day (Friday) that Allah had stipulated for them but they differ over it. So Allah guided us to it and their people became our followers regarding it. Tomorrow is for the jews and the next for the Christians."

In **SAHIH BUKHARI**, in the chapter of the time for the Friday prayer, Anas bn Maalik (ra) reported that the Prophet (saw) used to offer the Friday prayer when the Sun inclines away from the center.

d. *Offering the compulsory ritual bath.* In **SAHIH BUKHARI**, Abu Sa'id Al Kudri (ra) reported that the Messenger (saw) said that:

غسل يوم الجمعة واجب على كل محتلم

"Bath on a Friday is compulsory for every matured person."

My Comment: This obligation, Allah knows best, means compulsory practice of the Prophet (saw).

e. *Khutbah (Friday sermon).* In **Sahih Buhkari**, Salma (ra) reported that the Messenger (saw) said:

ينصت إذا تكلم الإمام

"Silence is to be maintained when the Imam makes the sermon."

f. *The use of perfume and oil.* In **SAHIH BUKHARI**, Salman Al-Farisiy (ra), reported that the Messenger (saw) said:

لا يغتسل رجل يوم الجمعة ويتطهر ما استطاع من طهر، ويدهن من دهنه، أو يمس من طيب بيته، ثم يخرج فلا يفرق بين اثنين، ثم يصلي ما كتب له، ثم ينصت إذا تكلم الإمام إلا غفر الله له ما بينه وبين الجمعة الأخرى

"A man will not take his bath on a Friday and uses perfume, apply oil or applies the perfume of his household i.e. his wives, then set out to the Mosque, as long as he doesn't separate between two persons, he prays as much as he can, then listens to the imam's sermon, except that Allah will forgive him what is between that Friday and the next."

The Innovated Matters On the Prayer of the Travelers And the Friday Prayers

a. *Refusal to shorten the prayers while on a journey.* This is an abominable innovation for anyone who make this compulsory and a detestable action for the one that does not make it compulsory. In **Ummadatul Marid Sadiq**, it is mentioned that, “Most scholars are upon the opinion that the shortening of prayer is the practice of the Prophet (saw).” Regarding this, Ibn Umar (ra) said “The prayer of the traveler is two rakkah. Whoever contradicts the Sunnah has disbelieved”. This means that he is sure that it is a practice of the Prophet and opines that whoever abandons it has belittled the practice.

In **Al Shifaa**, it is mentioned that a man from Bani Khalid Ibn Usaïd asked Abdullalahi Ibn Umar (ra) “Oh Abu Abdul Rahman, we have known about the prayer during fear and about the prayer of the residence from the Quran. However, we have found nothing as regards the prayer of the traveler.” Ibn Umar (ra) said “O son of my brother, verily Allah (swt) sent to us the Prophet (saw) while we know nothing so we only acted as we have seen him do.”

In a Hadith:

خيار أمتي الذين إذا أساءوا استغفروا، وإذا سافروا أفطروا وقصروا

“The best of my ummah are those who when they acted wrongly, they seek forgiveness and when they travel, they do not fast and they shorten their prayer.”

Ahmad Al Zaruk quoted it in his **Ummadatul Marid Saddiq** and said “it is supported by an authentic statement of the Prophet (saw) that;

إن الله يحب أن تؤتى رخصته

“Allah loves that His concession is acted upon.”

In **Miftahu Sa`adah Sharhu Irshadus Salik**, there is difference of opinion regarding the shortening of the prayers. Abu Umar (ra) said “the right opinion is that it is compulsory”. Ibn Rushd said “The opinion of Maalik and his companions is that it is not compulsory.” Al-Lakhmi quoted it from Ibn Sahnun and Al Khadi quoted it from various people of Baghdad.

b. *Offering of numerous Friday prayers in a small town.* This is an innovation. Ibn Yunus said that Abu Muhammed said; “When two prayers are established in a (small) town, then the reward goes to the one that prays at the

earlier Mosque.” Ibn Abdul Akham said” Except in great cities like Mizrah and Baghdad. When the people became much and no one detested it”. In **Al Mihad**, “it is not permitted to establish another Friday prayer in another town except if the distance between the two is up to three miles.”

In **Sharhul Mufidah**: “It is not permissible to establish another Friday Prayer Mosque in a close town. No two Friday prayers should exist in a town except if it is a big city.”

My Comment: Some scholars say that the city has two ends or different ends or a water body which is difficult to cross, then it would be permissible to have more than one Friday prayer. But, if this is not the case, then it should be treated as a small town. However, if the main towns are close and what is between them is three miles, Ibn Bashri and Ibn Aajib have disapproved of it in contradiction to what had earlier been mentioned regarding big cities.

c. *Hoisting of the minaret.* If this is done for pride then it is outrightly forbidden but if not, then it is detested. In **Al Madhkhah**, it is mentioned that the present day practice of hoisting minaret is prohibited for many reason.

First: It is contrary to the practices of the Prophet (saw).

Second: It intrudes into the privacy of the Muslims.

Third: The voice is made distant for the people on the ground while the call is specifically for them. Some kings in AL Magrib have built some sky scraping minaret in which whenever the caller makes his call, no one under it will be able to hear the call.

d. *Raising the voice during Friday sermon.* By consensus, this is a prohibitive innovation. In **Al Madhkhah** it is mentioned that it is necessary for the Imam to prevent the one that raises his voice during the sermon because raising the voice in the Mosque is an innovation.

e. *Offering noncompulsory prayer after the Friday prayer in the Mosque.* He should not do this until he gets to his house where he should then pray.

CHAPTER SIXTEEN

Prophetic Manner Regarding the Prayer of the Eid and the Innovations Introduced Into It

Prophet's Manner Regarding the Eid Prayer

- a. To follow the Prophet in the ways he prayed the two Eid prayer.
- b. Eating on the day of Eid el Fitr before going to the Eid ground (recommendable). In **SAHIH BUKHARI**, Anas reported that:

كان رسول الله صلى الله عليه وسلم لا يغدو يوم الفطر حتى يأكل تمرات.

“The Prophet will not set out on the Eid el fitri day except he takes some dates. It is also reported by Anas that he takes odd number of dates.”

- c. Making Takbir as they walk down to the Eid prayer. In **SAHIH BUKHARI**, in the chapter of making Tekbir to the Eid prayer, Abdullahi Ibn Bisir said:

إن كنا قد فرغنا من صلاة العيد في هذه الساعة. وذلك حين التسبيح.

“When we conclude the Eid prayer, in this hour, then it is time for us to make tasbeeh (gloriation) to Allah.”

- d. Making the Eid prayer on an open land or a desert (for the two Eid) for those outside Makkah. In **SAHIH BUKHARI**, Abu Sa'id Al Khudri said:

كان رسول الله صلى الله عليه وسلم يخرج يوم الفطر والأضحى إلى المصلى

“The Messenger (saw) used to move out for the Eid prayer at the Musalla.”

It is important to avoid bearing arms to the two Eids prayer. In **SAHIH BUKHARI**, Abu Hassan said that they have been prohibited from carrying arms on the day of Eid, except if there is a fear of an attack by enemies. Still in **SAHIH BUKHARI**, Ishaq Ibn Sa'id Ibn Umar and Ibn Haz reported from his father that, Al Hajjaj entered upon Ibn Umar while I was with him. He said 'How are you?' Ibn Umar replied "I am fine". He said "Who injured you?" Ibn Umar said; "The one who ordered that arms should be bored on the day arms bearing has been prohibited."

e. *Following a different path when returning from Eid prayer.* In **SAHIH BUKHARI**, Jabir reported that the Messenger (saw) used to alternate his route on the day of Eid.

f. *Performing the Eid prayer before the slaughtering (Hadaya).* In **SAHIH BUKHARI**, Baraa` reported that “I heard the Messenger of Allah (swt)ay while giving a sermon that:

إن أول ما نبدأ من يومنا هذا أن نصلي ثم نرجع فنحمر، فمن فعل ذلك فقد أصاب سنتنا

“The first thing we do on this day of ours is to offer prayers, then we return to slaughter. Whoever does that has rightly acted upon our Sunnah.”

Making Takbir at Mina after every compulsory prayer is very important. In **Sahih Buhkari**, Ibn Umar (ra) used to make Tekbir in the days of Mina and after every prayer on his bed, his tent, while sitting and while walking. He makes it all through his days (in Mina). It is also reported that Maimuna (ra) used to make Takbir on the day of slaughter and that the woman used to make Takbir behind `Abban Ibn Uthman and Umar bin Azeez in the night of At Tashrik and the men in the Mosque.

Innovations Introduced into the Eid Prayer

a. *Gathering of the people at the door step of the Imam before going to Eid.* This is a prohibited innovation. In **Al Madhkhal**, it was explained that among what has been invented is for the people to gather at the door of the Imam before the prayer of **Subh** on the day of **Eid**. When they gather and the Imam comes out to them, they shout the Takbir.

b. *Extreme screaming of Takbir until the throat becomes sore.* In **Al Madhkhal**, it is mentioned that the Sunnah is to raise the voice when making Takbir to the level that one can hear himself and the people near him. Raising it beyond that, to the extent that it causes harm to the throat is an innovation. This is because such was not reported from the Prophet (saw). Raising the voice in this (detested) manner does not portray a dignified and elevated personality.

There is no difference between the Imam, the Muhaddin and others regarding making Takbir. Takbir is legislated for everybody as earlier described except for women. Women, are only allowed to hear themselves and if this is not possible then she should avoid saying it. This is contrary to what people do

today. It is as if the, Takbir has been legislated upon the Muhazzin and not the generality of people. You find only the Muhazzin raising his voice and the rest of the people only listen without making Takbir. They stare as if the Takbir is only legislated upon them. This is an innovation.

c. *Making the Takbir while walking with a synchronized voice.* This is a detestable innovation. In **Al Madhkhal**, it was written that; you will find them moving with a single voice. That is an innovation. What is legislated is for every individual to say his and not to make a chorus.

d. *Delaying Eid prayer until the Sun becomes very hot.* This is a detestable innovation. In **Al Madkhal**, it is mentioned that this kind of delay is a detestable innovation. It is contradictory to the Sunnah. This is because the Sunnah encourages the one who goes out for Eid prayers to hurry up so as to return to his family on time. If it were to be the Eid for slaughtering, he needs to come back home to slaughter the ram. This is to enable him have breakfast with the slaughtered meat. If it were to be the Eid il Fitr, they will be able to eat with him. You will rather find wives and children waiting and wishing for his return.

e. *Erecting structures on the Musalla (the piece of the land where the Eid is offered).* This is an innovation. The reason for its prohibition is that, it is feared that it will become an abode for robbers and hoodlums and others, from among those who perpetrate evil. In **Al Madhkhal**, it was explained that “this place (the Musalla) is designated for worship.” It is necessary that it is deserted. It is to be left open without any structure.

f. *Making supplications for one another when on meeting on Eid day.* This is a detestable innovation. However, it may be permissible or encouraged in some cases. In **Al Madhkhal**, the scholars differ over the one who says to his brother on the day of Eid “May Allah accept from you and from me and May He forgive you and me!”

That;

- (i) It is permissible: This is because it is a good statement.
- (ii) Detestable: This is because it is the practice of the Jews.
- (iii) Recommended: This is because it is a supplication and the supplication of one for his brother is accepted.
- (iv) It shouldn't be initiated but if one is greeted with it then one should respond with its likes or something better.

If these are the differences that occurs over a good supplication, despite the fact that it had been acted upon by the people of the past, what would then be the condition of the statement of the one who says “A blessed Eid, just likethatbearing in mind that it is the practice of the latter of people. It is most worthy of been detested.

g. *Making Takbir behind someone at the end of the five daily prayers on the day of Eid.* This is a detestable innovation. In **Al Madhkhal**: “They make it in chorus and this is an innovation.” Also in **Al Madhkhal**, “they also chant in chorus and this is a detestable innovation. This is because what can be proven based on sound evidence is to make **Takbir** individually.

As for some people when the Imam concludes the prayer, the callers to the prayer would start making Takbir alone while the congregation watches quietly. When any of them makes the Takbeer, he choruses it along with them. All these are forms of innovation because it has not been reported from the Prophet (saw) or the Khalifs (ra). This practice infringes on the right of the Mosque through noises and disturbances upon the one praying, reciting (the Quran) or making remembrance.

h. *Delaying the Eid prayer until the sun has become very hot:* This is a detestable innovation as it even extends to mid-day. In **Al Madhkhal**: “Some Imams delay until the Sun is hot. This is contrary to the suunah.” The Sunnah encourages the worshippers to return early to his family so as to slaughter and use its meat for breaking (Eid el adha). The same thing applies to `Eid-al Fitr day when he would then eat with his family.

With this kind of practice in place, most children and wives wait endlessly for the arrival of the man.

CHAPTER SEVENTEEN

Prophet's Manners Regarding The Funeral Processes, the Grave and Innovations Introduced It

Prophetic Manner Regarding the Funeral and the Grave

لَقْنُوا مَوْتَكُمْ لَا إِلَهَ إِلَّا اللَّهُ

a. ***Prompting the one on his death bed to say “Laa Ilaaha Illa Allah.”***

The benefit of this is to make it the last statement for the person. It is also to expel the devil that might be around to dissuade the person-and Allah's refuge is sought.

In **SAHIH BUKHARI**, in the chapter of funeral, it was written that “Whosoever has *La Illaha Illa ALLah* as his last statement, Allah will surely grant him jannah.”

It is said to Wahb Ibn Munabiy: “Is *Laa Illaha Illa Allah* not the key to paradise?” He said: “Indeed, for every key there are ridges. If you have the key with the right ridges then the door shall be opened for you but if not the door shall not be opened.”

b. ***Bathing the deceased in an odd number of times:***

In **SAHIH BUKHARI**, Ummu Attiyyah narrated that while we wash the daughter of the Messenger (saw), he came and told us;

اغسلنها ثلاثا أو خمسا أو أكثر من ذلك بماء وسدر، واجعلن في الأخيرة كافورا أو شيئا من كافور، فإذا فرغتن فأذني

“Wash her three or five times or even more if necessary using the Sidr soaked water. Apply camphor afterward or something close to it. Let me know when you are through.”

When we were done, we told him and he threw his wrapper at us saying;

أشعرنها إياه

“Wrap her with it.”

In Hafsa's report, it is said thus:

اغسلنها وترا: ثلاثا أو خمسا أو سبعا

“Wash her in an odd number of time, three, five or seven times.”

Also in a report, the prophet (saw) said:

ابدأ بيمينها ومواضع الوضوء

“Start with the right side and the places of ablution.”

Also in a report, Ummu `Attiyah said; “So we combed and plaited her hair into three strand.”

c. ***Shrouding the dead in a white loin:***

In **SAHIH BUKHARI**, Aisha (ra) reported that;

أن رسول الله صلى الله عليه وسلم كفن في ثلاثة أثواب يمانية بيض سحولية من كرسف...

“The Messenger (saw) was shrouded in three white Yemeni, smooth clothes.”

d. ***Hastening while carrying the dead to the grave:***

In **SAHIH BUKHARI**, Abu Hurairah, reported that the Messenger of Allah (saw) said;

أسرعوا بالجنائز فإن تلك صالحة فخير تقدمونه، وإن تلك سوى ذلك فشر تضعونه عن رقابكم

“Hurry in taking the dead to the grave, because if he is a believer then you are hastening him to good but if he is an evil person, then you are hastening to drop him off you.”

In **Al Kharashi**, it is said that “This is not contradicting the statement of the Messenger which says;

عليكم بالسكينة

“Be gentle as you carry your funeral.”

What is meant by “hastening up” is whatever is faster than the customary movement and shorter than pacing. This is what is meant and it does not mean

pacing, for pacing is in contrast to the statement “Be gentle.” It (pacing) can also bring harm to the dead and its escorts.

e. ***Forming rows during funeral prayers.***

In **Sahih Buhkari**, Attah reported that Jabir Ibn Abdullahi said, the Prophet (saw) said:

قد توفي اليوم رجل صالح من الحبش فہلم فصلوا عليه

“A righteous man from Ethiopia passed away today. Come over all of you and let us pray over him.”

He said; “We then made rows and the Prophet prayed.” Abu Zubair said regarding this Hadith by Jabir “I was in the second row.”

Ash-Shaybani reported from Ash Sha`biy that the Prophet entered a discarded graveyard, made his companion form a row and made Takbir four times. I asked; “Who informed you?” and he responded “Ibn Abbas (ra) said;

My Comment: Maalik considered the supplication of Abu Hurairah as appropriate. It is to praise and glorify Allah and seek blessings upon His Messenger. Then say; “*Oh Allah! Verily he was Your slave, the son of Your male slave, the son of your female slave. He was one of those who testified that there is no god worthy of worship but you alone without partner and that Muhammad (saw) is Your slave and Messenger. You are aware of his situation than us. If he is good then increase goodness for him. If he were to be sinful then overlook his sins. O Allah! Do not deprive us (do reward him) and do not afflict us after him.*”

f. ***Making the grave humpy.***

In **SAHIH BUKHARI**, Abu Bakr `Ayyash reported that Sufyan Attimar said he saw the humpy grave of the Prophet.

In **Al Karashi** it was recommended that it is to make the grave center humpy. It is recommended, because it aids recognition (of the grave). If it is raised more than that then there is no blame. Imam Maalik frowned at building over the grave but not at raising the soil to make it humpy. As for Qaadi Iyaadh, he explained that the grave of the Prophet (saw) is humpy as reported by Bukhari. The grave of Abu bakr and Umar (ra) were also made humpy. This view is weightier than the one that calls for the leveling of the grave up to the surface. This view (of leveling) is that of the people of the book and the Rafidhi.

The understanding of Al-Lakhmi in **Al Mudawwana** is that humping is detestable. It should rather be leveled up.

Iyadh disagrees and declared that “The view upheld in our school of thought is the permissibility of humping. This is what is considered as Sunnah (recommended)”.

g. ***Paying condolence.***

The recommended statement when you visit for condolence as contained in **SAHIH BUKHARI** are:

إن لله ما أخذ، وله ما أعطى، وكل شيء عنده بأجل مسمى، فلتصبر ولتحتسب

“To Allah belong what He took away and for Him is whatever He grants, everything with Him is at the prescribed time. Be patient and hopeful.”

h. ***Abstaining from cursing the dead.***

In **SAHIH BUKHARI**, Aisha (ra) reported that the Prophet (saw)said

لا تسبوا الأموات، فإنهم قد أفضوا إلى ما قدموا

“Do not curse the dead! For they have gone to face what they had sent forth (of their deeds).”

Innovated Issues Regarding Funeral and the Grave

(a) ***Commanding the one on his death bed to say La ILLAHA Ila ALLah.***

In **Al Madkhal**, it is recommended that, (the one who is instructing) is suppose to pronounce the statement aloud and remain silent for awhile then repeats it again until the soul is seized. It is not necessary for him to order him to say “La illaha illa Allah” nor to be persistent upon it.

(b) ***Making specific remembrance while washing the dead.*** In **Al Madhkhal**, it was explained that, another form of innovation by the people is that while they wash the dead they make specific remembrance for each part of the body washed.

(c) ***Inserting cotton into the anus, nostril, and the mouth.***

In **Al Madhkhal**, it is taken as an innovation that is prohibited and must be shunned. The insertion of the wool into all these places constitutes a violation of the dead’s sanctity.

(d) *Specifying the direction from which the casket is carried.*

In **Mukhatasarul Khaleel** it was said that, the casket can be carried from any direction. In **Al Kharaashi**, the casket can be carried from any direction, either from the right or the left, from the front or the back. The one who specified such as the statement of Ibn Habib, that the frontal right of the dead should be carried, while he stands at frontal left of the bed. And the statement of Ash-Ab that the carrier should start from the frontal right of the bed then go behind, then carry him from the frontal left of the bed. It is all from innovation as Maalik had mentioned.

(e) *Crying aloud as the dead is been brought out.* In **Al Madhkhal**, it is instructed that “The people should shun this form of innovation whereby people raise their voice as the dead is been brought out. This is done by both the men and the women and they have missed up issues. They claim that it is a form of farewell and respect for the dead. This is a lie and a contradiction to the Sunnah.”

(f) *Pacing hurriedly while carrying the dead to the grave.* This can cause harm to both the dead and its escorts. In **Al Madkhal**, “Pacing fast is frowned at when carrying the dead. It causes harm to the dead and its escorts. Also, walking too sluggishly has been proscribed.”

Our scholars do say that the established Sunnah when carrying the dead is to move like a young man, hastening up only for a need. This is what has been commanded. This is the middle course between those who walk sluggishly and those who pace hurriedly to the extent of causing harm.

﴿وَكَانَ بَيْنَهُمَا قَوْمًا ۚ﴾ الفرقان: ٦٧

“They are between the two extremes established.” Q 25:67

(g) *Making specific remembrance at the point of lifting the dead.* In **Takhlisul Ikwan**, it was explained that, “it is frowned at to make specific remembrance while lifting the dead.” In **Al Mudkhal**, it is stated that, “among what is to be shun by the people is to bring in a group of people whose task is to make remembrance in front of the dead in a chorus manner.”

(h) *Escorting the dead to the graveyard while reciting the Quran.* In **Al Madhkhal**, it was encouraged that “The people should shun the act of inviting reciters and spreading of the mat for them and reciting while the dead is been carried.”

(i) *Placing on the dead a paper with inscriptions (names of Allah, of the Prophet (saw), of saint etc)* This is an innovation because the body of the deceased will decompose with paper having the names of Allah, of the Prophets, of the saints and their likes on it. The proper thing to do (that is if this action were to be considered correct) is to dig a hole away from the body of the deceased, and place the paper in it. This is the view of some scholars. Although this option (of putting away from the body) is better than the first one, however, the whole action lacks bases altogether. This is because it is an act of innovation and all goodness is in adhering to the Sunnah of the Prophet (saw).

(j) *Washing the part of the body that had contact with the dead before entering the house.* In **Al Madhkhal**, it was insisted that “One should avoid the act of refusing to enter his house until one has washed the body parts that had contact with the dead.” It is an innovation. “Also to be avoided is the action of some people whereby they throw away all stored water in the house of the deceased.”

(k) *Specifying the days of condolence.* This lacks bases.

My Comment: Some people practice various forms of innovations regarding the sick. They say for instance that “He is not to be visited on Saturdays.” In **Al Madkhal**, it was written that “It is accepted as contrary to the Sunnah.” Some have traced the source of this actions to the story of a king. There was a Jewish doctor who was treating a king suffering from a severe illness. The doctor was always with the king. Then it came to a time that the man wishes to observe a Saturday break (Sabbath) but was afraid that he might be killed. So he came up with a plan, he told the king that the sick is not to be entered upon on a Saturday. The king believed him, left him to go and the practice became very popular.

(l) *Gathering people for activities that is intended as ransom for the dead's punishment.* In **Al Madkhal**, it was written that, “They call a big gathering and do many **La illaha illa Allah** for the dead (hoping that it would lighten his punishment). Their proof lies in the story of a sheik who said that he saw some dead in his dream been punished. Then he made seventy thousand **La illaha illa Allah** for them as a gift. He saw them in another dream of his in a better state. The dead informed him that the **La illah illa Allah** he had earlier made for them, was the reason why they were forgiven.

There is no proof in this story for two reasons.

i. It is a dream and no judgment is formed from a dream.

ii. Only an individual performed this act and not many of people.

(m) *Organizing a feast by the deceased family.* In **Sharul Fathi Al Khalil**, the author, Sheik Muhammed Al MadiniyuI, wrote that the gathering of people for a feast at the house of the deceased family is nothing but a practice of pre Islamic ignorance. The same ruling applies to the feast on the seventh day (after the death of the deceased). They claim that it brings mercy and rest upon the dead. This is a new act and no scholar encourages it.

My Comment: Any charity done in this manner doesn't benefit the dead. In a piece by Abu Muhhammed Ibn Yussuf Ibn Yussuf Ibn Salim Ibn Ibrahim, he said that "every charity benefits the dead if it is in conformity with the Sunnah." He further stated that no action, statement nor intention is correct except if it agrees with the Sunnah.

(n) *Erecting building over the grave.* This action is a detestable innovation if it is not done out of pride, otherwise it would become prohibited. In **Al Muktasarul Khalil**, the author wrote that erecting building over grave out of pride is haram. In **Al Kharashiy**, the action was referred as detestable. If it is done out of pride, it is out rightly prohibited. If it is not done for pride, and it is not raised to the height used by the ignorant and evil people, then it is detestable. In **Al Madhkhal**, Imam Maalik frowns at erecting anything on the grave using stones and clay.

My comment: Placing a stone close the head of the dead's grave does not fall into this prohibition. In **Al Madhkhal**, it was explained that, it is good to identify the grave by placing a stone by its head. The proof for this can be found in the report of Abu Dawood. It says that when Uthman Ibn Mad'ul was buried, the Prophet (saw) asked for a stone to be brought. The man sent could not carry it so the Prophet (saw) folded his sleeve and carried the stone and placed at the head of the deceased. He then said "I can recognize my brother by it and bury whoever dies of my people close to him."

(o) *Planting and growing trees at the grave for recognition.* In **Al Madhkhal**, it is counselled that the growing of trees at the grave should be avoided.

(p) *Seeking blessings by praying towards the grave.* In **Umdatul Marid Sadiq**, it was noted that, a Mosque should not be built over it." The Messenger (saw) said

اللهم لا تجعل قبري وثنا يعبد، اشتد غضب الله على قوم اتخذوا قبور أنبيائهم مساجد

“Oh Allah! Do not cause my grave to be worshipped as an idol The anger of Allah is severe upon the people who take the graves of their Prophets as Mosque.”

In another narration;

أولئك شرار الخلق كانوا إذا مات فيهم الرجل الصالح بنوا على قبره مسجدا

“These are the worst of people for whenever a righteous person die from among them; they erect a Mosque over his grave.”

In **Takhlisul Ikwani** it was made certain that, “Among the detestable actions is to pray upon the grave of righteous men and to build structure at their burial place.”

My father said while explaining Sahih Muslim, some Shafi’ee scholars do say that Jews and Christians prostrate towards the graves of their Prophets. They adopt it as the direction they face when they pray. Thus, they have taken it for an idol. The Muslims have been prohibited from that. As for the one who erects a Mosque close to a righteous man’s grave or pray towards it intending to get blessings or have his prayers answered while bringing his proof from the fact that the grave of Ibrahim (as) is at the Haram’s Mosque is blameworthy.

My Comment: Taking evidence from the statement that the grave of the Prophet Ibrahim (as) existed in the Haram Mosque at the Hatheem and that it is a place of worship is problematic. This is because the grave of Prophet Ibrahim (as) is not in the Haram Mosque. This is based on what Ibn Hajj mentioned in **Al Madhkhal** regarding the virtue of pilgrimage. He said “It is necessary for the pilgrims as he leaves Medina to intend to travel to Aqsa Mosque in order to pray in it and visit the grave of Prophet Ibrahim (as) just as he did when leaving Makkah intending to visit the Prophet (saw) in his Mosque. The place was not decided upon after the demise of our Prophet except the place of Ibrahim the friend of Allah. What I mean is that the building of the Mosque encompassed the place of burial. Some scholars narrated that Prophet Sulaiman (as) was told in his dream to build a structure over the grave of Ibrahim for recognition. When he woke up, he could not recognize the place where he was asked to build it. The following day he saw the dream again and he was given the same instruction. However, on the third day he asked: “O my Lord, I do not know the place where the light goes to the sky so that I would build over it.”

When he woke up he searched and found light appearing from a place, so he recognize it and built over it. That is why the stones surrounding the place are

heavy even for ten men to carry. If the grave of Ibrahim (as) were to have been specifically mentioned, how did the Shaffi'ee scholars derive evidence by praying towards the graves for blessing due to the statement that the grave of Ibrahim (as) is at the Haram Mosque and it is a place of worship?

(q) *Wiping the grave.* In **Mukhtasarul Marid Saadiq**, it is said that we should not wipe the grave nor should we paint it for it is a Christian practice. Its soil should also not be raised but blessings should be sought by merely visiting it.

(r) *Reciting the Quran and making remembrance over the grave.* In **Takhlisul Ikhwan**, it is said that: "From among what is frowned at is the recitation and remembrance over the grave." In **At Tahudiy**, it is reported that: "The Maaliki school of thought frowns at reciting over the grave." In **Al Madhkhal**, it is said that reciting over the grave could be a cause of punishment for the deceased. He will be punished for every verse he didn't act upon. It shall be said to him: "As for the recitation you had listened to it but why did you not act by it?" He might be punished for this reason or have his punishment increased. Some people mention that they see in their dreams when people are being punished severely and they were asked: "why did not the recitation of the Quran over your grave in the day and in the night profit you. He will respond saying: "this is exactly the cause of my punishment." I have once heard my master, Abu Muhammad saying: "Verily, reciting over the grave is an innovation. It is not from the Sunnah and the Maaliki school of thought frowns at it."

My Comment: Some scholars recommend the recitation because of the reports that point to the fact that its benefit will reach the deceased. The verses of punishment, command and prohibition should not be read so that it shall not stand as a proof against the dead. In **Al Ihya'u**, "there is no problem with reciting over the grave." In **Kitaabul Barakah**: "it is right to sit on the grave after burial while reciting and uttering words of remembrance of the deceased to receive benefit the stay not exceeding the time to slaughter a sheep and distributing its meat."

My Comment: the right position is to accept what had been earlier mentioned regarding disapproval by the Maaliki school of thought.

(s) *Placing a Mus-haf at the grave to seek blessing.* In **Muwadhahul Maqaalah Fee Sharhir Risaalah**: "Placing the **Mus-haf** at the grave is a good innovation as viewed by some scholars for what it brings about of benefit

Reviving the Sunnah.....

to the dead. It has been mentioned that the punishment of the dead is reduced when the Quran is recited over it or a **Mus-haf** is placed at the grave.”

My Comment: the correct opinion is to shun all of these because all good is in the adherence to the practice of the Prophet (saw)

CHAPTER EIGHTEEN

The Prophetic Teachings Regarding Alms Giving (ZAKAT) and the Innovated Practices Related to It

Prophetic Teachings Regarding Zakat

a. *It is to perform the giving of the alms as directed by the Messenger of Allah:*

In **SAHIH BUKHARI**, Abu Hurairah narrated that the Messenger (saw) said:

(من آتاه الله مالاً فلم يؤد زكاته، مثل له يوم القيامة شجاع أقرع، له زبيبتان يطوقه يوم القيامة ثم يأخذ بلهزمتيه - يعني بشدقيه - يقول له: "أنا مالك، أنا كنزك" ثم تلا:

﴿وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ﴾

“Whoever is endowed with wealth by Allah and does not fulfill its due of charity, a bald-headed poisonous snake will be created on the day of resurrection with two spot over the eyes. The snake shall encircle him and bit his cheek and say: “I am your wealth. I am your treasure”. Then he recited the verse, “Those who are miserly with what Allah has granted them should not think that it is good for them.”

b. *Avoid the collection of charity in what has not reached the minimum.*

In **SAHIH BUKHARI**, Abu Sa’eed AlKhudriy narrated that the Messenger of Allah (saw) said:

ليس فيما دون خمسة أوسق صدقة وليس فيما دون خمس أواق صدقة وليس فيما دون خمس ذود من الإبل صدقة

“Zakat is not due on less than five camels; Zakat is not due on less than five Awaq.”

Also in **SAHIH BUKHARI**, it is contained in the letter of Abubakr (ra) to Anas (ra) that “if a man has got less than forty sheep, no Zakat is to be paid.”

c. *Avoid merging the property of different people or splitting joint properties.*

Also in **SAHIH BUKHARI**, in the letter of Abubakr (ra) to Anas (ra) it was explained that “the property of different people should not be calculated together nor joint property be split for fear of (collecting less or more) Zakat.”

d. *Equally owned property should be considered as equal due of Zakat by the partners.*

In **SAHIH BUKHARI**, in the letter of Abubakr (ra) to Anas (ra), it was said that “if a property is owned by two partners, they should pay the combined Zakat and it will be considered that both of them have equally paid their Zakat.”

e. *Avoid taking old or defected or a male goat as Zakat.*

In **SAHIH BUKHARI**, in the letter of Abubakr (ra) to Anas (ra) the condition of what should be given was explained, thus “Neither old nor defected animal, nor male goat to be taken as Zakat except if the collector wishes to take it.”

f. *Paying Zakatul Fitr before going out for prayer*

In **SAHIH BUKHARI**, Ibn Umar (ra) narrated that the Prophet (saw) ordered the people to pay Zakatul Fitr before going to the ‘Eid prayer.

g. *Taking Zakat from the wealthy and sharing it among the poor wherever they live.*

In **SAHIH BUKHARI**, Ibn Abbas (ra) narrated that the Messenger of Allah (saw) said to Mu’adh Ibn Jabal when he sent him to Yemen that:

ستأتي قوما أهل كتاب فإذا جئتهم فادعهم إلى أن يشهدوا أن لا إله إلا الله وأن محمدا رسول الله. فإن أطاعوا لك بذلك، فأخبرهم أن الله عز وجل قد فرض عليهم خمس صلوات في كل يوم وليلة. فإن أطاعوا لك بذلك فأخبرهم أن الله قد فرض عليهم صدقة تؤخذ من أغنيائهم فترد على فقرائهم. فإن أطاعوا لك فأبأك وكرائم أموالهم. واتق دعوة المظلوم، فإنه ليس بينها وبين الله حجاب

“You are going to a people of the book, first, invite them to witness that there is no god worthy of worship but Allah and Muhammad (saw) is the Messenger of Allah. When they obey you, inform them that Allah has enjoined upon them five prayers every day and night. If they start offering these prayers, inform them that Allah has enjoined on them the Zakat. And it has to be taken from the rich amongst them and given to the poor amongst them, and if they obey you, take the Zakat from them and avoid taking the best of the property as Zakat. Beware of the supplication of the oppressed for verily there is not barrier between it and Allah.”

Innovated Practices Related to Zakat

a. *Delaying the paying of Zakat after it has been due to the day of 'Ashoorah.* This is an innovation. The Zakat is to be paid by everyone at its prescribed period.

In **Al Madhkhal**, it is stated that it is an innovation to delay the Zakat due upon them in the month of Safar or Rabi'u-Auwal in a year up till the day of 'Ashoorah (in the following year).

b. *Withholding it (the Zakat) as to feed guests:* this is a prohibitive innovation by consensus for two reasons. It constitutes delaying the Zakat from the rightful beneficiary at the time it is due. There is the possibility of giving one of the guests who is undeserving of the Zakat.

c. *Paying the Zakat to the Imam for Tarawih prayer as wages for his duty as Imam.* This is a prohibited innovation by consensus. This is because it does not qualify as Zakat even if the beneficiary is deserving of the Zakat. It had been paid as wages.

d. *Giving the Zakat to a relative upon whom spending more is not mandatory than what he spends on others.* In **Al-Kharasiy**: "it is wrong for the owner of wealth to specify a relative upon whom spending more is not necessary from the Zakat. If he does not give him more than what he gives others, then this is not abhorred."

e. *A representative of the owner of the wealth specifying an amount for himself owing to his connection to the owner or specifying one of the relatives as the beneficiary of the Zakat.* In **Al-Kharashiy**. It is stated that, "it is detested of the representative of the owner of the wealth to specify one of the relatives the owner of the wealth for Zakat or inheritance. If they are given as others, then there is no problem if they are among the rightful beneficiaries. The representative can also take from the wealth if he is also a rightful beneficiary."

f. *Increasing beyond the stated measurement of sa'.* An example is to add a Sa' on every double-palm scoop. This form of increment is a challenge to the Legislator (Allah, then the Prophet) and a show of ill-manner towards Him.

CHAPTER NINETEEN

Prophetic Tradition Regarding Fasting and the Innovated Matters Introduced into It

The Prophetic Teachings Regarding fasting

a. *It is compulsory to observe fasting rites as exemplified by the Messenger of Allah.*

In **SAHIH BUKHARI**, Abu Hurairah reported that the Messenger of Allah (saw) said:

صوموا لرؤيته وأفطروا لرؤيته، فإن غم عليكم فأكملوا عدة شعبان ثلاثين

“Fast when you sight it (the crescent) and cease fasting when you sight it (the crescent). If it becomes unclear, complete Sha’ban as thirty.”

Also in **SAHIH BUKHARI**, ‘Ammar Ibn Yaasir narrated:

من صام يوم الشك فقد عصى أبا القاسم

“That whoever fast on the day of doubt (the unclear 30th of Sha’ban) have disobeyed Abul Qasim (i.e the Prophet).”

b. *Standing to pray in the night of Ramadhan.* In **SAHIH BUKHARI**, Abu Huraira (ra) narrated that the Prophet (saw) said:

من قام رمضان إيماناً واحتساباً غفر له ما تقدم من ذنبه

“Whoever stands in Ramadhan with faith and hope shall have his past sins forgiven.”

c. *Hastening to breaking of fast.* In **SAHIH BUKHARI**, Sahl Ibn Sa’d narrated that the Messenger of Allah (saw) said:

لا يزال الناس بخير ما عجلوا الفطر

“The people will not cease to be upon goodness as long as they hasten the breaking of their fast.”

d. *Delaying the pre-dawn meal:* In **SAHIH BUKHARI**, Sahl Ibn Sa'd said, "I used to take the pre-dawn meal with my family then I will hasten up to meet the prostration with the Messenger of Allah."

Also in **SAHIH BUKHARI**, Anas narrated that Zaid Ibn Thaabit said:

تسحرنا مع النبي صلى الله عليه وسلم ثم قام إلى الصلاة. فقلت: كم بين الأذان والسحور؟ قال "قدر خمسين آية".

"We took the pre-dawn meal with the Prophet (saw) and from there he stood up to pray, so I enquired; "what is the length between the call to prayer and the pre-dawn meal. He said, "The length it takes to recite fifty verses."

e. *Doing more good deeds in the month of Ramadhan.*

In **SAHIH BUKHARI**, it is reported that:

كان النبي صلى الله عليه وسلم أجود الناس بالخير. وكان أجود ما يكون في رمضان حين يلقاه جبريل عليهما الصلاة والسلام. وكان جبريل يلقاه كل ليلة في رمضان حتى ينسلخ يعرض عليه النبي صلى الله عليه وسلم القرآن فإذا لقيه جبريل عليه السلام كان أجود بالخير من الريح المرسلة.

"The Prophet used to be the most generous and he used to be more generous in Ramadan when he meets with Jibreel. Jibreel meets with him every night in Ramadan until dawn, reciting the Quran to him. So when Jibreel meet with him, he becomes more generous with good than a blowing wind."

f. *Searching for the night of power (Lailatul Qadr) in the odd nights of the last ten days in Ramadhan.*

In **SAHIH BUKHARI**; Aisha (ra) narrated that the Messenger of Allah (saw) said:

تحروا ليلة القدر في الوتر من العشر الأواخر من رمضان

"Seek for the night of power in the odd nights of the last ten days."

Innovated Matters Related to Fasting

a. *Fasting on the day of doubt to target the first day of Ramadhan.* This is a prohibitive innovation by consensus.

In **SAHIH BUKHARI**, it was reported that:

من صام يوم الشك فقد عصى أبا القاسم.

"Whoever fasted on the day of doubt has disobeyed Abul Qasim."

In **Ar-Risalah**, one should not fast on the day of doubt to target the first day of Ramadan. Whoever does that will not have its reward even if it corresponds with the first day of Ramadhan. Whoever wishes to observe a non-compulsory fast can do it. Whoever wakes up restraining from eating and drinking (on the day of doubt) and then it became true that it is the first day of Ramadhan, and he has no reward. However, he should continue to refrain from eating for the rest of the day.

b. *Making remembrance after every two Tasleem in Tarawih.* In **Al Madkhal**, the explanation was that “it is necessary to shun the invented matter of making remembrance after two Tasleem in the Tarawih prayer, raising voices and speaking with a single voice. All these are innovations. Also, the statement of the caller to prayer after the remembrance made after the two Tasleem, of the prayer! May Allah have mercy on you all!

c. *Announcing the allowance to continue taking the pre-dawn meal.* In **Al Madhkhal**, the author wrote that “this did not exist in the time of the Prophet nor did he order it. It was never in the practice of those that had preceded us. Every good is in the adherence to the Prophetic teaching”. Then he said afterwards; “The matter of announcing the pre-dawn meal is of immense necessity. However, the Messenger of Allah has legislated the first call to subhi to signify the permissibility to continue eating and drinking. Whatever is done beyond this is an innovation. This is because when the two callers to prayer make the two calls at the mentioned time, then it becomes sufficient.

It is also said in **Al Madkhal** that “If someone should argue that what has been said is regarding those living around the Mosque and that as for the one far away and do not hear the call and do not know what part of the night they are, are not affected. The response to this is that there is proliferation of Mosques such that there is no angle that you look except that you find a Mosque and the two calls are made in these Mosques.”

He later said that, “you should recognize that calling (of Adhan) to signify the end of pre-dawn meal lack basis in Sharia. Because of this, there are differences regarding it in various cities. If it had been from the Sharia, there would not have been differences. Do you not hear the call in the Egyptian Mosques? The caller proclaims “take the pre-dawn meal! Eat and drink!” or wordings close to this. Some of them recites the verses of the Quran from Suratul Baqarah where Allah (swt) says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لِمَ لَكُمْ تَنَقُّونَ ﴿١٨٣﴾﴾
البقرة: ١٨٣

“O you who believe! Fasting has been prescribed upon you as it had been prescribed for those before you, so that you may earn piety.”

They repeat this several times and drink water. As they recite verses from Suratul Insan where Allah (swt) said:

﴿إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ﴾ الإنسان: ٥

“Verily, the pious will drink from a cup.”

Up to the statement:

﴿إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنزِيلًا﴾ الإنسان: ٢٣

“We are the one that reveals the Quran upon you.”

The Noble Quran should not be recited in places of innovation.

Also, they take the pre-dawn meal as they beat drums moving from place –to– place. This is done by young men and other than them. They visit houses and beat the drum upon them. This has become a customary practice during the pre-dawn meal time and all of these are forms of innovation. As for the people of Alexandria, Yemen, and some people in the Northern Africa, they signify the advent of the pre-dawn meal time by knocking on doors and calling out to them “stand up! Eat and drink!” This is another form innovation.

As for the people of Sham, they announce the pre-dawn meal time by singing, dancing, playing and having loud discussions. All these are morally wrong.

All these take place in Ramadan that the Prophet (saw) has dedicated for prayer, fasting, recitation of the Quran and standing its nights. On the contrary – they engage themselves in sinful acts. To Allah we belong and to Him we shall return.

As for the practice of some people in Northern Africa, it is similar to that of the people of Sham. When it is time for the pre-dawn meal, they blow the trumpet at the top of the minaret repeatedly for seven times. After that they blow horn five to seven times then eating and drinking is to stop. One thing amazing regarding them is that whenever they are celebrating, they blow horns and trumpet and move along the road. However, when they reach a Mosque they keep quiet and order others to keep quiet. One of them would address

them saying; “Respect the House of Allah!” They will stop until they have passed and return to what they were doing. But, when the month of Ramadhan approaches, the month dedicated for fasting, night prayers, repenting and returning to Allah from all shameful deeds, they take to blowing horns and trumpet and they climb upon the minaret of the Mosque in this noble month. The act is contrary to what they do as mentioned above. All these are proof of its being an innovation without doubt. This is because if there were evidence, it would have been practiced in the same form (everywhere) without differences from places to places. It is left for the Muslims in general, and the Imams and callers to prayer in particular to seek a change in the matter. Everyone should change what exist in his territory to the extent of his authority, if he could not, then his city and if not, his Mosque.

Caution: He should be careful while correcting an innovation from replacing it with another upon which he was nurtured. This is a poisonous killer and only a few people are saved from its evil. I have seen some people from Northern Africa who came from a land where announcement for the pre-dawn meal is popular the blowing of horns and trumpet. Whenever he hears the callers, in this lands saying; “Take your pre-dawn meal, eat, and drink.” he says; “What sort of an innovation is this?” He detest it in preference to the innovation he was nurtured upon whereas the one he is upon is more erroneous and repulsive.

Yes, for others announcing the pre-dawn meal is permissible even with the trumpet. Among those who permit this is Ibn Abdul Salam, Ibn Harafat, Al Gabrini Abu Qasim and AlBarsani leans towards this position.

In **Sharhul-Manhaj al Muhtaqal** by Ahmad Ibn Abdul Rahman Al Manjoori, he agreed that on these issues there are difference of opinion on its permissibility or detestation. Thus, no one should be rigid regarding the difference in opinion of people about it.

My Comment: what he meant was that, no one should be severe regarding excusable differences; however, these scholars have agreed that one should seek to resolve issues of differences of opinion. It should be clear that the correct opinion is that the two calls of prayers suffice as mentioned in the comment of the author of **Al Madhkhal**.

d. *Gathering of people to complete the recitation of the whole Quran on the 27th night of Ramadhan.* This is an innovation by consensus this has become customary among the people in this present time. This involve the intermingling of men and women, singing foul songs and competing in a

prideful way to seek glory. However, if their gathering does not involve this entire detested act, then it may be permissible.

In **Sharhul Mufidah**, the author said that “one should be careful regarding what people do on the 27th night especially whereby he prays in the house with women behind him, mahram and others. He hastens in the recitation of the wordings of Quran so as to finish. Whenever he completes the recitation, the women behind him make a loud noise. He competes with his neighbor who also is trying to complete his recitation before him. Nothing concerns them except its completion. As long as they can complete it with this level of speed, he does not mind the difficulty involved. He is interested in the women’s noise. This kind of action is prohibited in different kind of ways. He had denied himself the great reward in the Night of Power, which is sought. That which is better than a thousand night but he replaced this great goodness with sins and evil. We seek Allah’s refuge from destructive ignorance.

Had this ignorant man slept through the night, it would have been better and more preferable than engaging in this prohibition. If he had received understanding from Allah, he would have prayed individually with humility and tranquility even if it requires not going to the Mosque. If he had tutored the women, whom he had misled, and deprived them (of rewards) like himself (would have been better). He would have said to them; “Observe your prayer with Suratul Faatihah and any other chapter in the mentioned night. This would have sufficed.”

It was explained in **Al Madhkhal** that, “It is important to shun the innovation of compelling ones to complete the Quran in the manner they do. They say to one another so-and-so should complete the recitation in this night and so-and-so the other night. Some of them designate others to do it on their behalf and most of these take place between the middle to the end of the month. One should avoid this and forbid others from it. Such practice has not been reported from the people of the early generations (i.e. the determination to complete the whole Quran in the last nights of Ramadhan).

As for a man, who wishes to complete the Quran by himself at anytime of the year and night and involved his family so that they would benefit from the mercy that accompanies the completion of the Quran, then this is permissible.

If you say: Does he announce the completion for people to know?

My Comment: The noble sheikh Abul Waleed Abubakar, popularly called At-Tartushi said: “The response is that if the action is not accompanied by a loud noise, intermingling of men and women but that everyone present is

listening to the du'aa, it is appropriate. Otherwise, this is the innovation that Maalik frowned at.

However, if it is done in the pattern it has taken in this present time whereby free mingling of the opposite sex and other forms of evil like loud noise take place, then this is far from the actions of the people (of the early generation). Ibn AlQasim in a report asked Maalik regarding the one that completed the recitation of the Quran and consequently make supplication. He said (in response): "I have not heard that he should make supplication after completing the Quran and it is not from the actions of the people before us."

In **Al Madhkhal**, Maalik said; "There is no harm in the gathering of people to recite before the one who teaches them how to recite or instructs them of the portion to recite." However, it is detested for the man to make supplication after the session. Then he said if this should be your opinion in the Madh-hab of the Imam (Maalik), then it should be known that the dislike regarding it surrounds raising of voice in the congregation. It is considered permissible when the (supplication) is made quietly as recommended.

This is the opinion of those that have preceded and those of the latter time (from among the scholars).

e. Introducing drinking utensils into the Mosque at the time of completion of the recitation of the Quran.

In **Al Madhkhal**, it is said that, "introducing containers and other things for drinking into the Mosque should be avoided. It is an innovation without any basis that, whenever the reciter completes the recitation is offered water to drink in order to seek blessings. This practice is an innovation that lack basis.

If you say: "What is the ruling regarding recitation and remembrance by a group of people upon a single voice?"

My Comment: This is an innovation. In **Al Madhkhal**, it was made clear that, there is no contradiction between the statements of Imam Maalik regarding recitation in a group and the ones that makes remembrance in a group, they are both innovations. Ibn Rushd wrote in **Al-Bayan Wa Tahseel** that "This is because they do this with a single voice while reciting and making remembrance."

My Comment: In the case of the gathering of people to learn the Quran either by instruction or written on paper or slates or any other way possible for men to learn in a group, reading different portions assigned to them, there is no blame as mentioned clearly in **Al Madhkhal**.

Likewise, the form of gathering by people for remembrance, with each of them doing it individually, there is no problem in that. Rather it is Sunnah because the companions used to gather in the Mosque after Salatus Subh and 'Asri with everyone of them making his remembrance silently to himself. The only sound heard is like the buzz of the bee.

It is expressly mentioned in **Al Madkhal** that, If you enquire, is it permissible for a group to recite to the sheikh in chorus?

My Comment: It is mentioned in **Al Madhkhal** that the position of Imam Maalik differs regarding a group of people gathering to recite to a sheikh when there is no enough time to recited individually (to the sheikh). Can a group of two to three recite a portion due to constraint in time or must every individual recite. He said that it is permissible based on necessity, especially if reciting individually will result in some being left out without reciting. It is a matter of large number of people wanting to recite in a limited time. In another place, he said that it is not permissible because it had never been from the practice of those that preceded as mentioned by Ibn Rush in **Al-Bayan Wa Tahseel**.

If you ask: What is the ruling regarding reciting a particular portion while taking turns?

My Comment: Ahmad Az-Zarook wrote in '**Umdatul Mareedis-Saadiq**' that, "There is a difference of opinion regarding the matter. There are various statements confirming it as an innovation or otherwise. Maalik said it is not an innovation. Imam Shafi'ee said similarly using the statement of the Prophet (saw) that:

ما تركته لكم فهو عفو

"Whatever I have left unmentioned is a bonus for you."

Ibnul Hajj mentioned the Hadith in the chapter of making remembrance.

Thus, there are differences surrounding reciting a particular part while taking turns in remembrance and supplication in loud-chorus congregation. A reason for differing is because of the narrations that encourages it but was not practiced by the pious predecessors or the manners or performing it was not reported. Consequently, Ash-Shafi'ee ruled it as a Sunnah while Maalik ruled it as a detestable innovation due to doubt.

If you ask: What is the ruling regarding the practice of people in the month of Rabee-ul Awwal, the day a child is given birth to, or on the seventh day of birth. People gather to make remembrance and merrymaking.

My Comment: It is a detestable innovation if they did not involve themselves in sins. It is also said that it is correct to celebrate the birth of a child in a Prophetic manner if it does not involve sins. However, as for what people customarily do today, where men and women intermingle-refuge is sought from Allah – is from considering a sinful act permissible.

In **Al Madhkhal**, the author said that “Part of what they have innovated is the thinking that one of the greatest forms of worship is what they do in Rabeel Awwal whenever they gave birth to a child. They actually engage in innovations and violations of religious teachings.”

It is important that whenever they witness this noble month, they should honour, magnify and respect the month in a manner that it is appropriate and in conformity to the Sunnah. He (saw) spends special times for deeds of righteousness and goodness.

If you ask: What is the ruling regarding the people that prepare food with the intention of celebrating the birth of a child and brethren are invited but they do not approach sins.

My Comment: This can be detestable or recommended. To say it is recommended is more appropriate. As for the first view, the author of **Al Madhkhal** adopts it because he said; “Making food for the sake of child birth, inviting people to a feast without involving in sins is an innovation.” It is an addition to the religion as it was not practiced by the pious predecessors. Adherence to the path of the pious in the matter is more appropriate.

If you ask: “What is the ruling regarding feasting on the day of ‘Ashoorah?

My Comment:It is recommended that one should spend on the family and orphans without overburdening oneself. This practice should not be considered a Sunnah or else, it would be undesirable.

If you ask: “What is the ruling regarding feasting on the day of ‘Eid al-Fitr?”

My Comment: It is from the Sunnah if free from overburdening oneself. In **Al Madhkhal** it was written that: “It is from the Sunnah to spend more on consumable items (of no specific mentioning) on the family. Whoever increases his spending on his family has adhered to the Sunnah. He should adopt a traditional food since it is permissible. However, the condition for the permissibility of this is not to overburden himself.”

He should not consider it as a Sunnah that must be followed believing that the one who shuns it has contradicted the Sunnah or committed a major sin. If his

action has reached this level, then whatever he does becomes an innovation. So many other actions – in its various forms – have been judged as innovation because of this.

If you ask: “What is the ruling regarding feasting on ‘Eid-al-Adha?”

My Comment: I do not have knowledge of its ruling, However, I believe it is permissible if it does not involve overburdening oneself nor made to take place before the ‘Eid Prayer and the slaughtering. It may then become detestable.

The popular Sunnah on this day is to start with the ‘Eid prayer, then the slaughtering as indicated in the statement of the Messenger (saw). In **SAHIH BUKHARI**, it is reported that the Prophet (saw) said that:

إن أول ما نبدأ به من يومنا هذا أن نصلي ثم نرجع ثم ننحر

“The first thing we perform on this day (of Eid al Adha) is to pray then return (home) to slaughter. Whosoever does that has achieved the Sunnah.”

Also;

ما عمل آدمي من عمل في هذا اليوم أفضل من إهراق الدم

“No man’s action today is better than the spilling of (the sacrificial animal’s) blood.”

Ibnul Hajj quoted it in **Al Madhkhal** and said “some of the people prepare food in the night, so that when they return from the prayer they might easily find what to eat. They feed themselves and anyone they wish.” After that, they get busy with the slaughtering. Because of this, some people prefer to make their slaughtering in the night (before the ‘Eid day) so that they can make feast with it in the morning. All these are from innovation and violation of the Sunnah.

He said after that “don’t you see the Prophetic practice regarding this day? When he left the Eid prayer, he would do the slaughtering with his noble hand. Then the food was then made for him.”

He also said shortly before this statement, that some of the people do not take meat of the slaughtered animal. They buy other meat to cook then they make a variety of food of which could have been prepared from the slaughtered animal. They are deceived by the Satan and deprived of the great blessing.

CHAPTER TWENTY

Prophetic Teachings Regarding Pilgrimage and the Innovated Matters Introduced into It

The Prophetic Manners of Performing the Hajj (Pilgrimage)

a. *It is to abide by the practices of the Prophet in performing the Hajj. In SAHIH BUKHARI, Abu Hurairah (ra) said that “I heard the Messenger of Allah (swt) saying:*

من حج لله فلم يرفث ولم يفسق رجع كيوم ولدته أمه

“Whosoever performs the Hajj for the sake of Allah and does not have sexual relation (with his wife) and does not do evil or sins, then he will return (free of sins) as if he was newly born.”

b. *Assuming the Ihram (wearing the white clothes worn by pilgrims) at the Miqat (place designated for intending pilgrims to commence the pilgrimage by expressing intentions, taking birth with ablution and assuming the state of Ihram):*

Ibn Abass narrated that:

أن النبي صلى الله عليه وسلم وقت لأهل المدينة ذا الحليفة، ولأهل الشام الجحفة، ولأهل اليمن يلملم، ولأهل نجد قرن المنازل، فهن لهن ولمن أتى عليهن من غير أهلهن، ممن كان يريد الحج والعمرة. فمن كان دونهن فمن أهله، حتى أن أهل مكة يهلون منها.

“The Prophet made Zul-Hulaifah as the Miqat for the people of Medina and A-Juhfah for the people of Sham and Qarnul Manazil for the people of Najd. These are for the people at these very places and those that come through the places intending to perform the Hajj and ‘Umrah. Whosoever is living around these boundaries can assume Ihram from the place he starts and the people of Makkah can assume Ihram from Makkah.”

c. *Entering Makkah from the High Thaniyyah and leaving (Makkah) from the low Thaniyyah:*

In **SAHIH BUKHARI**, Umar (ra) reported that:

كان رسول الله صلى الله عليه وسلم يدخل - يعنى مكة - من الثنية العليا، ويخرج يعنى منها - من الثنية السفلى.

“The Prophet used to enter Makkah from the high Thaniyyah and leave Makkah from the low Thaniyyah.”

d. *Saying the Takbeer, three times at every elevation of the ground when returning from Hajj.* In **SAHIH BUKHARI**:

أن رسول الله صلى الله عليه وسلم كان إذا قفل من غزو أو حج أو عمرة، يكبر على كل شرف من الأرض ثلاث مرات ثم يقول: (لا إله إلا الله وحده لا شريك له، له الملك، وله الحمد يحيى ويميت وهو على كل شيء قدير، آيئون تائبون ساجدون لربنا حامدون، صدق الله وعده، ونصر عبده، هزم الأحزاب وحده)

“Whenever the Prophet returns from a battle, Hajj or Umrah, he used to say the Takbeer three times at every elevation of the ground and then would say “None has the right to be worshipped but Allah alone, without partners. All the kingdom is for Him, all the praise is for Him and He is the One that enlivens and the Taker of life and He is Able to all things. We are returning with repentance, worship, prostration, and praising our Lord. He has kept up His promise and made His slave victorious, and He alone defeated the confederates (of unbelievers).”

Innovated Matters Regarding Hajj

a. *Making an audible sound while kissing the black stone:* This is an innovation as mentioned by scholars.

b. *Placing the cheeks and fore head on the black stone.*In **At Taqyeed**, Imam Maalik frowned at placing the cheek and forehead upon the Blackstone.

c. *Rubbing against the wall of the Ka’bah or the walls of the Mosque.*In **Takhlisul Ikhwan**: “Our scholars detest rubbing the Ka’bah or the Mosques.”

d. *Making the Talbiyah (the saying of Labbayka Alllahumma labbayk, Labbayka laa shareeka laka labbayk, innal hamdah wa ni’mata, laka wal mulk laa shareeka laka labbayk) in unison.* In **Al Madhkhal**, it is said that “every individual is expected to make his **talbiyah** to himself. Chanting it in a single voice is an innovation.”

e. *Specifying places for supplication.*In **Al Madhkhal** “Imam Maalik was asked about the statement; “This is just for You (Allah) and a true belief in Your Book while performing circumambulation?” He declared it an

innovation. He did not specify any other wording nor place for a supplication rather than one should make any supplication and at any place at one's convenience. This is not the case with the practice of the people in the present generation. They go for the Hajj along with different supplications aimed at making or performing them at specific places as stipulated to them by those who introduced these innovations to them. You find that they have particular supplications at the sighting of the Ka'bah, or at the entrance of Makkah, or at the station of the black stone, or during circumambulation. They also have other supplications, which they say at the door of the House, or at the Mu'tazim, or at the Yemenite pillar, or upon entering into the House at the station of Ibrahim, or at Safa and Marwa, or while pacing (between) Safa and Marwa, or at Mina, or at Arafat and the list is endless. They busy themselves on every route with these supplications and not paying attention to things that could nullify their Hajj.

f. *Walk backward to out of the Mosque in Makkah.* In **Al Madhkal**, it was said: "One should avoid what the people have invented for themselves where they exit the Mosque in Makkah; with their backs."

They also commit similar practices in the Mosque of the Prophet while bidding farewell to the Prophet (in Medina). They claim that it is out of respect (for the Prophet). This is an innovation, which has no support in the religion and none of the past people practiced it. They (the previous generations) were more aspiring towards following the practices of the Prophet (saw).

This innovated practice has led them to pay the same form of homage to their Shaikhs, elders, at the graves of their beloved ones. They claim that it is out of respect which is very wrong.

My Comment: An example of their innovation is to circumambulate the Prophet's grave. In **Manaasikul Khaleel** and **Al Madhkal**, it was written that "Circumambulating and rubbing against the grave of the Prophet (saw) should be avoided." Throwing towels and garments to the grave (of the Prophet) all amount to innovation. This is because seeking blessings can only be achieved by following the teachings of the Prophet (saw). The idolaters were not judged wrong except from the angle of not worshipping (Allah) based on the practices and teachings of the Messengers of Allah.

CHAPTER TWENTY ONE

Prophetic Teaching Regarding Hunting and Slaughtering and Innovated Matters Introduced into it

The Prophetic Manners Regarding Hunting and Slaughtering

- (a) *Adhering to the practices and teaching of the Prophet regarding slaughtering and hunting is central to everything.*
- (b) *Equality in the permissibility of consuming the slaughtering and hunting by men and women. In SAHIH BUKHARI, Ka'b Ibn Maalik narrated that:*

امرأة ذبحت شاة بحجر، فسئل النبي صلى الله عليه وسلم عن ذلك، قال: فأمر بأكلها

“A woman slaughtered a sheep with a stone and the Prophet was asked about it and he permitted it to be eaten.”

- (c) *Equality in the permissibility of consuming the slaughtered and hunted animals by freemen, male and female slaves.*

عن رجل من الأنصار عن معاذ بن سعيد - أو سعد بن معاذ - أخبره أن جارية لكعب بن مالك كانت ترعى غنما بسلع فأصيبت شاة فأدركتها فذبحتها بحجر، فسئل النبي صلى الله عليه وسلم فقال: (كلوها).

In SAHIH BUKHARI, that it was narrated:

“An Ansari man narrated from Mu’adh Ibn Sa’d or Sa’d Ibn Mu’adh that a slave girl belonging to Ka’b used to graze some sheep at Sil’a (a mountain). She discovered that one of her sheep was dying. She reached it (before it died) and slaughtered it with a stone. The Prophet was asked and he said: “Eat it.”

- (d) *Permissibility of eating the animal slaughtered by those that newly embraced Islam. In SAHIH BUKHARI, Aisha (ra) narrated that: “a group of people said to the Prophet (saw): “some people brought us meat and we do not know whether they have mentioned Allah’s Name or not upon slaughtering the animal. He said:*

سموا الله عليه أنتم وكلوا

“Mention Allah’s name on it and eat.”

Aisha (ra) said the people had newly embraced Islam.

(e) *Permissibility of eating slaughtered animals from tools that causes blood to flow except with tooth and nail.* In **SAHIH BUKHARI**, Rafi’ Ibn Khadeej narrated that: “I said, O Messenger of Allah! We are going to face the enemy tomorrow and we do not have knives.” He said:

أعجل – أو أزن – ما أنهر الدم وذكر اسم الله فكل، ليس السن والظفر

“Hurry up (in killing the animal). If the killing tool causes blood to flow out, and if Allah’s Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a tooth or nail.”

He said;

وسأحدثك: أما السن فعظم، وأما الظفر فمدى الحبشة.

“I will tell you more. As for the tooth, it refers to a bone. As for the nail, it refers to the knife of the Ethiopians.”

(f) *Placing one’s foot on the side of the animal while slaughtering:* In **SAHIH BUKHARI**, Anas Ibn Maalik (ra) narrated that:

أن النبي صلى الله عليه وسلم كان يضحي بكبشين أملحين أقرنين، ويضع رجله على صفحتهما، ويذبحهما بيده.

“The Prophet used to slaughter two rams black and white in colour (as sacrifices) and I saw him putting his foot on their sides then he slaughtered them with his hands.”

(g) *Making Takbeer while slaughtering:* In **SAHIH BUKHARI**, Anas Ibn Maalik (ra) narrated that:

ضحي النبي صلى الله عليه وسلم بكبشين أملحين أقرنين ذبحهما بيده، وسَمَّى وكبر ووضع رجله على صفاحهما

“The Prophet (saw) slaughtered two horned rams black and white in colour, and I saw him putting his foot on their sides and mentioning the Name of Allah and Takbeer (Allahu Akbar). Then he slaughtered them with his hands.”

Innovated Matters Regarding Hunted and Slaughtered Animals

a. *Differentiating between the one that is slaughtered for the market (from the one slaughtered for sacrifice).*

b. *Slaughtering for the sake of (reciting) a chapter of the Quran in gratefulness and not in idolatory.* It is a detestable innovation. However, if it was not specifically dedicated, then, it is a praiseworthy thing to do.

In **Al Madkhal**, it was mentioned that “When Umar Ibn Al-Khattab (ra) memorized Suratul Baqarah – after it had taken him some years – he slaughtered a camel as a form of gratefulness to Allah.

c. *Expecting compensation in the distribution of the meat of the sacrificed animal.* The flesh of the sacrificed animal should not to be exchanged (sold) for other items, as is the case for other forms of slaughtering (that are not dedicated to Allah as sacrifice). Gifts can be exchanged for other items. In **Al Madkhal**, it was explained as the practice of giving a neighbor some of the meat and it is also expected that, he (the neighbor) gives back in exchange. He is to give the equivalent of what he was given; a bit more or less. Both the giver and the one receiving see what his companion will give as exchange. This meat for Allah is not from the aspect of exchanged items such gifts.

d. *Gathering of people over the ‘Aqeeqah (a religious slaughtering for the birth of a child):* In **Al Madkhal**, Imam Maalik was asked regarding the gathering of people over slaughtering for naming ceremony. The Imam disapproved of it and said: “it will become like a banquet. However, they can eat from it themselves and send some as gift it to others based on Ihsan (goodness).”

If you ask: What is the ruling regarding the trilling cries of joy made by some women when a child is delivered?

My Comment: It is a prohibitive innovation, because their voices is part of their ‘awrah (part of the body that must be concealed).

In **Al Madkhal**, it is expressed that, “Whenever this blessing appears – i.e the blessing of birth of a child – some women make great trilling cries of joy and they raise their voices very loudly. This creates a very ugly scene.

If you ask: What is the ruling of placing a knife with which the umbilical cord of the child was cut on his head?

My Comment: It is a disapproved innovation. In **Al Madkhal**, “One should also shun the practice of placing the knife with which the umbilical cord of the child was cut over his head while the mother is sitting by. When she rises up,

the knife is raised and taken along with her. This is done for a period of forty days. They claim that it protects her from the influences of the devil.

One should also avoid the practice of placing a mug filled with water and a metallic object before the child whenever the mother is away.

If you ask: What is the ruling regarding the preparation of special food, which the mother of the new born child is fed until the day of ‘Aqeeqah (naming ceremony)?

My Comment: This is permissible as long as it is free from overburdening oneself or ostentation. If not, then it is an abominable innovation by consensus.

In **Al Madkhal**, “whenever the blessing appears – i.e. the blessing of giving birth to a child – the women yell with a loud cry of joy. Then he mentioned afterwards: “they accompany it with pride over what they do, making a lot of food for children and indigent to feast.”

If you ask: When should the naming of the child take place?

My Comment: On the day the ‘Aqeeqah is slaughtered. In **Al Madkhal**: If an ‘Aqeeqah will be slaughtered for the child, then he should be named. If not, then he should not be named. The name is to be chosen on the seventh day. If ‘Aqeeqah will not be slaughtered due to poverty he should still be given a name at any time.

If you ask: What is the ruling of naming a child with such appellation such as Zakiyyud –deen (the purifier of the religion), Muhyid-deen (the grantor of life to the religion) and so on. These names are newly invented and had not been adopted by the people of the early generation.

My Comment: All of these are not permissible as mentioned by Ibnul Hajj in **Al Madkhal**: “This is because it exclusively arrogates the attribute in the name to the bearer. This applies to both the old and young who adopt names and appellations that are not known to the people before. It is a violation of the Shariah. Appellations such as “fullanu-deen” (fullan mean somebody) if those appellation were to be sound, the companions of the Prophet (saw) would have been more worthy of adopting them for themselves.

Don’t you see that once the Prophet (saw) entered upon Zainab and enquired: “what is your name?” She said: “Barah” (the righteous). He disapproved of the name and said:

لا تزكوا أنفسكم

“Do not purify yourselves!”

This is because the name suggests (self praising oneself as) righteous. He later changed it to Zainab.

Similarly, he changed the name of Juwairiyya – the mother of the believers – from the same aforementioned name to – Juwairiyya – derived from Jaariyah (a slave girl). He made it into the diminutive form as Juwairiyyah (the little slave girl).

If it is argued that these names are merely metaphorical. Their meanings are not meant. It had become mere symbolic name such that no one is known by them today. It is not from the matter of purifying oneself but from mere names with which people are recognized such Abbas and Ali.

The Response to this is that: This argument can be refuted by the prevalent situation today. That is, if someone’s name is mentioned to be Al ‘Ilmu-Shari’ (the encompassed of the knowledge of the Sharia), to be like the names such as Abbas and Ali, the one calling the name experiences some sort of difficulty calling the name. This indicates that purification is intended by these names. The prohibition came as a result of the self-purification and deception that the names connote. The Prophet has prohibited copying the disbelievers.

He also said afterwards; “Look at Imam Al-Haafidh An-Nawawi from the latter generation. He is not pleased with these kinds of names. He used to detest it greatly. In some of his books, he disapproved of these names being ascribed to him. He said; “I will never permit anyone to call me Muhyid-deen.” Likewise, some other people like him had frowned on such names. I have met some noble people from the Shafi’ee Madh-hab from the people of goodness and righteousness – whenever they quote from An-Nawawi – they say Yahya An-Nawawi said, so I asked him why. He said; “We detest calling him by a name he disapproved of in his time. Thus, these names were attributed to these people without their authority.

He also said afterward; “Think deeply of the plot of the devil regarding these names how he had injected his dangerous poison. Most religiously compliant names are attached either to names of Allah, the names of the Prophet s, and the names of the companions. A narration from the Prophet (saw) says:

ما من أهل بيت فيه اسم نبي إلا بعث الله تبارك وتعالى إليهم ملكا يقدرهم بالغداة والعشي

“No people of a household bear the name of a Prophet except that Allah will send an angel to purify them, day and night.”

It is reported from Hasan Al-Basari that he said, “Allah will stop a slave whose name is Ahmad or Muhammed on the Day of judgement and say to him, ‘O Slave of mine! Are you not ashamed of me, you disobey me while you bear the name of my beloved Muhammad (saw). If what is important can be derived from the name of Prophet (saw), how would it be with name of Allah? It suffices when seeking blessings that you mention your name with the name of Allah or with a name of a Prophet or with name of a companion of the Prophet. When the devil saw these common blessings, he wishes to extinguish it by his evil plot. He could not do it except by turning their names to such that connote self-praise. He does not approach anybody except in areas he knows he can accept him. When pride and love of power overwhelmed the people of the Mashriq, he changed their blessed names into the ones filled with self pride such as Izzu-deen (the pride of the religion), Shamsu-deen (the sun-ray [light] of the religion) among others.

Therefore, self-pride took the place of these blessed names. When excessive humbleness and submissiveness overwhelmed the people of the Maghrib, he (the devil) approached some of them from where they easily accepted him. He caused them to adopt appellations that are prohibited by the text of the Quran. They say instead of Muhammad (saw), Hamwu; instead of Ahmad, Hundus; instead of Yusuf, Yusu; instead of AbdurRahman, Rahwu and among others. He gave to every group of people names they can easily accept.

If you ask: Is it permissible to call a scholar or a noble person by these names?

My Comment: In **Fath-ul-Mubeen**, the commentary on **Al Arba’eenah Nawawiyyah**, by Imam Shihabu-deen Ahmad Ibn Hajar Al Haithami, in his explanation of the narration of Jibreel (as) when he called the name of the Prophet (saw) saying, “O Muhammad (saw).” This indicates the permissibility of calling on a scholar or a noble person by his name even if he is a student. This is when he does not detest it. If not, it is from humbleness and a contradiction to the people who ascribe great appellations to themselves.

Thus, it is said that calling a person by a name that humbles him is not prohibited. Rather, it is recommended if not damaging to the personality of the bearer.

If you ask: Inform us regarding permissible nicknames to adapt.

My Comment: In **Al Madkhal**; “Nicknames are formed by ascribing the name of one’s child or other people’s children to oneself. Likewise a woman can ascribe her child’s name or the name of other’s children to herself. It is reported from the Prophet, (saw) regarding Aisha when she felt uncomfortable with her barrenness, the Prophet (saw) said to her, “Adopt a surname with the name of the son of your sister – that is Abdullah Ibn Zubair. It is also permissible to adopt nickname due to situation of the one adopting the name. Imam Maalik was once asked, “can a child be given a nickname?” He said: “There is no harm in that” then it was said to him “did you name your child Abu Qasim?” He responded; “As for me, I did not, but the household did. They call him by it. Avoiding it is better because it could connote information of deception because a baby cannot be a child.”

If you ask: What is the ruling of adopting the names of angels such as Jibreel, Mikaaeel and others?

My Comment: This is disapproved of as mentioned by Imam Maalik.

If you ask: Is the name Maalik from the disapproved names? Maalik is a name of an angel.

My Comment: It is not from such names because it does not only refer to an angel.

If you ask: What is the ruling regarding adopting evil name?

My Comment: This is highly disapproved of in **Al Madkhal**, “The Prophet used to disapprove of evil names such as Harb (war), *Murrah* (bitterness) and Hanthalah.”

CHAPTER TWENTY TWO

Prophetic Teachings Regarding Vows and Oaths and the Innovated Matters Introduced into It

Prophetic Manners Regarding Vows and Oath

- a. *It is to adhere to the Prophetic teachings regarding this issue.*
- b. *Abstaining from swearing except by Allah.*

In **SAHIH BUKHARI**, Abdullahi Ibn Umar (ra) narrated that the Messenger of Allah met Umar (ra) while riding and swearing by his fathers. The Prophet (saw) said;

ألا إن الله ينهاكم أن تحلفوا بآبائكم، من كان حالفا فليحلف بالله أو ليصمت

“Allah has indeed forbidden you from swearing by your fathers. Whoever swears should swear by Allah or keep quiet.”

- c. *Violating ones oath when one sees better alternative.*

In **SAHIH BUKHARI**, Abdur-Rahman Ibn Samrah narrated that the Prophet (saw) said;

يا عبد الله بن سمره لا تسأل الإمارة، فإنك إن أوتيتها عن مسألة وكلت إليها، وإن أوتيتها من غير مسألة أعنت عليها، وإذا حلفت على يمين فرأيت غيرها خيرا منها فكفر عن يمينك وأت الذي هو خيرا

“O Abdur-Rahman Ibn Samrah, do not seek for leadership, because if you seek it you will be left to it, but if you are given without seeking for it, you will be assisted over it. If you make an oath on an issue and you saw what is better, then abort (and atone for) your oath and take to that which is better.”

- d. *Not aborting (and atoning for) an oath when one find a reason.* In **SAHIH BUKHARI**, Taawus mentioned that he heard Abu Hurairah (ra) saying that, “ Prophet Sulaiman (as) said;

لأطوفن الليلة على تسعين امرأة، كل تلد غلاما يقاتل في سبيل الله

“Tonight, I shall go round my ninety wives and each of them will bear a male child that will strive in the path of Allah.”

One of his companions said, “Say, Insha Allah (By Allah’s will), but he forgot.” He went round his wives but none of them bore a child except are. Abu Hurairah (ra) said, “If he had mentioned, Insha Allah, he wouldn’t have violated his oath and he would have achieved his ambition. Murah said; “The Messenger of Allah (saw) said, *had he mentioned ‘by Allah’s Will.’*” He said Abu Zinaad related to us from A’raj the like of the Hadeeth of Abu Hurairah.

e. *Fulfilling the oath of obedience and shunning the oath of disobedience to Allah and His Prophet:* In **SAHIH BUKHARI**, Aisha (ra) narrated that the Prophet (saw) said:

من نذر أن يطيع الله فليطعه، ومن نذر أن يعصيه فلا يعصه

“Whoever vows to obey Allah (swt) should obey Him and whoever vows to disobey Allah (swt) should not disobey Him.”

f. *Avoiding forecasting (from vows):* The Prophet (saw) forbade the making of vows and said: "It (a vow) does not prevent anything (that has to take place), but the property of a miser is spent (taken out) with it."

Also in **SAHIH BUKHARI**, Abu Hurairah narrated that the Prophet (saw) said that, Allah (swt) says;

لا يأتي ابن آدم النذر بشيء لم يكن قدر له، ولكن يلقيه النذر إلى القدر فيستخرج الله به من البخيل، فيؤتيني عليه ما لم يكن يؤتيني عليه من قبل

“The vow does not bring about for the son of Adam anything I have not decreed for him, but his vow may coincide with what has been decided for him, and by this way I cause a miser to spend of his wealth. So he gives Me (spends in charity) for the fulfillment of what has been decreed for him for what he would not give Me before but for his vow.”

g. *Avoiding making vows over what one is incapable of doing and what is difficult to attain.* In **SAHIH BUKHARI**, Ibn Abbas (ra) said “while the Prophet was delivering his sermon, a man stood up. He (saw) enquired about him and the people said, “He is Abu Israeel. He had vowed to stand and not sit, vowed not to seek shade, talk and not to stop fasting.” The Prophet (saw) said;

مروه فليستظل وليتكلم وليقعد وليتم صومه

“Order him to seek shade, talk, sit but continue with his fast.”

Innovated Matters Related to Oaths and Vows

a. *Making oaths by the Prophet and the Ka’bah.* This is an abominable innovation. In **Sharhul Mufeedah**, it was that “it is not permissible to make oath by other than Allah or His Attributes.” Similarly, In **Tawdeeh**, “It is considered haram because of what has been reported in Al Muwatta and in **SAHIH BUKHARI** and Muslim by Umar (ra) that the Messenger of Allah said;

إن الله ينهاكم أن تحلفوا بأبائكم

“Verily, Allah has prohibited you from making oaths by your fathers.”

Maalik and Muslim reported that:

ومن كان حالفا فليحلف بالله أو ليصمت

“And whoever want to swear should swear by Allah or keep quiet.”

b. *Atoning by fasting three days while capable of feeding slaves, clothing or feeding ten indigents.* This is an abominable innovation by consensus. Allah did not order fasting for three days for the atonement except after been incapable of carrying out these three opinions.

c. *Making inconsequential oath in Mukhtasarul Khaleel*, “It is detestable to make repetitive oath.” In AlKharrashiy also, “inconsequential oath” is disapproved of such as vowing to fast every Thursday or Monday because he fears that he might become lazy or unmindful of accomplishing it.

In **Sahih Muslim**, it is reported that the Messenger of Allah prohibited fasting (i.e non compulsory fast) on Friday and praying its night.

d. *Future Promise:* This can be either detestable or permissible innovation. In **Mukhtasarul Khaleel**, “the ruling regarding future promise is unclear” and in **AlKharaashiy**, “as future promise such like saying; If Allah (swt) should cure me of my illness, I will give such-and-such alms or if Allah gives me such-and –such, I will go to Makkah or other thing with which we seek closeness to All.” This is detestable.

e. Making the oath of Attabarriy (disclaiming a person or a slave): This is a detestable innovation. In Al-Kharashi, “it is wrong to make the oath of attabarriy, such as vowing to free a slave because of his little benefit so as to free oneself and be far away from him”

f. Making oaths that brings about burden: If it is from what he is capable of doing, then it is disapproved. As for what he is not capable of, if not, it becomes an outright prohibition.

CHAPTER TWENTY THREE

The Prophetic Teachings Regarding Marriage and Innovated Matters Introduced into It

The Prophetic Manners Regarding Marriage

- a. *The one who is getting married should intend establishing the Sunnah of the Prophet (saw)*
- b. *One should get married based on his ability. In SAHIH BUKHARI, the Prophet (saw) said:*

يا معشر الشباب من استطاع منكم الباءة فليتزوج، فإنه أغض للبصر وأحصن للفرج

“O group of young men, whoever is capable amongst you should get married, for it helps you in lowering your gaze and more preserving the chastity.”

Also in SAHIH BUKHARI;

...فإني أنام وأقوم، وأصوم، وأفطر، وأتزوج النساء فمن رغب عن سنتي فليس مني

“For verily, I sleep and stand (to pray in the night), I fast and I break (my fast) and I marry from amongst the women, whoever turns away from my practice is not from me.”

- c. *Seeking for a religious woman: in SAHIH BUKHARI, the Prophet (saw) said:*

فعليك بذات الدين تربت يداك

“Cling to the religious woman (for a wife), else you will lose.”

- d. *Restraining from making proposal to a woman under proposal of a Muslim. In SAHIH BUKHARI, Ibn Umar (ra) used to say that the Messenger of Allah prohibited that one should transact upon an existing transaction and that one should not make a proposal to a woman under proposal.*
- e. *The guardian of a woman should not prevent her from getting married. In SAHIH BUKHARI, it is mentioned that this verse,*

﴿فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكَحْنَ أَرْوَاجَهُنَّ﴾ البقرة: ٢٣٢

“And do not prevent them from marrying their husband.”

was revealed regarding the prevention by Ma'qal of his sister from getting married.

f. *Organizing a banquet for the wedlock.* In **SAHIH BUKHARI**: The Prophet (saw) told Abdur-Rahman Ibn Awf,

أولم ولو بشاة

“Throw a banquet even with a sheep.”

Innovated Matters Related to Wedlock

a. *Taking of the sadaaq (dowry) of the bride by the government representative.*

In **Takhliṣul Ikwan**, it was mentioned that; It has become customary in our lands that a government representative takes away the bride price from the bride. This practice should be frowned at for it is an innovation.

b. *Engaging in evil during the banquet.* This is an abominable innovation by consensus. In **Sharḥul Mufeedah**, the banquet “can easily be judged as prohibited and repulsive. We seek refuge in Allah from misguidance and humiliation.” You will see a man – Allah’s refuge is sought - engaging in disobedient activities and without jealousy, opens his new home and marriage with evil. One with little understanding will never be engaged in such act. The people of the groom and bride will come together to adorn the woman causing the intermingling of strange men and women.

He afterwards said, “There is no doubt that the marriage organized upon this attribute is bereft of blessing. Woe be upon anyone who assisted in it even with a torch light.” Then he said again that feasting at the banquet is not of much concern to them. In **Al Madkhal**, he said to the one sent to him that nothing prevented him from attending except that it is not permissible in the religion (i.e. attending places where evil is prevalent). He also said, “This disapproval is regarding the form of organization and not the marriage banquet”

c. *The demanding of a fee by the bride for the first sexual relationship.* This is an abominable innovation by consensus. In **Al Madkhal** it was suggested that “one should also beware of the innovation that the people had invented for themselves such as the bride demanding a fee from her husband as he approaches the bed. She claim it the right of the bed.” This is a clear abomination.

In the city of Fas, they have innovated a practice whereby the groom must give a silver gift to his wife as he approaches her. The scholars (of their time) likened it to fornication. They practice this in the first night of marriage.

My Comment: Whosoever seeks blessing for his marriage should act as the people upon Sunnah practiced. He should mention Allah's Name before entering his house and pray for lots of blessings for both present and afterlife. He should make two raka', reciting suratul Ikhlas, Nas and Falaq. He praises Allah and seeks the blessings upon His Prophet (saw). When she enters upon him, he should do as directed by the Prophet :

إذا تزوج أحدكم المرأة أو اشترى الجارية فليأخذ بناصيتها وليدع بالبركة

“When any of you marries a woman or buys slave, he should grab her forelock and ask (Allah) for her blessing.”

It is contained in **AlMuwatta** that he should say:

اللهم إني أسألك خيرها وخير ما جبلتها عليه، وأعوذ بك من شرها وشر ما جبلتها عليه

“O Allah! I ask (you) for her blessings and the blessing of what you have fashioned her upon and I seek refuge (in you) from her evil and the evil of what you have fashioned her upon.”

In **SAHIH BUKHARI**, the Prophet (saw) said: “whenever any of you intends to approach his wife he should say:

اللهم إني أسألك خيرها وخير ما جبلتها عليه، وأعوذ بك من شرها وشر ما جبلتها عليه

“In the Name of Allah. O Allah! Make the devil distant from us and distant the devil from whatever you grant us (i.e the child from the relationship). If Allah decrees an issue for them, the devil will never harm it.”

CHAPTER TWENTY FOUR

The Prophetic Teachings Regarding Sales and Trade and the Innovations Introduced into It

The Prophetic Teachings Regarding Sales and Trade

- a. *Adherence to the guidance of the Prophet (saw) while buying and selling*
- b. *Being lenient while buying, selling and demanding back one's money.*
In **SAHIH BUKHARI**, Jabir Ibn 'Abdullah narrated that the Messenger of Allah (swt) said:

رحم الله رجلا سمحا إذا باع وإذا اشترى وإذا اقتضى

“May Allah have mercy on the one who is lenient while he buys, sells and demand back his money.”

- c. *Settling debt:* In **SAHIH BUKHARI**, Jabir Ibn Abdullah said, “I came to the Prophet (saw) while he was sitting in the Mosque. Musir said, “I think she said: at the time of duha. He (the Prophet) said,

صل ركعتين

“Pray two raka’.”

He owed me some ban, so he paid me and increased something over it for me.

- d. *Extending the time (of settling debt) for the rich and overlooking the poor.* In **SAHIH BUKHARI**, Hudhaifah reported that the Prophet (saw) said:

تلقت الملائكة روح رجل ممن كان قبلكم، قالوا: أعملت من الخير شيئا، قال: كنت آمر فتيانى أن ينتظروا الموسر، ويتجاوزوا عن المعسر، قال: فتجاوز عنه

“The angel took the soul of a man from the people before you. They asked the soul, did you ever do any righteous deed? He said, I used to order my boy to extend time for the rich and overlook (the loan) for the poor. Upon this, his sins were overlooked.”

Avoiding transacting on the transaction of (a Muslim) brethren. In **SAHIH BUKHARI**, Abdullah Ibn Umar (ra) narrated that the Messenger of Allah (swt) said:

لا يبيع بعضكم على بيع أخيه

“No one should transact upon the transacting of a (Muslim) brethren.”

Avoid cheating: In **SAHIH BUKHARI**, Ibn Umar (ra) narrated that a man came to the Prophet and told him that he was always betrayed in transaction. The Prophet told him to say that:

إذا بايعت فقل: لا خلالة

“No cheating at the time of buying.”

Innovated Matter Related to Sales and Trade

a. *Allowing an ignorant businessman to trade at the market by himself.* In **Al Madkhal**, Umar (ra) used to hit any ignorant businessman who goes (to the market) to trade.

b. *Deputizing an ignorant person in a trade.* This is an abominable innovation by consensus. This is because he cannot differentiate between what is permissible (in trading) and what is not. It is not allowed to be careless with the law of Allah. In **Sharhul Mufeedah**, it was stated that “it is obligatory for anyone able to speak out against such practices to do so.”

c. *Men staying back at home while women go out to vie with other men in the market.* This is a prohibitive innovation. It is from the imitation of the (disbelieving) foreigners and the Sharia has forbidden us from imitating them. In **Al Madkhal**, it is necessary for him to take charge of his wife’s need regarding clothing, ornament and so on (to the extent of his ability) or someone else take up the responsibility. The women are not allowed to expose themselves to the public without need. Involving themselves in the market could lead to great evil. It is enough to ponder over the statement ascribed to the Prophet (saw) that:

باعدوا بين أنفاس الرجال وأنفاس النساء

“The breath of the men and that of the women should be made distant.”

Another report says, “If the sweat of the man is at the east and that of the woman is at the west, they will seek each other. How then will the closeness

be when they interrelate, exchanging speech and jokes” To Allah we belong and unto Him we shall return. Sins have increased from loss of shyness.

Also, he said: these evil occur as a result of women going out of their homes even if they are knowledgeable regarding trading. What would have been the case if they are not ignorant of these rulings? There is a report that says:

الغيرة من الإيمان

“Jealousy is faith.”

Whosoever has this attribute have gotten what is a similitude to the African (foreign people to the Muslim lands the disbelievers) their women go out to buy and sell at the market while their men are at home. We have been banned from imitating them.

If you ask: what is the ruling of the women who mingle with men in the textile market?

My Comment: All of it is prohibited. In **Al Madkhal**, “it is not permissible for a woman to set out from her home except if accompanied by a Mahram (a relative she is cannot marry). He also said, “It is not permissible for any merchant to trade with a lone woman in seclusion”. This is not allowed even though we might not intend having the seclusion.

It is also not permissible to trade with her in her home even with her consent. Until the aforementioned factors are absent, then it might be permissible. He afterwards said, “Traders should avoid trading with a woman or along with her companions in isolation. Their gathering over him is enough to lead to forbidden issues in the religion. This is because some of them appear without Hijab but with tight-fitted clothes and in some cases without trouser on.”

He said further, in **Al Madkhal**, that it is necessary for the trader to avoid trading with women that put on light and revealing clothes, exposed adornment and speaking in a very tender voice. He should try accelerating their leave without hurting their feelings. This is because if they observe that they are being avoided, they might use abasing language. Ugly incidences had occurred in the past whereby a textile trader is not disturbed by the presence of scantily dressed women coming to patronize them, even though some of them might come with their Mahram.

It has been reported that the Prophet (saw) warned to:

باعدوا بين أنفاس النساء وأنفاس الرجال

“Keep the breathing of a man away from that of a woman.”

Some women may come to a shop in the company of their husbands and after going through the stock, they may still have the need to check out the stock of other stall, thus the husband leaves her behind (with the trader) while he goes out to continue the search. This is a great calamity, either she is alone or in the company of other women. This is even more so if the shop owner is a bachelor in which case, the women may seduce him, a seduction that is very difficult to escape. The chances of falling with his eyes, ears, tongue, hand, and mind into evil is thus very high. The Messenger (saw) said:

ومن حام حول الحمى يوشك أن يقع فيه

“Whoever grazes near the sanctuary will soon graze into it.”

Some of such women might even ask the shop owner if he is married or has a slave girl still intending to seduce him or get money from him. If the man is uninterested in their pranks, then they might start to ridicule his morality, religion and call him a backward fellow and a pretender. Such women have become a source of destruction for many men including their husbands in his religion, wealth, and self.

If you ask: Is it permissible for a woman to go to the market for shopping when she is properly dressed and doesn't mingle with the men?

My Comment: This is permissible on the condition that she doesn't have any one such as a husband or mahram to do this on her behalf. If someone can do this for her then it becomes impermissible for her to go. This is as a result of the trial and tribulations that is attributed to her going. If she is not a woman that evil is anticipated from then it is still detestable for her to go. This is because the prohibition is all encompassing (of the womenfolk) except a woman whom men are not in need of.

Allah (swt) says:

﴿وَأَن يَسْتَغْفِرَ خَيْرٌ لَّهُمْ﴾ النور: ٦٠

“It is better for them to abstain.”

Once again, if a woman cannot find a Mahram to represent her then she should search for women who are not likely to cause trial in form and voice or someone whom men may not be in need of. If she can't still find anyone then it is better for her to abandon adornment. This is better for her with Allah and more rewarding.

Whom so ever (man) she appoints to go for her must be grounded in the rulings of transaction and usury, otherwise she should not send such a fellow even if he is her husband or Mahram.

If you say: Women rarely find people of understanding (from men and women) to represent them.

My Comment: Just as it is important for her to learn about issues of ablution, ritual bath, prayer, fasting, and her ibadaah generally, it is important for her to learn about the ruling of transaction. It is important for her to learn this from those who know before she goes ahead in the act of fulfilling her need as explained earlier. This is indeed a simple issue and it has been reported that:

طلب العلم فريضة على كل مسلم

“Seeking of knowledge is compulsory upon every Muslim.”

CHAPTER TWENTY FIVE

The Prophetic Manner Regarding the Limits and Punishment Set By Allah and the Innovated Matters Introduced into It

Prophetic Manner Regarding the Limits and Punishment Set by Allah

a. *Adhering to the practices of the Prophet (saw) regarding limits and punishment set by Allah.*

b. *Establishing it (the limit) for the sanctity of Allah: In SAHIH BUKHARI, Aisha (ra) narrated that:*

ما خير النبي صلى الله عليه وسلم بين أمرين إلا اختار أيسرهما ما لم يَأْثِم، فإذا كان الإثم كان أبعدهما منه، والله ما انتقم لنفسه في شيء يؤتى إليه قط، حتى تنتهك حرمة الله فينتقم لله

“Whenever the Prophet (saw) was given two options he used to go for the easiest of the two as long as it does not involve sinning. By Allah he never took revenge for issues related to his self rather he takes revenge for issues related to the person of Allah’s limit.”

c. *Establishing equal the legal punishment on both the rich and the poor.*

In SAHIH BUKHARI, Aisha (ra) narrated that Usama tried to intervene for a woman who committed theft. The Prophet (saw) said

إنما هلك من كان قبلكم أنهم كانوا يقيمون الحد على الوضيع ويتركون الشريف، والذي نفسي بيده لو أن فاطمة فعلت ذلك لقطعت يدها

“The people before you were destroyed because they used to establish punishment on the poor and pardon the rich. By Him, Whom my soul is in His Hands, if Fatima (his daughter) were to have stolen, I would cut off her hands.”

d. *Basing judgement on what is manifest.*

Salim narrated from his father that: The Prophet (saw) sent Khalid Ibn Walid (ra) to the tribe of Judaima. They had difficulty (in speech) in pronouncing the

statement “We have surrendered”. They were rather saying “Sabana, Sabana” (which means something else) so Khalid kept killing them and capturing some of them. He gave some of the captive to each of us but latter ordered us to kill our captives. I said ‘By Allah, I shall not kill my captive and none of my companions will do that.’ This was the case until we returned to the Prophet (saw) and I reported the case to him. He (saw) said:

(اللهم إني أبرأ إليك مما صنع خالد بن الوليد!) مرتين!

“By Allah, I am free from what Khalid Ibn Walid has done.”He repeated it twice.”

Also in **SAHIH BUKHARI**, Urwah Ibn Zubair narrated that Zainab Bint Abi Salamah said that Ummu Salamah (the wife of the Prophet (saw)) informed her that the Messenger of Allah (saw) heard some people arguing at his door on his wedding night, so he came out and said:

إنما أنا بشر، وإنه يأتيني الخصم فلعل بعضكم أن يكون أبلغ من بعض فأحسب أنه صادق فأقضى له بذلك، من قضيت له بحق مسلم فإنما هي قطعة من النار فليأخذها أو ليتركها

“I am only a human being and you bring your disputes to me, some of you are eloquent while some of you are not. If I pass a judgement in the favour of the eloquent when he is fully aware of taking a Muslim’s right unjustly, then whatever he receives is nothing but a piece of fire. So it is upon him to take it or leave it.”

e. *Avoiding passing judgment when one is angry.*

In **SAHIH BUKHARI**, Abdul Rahman Ibn Abi Bakra narrated that Abu Bakra wrote to his son who was in Sijistia that “Don’t judge between two persons if you are angry, for I heard the Prophet (saw) saying;

لا يقضين حكم بين اثنين وهو غضبان

“A judge should not judge between two persons while he is angry.”

Innovated Matters Regarding Legal Punishment and the Judgement.

a. *Refusing to implement capital punishment and flogging in exchange for money.* This is an abominable innovation by consensus. In **Al Shifaa**, in the chapter of the signs for the love of Allah and His Messenger, the sign of love includes hating those who hate Allah and His Prophet and to make enmity with the enemies of Allah and his Prophet . It also includes abandoning the

one who contradict the ways of the Prophet (saw) and innovates into his religion.

As for his statement; deserting the one who opposes the Sunnah and introduces innovation into his religion, it was explained by the author of **Istifaahu**, that It is to promote the innovation by giving ruling that does not agree with the correct view. The author also mentioned that; among such actions is to reject most of the religious rulings, such as the legal punishment against the fornicators by stoning and flogging in exchange for money.

b. Giving positions to the ignorant as against the knowledgeable and also based on family lineage.

In **Sharhu Al Manhajil Muntakhab** by Ahmad Ibn Abdul Rahman Al Manjoori in his classification of innovations wrote that, “The second category is prohibited. It is an innovation to satisfy the condition of ruling on a thing or action as prohibited and to decide otherwise. An example is to favour the ignorant over the knowledgeable and making appointments into political positions based on family lineage.

c. Judging based on ignorance: It is an abominable innovation base on consensus because ignorance is not to be followed.

d. Judging based on desire: This is an abominable innovation. This is because desire is not to be followed.

e. Accepting bribe for judgement: This is an abominable innovation by consensus.

CHAPTER TWENTY SIX

Prophetic Teachings Regarding Inheritance and Innovated Matters Introduced Into It

Prophetic Teachings Regarding Inheritance

- a. *Inheritance should be shared as prescribed by the Prophet (saw).*
- b. *Avoid inheriting what the Prophet and whatever he leaves behind are considered as sadaqah (charity).*

In **SAHIH BUKHARI**, Aisha narrated that the Prophet (saw) said

لا نورث. ما تركنا صدقة

“Our belongings should not be inherited. Whatever we leave behind is to be spent in charity.”

- c. *Giving the heirs their right and giving what remains to the closest male relative.*

In **SAHIH BUKHARI**, Ibn Abbas (ra) narrated that the Prophet (saw) said

ألحقوا الفرائض بأهلها. فما تركت الفرائض فلاولى رجل ذكر

“Give the (Farahid) prescribed share to the one entitled to it and give the remaining to the closest male relative of the deceased.”

Also in **SAHIH BUKHARI**, Abu Hurairah narrated that the Prophet (saw)said;

أنا أولى بالمؤمنين من أنفسهم، فمن مات وعليه دين لم يترك وفاء فعلينا قضاؤه، ومن ترك مالا فلورثته

“I am closer to the believers than themselves. So, whosoever amongst them dies while in debt and leaves nothing for its repayment, we will pay his debt on his behalf. And whosoever dies leaving some property, it is for the heirs.”

- d. *Impermissibility of a believer inheriting an unbeliever:* In **SAHIH BUKHARI**, Usamah Ibn Zaid narrated that the Prophet (saw) said,

لا يرث المسلم الكافر، ولا الكافر المسلم

“A believer should not inherit an unbeliever nor does unbeliever inherit a believer.”

Innovated Matters Related to Inheritance

a. *A representative of the government taking from the property of the deceased.* This is an abomination. In **Takhliṣul Iḥwān**, it was reported that “it has reached a situation with our people whereby, whenever a man dies, the representative of the government come to take from the property of the deceased.” This has become customary to the extent that they are taken to be from the heirs. It is imperative that one repents from it.

b. *The eldest in the family claiming the whole of the bequest.* He argues that he is in the position of his father. He spends it as he so wish until he dies and someone else (with influence) do to him as he had done. This is an abominable innovation.

Abdul Kareem says, “As for those who claim the bequest and argues that it is the property of his brother to whom he is like a father, we advice and order them to repent from such act.”

c. *Bequeathing to the maternal uncle and nephew of the sister to a deceased leaving out some legitimate heirs.* This is an abominable innovation by consensus.

Abdul Kareem says, “As for the people whose situation is to allocate the inheritance based on other than the Quran and Sunnah are to be ordered to desist from it.” It was wrong to bequeath to the maternal uncle and nephew of the sister to the deceased.

d. *The refusal to give the wife of the deceased and other women their rights of the inheritance.* AbdulKareem says, “As for those who do take the share of the wife and other female relatives should be ordered to repent.”

CHAPTER TWENTY SEVEN

Prophetic Teachings Regarding Circumcision, Shaving the Beards, Armpit and Pubic Hairs and the Innovated Matters Introduced into it **The Prophetic Manners Regarding These Issues**

a. *It is to abide by the teachings of the Prophet regarding them.* In **SAHIH BUKHARI**, Abu Hurairah narrated that the Prophet (saw) said,

الفطرة خمس – أو خمس من الفطرة – الختان، والاستحدا، وتنف الإبط، وتقليم الأظفار، وقص الشارب

“Five things are from the natural disposition: circumcision, shaving the pubic hairs, plucking the armpit hair, clipping off the nails and reducing the moustache.”

b. *Parting the hair of the head.* In **SAHIH BUKHARI**, Ibn Abbas (ra) narrated that;

كان النبي صلى الله عليه وسلم يحب موافقة أهل الكتاب فيما لم يؤمروا فيه، وكان أهل الكتاب يسدلون أشعارهم. وكان المشركون يفرقون رؤوسهم، فسدل النبي صلى الله عليه وسلم ناصيته، ثم فرق بعد.

“The Prophet liked to follow the people of the scripture in the matters about which he had not been instructed differently. The people of the scripture used to keep their hairs falling loose while the pagans used to pack their hairs. So the Prophet (saw) started to keep his hair falling loose but parted it later.”

c. *Keeping (the hair at the) forelock:* In **SAHIH BUKHARI**, Ibn Abbaas said,

قال بت ليلة عند ميمونة بنت الحارث، خالتي، وكان رسول الله صلى الله عليه وسلم عندها في ليلتها، قال: فقام رسول الله صلى الله عليه وسلم يصلي من الليل، فقامت علي يساره، قال: فأخذ بذؤابتي فجعلني عن يمينه

“I spent the night at Maimunah Bint Al-Haarith’s room – my maternal aunt – and the Prophet was to spend his night with her, so when he stood up to pray in the middle of the night, I stood by his left hand side, and he grabbed me by my forelock and put me by his right side.”

d. *Making Al-Khasah (uneven shaving of one's hairs) of the head.* In **SAHIH BUKHARI**, Ibn Juraij narrated that 'Ubaidullahi Ibn Hafsa narrated that 'Umar Ibn Nafil told him that Naafi', the freed slave of Ibn 'Umar (ra) heard Umar (ra) saying, "I heard the Messenger of Allah forbidding al-Khasa. 'Ubaidullah added, "I asked what al-khasah means? 'Ubaidullah pointed (towards his head) to show us and added that, Naafi' said "it is when a boy had his head shaved leaving a tuft of hair here and there.

e. 'Ubaidullah pointed towards his fore head and the sides of his head. 'Ubaidullah was asked, "does this apply to both boys and girls?" he said "I don't know" but Nafi' mentioned the "the boy". 'Ubaidullah added, I asked Nafi' again and he said, "as for leaving the hair on the temple and back of the boy's head, there is no harm but alkhasah is to leave some hair on his fore head unshaved while there is no hair on the rest of his head, and also leaving hair on either side of his head"

f. *Lengthening the hairs artificially.* In **SAHIH BUKHARI**, Abu Hurairah narrated that the Prophet (saw) said,

لعن الله الواصلة والمستوصلة والواشمة والمستوشمة

"Allah has cursed the lady who lengthen her hair artificially and the one who got her hair lengthened (artificially)."

Also in **SAHIH BUKHARI**, Ibn Mas'ood narrated that "Allah has cursed the woman who practiced tattooing or gets it done for themselves and those who remove hair from their faces and those who creates spaces between their teeth to look beautiful. Such ladies change the features created by Allah." Why then shall I not curse those whom Allah's Messenger had cursed and also cursed in Allah's book?

That is statement of Allah;

"And whatever the Messenger gives to you take it and abstain from whatever he prohibits you."

g. *Allowing the beards to grow.* In **SAHIH BUKHARI**, Ibn Umar (ra) narrated that the Messenger of Allah (swt) said,

"Reduce the moustache and allow the beards to grow."

h. *Applying dye to the hair.* In **SAHIH BUKHARI**, Uthman Ibn Abdullahi said, "I visited Ummu Salamah, and she brought out some strand of

died hair from the hair of the Prophet.” So, Abu Hurairah narrated that the Prophet (saw) said,

“The Jews and the Christians do not dye their hair, so contradict them.”

Innovated Matters Related to These Issues

a. *Deliberate delay of circumcision until maturity.* This is a prohibitive innovation by consensus. In **Al Madkhal**, this was explained that: “the reason is that exposing one’s private part when approaching maturity and after maturity is prohibited by consensus.”

My Comment: What is detestable is to circumcise the child on the seventh day. In **Mukhtasarul Khalil**, the author wrote that; “Circumcision has its prescribed time.” In **Al Kharashi**, “it is detested to circumcise a child on the seventh day because it is the practice of the Jews.” The timing of circumcision is when the child is been ordered to pray (from between age seven to ten).

Circumcision is compulsory for the male child and it is to remove the flesh covering the penis. It is, however, recommended for the females, the cutting of the protruding flesh from the upper part of the vagina. It is not to be totally scrapped off because in a report, Ummu ‘Atiyyah was told; **“Cut some portion and do not scrape it off completely for it brightens the face and add to the enjoyment for the husband.”** The meaning is that do not exaggerate in cutting and that it brings about brightness to the face of the woman and adds to the sweetness experienced during sexual intercourse. This is because the flesh rubs the penis during orgasm and the enjoyment becomes stronger. If the flesh is not kept, the enjoyment is lost.

In **Al Madkhal** it was explained that “the Sunnah regarding circumcision of the male child is to remove the covering flesh so as to expose it. In females, it is to conceal it.” There is a difference in opinion regarding the circumcision of females. This is whether the people of the Mashriq and Maghrib (west) are obliged to reduce it, because the people of the east have been ordered to reduce it. In the case of the former, they are born with this flesh in excess, while the latter do not have much of it, so are not obliged to reduce it.

In **Al Madkhal**: If a child is born circumcised, what will be the ruling? Should he be circumcised, or not? There are two views:-

i. It is considered a favour from Allah. He has decided to relieve us of the burden. There is not more need for it. Also, revealing the private part by a

young or old person is not permissible except for a necessity. But, in this situation there is no necessity for it.

ii. To satisfy the order, it suffices to run the blade over the part of the body concerned.

b. *Frightening the children from crying during circumcision.* This is an abominable innovation by consensus. In **Ar-Risalah**, Muhammad Ibn Yusuf Ibn Salim Ibn Ibrahim said: “The moaning of the sick is a (form of) glorification of Allah, his shouting is (a form of) Takbeer (saying Allahu Akbar), his breath is (a form of) charity, his sleep is a form of worship, his turning from one side to the other (is a form of) Jihad in the path of Allah. He shall be given the reward of the best deed performed when he was healthy.”

Then he said; “That is why they abandon the children during circumcision to cry because they view their crying as a reward. As for those who beat or kill their crying children are from the devils within men. A great punishment awaits them if they do not seek forgiveness and repent.”

c. *Delaying the circumcision of those children that have come of age for the sake of those that are about to reach the age of circumcision so that they can be circumcised together.* This is an abominable innovation by consensus. This is because the delay can lead to allowing them reach the age of responsibility. If not, then it is detestable.

In **Ar-Risalah**, Muhammad Ibn Yusuf Ibn Salim Ibn Ibrahim mentioned that delaying the circumcision of those that have come of age until the young ones come of age is an innovation.

There is no blame conducting it together if the children had jointly reached the age of circumcision.

d. *Gathering the children at the desert.* This is an abominable innovation by consensus. There exist no security and the children could get lost. It is detestable. In **Ar-Risalah**, Muhammad Ibn Yusuf Ibn Salim Ibn Ibrahim mentioned that the gathering of the children at the desert during circumcision is innovation.

e. *Gathering of women to play and sing with the children.* This is not an acceptable practice. This is an abominable innovation by consensus. In **Ar-Risalah**, Muhammad Ibn Yusuf Ibn Salim Ibn Ibrahim mentioned that, “as for what some people do today whereby women gather during circumcision in a house for play and amusement after the circumcision heals in not from Sunnah.”

My Comment: As for what some people involve himself or herself during circumcision, gathering men and women to feast is an abominable innovation by consensus. If the feast was organized only is permissible.

f. *Shaving the entire hair on the head:* This is a detestable innovation. Al Qadhi Abubakar mentioned that the hair on the head is an adornment. Caring for the hair is from the Sunnah and barbing it off (completely) is innovation. Al Bazli mentioned that, “it is not permissible to shave off the hair completely without necessity.”

g. *Al Qazahh* is a detestable innovation. It had earlier been mentioned that the Prophet prohibited al Qazah. This is to leave the forelock and shave the other part of the head except for the two other parts of the head as earlier explained. This prohibition has been explained to be detested by scholars.

h. *Shaving the head during repentance.* This is a detestable innovation. In **Takhlisul Ikhwan**; “No order has been given regarding it by the Prophet.’ Those that permit it likened it to the shaving of the head during the Hajj. They claim that it is a sinful hair that must be removed.

My Comment: this practice should be shunned because it is an innovation. All goodness is in the adherence to the practices of the Prophet (saw).

CHAPTER TWENTY EIGHT

The Prophetic Teaching Regarding Clothing and the Innovated Matters Introduced into It

The Prophetic Manners Regarding Dressing

a. *Preferring white garments:* In **SAHIH BUKHARI**, AbulAswad Ad-Duwali narrated that Abu Dhar informed him that,

أتيت النبي صلى الله عليه وسلم وعليه ثوب أبيض وهو نائم، ثم أتيتُه وقد استيقظ، فقال لي: (ما من عبد قال لا إله إلا الله ثم مات على ذلك إلا دخل الجنة) الحديث

“I visited the Prophet (saw) and he was asleep putting on a white garment. When I went back to him, he had woken up. He told me, “No slave of Allah will say; “none has the right to be worshipped but Allah and dies while believing in that, except that he will enter the paradise.”

b. *Avoiding dragging the (lower) garments:* In **SAHIH BUKHARI**, Ibn Umar (ra) narrated that the Messenger of Allah (saw) said;

لا ينظر الله تعالى إلى من جر ثوبه خيلاء

“Allah, the Exalted will not look at the one who drags his garment out of pride.”

Also is **SAHIH BUKHARI**, Abu Hurairah (ra) narrated that the Prophet (saw) said:

ما أسفل من الكعبين من الإزار ففي النار

“Whatever extends his garment beyond the ankle will be casted into the fire.”

Likewise, Salim Ibn Abdullah mentioned that his father narrated to him that the Prophet (saw) said:

بينما رجل يجر إزاره إذ خسف به فهو يتجملجل في الأرض إلى يوم القيامة

“While a man was dragging his lower garment on the ground, suddenly Allah made him sink into the earth and he will go on sinking into it till the day of resurrection.”

c. Supplicating for the one that wears a new dress: In **SAHIH BUKHARI**, Ummu Khalid Bint Khalid narrated that, the Prophet (saw) was given some clothes including a black shirt. The Prophet (saw) said;

أتى النبي صلى الله عليه وسلم بثياب فيها خميصة سوداء، فقال: (من ترون نكسو هذه الخميصة)، فأسكت القوم فقال، إئتوني بأم خالد فأتى بي إلى النبي صلى الله عليه وسلم فألبسنيها بيده، فقال: (أبلي وأخلقني)، مرتين فجعل ينظر إلى علم الخميصة ويشير بيده إلي ويقول، (يا أم خالد هذا سناه ويا أم خالد هذا سناه)

“To whom shall I give this? The people kept silent and the Prophet (saw) then said “bring Ummu Khalid to me.” Ummu Kkhalid was brought. The Prophet took the shirt in his hands and made me wear it and said, “May you live so long that your dress will wear out and you will mend several times.” He looked at the design on the dress and pointed to it saying, “O Ummu Khalid! This is Sanah” (sanah is Ethiopian word means beautiful).”

In another report narrated in **SAHIH BUKHARI**:

فأتى بها تحمل فأخذ الخميصة بيده، فألبسها وقال: (أبلي وأخلقني)

“So I was brought to him. He took the shirt in his hand and made me wear it and said. “May you live so long that your dress will wear out.”

There were some green or yellow design on the shirt and he said:

O Ummu Khalid! This is Sanah. UmmuKhalid said, “Sana in Ethiopian word means beautiful.”

d. Avoiding Ishtimal-as-Samma (ie to cover one’s shoulder with one’s garment and leave the other bare; and Ihtabaa (ie to wrap oneself with a garment while sitting in a way that the garment will not cover the private part.)In **SAHIH BUKHARI** Abu Sa’eed AlKhudri narrated that the Messenger of Allah has forbade two ways of wearing clothes and two kinds of dealings.

(A) He forbade *Mulamasa* and *Munabadha* in trade. In the *Mulamasatransaction*, the buyer just touches the garment he wants to buy at night or by day time, and that touch would oblige him to buy it. In the *Munabadha*, one man throw his garment at another and the latter throw this at

the former and the trade is complete and valid without checking the two objects or being satisfied with them.

(B) The two ways of wearing clothes were *Ishtimal-as-Samaa*, ie to cover one's shoulder with one's garment and leave the other bare. Followed by *Ihtibaa*, i.e. To wrap oneself with a garment while one was sitting in such a way that no part of that garment would cover one's private part.

e. *Impermissibility for men wearing and spreading silk garment.* In **SAHIH BUKHARI**, Abu Uthman An-Nahdi reported that, while we were with 'Utbah Ibn Farqad at Adhabaijan, there came 'Umar (ra)'s letter indicating that Allah's Messenger had forbidden the use of silk except this much, then he pointed with his index and middle fingers. He meant embroidery.

f. *Wearing shoes with no hairs:* In **SAHIH BUKHARI**, 'Ubai Ibn Juraij said to Abdullah Ibn Umar (ra) that, "I see you doing things that your friends do not do." Ibn Umar (ra) said, "What are they, O Ibn Juraij? He said, "I see that you do not touch, except the two Yemenite corners of the Ka'ba (while performing the Tawaf. I see you, also, wearing the **Sabtiyya** shoes (ie shoes without hairs); and I see you dyeing (your hair) with **Sufra**; and I see that when you are in Makkah, the people assume the state of **Ihram** on seeing the crescent (on the first day of **Dhul Hijja**), while you do not till the day of Tarwiyah (8th **Dhul Hijja**)." Abdullah Ibn Umar (ra) replied and said to him: "As for the corner of the Ka'bah, I have not seen the Messenger of Allah touching except the two Yemenite corners; in the case of the **Sabtiyyah** shoes, I saw the Messenger of Allah wearing leather shoes that had no hairs and he used to perform the ablution while wearing them. Therefore, I like to wear such shoes; as regards dyeing with **Sufra**, I saw the Prophet (saw) dyeing his hairs with it, so I like to dye (my hair) with it. As regards the crescent (of **DhulHijja**), I have not seen Allah's apostle assuming the state of **Ihram** until his she-camel set out (on the 8th of **DhulHijja**)."

Innovated Matters Related to Dressing

a. *Lengthy and very width sleeves.* This is an abominable innovation. In **Al Madkhal**, it was written, "it is necessary to shun this practice of the people and the Prophet (saw) forbids such dressing for his companions." It very bad that those regarded as knowledgeable wear lengthy sleeve and very wide dresses so as to differentiate themselves from others.

He said afterwards that, "Imam Maalik reported in **Al Muwatta** that the Prophet (saw) said;

إِزْرَةُ الْمُؤْمِنِ إِلَى نِصْفِ سَاقَيْهِ لَا جُنَاحَ عَلَيْهِ فِيمَا بَيْنَهُ وَبَيْنَ الْكَعْبَيْنِ، مَا أَسْفَلَ مِنْ ذَلِكَ فِي النَّارِ، لَا يَنْظُرُ اللَّهُ يَوْمَ الْقِيَامَةِ إِلَى مَنْ جَرَّ إِزْرَهُ بَطْرًا

“The lower garment of a believer (should stop) at the middle of the Shira, there is no blame on him if it is at any position between it (the shin) and the ankles. Whatever goes beyond it (the ankles) is in the fire. Allah will not look at the one who drags his (lower) garment in pride.”

This is an explicit text regarding the impermissibility of increasing the length of one's dress beyond necessary. This form of dressing is forbidden for the men and permitted for the women. She can drag her dress behind her up to a length of a hand-span or alms-length as she felt necessary. This is the proper covering (for her), because the whole of a woman's body is 'Awrah (part of the body that must be concealed), except what has been exempted. This is contrary for the males.

Imam Maalik, frowns at the men wearing wide and lengthy dresses. This is mentioned by Ibn Yunus. Imam Abubakar Ibn Muhammed Al Waleed AlFahri At Tartushi mentioned in the book **Sirajul Mulook Wal Khulafa** that: once, Muhammad Ibn Wasi', the leader of the slaves at his time entered upon Bilal Ibn Abi Burdah, the ruler of Basrah, while he (Muhammad Ibn Wasi') was wearing a dress that reaches to his mid-shin. Bilal told him: "What is this show-off for, O Ibn Wasi'? He (Ibn Wasi) told him that; "You are the people that claim that it is show-off. This is how the people before used to dress. You are the one that lengthened your tails and the Prophetic practice became an innovation and show-off amongst you. Therefore, lengthening the sleeves and widening the dress is of no necessity for the men."

Some do argue that lengthening the sleeves and dress is a permissible innovation especially for the leaders and judges and scholars. In **Sharhul Manhaj Al-Muntakhab** by Ahmad Ibn Ali Ibn 'Abdur-Rahman Al-Manjoori in his classification of innovation (into the religion) considered it as the third class of innovation (into the religion) that is recommended. This is the kind of innovation that satisfy the condition of rulings under recommendation such as **Salatu Tarawih**, making the look of the scholars, judges and leaders of the people different from that of the companions of the Prophet . This is necessary because the benefit and interest of the Shariah will not be achieved in the heart of the people until the look of these people are magnified in their hearts. During the time of the Sahaba, the reverence for the leaders springs from their reverence for the Shariah. When their time passed the system became disordered and the people began to respect their leaders from their physical

appearance. This became necessary so that the intent of the Sharia can be achieved.

Umar (ra) will eat bread from barley with salt and prepare half a sheep for his workers everyday. This was from his understanding that he cannot place his workers at his pedestals; else, they will belittle (the Shariah) and will attach no respect to it. Thus, it is necessary to place them on a different outlook for the system to work.

That is why, when he (Umar (ra) visited Sham and saw Mu'awiyah Ibn Abi Sufyan using a barricade and has adopted the use of an exceptional means of transport and magnificent clothes, as the kings do. He asked him about it, he said: "we are in a land where it is necessary." He (Umar (ra) said to him, "I will not order you (to use it) nor forbid you."

The meaning of this statement is that: you are more aware of your condition. If you are in need of it, then it is good condition. Nevertheless, if you are not in need of it, then it is not good. The action of Umar (ra) and others (mentioned) showed that the treatment (dressing) of a leader in different situations might be tolerated. Therefore, they might be a necessity to renew their decorations and politics, which was not in existence before. This can be obligatory in some instances.

My Comment: This reminds me of the statement of Abu Hanifah, "make your turbans big and your sleeves wide in honour of the religion." However, the proper thing to do is to shun all of these because there is no good except in adherence to the practice of the Messenger of Allah.

b. Winding the whole length of the turban. This is when a man wears his turban without hanging a strand. This is a detestable innovation. Qadhi Abu Al-Walid Ibn Rushd said that Imam Maalik was asked regarding the one that wears a turban without making a piece pass his cheek. Imam Maalik detested it. Qadhi Abu Walid said that Imam Maalik detested it because it contradicted the practice of the righteous predecessors. Imam Abubakar Attartushi mentioned that winding the turban completely is a detestable innovation that becomes popular in the land of Islam. Mujahid looked at a man who was putting on a turban without hanging a piece. Then he said, "This wrapping is like the wrapping of Shaytan." That is, it resembles the turban of Shaytan and the turban of the people of Lut (as) and the companions of the overthrown cities.

Abdul Maalik Ibn Habib mentioned in the book **Al Wadiha**: There is no harm if man prays in his house with a turban having no hanging piece. As for

praying among the congregation and in the Mosque, it is improper to leave out the hanging strand because leaving it out is of the sign of the people of Lut (as). The author of **Al Jawahir** and **Al Mukhtasar** mentioned that Ibn Wahb narrated from Maalik that he was asked regarding the turban that is worn by a man without making a piece pass his cheek, so he detested it and said it is from the practice of the Copts. It was said to him; “What if he prays with it?” He said “there is no harm. This is not from the practices of the people (Muslims) except it were to be a small turban that would not reach (the length to make a hanging strand).” As’ab mentioned that whenever Maalik wears a turban, he makes a part of it pass over the chin and falls along the shoulder. Qadi Abu Muhammad Abdul Wahab mentioned in **Kitabul Awwal** that it is detestable to wear dresses that contradict the dressings of the Arabs such that looks like the dresses of the non-Arab like making turbans without a hanging strand. He also said that it has been reported that, “it is like the turban of the Shaytan”.

In **Al Madkhal**, “the Prophetic practice regarding turban is to let an end of it hanging down. If the wearer likes, he could suspend it to his front or between his shoulders. A hanging strand must be made.” As for the end of the turban, it has been mentioned that the scholars give choice regarding how it hangs either between his hands or between his shoulders. It is reported in **Muslim, Abu Dawood** and **An-Nasa** that the Messenger of Allah (saw) used to let his turban loose between his shoulders. Imam Maalik mentioned that “I have never seen among the people I have met one who hangs his turban between his shoulders. Rather, he is to hang it between his hands.” The statement of the latter people that hanging the turban between the shoulders is innovation is very amazing despite the existence of sound and explicit texts from the scholars. Al-Kharafi said that Imam Maalik would not give **Fatwa** (jurisprudent verdict) until he has wound his turban forty times. This is a proof that winding it without a **Tahneek** is not detestable because describing it as **Tahneek** is a proof that they refer to something else. Abu Muhammad mentioned that it is detestable to have either a **Tahneek** or **‘Adh-bah**. If they are both present, then that is a perfect adherence to the Sunnah. Some of the people from the latter times mentioned that turban without **Tahneek** and **‘adhbah** is permissible and not detestable, however, the correct opinion is what had been earlier mentioned.

c. *Making the turban reach a despicable size.* This is a detestable innovation. Abu Muhammad Abdul Azeez Ibn AbdulSalam was asked: “is there anything wrong in wearing a very white cloth and a very long turban and could it cause one disgrace on the day of resurrection? Two, would putting on

magnificent clothe harm one's piety?" He responded by saying, "the best thing is to adhere to the teachings of the Prophet."

My Comment: Abu Muhammad AbdulAzeez Ibn Abdul Salalm said, "He is correct."

Qadhi Iyadh in his book, **Ash-Shifaa** agrees with him where he said: "Pride and decoration in dressing does not bring about honour or greatness. That is from the matters of the women. As for the men, cleanliness and moderation in their dressing is more praiseworthy. They should put on what is affordable to put on, so that his dignity is not affected. Such dresses should not bring about fame because the Sharia dispraises seeking fame."

If you ask: What should then be the length of the turban?

My Comment: It is mentioned in **Al Madkhal** that the turban should be of seven arms-lengths or thereabout from which the head cover and the hanging strand is removed and the rest should be wound around the head as mentioned by At-Tabraani.

If you ask: What should then be the width of the Turban?

My Comment: One arms-length because of the report that Aisha (ra) said that the Prophet (saw) used turban while travelling and it is seven arm-lengths long and one arm-length wide, and the head cover is not of the turban. When he is resident, he uses a black turban made from wool. It is seven arms-lengths and one arms wide and the head cover will be from the turban.

My Comment: It is mandatory to adopt what had been reported from the Hadith that when he travels, his turban is white, seven arms-long and one arm-length wide and the head cover is from the turban.

My Comment is that: It is mandatory to observe the Sunnah when not resident. The turban must be of the mentioned length; rather it suffices to observe the Sunnah with white turban while travelling or resident or black turban while in both state. It also suffices to observe the Sunnah of the turban with a longer or shorter length. However, he should be wary of making it unnecessarily long or short. Because, all goodness is in (maintaining) the middle course.

If you ask: What is the length of the hanging strand?

My Comment: It has been mentioned in both **SAHIH BUKHARI** and **Muslim** in the chapter of dressing from the narration of 'Atta Ibn Abi Rabaah. that said, "I heard from a man from Basrah asking Abdullahi Ibn Umar (ra)

regarding letting a strand loose from the turban to the back of the person. Ibn Umar (ra) said, “I will inform you regarding that based on knowledge, Insha Allah. I was the tenth in a group of ten from the companions of the Messenger of Allah in the Mosque, from among them is Abubakar and Umar (ra) when a young man from the Ansar came and greeted the Messenger of Allah then sat and said

يا رسول الله أي المؤمنين أفضل؟ فقال: (أحسنهم خلقا)

“O Messenger of Allah! Which believer is more virtuous? He said, “the best of them in manners.”

Then he mentioned a long Hadith, which contains the issue of Abdul Rahaman Ibn Awf that he was preparing to go on an errand, which he was set. In the morning, Abdul Rahman Ibn Awf adopted a black turban made from Kirbas (a very thick cloth). The Messenger of Allah brought him closer to himself and removed the turban then he wound it for him, making strand of length of four fingers hang at his back. He then said,

هكذا يابن عوف فاعتم، فإنه أحسن وأعرب

“This is how it should be O son of ‘Awf. You should adopt your turban this way because it is better and more Arabian.”

The statement: “from his back” Shiekhul-al-Islam Ibn Hajar mentioned in **Fath-ul-Baari** that “specifying it to the back and not between the shoulders shows that sending the strand to the back is better than towards any other direction.” And he said, “That it shows that sending it to the other direction is also permissible.”

My Comment: It is not mandatory also to make the strand the length of fingers as mentioned because of the statement of Ibn Al-Hajj in **Al Madkhal**. They don’t let the strand loose i.e. from the turban, except a short length like an arm-length or more by a bit more or a bit less. In **Al Madkhal**, “the Prophet would wear a turban and hang its end from between his shoulders. ‘Ali narrated that the Messenger of Allah made my turban and allowed the end of it loose over my shoulder and said, “The turban differentiate between the Muslims and the pagans.”

What is the Ruling Regarding Putting on Cap?

It is a Sunnah. In **Al Madkhal**, it was mentioned that the Prophet used to wear the turban with it. And he at times wears the turban without it. And he used to

put caps during war. Also in **Al Madkhal**, Ibn Rush mentioned, “the cap does not extend high from the head in whatever form”.

If you ask: What is the length of the men’s shirt (upper wear)?

My Comment: Abdul Rahman Ibn Hussein said in **Al-Fiyatus-Sayr**, that “the shirt and the lower garment must not hang (below the ankle) rather both should be above the ankle. More preferably, it should stay at the mid chin, in humility to his Lord the creature.” Al ‘Ajoory said, “While explaining these two posted lines that it is recommended that a man reduces his dress to the mid chin, though it is permissible to let it get to the ankle. If it extends beyond that, out of pride, then it is haram, if not, then it is detestable.”

If you ask: “Is it a Sunnah to tie wrapper or bid’ah?”

My Comment: It is Sunnah. In **Al Madkhal**, some reports have mentioned it.

If you ask: “Then what is it the measurement?”

My Comment, In **Al-Madkhal**, “four and a half arms-length or thereabout.”

If you say: Is it a Sunnah?

My Comment: It is from Sunnah as contained in **SAHIH BUKHARI**, in the chapter regarding hooded cloaks “that Mu’tamir reported that, “I heard my father saying “ I saw Anas Ibn Maalik in a yellow hooded cloak.” It is also in **Al Madkhal** that Abdullahi Ibn Mas’ood used to have a hooded cloak.

If you ask: What should be the measurement of Izaar (the lower garment).

My Comment: Ibn Hajar said that Adim Yatih narrated that the Izaar of the Prophet is of four arms-length and the width is of two arms-length and a hand span.

If you ask: What is the ruling on (wearing) trousers? It is a Sunnah or Bid’ah.

My Comment: It is a Sunnah though the izaar is more preferable. In Saheeh Bukhari in the chapter of trousers, the Prophet (saw) said,

من لم يجد إزارا فليلبس سراويل...

“Whoever does not have izar should take a trouser!”

In **Ash-Shifaa**, Abu Hurairah said “I entered the market in the company of the Prophet, later he bought a trouser.” Abu Hurairah said, “he (saw) selected a trouser and I took it from him.” Then he said:

صاحب الشيء أحق أن يحمله

“The owner of a thing has more right to carry it.”

If you ask: “Is it preferable to use Sabtiyya shoe or other forms.

My Comment: The Sabtiyya shoe is preferable because of what has been reported in **SAHIH BUKHARI**, that the Prophet (saw) used to wear Sabtiyya shoes.

d. *Using Qina’:* it is a detestable innovation. In **Al Madkhal**, “it is detestable to use the qina” to cover the head because it create a feminine image of the man except by necessity during intense heat.

e. *Going to bed without clothes on.* This is a detestable innovation. In **Al Madkhal**, “the innovation of sleeping without clothes on should be avoided.”

f. *A woman sitting with her husband wearing a repulsive dress but when she intends to go out she puts on her best attire and adornment.*

In **Al Madkhal**, “Some remain in their homes without cleaning and adorning themselves. They become repulsive to other men that are not living with them not to talk of their husbands.” When they wish to go out, they take their bath and put on the best of attire and adornment as if just wedded. This is detestable.

CHAPTER TWENTY NINE

Prophetic Teaching Regarding Food and Drinks and the Innovations introduced into Them

Prophetic Teaching Regarding Food and Drinks

a. *To imitate in all of what the Prophet practiced regarding food and drink.*

b. *Offering one's servant few morsels from the food, he had served. In SAHIH BUKHARI, the Prophet (saw) said:*

إذا أتى أحدكم خادمه بطعامه فإن لم يجلسه معه فليناوله لقمة أو لقمتين - أو أكلة أو أكلتين، فإنه ولي علاجه

“When the slave of any of you brings him food he should offer him some morsels if he will not allow him to eat along with him for he has suffered the pain of preparing it.”

c. *Eating from what is near or in front of him while eating: This is contained in the narration of the one who ate with him (saw) and was corrected not to such act. SAHIH BUKHARI.*

d. *Offering drink to the person on one's right (hand side) first: the Prophet drank from (a container of) milk, while Abubakar was sitting by his left and a Bedouin to his right. He then passed the container to the Bedouin and said, “The (person to the) right (is more deserving), then to his left.”*

e. *Avoiding to breath air into the container: In SAHIH BUKHARI, the Prophet (saw) said,*

إذا شرب أحدكم فلا يتنفس في الإناء...

“Whenever any of you drinks he should not breathe into the vessel.”

f. *Gagging while drinking milk: This is because the Prophet (saw) took some milk and then gagged. He then said,*

إن له دسما

“This because it is fatty.”

g. *Reclining while eating:* In **SAHIH BUKHARI**, the Prophet (saw) said,

إني لا آكل متكنا

“I do not recline while eating.”

h. *Covering the food and drink vessel:* In **SAHIH BUKHARI**, Jabir reported that the Messenger of Allah (saw) said,

أطفئوا المصاييح إذا رقدتم، وأغلقوا الأبواب، وأوكوا الأسقية وخمروا الطعام والشراب - وأحسبه قال - ولو يعود تعرضه عليه

“Put off your light when you got bed, then close your doors, tie your vessels and cover your food and drink even if you were to place a stick over it.”

i. *Drinking from the mouth of a storage container:* ‘Ubaidullah Ibn Abdullah narrated that he heard Abu Sa’eed ‘Al Khudri saying that, “I heard the Messenger of Allah prohibiting drinking from the mouth of a storage container.”

Innovated Matters Related to Food and Drink

a. *Particularizing food and mug for men:* It is abominable if done with pride and detestable, if ordinarily costmary.

In **Al Madkhal** it was states that “it is necessary to avoid the habit of particularizing food and mug for the men, because Aisha (ra) reported that

كنت أشرب من الإناء فيأخذه رسول الله صلى الله عليه وسلم فيشرب منه، فيضع فاه موضع في،

“The Messenger of Allah would drink from the same vessel she drank. He would place his mouth where I drank from.”

This is a legislation from him (saw) so that his Ummah could benefit from the blessing of each other. And this benefit can be fully derived from one another. So ponder over the statement of the Prophet that

سؤر المؤمن شفاء

“The left-over food of a believer is a cure.”

The poor person will deny himself this blessing because of the innovation he had invented for himself. Ponder over the Prophetic statement that:

المؤمن يأكل بشهوة عياله

“A believer eats taking into cognizance the appetite of his family.”

If the food should be particularized for him, then he will only eat based on his appetite. What would be the case if he is a scholar that is expected to be role model for the people?

This is from the tricks of the Iblees. He introduced it to some Muslim groups through their women. They are in charge of the men's food and use the opportunity to cast spell on their men. Their low intellect and religiosity pushed them to these dirty practices. They should eat along with their men; the devil will not be able to influence them.

b. Avoid eating with spoons:

In **Al Madkhal**, “it is necessary to shun eating with spoons and other items for three reasons

- i. it is contrary to the practice of the Salafi.
- ii. He puts it into his mouth and return it into the food.
- iii. It contains a sort of luxury except if there is a reason.

c. Taking morsels of food before swallowing what is before it:

In **Al Madkhal**, “He is not to take the morsel until he has eaten (swallowed) what is before it. If he takes it before then, it is evil and an innovation.”

d. Slicing bread with knife, biting and snapping with the teeth except meat because the Shariah have differentiated between the two. It has permitted biting off meat but not bread. Many people are mild regarding this matter. They cut their meat with knife when they serve themselves in the manner bread should be cut.

e. Joking while eating: This is a detestable innovation.

In **Al Madkhal**, “One should avoid joking while eating so that he does not choke himself or others.”

f. Talking too much while eating or shunning it entirely. This is a detestable innovation.

In **Al Madkhal**, “He should not forbid himself talking while dinning. This is a form of innovation. He should not talk too much either, for it is also a form of innovation.”

g. *Eating without serving water:* this is a detestable innovation.

In **Al Madkhal**, “It is not permissible for one to eat without served water because it is a form of innovation and at variance with the Sunnah. He might get choked with a morsel (of food) and may not find what to clear (his throat). This might lead to his death.”

h. *Eating a (very) hot food:* This is a detestable innovation.

In **Al Madkhal**, “He is not to hasten to eating hot food as indicated in the Hadith.”

(رفعت البركة من ثلاث، الحار، والغالي، وما لم يذكر اسم الله عليه)

“Blessings have been removed from three things (a) hot food, (b) expensive commodity and (c) what Allah’s name have not been mentioned over.”

i. Also as contained in the statement:

إن الله لم يطعمنا نارا

“Allah has not fed us with the fire.”

j. *Making audible sound while masticating (chewing):* This is a detestable innovation.

In **Al Madkhal**, “He should avoid producing (loud) sound while chewing. This is a form of innovation.”

k. *Gulping water (while drinking):* This is a detestable innovation. Imam Al-Bayhaqi reported the Hadith,

إذا شرب أحدكم فليمص الماء مصا، ولا يعبه عبا

“When any of you drinks, he should suck (from the vessel) and not gulp.”

In **Al Madkhal**: As for milk, one can gulp. However, for other kind of drinks he can either gulp or suck.

l. *Eating to get (very) fat:* This is an abominable innovation. The abomination arises from the abandonment of some of the injunctions of Allah (owing to extreme fatness) or the harm it inflicts on oneself.

In **Al Madkhal**; The practice of some when fattening themselves comprises of five evil things:

i. Contradiction of the Shari'ah.

- ii. Wastage in wealth.
- iii. Praying in impurity.
- iv. Revealing one's private part for no reason.
- v. Abandonment of the injunctions of Allah; this is worst of all of them.

For example, inability to stand up during prayer likewise Rukoo' so he prays while sitting. She/he has brought this upon him/herself.

1. *Overburdening oneself in entertaining guest.*

In **Al Madkhal**; "One should avoid over burdening oneself in order to entertain a guest. This comprises taking a loan without having the ability to pay back." While the one he is taking, the loan to entertain detests what he is spending it on or the lender finds it difficult to demand his money. All those are forms of overburdening oneself. However, if the one he is taking the loan from intends to ease his affairs, or usually brings comfort to him while easing his debt, this might not be considered as overburdening and he shall be assisted if he is sincere to Allah.

CHAPTER THIRTY

Propheic Teachings Regarding Salutation (As Salam) and Seeking Permission and the Innovation Related to It.

Prophetic Teachings Regarding Salutation and Seeking Permission

a. *One should adhere to the practice of the Prophet (saw) regarding saying Salaam and seeking permission.*

b. *Saying salaam to those you know and those you do not know: In SAHIH BUKHARI, Abdullahi Ibn Amr narrated that a man asked the Prophet (saw) what nature of Islam is best. The Prophet (saw) said,*

تطعم الطعام، وتقرأ السلام على من عرفت وعلى من لم تعرف

“Feeding the people and saying salaam to those you know and those whom you do not know.”

c. *Exchanging salaam from the young to the elderly, from the one passing to the one seated and the fewer group to the larger group of people.*

d. *The one riding should say salaam to the one walking: In SAHIH BUKHARI, Thabit (ra), the freed slave of Abdur-Rahman Ibn Zaid, narrated that he heard Abu Hurairah (ra) saying that the Messenger of Allah (saw) said:*

يسلم الراكب على الماشي، والماشي على القاعد، والقليل على الكثير

“The riding person should greet the walking and the walking should greet the seated and the small group of people should greet the large group of people.”

e. *Handshaking oneself: In SAHIH BUKHARI, Qatada said, “I asked Anas Ibn Maalik, “if it was the custom of the companions of the Prophet to shake hands with one another?” He said; “Yes.”*

In another narration, Abdullahi Ibn Hisham said “We were in the company of the Prophet (saw) and he shook the hands of Umar Ibn Khattab (ra).

f. *Mentioning ones name while seeking permission.*

He should not say “I” when he is asked “Who is that?” In **SAHIH BUKHARI**, Muhammed Ibn Mukadri said “I heard Jabir saying “I came to the Prophet (saw) regarding a loan for my father. I knocked at the door and he(saw) said “Who are you?” I said “I”. He (saw) then said “I? I”? As if he detested it?

g. *Seeking permission in order to avoid accidental gaze.*

In **SAHIH BUKHARI**, Sahl Ibn Sahl said;

اطلع رجل من حجر في حجر رسول الله صلى الله عليه وسلم، ومع النبي صلى الله عليه وسلم مدر يحك بها رأسه، فقال: (لو أعلم أنك تنظر لطعنتك بها في عينيك، إنما جعل الاستئذان من أجل البصر).

“A man peeped through the keyhole of the Messenger’s door. The Prophet (saw) had an iron comb in his hands with which he was scratching his head. Later the Prophet (saw) said to him “If I had known that you were peeping, I would have pulled out your eyes with this (referring to what he was holding).”

Also in **SAHIH BUKHARI**, Anas Ibn Maalik said;

أن رجلاً اطلع من بعض حجر النبي صلى الله عليه وسلم، فقام النبي صلى الله عليه وسلم بمشقص أو بمشاقص. فكأنني أنظر إليه يختل الرجل ليطعنه.

“A man peeped into the room of the Prophet (saw). He (saw) stood up holding an arrowhead. It is as if I am just looking at him trying to stab the man.”

Also reported in **Saheeh Bukhari**, is that, Abu Saheed Al Kudri narrated that “While I was present in one of the gathering of the Ansar, Abu Musa came looking unhappy and said ‘I asked permission upon Umar (ra) three times but I was not asked to enter so I left. When Umar (ra) got to know about his visit, he asked “Why didn’t you enter? ‘Abu Musa replied “I asked permission three times and I was not asked to enter so I returned for Allah’s Messenger (saw) said;

إذا استأذن أحدكم ثلاثاً فلم يؤذن له فليرجع

“If anyone of you seek permission three times and he is not asked in then he should return.”

Umar (ra) said “By Allah we shall ask Abu Musa to bring witness for this statement”. Abu Musa went to the gathering of the Ansar and asked “Did any

of you hear this from the Prophet?" Ubai Ibn Kaab said "By Allah none will go with you but the youngest of the people as a witness." Abu Sa'eed was the youngest of them and so I went with Abu Musa and informed Umar (ra) that the Prophet (saw) had said so.

Innovated Matters Introduced into Salutation and Seeking Permission

a. *Swearing while greeting.* This is a detestable innovation. The righteous predecessors used to hate swearing immensely without need. This is an innovation because swearing while seeking permission is of no need.

b. *Supplicating while greeting.* This is a detestable innovation. In **Al Madkhal** "In the present day, making of sallam have taken different forms with different wording. Examples include "May Allah make you witness a good morning." "May Allah make you witness a good afternoon" "May Allah make you have a blessed day or night"; All of these forms of greetings are innovations.

c. *Bending while greeting.* If it is done like bowing in the prayer then it is an innovation but if not then it is detested. In **Al Mudqal**, "It has been reported in **Tirmidhi** from Anas Ibn Maalik that "I heard a man said to the Prophet (saw);

يا رسول الله، الرجل منا يلقي أخاه أو صديقه، أينحنى له؟ فقال: (لا)

"Oh Messenger of Allah! Should a man bow to his brother or friend when he comes across him?" He (saw) said "NO!"

Abu Al Hassan Al Maaliki said in **Tahqiq Al Mabani** that, "The implication of these Hadith is that even the simple bending of the head is prohibited." However, some scholars permit it as long as it is not done like the ruuku.

In **Takhlisu Al Ikwan**, "Bowing while greeting is also frowned at. This is a common practice among the poor of our time."

In **Umdatul Marid Sadiq** "Placing the forehead on the ground (as a form of greeting) is prohibited" as mentioned by Ibn Al Hajj in **Al Mudkhal**. He said it is similar to prostration. The same thing is said of bending the head as the people of Misr usually do.

d. *Standing up for one another while in a gathering and celebration.* Although some consider it permissible, the truth is that it is detestable. In **Umdatul Marid Sadiq** by Ahmad Zarook, explained that, standing up for

others, the correct ruling is that it is disapproved of even though some have made it permissible.

e. In **Al Madkhal**; It is necessary that one should shun standing for others and disapprove of it. We see the young, old, knowledgeable and the ignorant doing this. That is, the majority of people are upon this except those whom Allah guides aright. This action is not known with the people of the past and all goodness lies in following their sayings, actions, movement, and rest. This action is even more detested when one attend the gathering of knowledgeable.

My Comment; Other forms of detestable standing is the act of standing for the Mushaf (copy of the Quran). In **Taklisul Ikwaan** “The right of the Mushaf is to read and act on its contents, not kissing it nor standing for it as it is done in this age.” Some scholars have said this form of standing is recommended.

My Comment: The truth about this issue is that it is disapproved of. Everygoodness lies in following the Messenger (saw).

f. *Handshaking with the edge of the fingers.* This is detestable innovation. In **Umdatul Marid Sadiq**; “handshaking with the edges of the finger is contrary to the Sunnah. The Sunnah is to hold the hands firmly.” It is an indication of complete love (for one another person).

g. *Removing one’s cap or turban while greeting.*

This is a detestable innovation. In **Umdatul Marid Sadiq**, it is mentioned that “As for removing ones turban then it is similar to the ways of the disbelieving nation. This practice can be likened unto the act of dressing like them (the disbelieving nation).

My Comment: The removal of cap also falls into this statement if it is pondered over.

Showing ones finger or palm. This is a detestable innovation. In **Al Madkhal**; It has been reported in Tirmidhi that Amru Ibn Shuaib narrated from his father who also narrated from his grandfather who said the Messenger of Allah (saw) said

ليس منا من تشبه بغيرنا، ولا تشبهوا باليهود ولا النصارى، فإن تسليم اليهود إشارة بالأصابع، وتسليم النصارى الإشارة بالأكف

“The one who copy other people is not from us. Do not imitate the Jews or the Christians. For the greeting of the Jews is by showing the fingers and the greeting of the Christians is by showing the palm.”

This is a detestable innovation.

h. Seeking permission by saying the tesbih (the glorification of Allah). This is a detestable innovation. In **Umdatul Marid Sadiq** ‘A man would say tesbih three times (to seek permission to enter) If he is not permitted he returns. He also said “A reported Sunnah regarding seeking permission is to say ‘peace be upon you, should I enter “three times. If he is allowed he enters and if not he returns.” He detested this for other than this even though it is a form of remembrance but it becomes an innovation as it has been placed in the position of another Sunnah.

CHAPTER THIRTY ONE

Prophetic Teachings Regarding Medicine and Ruqyah (Seeking Protection and Exoticism) and the Innovations Introduced into It **Prophetic Teachings Regarding Medicine and Ruqyah (Seeking Protection and Exoticisms)**

a. *Seeking cure, medication and exhortation through the book of Allah.*

In **SAHIH BUKHARI**, Abu Sa'eed Al Khudri narrated that a group of the companions entered a district (within the Arabian land) but they were denied access into it. While they were still there, a scorpion stung the leader (of the district). The people then turned to them for help "Do you have anyone in your mist who is skilled in medicine and exhortation?" They replied "You did not entertain us so we will not do anything for you except you pay a price." They requested for a number of sheeps. One of them then started to recite Fatiha and gathered some of his saliva and spat over it. Thereafter the leader became healed and came with their price. The companions then said "We will not collect anything from you until we ask the Messenger of Allah." When they asked him, he laughed then he (saw) said

وما أدراك أنها رقية؟ خذوها واضربوا لي بسهم

"How did you know that it (fatiha) heals? Take the price and send my portion to me."

b. *Seeking cure by the use of Prophetic exhortation:*

In **SAHIH BUKHARI**, Abdul Azeez said "I and Thabith went to Anas bn Maalik's place and Thabith said "Oh Abu Hamza, I am not feeling well." Anas said "Should I make incantation for you? The likes of which the Prophet (saw) used to make?" He said "yes". So Anas said "Oh Allah, the Lord of the people, the one that expels pain and cures. Oh the curer, there is no cure except Your cure, cure him that leaves no ailment behind".

c. *Seeking cure with honey.*

In **SAHIH BUKHARI**, Abu Sa'eed Al Qudri narrated that a man came to the Prophet (saw) and said "My brother has stomach ache." He (saw) said:

اسقه عسلا

"Give him honey!"

The man came back the next time and the Prophet (saw) said "give him honey". He came back the third time and the Prophet (saw) still said "Give him honey". The man replied "I have done that". The Prophet (saw) said;

صدق الله وكذب بطن أخيك، اسقه عسلا

"Allah is truthful but your brother's stomach has lied."

The man went back and fed his brother with honey and he became cured.

d. *Seeking cure with cupping and sniffing.*

In **SAHIH BUKHARI**, Ibn Abbas (ra) narrated that;

احتجم وأعط الحجام أجره

"The Prophet (saw) performed cupping and paid for it."

Also in **SAHIH BUKHARI**, Ibn Abbas (ra) narrated that the Prophet s said;

الشفاء في ثلاثة: في شرطة محجم، أو شربة عسل، أو كية بنار، وأنهى أمتي عن الكي

"There is cure in three things, they are cupping, drinking honey and cauterization with fire. But I forbid my nation from cauterization."

My Comment; This prohibition shows the detestability of cauterization and Allah knows best.

In **Al Madkhal**, the author wrote that: Some scholars say that this prohibition possibly refer to a form of cauterization. This is because there are proof to show that the Prophet (saw) cauterize Ubai on the day of Az zab when he was shot. It has been reported that the Prophet (saw) cauterize himself as mentioned by Tabari and Ulaimi. He (saw) also cauterized Sa'd Ibn Mu'adh, the one in whose honour the Throne of Allah (the merciful) shook. Umran Ibn Hussein was also cauterized.

Innovated Matters Introduced into Medicine and Incantations

a. *Seeking cure from filthy materials.* If it is taken orally, then it is considered an abominable innovation. In **Al Madkhal**, the scholars have prohibited using a few quantity of alcohol in medicine. The same thing goes for using filthy materials for medicine. The Messenger (saw) said

إن الله لم يجعل شفاء أمتي فيما حرم

“Verily, Allah have not placed the cure of my Ummah in prohibited things.”

b. *Seeking cure by chanting strange and meaningless words.* According to the Maaliki school of thought, this is an abominable innovation.

In **Al Madkhal**, “an example of this is how some people treat scorpion and snake bite. The person treating will place a knife on the body of his patient and use it to trace his body until he gets to the point of the bite. While doing this he would be busy chanting strange words and incomprehensible words.”

Also in **Al Madkhal**; “it is prohibited to inscribe wordings on leaves, sheets of papers, roofs and walls so as to seek protection from magic or spell, evil eyes, bed bug, ant, snakes, scorpions, rat and their likes. If it is argued this practice brings about some benefits, then we say it ‘benefits not withstanding’ is still prohibited in the religion.”

c. *Seeking cure by making knot.* In **Al Madkhal**, Maalik used to blow whenever he treats himself. He used to disapprove treating with milk, salt and any knotted things and what is written on ‘Sulaiman’s (as) ring’. He considered knotted (incantation) very heinous because it is similar to magic.

CHAPTER THIRTY TWO

The Prophetic Teachings Regarding Dreams and the Innovated Practices Introduced into It

The Prophetic Teachings Regarding Dreams

- a. *Adhering to the practices of the Prophet (saw).*
- b. *Giving consideration for dreams.*

In **SAHIH BUKHARI**, Samrah Ibn Jundub narrated that the Prophet (saw) used to say to his companions

هل رأى أحد منكم من رؤيا؟ قال: فيقص عليه ما شاء الله أن يقص...

“Did any of you see a dream?” So, he would narrate whatever Allah wills him to narrate.”

- c. *Believing that shaitan cannot assume the image of the Prophet (saw) in dreams.* In **SAHIH BUKHARI**, Anas Ibn Maalik narrated that the Messenger of Allah (saw) said;

من رآني في المنام فقد رآني، فإن الشيطان لا يتمثل بي، ورؤيا المؤمن جزء من ستة وأربعين جزءاً من النبوة

“Whoever sees me in a dream has indeed seen me, for verily the shaitan cannot assume my form. The dream of a righteous believer is a part from the forty –sixty parts of Prophet hood.”

- d. *Praising Allah when one sees a good dream and sharing its news. Seeking refuge from Allah when one sees a bad dream (nightmare) and not relating the dream.*

In **SAHIH BUKHARI**, Abu Sa’eed Al Khudriy narrated that he heard the Messenger (saw) of Allah (swt) saying;

إذا رأى أحدكم الرؤيا يحبها، فإنها من الله، فليحمد الله عليها، وليحدث بها، وإذا رأى غير ذلك مما يكره فإنما هي من الشيطان، فليستعذ بالله من شرها ولا يذكرها لأحد، فإنها لن تضره

“If any of you sees a dream he likes, he should know that it is from Allah. He should thank Allah and mention it (to the people). If he sees a dream he dislikes, he should know that it is from Shaitan. He should seek refuge from Allah, from its evil, and he should not narrate it to any one, for it will not harm.”

Also in **SAHIH BUKHARI**, Qatadah said “I used to see dreams that made me sick until I heard the Prophet (saw) saying;

الرؤيا الحسنة من الله، فإذا رأى أحدكم ما يحب، فلا يحدث بها إلا من يحب، وإذا رأى ما يكره فليتعوذ بالله من شرها ومن شر الشيطان، وليتفل ثلاثا. ولا يحدث بها أحدا، فإنها لن تضره

“Good dreams are blessings from Allah, so whosoever sees what he likes, he should narrate it only to those whom he likes. And whosoever sees a dream that he dislikes he should seek refuge from its evil and the evil of shaitan. He should spit three times and should not narrate it to anyone.”

e. Avoiding lying regarding dreams.

In **SAHIH BUKHARI**, Ibn Umar (ra) narrated that the Messenger (saw) said;

إن من أفرى الفرى أن يري عينيه ما لم يره

“From among the biggest lies is to claim to have seen what he has not seen.”

In another narration Ibn Abbas (ra)s narrated that the Prophet (saw)said;

من تحلم بحلم لم يره، كلف أن يعقد بين شعيرتين ولن يعقد، ومن استمع إلى حديث قوم وهم له كارهون أو يفرون منه، صب في أذنيه الآنك يوم القيامة، ومن صور صورة عذب وكلف أن ينفخ فيها وليس بنافخ

“Whoever narrates a dream that he never see, he will be told to tie a knot on two barleys, and he will never be able to do that. Whosoever eavesdrop on others, while they detest it or move away from him, a molten iron will be poured into his ears. Whosoever makes images will be punished and will be commanded to breathe life into them and he would never be able to do.”

Innovated Matters Introduced into Dreams

a. Doing or shunning religious actions solely based on dreams without checking it against the book of Allah, the Sunnah of the Prophet (saw) and the foundation of the righteous predecessors. This is an abominable innovation. It is necessary to shun the practices of some people in this age whereby they claim to see the Prophet (saw) in their dreams and also received religious

directives from him. Such people then act on the dream not minding what the book of Allah, the Sunnah of the Prophet (saw) and the early Muslims say.

Allah (swt) says in His book;

﴿ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ ﴾ النساء: ٥٩

“And when you differ in any matter, then return it to Allah and His Messenger.”

The meaning of *فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ* is to return it to the Quran and the Messenger (when he was alive as a person and to his traditions after his death). This is the explanation of the scholars. Even though seeing the Prophet (saw) could be true based on his (saw) statement,

ومن رآني فقد رآني، فإن الشيطان لا يتصور بصورتي

“Whoever sees me in his dream has indeed seen me, for shaitan cannot transform to my image.”

This statement has, however, not enjoined adherence to the content or directives in the dream.

b. *Not giving considerations to dreams completely.*

This is an abominable innovation. Dreams are not to be completely ignored because it is part of Prophethood as contained in **SAHIH BUKHARI**.

c. *Basing the result of Istikharah (seeking counsel from Allah's) on dreams: this is a detestable innovation. In Al Madkhal, “making the istikharah in a manner not practiced by the Prophet (saw) should be shunned. While others perform it correctly, they expect to see indications from their dreams to either go for it or leave it. Some expect someone else to see in his dream on their behalf. Istikharah was ordered and performed by the Prophet but never tied it to dreams. So, people should shun this in order not to be misguided to making unsuccessful choice.*

كتاب مصلحة الأعمال

Guide
to
ActionS

By
Sheikh Othman Bn Fodiyo

Translator

Yasir Islam Nabingo

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CONTENTS

Chapter One:Ablution, Tayammamu (Purification By Sand, Dust, Stones. Etc) And Ghusl (Ritual Bath)	217
Chapter Two:Ghusl Al-Janabah (Major State Of Impurity Bath)	217
Chapter Three:Salat.....	217
Chapter Four:Praying Behind An Imam.....	218
Chapter Five:Voluntary Prayers.....	218
Chapter Six:Praying Behind An Imam.....	218
Chapter Seven:Pilgrimage And Umrah (Lesser Hajj)	219
Chapter Eight:Fasting	219
Chapter Nine:Slaughtering	219
Chapter Ten:Prostration	219
Chapter Eleven:Supplication Of Marriage Sermon And Naming Ceremony Sermon	220

In the name of Allah, the Beneficent, the Merciful

CHAPTER ONE

ABLUTION, TAYAMMAMU (PURIFICATION BY SAND, DUST, STONES. ETC) AND GHUSL (RITUAL BATH)

The person who wants to perform ablution should start with his two hands saying on each one of them: "I intend to perform ablution." Then he intends ablution saying: "I intend to perform obligatory ablution," or "I intend to remove state of impurity," or "I intend what was hindered by the state of impurity." I intend with this *Tayammum* to enable me perform Salat to remove major state of impurity." "I intend with this *Tayammum* to enable me perform salat to remove minor state of impurity."

CHAPTER TWO

GHUSL AL-JANABAH (MAJOR STATE OF IMPURITY BATH)

"With this bath I intend to remove the impurity of menstruation." "With this bath I intend to remove the impurity of post-natal bleeding." With this bath I intend to remove *Janabah*(impurity) because of sexual intercourse, ejaculation or wet dream)." "With this bath I intend to remove the impurity of menses on behalf of *Janabah*." "With this bath I intend to perform the Friday *Sunnah* bath."

CHAPTER THREE

SALAT

I intend to perform *Dhuhr*(the noon prayer) obligatory prayer. I intend to perform *Asr* (the afternoon prayer) obligatory prayer. I intend to perform *Maghrib*(the sunset prayer) obligatory prayer. I intend to perform *Isha'* (the night prayer) obligatory prayer. I intend to perform *Subh fajr* (the dawn prayer) obligatory prayer.

CHAPTER FOUR

PRAYING BEHIND AN IMAM

I intend to pray *Zuhr*(obligatory prayer) behind the *Imam*. I intend to pray *Asr*(obligatory prayer)following the *Imam*. I intend to pray *Maghrib*(obligatory prayer)following the *Imam*, I intend to pray *Isha'i*(obligatory prayer)following the *Imam*, I intend to pray *Subh*(obligatory prayer) behind the *Imam*.

CHAPTER FIVE

VOLUNTARY PRAYERS

I intend to perform the prayer of **Eid-Alfitr** as a **Sunnah**. I intend to perform the prayer of **Eid-Al-Adhaa** as a **Sunnah**. I intend to perform the prayer of the Eclipse of the sun as a **Sunnah**. I intend to perform the prayer for Rain as a **Sunnah**. I intend to perform the prayer of Tarawih as a **Sunnah** (Ramadan night Prayer). I intend to perform the prayer of *Shaf'i* (two raka'ats after Isha and before Witr) as a **Sunnah**. I intend to perform *Witr* prayer (one *raka'ah* after *Shaf'i*) as a **Sunnah**. I intend to perform the two *raka'ah* (bowing consist of the prescribed movements and words followed by Muslims while offering prayers to Allah the most High) before *Fajr* (down) prayer.

CHAPTER SIX

PRAYING BEHIND AN IMAM

I intend to pray Eid-l-Fitr following the Imam as a **Sunnah**. I intend to pray Eid-al-Adha (Festival of Sacrifice) behind the Imam as a **sunnah**. I intend to perform the prayer of the Eclipse of the sun following the Imam as a **Sunnah**. I intend to perform the prayer for rain following the Imam as a **Sunnah**. I intend to pray Tarawih following the Imam as a **Sunnah**. I intend to pray shaf'i following the imam as a **sunnah**. I intend to perform Witr prayer following the Imam as a **Sunnah**. I intend to pray the two rak'ats before Fajr following the Imam as a **Sunnah**.

CHAPTER SEVEN

PILGRIMAGE AND UMRAH (LESSER HAJJ)

I intend Hajj (pilgrimage) and I enter and start it for Allah the Most High. I intend *Umrah* and I enter and start it for Allah the Most High.

CHAPTER EIGHT:

FASTING

I intend to fast Ramadan (the month of Ramadan) as an obligation. Or you say: “Oh Allah! I draw closer to you by performing the duty you made incumbent on me to fast the month of Ramadan – to abstain from food, drink, sex and from putting anything into my system from dawn till sunset.”

CHAPTER NINE

SLAUGHTERING

I intend to slaughter, in the name of Allah, Allah is the Greatest. I intend to slaughter, my sacrifice in the name of Allah, Allah is the Greatest. I intend to slaughter, the sacrifice on behalf of...in the name of Allah, Allah is the Greatest O Allah! Accept from us. I intend to slaughter the *Aqeeqah* (sacrifice for the child on the 7th day for naming) of.....in the name of Allah, Allah is the Greatest.

CHAPTER TEN

PROSTRATION

I intend to prostrate after (sujud ba'ad) the end of the prayer. I intend to go back into prayer to complete it.

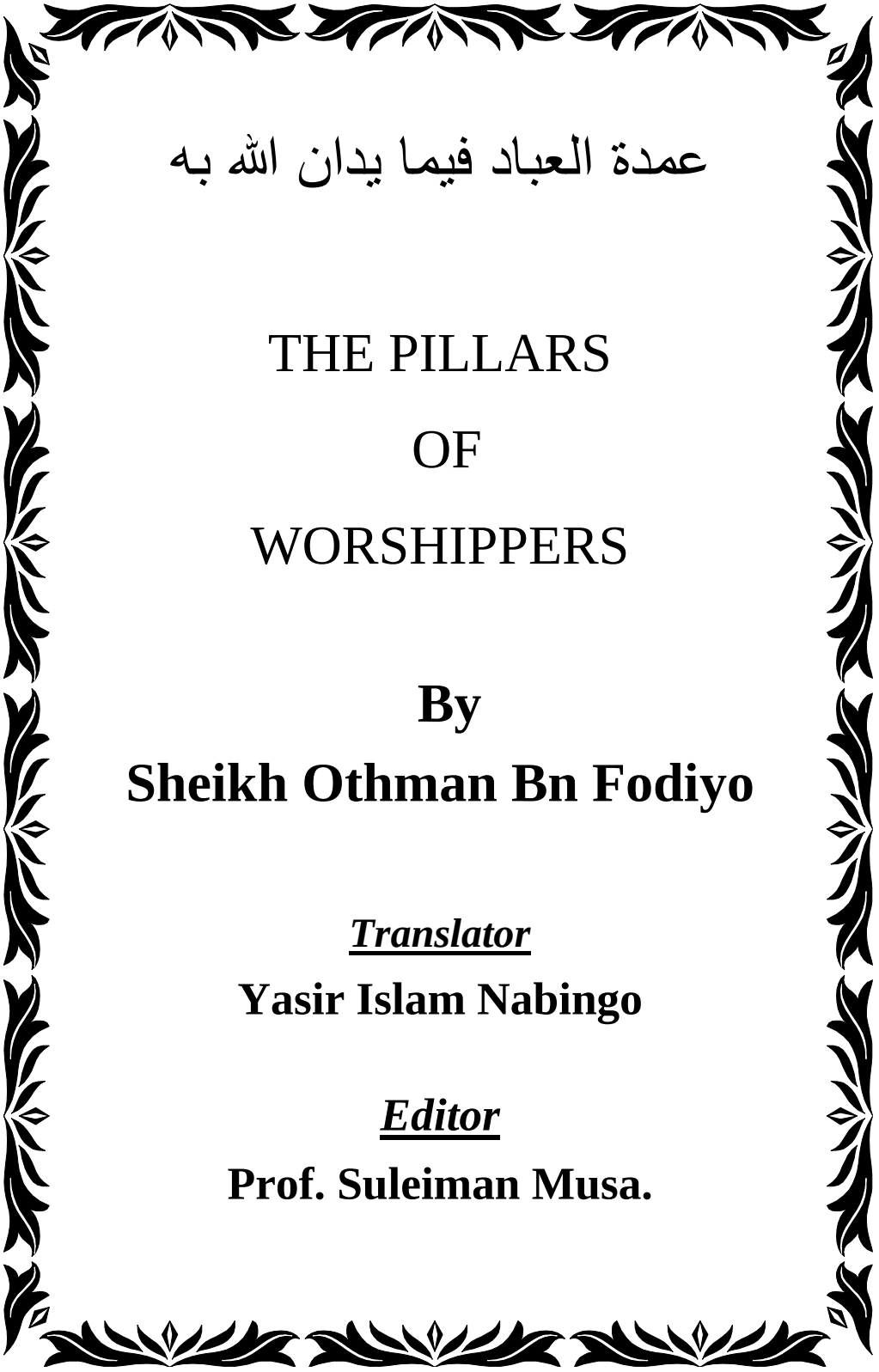
CHAPTER ELEVEN

**SUPPLICATION OF MARRIAGE SERMON AND NAMING
CEREMONY SERMON**

Praise be to Allah, the One who made permissible the lawful things and made illicit the unlawful things. He created man from water and gave him lineage and in-laws, indeed your Lord is Allah the Capable. Allah is the truth and Muhammad is His messenger (may peace and blessing be upon him) O Allah! Bless for them the marriage; and put blessings in them as well as above them; and join them in goodness and put love and mercy between them; and give them goodness and put love and mercy between them; and give them heirs from themselves O Lord of the universe!

For naming ceremony: O Allah! This new born for whom the Muslims gathered in order to give name, make him blessed, kind and obedient towards his parents; observant to Your rights and those of Your servants, O most Merciful of the merciful, O Lord of the universe!

“Guide to Actions” has been completed by the grace of Allah and His help. May peace and blessing be upon the Prophet Muhammad (saw).



عمدة العباد فيما يدان الله به

THE PILLARS
OF
WORSHIPPERS

By
Sheikh Othman Bn Fodiyo

Translator

Yasir Islam Nabingo

Editor

Prof. Suleiman Musa.

The Pillars of Worshippers

In the name of Allah, the Beneficent, the Merciful

May Allah's peace and blessings be upon our Master, Muhammad (saw), his family and companions.

The poor (devout) servant, who is under the mercy of his Lord, Othman bn Muhammad bn 'Othman, popularly known as Ibn Fodiyo (may Allah shower him with His mercy. Amen) said:

All praise is due to Allah (swt), the Lord of the universe, may His best peace and blessings be upon our Master, Muhammad (saw), his family, companions and may Allah (swt) be pleased with all the respected followers of his footsteps, the practicing scholars and the four imams of Ijtihad as well as their imitators till the Day of Reckoning.

This book, titled "**The Pillar of Worshippers**" is based on rituals of religion like Prayer (Sualat), Fasting (Sawm), recitation of Qur'an, Remembrance (Zikr), Voluntary (Sadaqah) and whatever is deemed preferable Recommended (Mandub) acts performed moderately during the day and at night, based upon the recommendations of the prophet (saw) and the traditions of our predecessors. It is a book, we hope will benefit whoever will read it by the grace of Allah (swt).

It comprises mainly of sound Ahadith reported by the two, **Sahihs Bukhari** and **Muslim** or by one of them, and it is appropriate that every religious person learns and practices them. They are of great importance, with abundant reward, easy to practice and I ask those who will come across and benefit from them to associate me in their sound Du'a by which Allah (swt) will benefit me in this world and in the Hereafter.

Muslim narrated a Hadith of Abu Darda (ra) in which the Prophet (saw) was reported to have said:

(دعوة المرء المسلم لأخيه بظهر الغيب مستجابة، عند رأسه ملك موكل به، كلما دعا لأخيه المسلم بخير قال الموكل به "آمين ولك مثل ذلك")

"The prayer of a Muslim to his absent brother is accepted. He has an Angel in charge of him and every time he asks of good things for his brother, the Angel says: Amen, the same to you."

Concerning the preferable (Mandub) the Salat, Ahmad Zaruq said in **Umdatul Muridi Sadiq** (The Pillar of the Truthful Disciple): "You should pray six rak'ats of Dhuha (between 8 and 11am), four rak'ats before Zuhr and two after it, then four rak'ats before 'Asr." **An-Nisa** also narrated a Hadith from 'Ali (ra) saying that: "the prophet (saw) used to do it". The Hadith is good (Hassan), having wide support in many sound ahadith reported by others. You should also pray two rak'ats after Magreb, based on the Hadith reported by Ibn 'Umar (ra) and others which is agreed upon. They were reported by Bukhari and Muslim. At night you should pray thirteen rak'ats according to Ibn 'Abbas and

The Pillars of Worshippers

'Aishat (ra) said that "The prophet (saw) never did more than that during and after Ramadan".

Some scholars said: "This is better than praying all night because the holy Prophet (saw) never did that except what is best based on his statement:

(أنا أعلمكم بالله وأتقاكم أنا)

"I am more knowledgeable than you about Allah and I am more pious..."

There is also the Hadith on the two raka'ats before **Fajr**. There is no need to be mentioned because of its popularity. Altogether, the number of rak'ats we mentioned for Fardh and Nafilah is fifty.

With regard to the recommended (Mandub) Fast (Sawm), we should observe what Ahmad Zaruq said in his book **Umdatul Muridi Sadiq**: that: "The regular minimum routine Fast is three days every month, but it is detestable that they should be the white nights in particular. Malik (may Allah have mercy on him) used to Fast one day at the beginning of the month, one in the middle and one at the end of the month. The middle one is to Fast Mondays and Thursdays always. The Prophet (saw) was fond of Fasting in these two days of the week and there is a sound hadith on that. Ibn Rushd and 'Iyadh classified them as days of Mandub fast. The most of it is the Fast of Dawud (as) which is already known."

As for the Mandub recitation (of the Glorious Qur'an) we should maintain what Ahmad Zaruq said in **Umdatul Muridi Suadiq**: "Regarding recitation, the middle way is to complete it within every ten days to one month. The least is to complete it every two months and the most is to complete it every three months. There are sound reports, which supported this from the messenger of Allah (saw)."

For the required **Mandub Zikr** it is enough to practice whatever we have been enjoined to do. Like what was reported in Muslim by 'Umar (ra) saying: "The Prophet (saw) said:

(إذا قال المؤذن: "الله أكبر الله أكبر"، فقال أحدكم: "الله أكبر الله أكبر"، ثم قال: "أشهد أن لا إله إلا الله"، قال: "أشهد أن لا إله إلا الله"، ثم قال: "أشهد أن محمدا رسول الله"، قال: "أشهد أن محمدا رسول الله"، ثم قال: "حيّ على الصلاة"، قال: "لا حول ولا قوة إلا بالله"، ثم قال: "حيّ على الفلاح"، فقال: "لا حول ولا قوة إلا بالله"،

"When the muezzin says: 'Allah is the greatest, Allah is the greatest', then one of you should say: 'Allah is the greatest, Allah is the greatest;' when he says: 'I testify that there is no god except Allah' one should repeat after him that: 'I testify that there is no god except Allah'; when he says: 'I testify that Muhammad is the messenger of Allah'; he follows: 'I testify that Muhammad is the messenger of Allah', when he says: 'come on to pray', he says: 'there is no means nor power except by Allah', when he says: 'come on to success', he says: 'there is no means nor power except by Allah', when he says: 'Allah is the greatest, Allah is the greatest', he

The Pillars of Worshippers

repeats: "Allah is the greatest, Allah is the greatest", when he says: "there is no god except Allah" he should repeat: "there is no god except Allah", sincerely from his heart, he will enter Paradise."

Also what was narrated by Bukhari, reported by Jabir bn 'Abdullah (ra) that; the Prophet (saw) said:

أَللّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَةِ وَالصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَالدرْجَةَ الرَّفِيعَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ، حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ).

"Whoever says after hearing the adhan: "O Allah! Lord of this perfect call and established prayer, give Muhammad (saw) the intercession and the meritorious status as well as the honourable degree and resurrect him with the praiseworthy stand which You promised him."

The Prophet (saw) said, he will receive my intercession on the Day of Resurrection (Qiyamah).

Also, what was narrated by Muslim, reported by Sa'ad bn Abi Waqqas (ra) that the Prophet (saw) said: whoever says on hearing the adhan:

(أشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمدا عبده ورسوله، رضيت بالله ربا، وبالإسلام ديناً، وبمحمد صلى الله عليه وسلم رسولا، وبالقرآن دليلاً، غفر له ذنبه).

"I testify that there is no god except Allah, the Unique with no partners and I testify that Muhammad (saw) is His servant and messenger; I am pleased with Allah as my Lord, with Islam as my religion, with Muhammad (saw) as my messenger and with the Quran as my guide,"his sins will be forgiven."

Likewise, the Hadith of 'Umar bn al-Khattuab (ra) narrated by Muslim, saying that the Prophet (saw) said:

(من توضأ فقال: أشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمدا عبده ورسوله، فتحت له أبواب الجنة الثمانية يدخل من أيها شاء).

"Whoever says after ablution: "I testify that there is no god except Allah the Unique, with no partners, and I testify that Muhammad is His servant and messenger," the eight doors of Paradise will be open for him to enter through whichever he likes."

Among them also is the Hadith of Abu Hurairah (ra) narrated by Muslim, in which the Prophet (saw) said:

(من سبح دبر كل صلاة ثلاثا وثلاثين، وحمد الله ثلاثا وثلاثين، وكبر الله ثلاثا وثلاثين، وقال تمام المائة لا إله إلا الله وحده لا شريك له، له الملك وله الحمد وهو على كل شيء قدير، غفرت له خطاياه وإن كانت مثل زبد البحر).

"Whoever glorifies by saying Subhanallah 33 times after each Salat, praises Allah(saying Alhamdu Lillah) 33 times, does takbir 33, and completes it to one hundred, with "there is no god except Allah, the Unique with no

The Pillars of Worshippers

partners, to Him belongs the kingdom and the praise and He is capable over everything," his sins will be forgiven even if they are like the foam of the sea."

Also the Hadith of Abu Bakr (ra) in the Sahihain, Bukhari and Muslim in which he was reported to have said to the Prophet (saw):

"Teach me a supplication I can make in my Salat" and the prophet (saw) said:"say:

(قل: اللهم إني ظلمت نفسي ظلما كثيرا، ولا يغفر الذنوب إلا أنت، فاغفر لي مغفرة من عندك، وارحمني، إنك أنت الغفور الرحيم)."

"O Allah! I have wronged my soul a lot, and no one forgives sins but You, forgive me thoroughly from Your side and have mercy on me, indeed You are the Forgiver, the Merciful."

In his book **Kitabun Nurain** (The Book of Two Lights), Sheikh Jamal Din bn 'AbduRahman bn 'Umar Al-Habashi said: "it is recommended to say this Du'a a lot, especially at the end of Prayers (Salats). The recommendation is more emphatic"

We also have the Hadith of Thauban narrated by Muslim in which he says that whenever the Prophet (saw) finished Salat he sought forgiveness three times and then said:

(أللهم أنت السلام ومنك السلام تباركت يا ذا الجلال والإكرام)

"O Allah! You are the Peace and peace comes from You, You are blessed, O, Owner of majesty and honor."

Also in Bukhari and Muslim we have the Hadith of Abu Mas'ud al-'Ansari (ra) in which he reported the Prophet (saw) to have said:

(آيتان من آخر سورة البقرة من قرأهما في ليلة كفتاه)."

"There are two verses at the end of suratu Al-Baqarah, whoever recites them at night they will be enough for him."

Also in Bukhari and Muslim it is narrated that 'Ali (ra) reported the Prophet (saw) as having said to him and to Fatima (ra):

(إذا أويتما إلى فراشكما أو إذا أخذتما مضاجعكما فكبرا ثلاثا وثلاثين، وأحمدا ثلاثا وثلاثين).

"When you lie down to sleep or when you take your places on your bed say: Allahu akbar 33 times, and alhamdu lillahi 33 times."

There is the Hadith of 'Aisha (ra) in the Sahihain, which she says: "Indeed, the Messenger of Allah (saw) used to recite the **almu'awwizatain**: Suratul Ikhlas, Suratul Falaq and Suratul Nas, Spit on his hands and rub his body before sleeping. In another report: "every night, when the prophet (saw) goes to bed, he joined his hands, blew on them and recited (**Qul Huw Allahu Ahad**), (**Qul 'auz birabbil falaq**) and (**Qul 'auz birabbinnas**), then he rubs his palms over

The Pillars of Worshippers

whatever part of his body he could afford starting with the head, the face and the front of his body, three times".

Sheikh Jamalul Din said in his book of two lights (**Kitabun Nurain**) after having mentioned this hadith: "it is recommended to emulate the Prophet (saw) in all his deeds and sayings".

Also in the two Sahihs, there is the Hadith of al-Barrai bn 'Azib (ra) in which he reported the Prophet (saw) to have said:

(إذا أتيت مضجعك فتوضأ وضوئك للصلاة ثم اضطجع على شقك الأيمن وقل: أَللّهُمَّ إِنِّي أَسَلَمْتُ نَفْسِي إِلَيْكَ، وَفَوَضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَهْبَةً مِنْكَ وَرَغْبَةً إِلَيْكَ، لَا مَنَاجَا وَلَا مَلْجَأَ مِنْكَ إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَبِرَسُولِكَ الَّذِي أَرْسَلْتَ

"When you want to sleep, perform ablution as you do for your salat, then lie down on your right side and say: "O Allah! I submit my soul to You, I hand over my affairs to You and I give my back to You out of fear of You and desire to You. There is no salvation, nor protection from You except by coming to You. I believe in Your Book which You revealed and in Your messenger (saw) whom You sent." Make these words the last (thing you say before sleeping) and if you die, you will die in fitrah (the natural predisposition of the soul)". In the narration of Muslim it is added: "if you reach the morning, you will wake up good."

Also, what is in Sahih Bukhari reported by 'Ubadah bn Samit who said that the Prophet (saw) said:

من تعار من الليل [يعنى استيقظ] فقال: لا إله إلا الله وحده لا شريك له، له الملك وله الحمد وهو على كل شيء قدير، والحمد لله وسبحان الله، ولا إله إلا الله والله أكبر ولا حول ولا قوة إلا بالله العلي العظيم، اللهم اغفر لي، أو دعا أستجيب له. فإن توضأ ثم صلى قبلت صلاته).

"Whoever wakes up at night and says: "there is no god except Allah, the Unique, with no partners, to Him belong the kingdom, the praise and He is capable over Everything. All praise is due to Allah, glory is due to Allah and there is no god except Allah. Allah is the greatest and there is no means, nor power except by Allah the Eminent, the Great. O Allah! Forgive me. Or makes a supplication it will be accepted, and if he performs ablution, then sualat, it will be accepted."

Also, in the two Sahihs, Abu Qutada (ra) reported that the Prophet (saw) said:

(الرؤيا الحسنة من الله، والحلم من الشيطان، فمن رأى شيئا يكرهه فليقل ثلاثاً عن يساره ويتعوذ بالله من الشيطان الرجيم، فإنها لا تضره).

"A good dream is from Allah, and a bad one is from Shaitan; whoever sees something he dislikes let him spit thrice to his left and seek refuge with Allah against Shaitan the accursed one; and it will not harm him."

The Pillars of Worshippers

Also in the two Sahihs, Abu Hurairah (ra) reported the Prophet (saw) to have said:

(من قال: "لا إله إلا الله وحده لا شريك له، له الملك وله الحمد وهو على كل شيء قدير"، في يوم مائة مرة، كانت له كعدل عشر رقاب وكتبت له مائة حسنة، ومحيت عنه مائة سيئة، وكانت له حرزا من الشيطان في يومه ذلك حتى أمسى، ولم يأت أحد بأفضل مما جاء إلا رجل عمل أكثر منه).

"Whoever says: there is no god except Allah, the Unique, with no partners, to Him belong the kingdom and praise and He is Capable over everything", one hundred times in a day, it will be equivalent to emancipating ten slaves; a hundred good deeds will be written for him and a hundred bad deeds will be removed from him; and it will serve as protection for him against Shaitan that day till he gets into the night, and no one will have better deeds than him except a man that recites more than him."

Also in the Sahihain, it was reported that the Prophet (saw) said:

(من قال: "سبحان الله وبحمده سبحان العظيم" في يوم مائة مرة حطت خطاياهم وإن كانت مثل زبد البحر).

"Whoever says: glory be to Allah and His praise, glory be to Allah the Great, one hundred times in a day; his sins will be forgiven even if they are like the foam of the sea."

In the same Sahihain, a Hadith was reported by Abu Musa al-Ash'ari (ra) saying that the Prophet (saw) said:

(ألا أدلكم على كنز من كنوز الجنة؟)

"Should I guide you to a treasure among the treasures of al-Jannat?"

And he said: "Yes, O messenger of Allah", then he (saw) said:

لا حول ولا قوة إلا بالله العلي العظيم).

"Say: there is no means, nor power except by Allah, the Eminent, the Great".

In the Sahihain, also from Abu Hurairah (ra), he reported the Prophet (saw) to have said:

"Two words are easy to pronounce for the tongue, heavy on the weighed scale and beloved to Arrahman (Allah): glory to Allah and His praise, glory to Allah the Great".

Also it was reported by Shaddad bn Aws (ra) in Bukhari that the Prophet (saw) said:

"اللهم أنت ربّي لا إله إلا أنت خلقتني وأنا عبدك وأنا على عهدك ووعدك ما استطعت، أعوذ بك من شر ما صنعت أبوء لك بنعمتك عليّ، وأبوء بذنبي فاغفر لي فإنه لا يغفر الذنوب إلا أنت". إذا قال ذلك حين يمسي فمات دخل الجنة) أو (كان من أهل الجنة، وإذا قاله حين يصبح فمات من يومه كمثله).

The Pillars of Worshippers

"The best way of seeking forgiveness is to say: O Allah! You are my Lord, there is no god but You, You created me, I am Your servant and I keep Your covenant and promise to my capability; I seek refuge in You against the evil I did, I acknowledge Your favours upon me and I admit to have sinned, so forgive me because there is none capable of forgiving sins apart from You."

'Whoever says that in the evening and happens to die will enter Al-Janna; or is among the people of Paradise. The same applies, if he says that in the morning and dies that very day'.

In the two Sahihs, Ibn 'Abbas (ra) reported a Hadith that the Prophet (saw) used to say during affliction:

"There is no god but Allah the Great, there is no god but Allah, Lord of the great throne, there is no god but Allah, Lord of the heavens and the earth, and Lord of the Holy Throne."

Anas (ra) reported a Hadith narrated in the two Sahihs saying that this supplication was the most frequently recited by the Prophet (saw):

"O Allah! Our Lord, give us goodness in this world and in the Hereafter and protect us against the punishment of the fire."

Sheikh Jamal Din in **The Book of the Two Lights** said: "it is recommended to recite these two; all the time in all circumstances".

Also in the two Sahihs, it was reported by Abu Hurairah (ra) that the Prophet (saw) said:

"Indeed Allah has 99 names, a hundred but one, whoever commits them to heart will enter Paradise; indeed He is the 'witr' and likes odd numbers. In another report: "whoever memorizes them will enter Paradise."

In the Sahihain, also reported by Abu Umamat al-Bahili (ra) he said: (I heard the Prophet (saw) saying:

(اقرأوا القرآن فإنه يأتي يوم القيامة شفيعاً لأصحابه، اقرأوا الزهراوين: البقرة وآل عمران فإنهما يأتيان يوم القيامة كأنهما غمامتان) أو (كأنهما غيايتان) أو (كأنهما فرقان من طير صواف تحاجان عن أصحابهما يوم القيامة).

"Recite the Quran because indeed it will come on the Day of Judgment interceding to its companions. Recite the azzahrawain: al-Baqarah and al-'Imran, because indeed they will come in the Day of Judgment like two clouds", or like two flocks of birds, lined up, arguing for their companions in the Day of Qiyamah."

(اقرأوا سورة البقرة فإن أخذها بركة وتركها حسرة، ولا يستطيعها البطلة)

"Recite Suratul Baqarah for indeed doing so is a blessing and leaving it is a loss, besides the false ones cannot overpower it i.e: the magicians)."

Also in Sahih Muslim, it was reported by 'Abdullah bn 'Amru Ibn (ra) that he heard the Messenger (saw) of Allah say:

The Pillars of Worshippers

(من صلى عليّ مرة صلى الله بها عشرا).

"Whoever sends benedictions to me once, in return Allah sends ten to him."

Sheikh Jamal Dine said in his book **Kitabun Nurain**: "It is recommended to send lots and lots of benedictions to the Prophet (saw) especially after **Azan** and more especially on Fridays".

As for the obvious obligation of charity, part of it is what came in Al-Bukhari and Muslim. Abu Huraira (ra) reported that the Prophet (saw) had said on Mandub Sadaqah and its merits, it was reported by Abu Hurairah (ra) that the Prophet (saw) said:

(من تصدق بعدل ثمرة من كسب طيب، ولا يقبل الله إلا الطيب، فإن الله يتقبلها بيمينه، ثم يربها لصاحبها كما يربي أحدكم فلوه حتى تكون مثل الجبل).

"Whoever gives Suadaqah equivalent to a fruit from lawful income, and Allah does not accept (anything) except what is lawful, Allah accepts it with His right hand, then He makes it grow for the owner until it becomes like a mountain the way any of you makes grow his flour."

Also what was narrated in the two Sahih from the Hadith of Abu Hurairah (ra), who reported the Prophet (saw) to have said:

(من نفس عن مؤمن كربة من كرب الدنيا نفس الله عنه كربة من كرب يوم القيامة)،

"Whoever lifts up from a believer a calamity among the calamities of Duniya, Allah will lift up from him a calamity among the calamities of the Day of Qiyamah."

ومن يسر على معسر يسر الله عليه في الدنيا والآخرة، ومن ستر مسلما ستره الله في الدنيا والآخرة، والله في عون العبد ما كان العبد في عون أخيه. ومن سلك طريقا يلتمس فيه علما سهل الله له طريقا إلى الجنة،

"And whoever makes things easy for someone in a difficult situation, Allah will make things easy for him in this world and in the Hereafter. Whoever covers (the defects) of a Muslim, Allah will cover his in this Duniya and in the Hereafter and Allah helps His servant in as much as he helps his brother."

وما اجتمع قوم في بيت من بيوت الله يتلون كتاب الله ويتدارسونه بينهم إلا نزلت عليهم السكينة، وغشيتهم الرحمة، وحفتهم الملائكة، وذكرهم الله فيمن عنده

"Whoever follows a way in search of knowledge, Allah makes easy for him the way to Paradise; and it never happened that people gathered in a house among Allah's houses to recite the Book of Allah studying it among themselves, without peace and tranquillity descending upon them, mercy

The Pillars of Worshippers

covering them, Angels surrounding them and Allah remembering them with those with Him.”

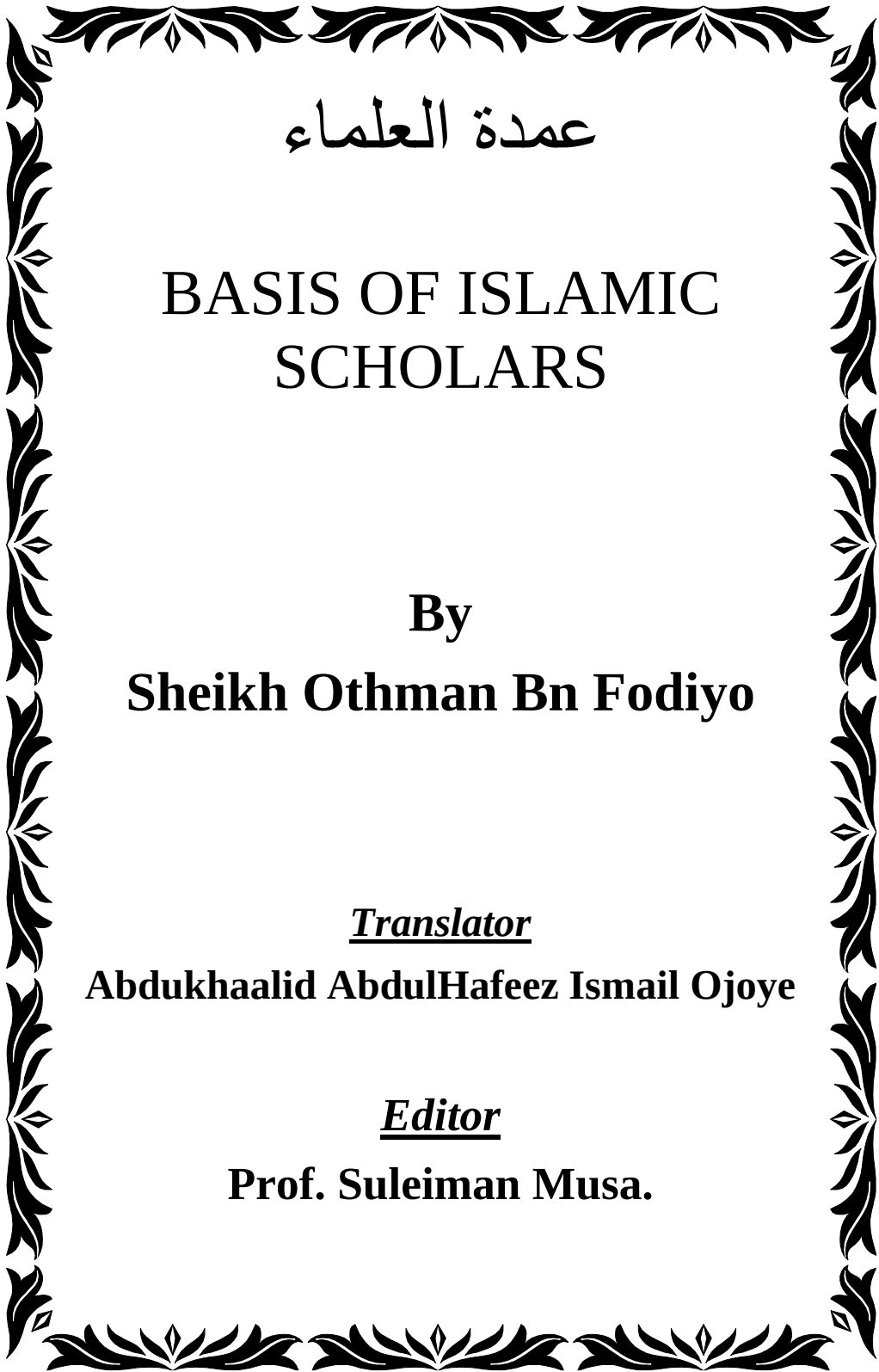
(ومن أبطأ به عمله لم يسرع به نسبه).

“Whoever is made slow by his deeds, his lineage cannot make him fast.”

Sheikh Jamalu Din said in his book of two lights that "contemplate on this Hadith, for its benefits are immense".

Here we have come to the end of the book: **The Pillar of the Worshippers.**

All praise is due to Allah who favoured us with faith and Islam, guiding us through our Master Muhammad (saw).



عمدة العلماء

BASIS OF ISLAMIC
SCHOLARS

By
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CONTENTS

In The Name of Allah	237
CHAPTER ONE:Explaining Islam and Its Various Segments and Sciences	239
CHAPTER TWO:Verses Regarding Fundamentals of the Religion.....	241
CHAPTER THREE:Prophetic Traditions Regarding the Foundations of the Religion.	247
CHAPTER FOUR:Verses Regarding the Branches of the Religion.....	254
CHAPTER FIVE:The Prophetic Statements Regarding The Branches of The Religion	268
CHAPTER SIX:The Internal Branches of The Religion. (Description of What Destroys and Saves the Heart.)	289
CHAPTER SEVEN:The Prophetic Statements Regarding the Internal Branches of the Religion	295

In The Name Of Allah, the Most Gracious, the Most Merciful

May the blessings of Allah be upon our Leader, Prophet Muhammad (saw), his household and companions.

The servant, the indigent, the needy of his Lord's mercy, Othman bin Muhammad bin Othman, (popularly) known as Othman bn Fodiyo, May Allah shroud him with His Mercy says:

All praise is due to Allah. The most virtuous and complete blessing be upon our leader, Muhammad (saw), his household and his companions. May He be pleased with the generality of the *tabi'een* (students of the companions), the scholars, the four Imams and their followers till the day of judgement.

This book '**Umdatul 'Ulamah** (Basis of Islamic Scholars) shall be, *insha* Allah, a source of benefit for the one who relies on it. We had only named it '**Umdatul'Ulama** (The Scholars' Basis) because in it, we did not quote except verses of the Qur'an and Traditions of the Prophet (s.a.w) and these (two) are the basis of the scholars efforts and deductions. Based on this, they (the scholars) were made to attain correctness in their affairs. Anyone that stick to them both (the Quran and Sunnah) will never go astray.

In *Al Muwatta*, the Prophet said:

تركت فيكم أمرين لن تضلوا ما تمسكتم بهما: كتاب الله وسنة رسوله

“I have left behind for you two affairs, you will never go astray as long as you adhere to them, the Book of Allah and the traditions of His Prophet (SAW).”

In this blessed treatise, we have, organized the content into seven (7) chapters.

Chapter One: Explaining the religion of Islam and its various segments and sciences

Chapter Two: Explanation of the Verses regarding the Principles of the religion.

Chapter Three: Explaining the Prophetic traditions regarding the principles of the religion.

Chapter Four: Explaining the verses regarding manifest branches of the religion.

Chapter Five: Explaining the Prophetic traditions regarding the manifest branches of the religion.

Chapter Six: Explaining the verses regarding the concealed branches of the religion.

Chapter Seven: Explaining the Prophetic traditions regarding the concealed branches of the religion.

These are, in summary, the chapters of this book. Whosoever seek to comprehend what his religious needs are, as contained in each of the chapters of the book, supported by the Quran and Sunnah will discover in this treatise, *Insha Allah*, what is sufficient as a guide to attaining the light (from Allah) that makes a man keep seeking the knowledge of one's religious obligations. When the reader finds not a specific verse or *hadith* in this collection, he should know that it is already incorporated in the mentioned ones.

CHAPTER ONE

Explaining Islam and Its Various Segments and Sciences

I say, and with Allah alone is success. May Allah guide me and you. You should understand that the religion brought by our Prophet Muhammad (saw) is divided into the fundamentals and the branches. As for its fundamentals, it is **Iman** (faith) and any action that breeds faith. This is the basis upon which the religion stands.

But as for its branches, it is further sub-divided into two: manifest and concealed. As for the manifest (branch), this is Islam (submission) along with any knowledge that upholds Islam from the various aspects of the knowledge of *shari'ah*. As for the concealed (branch), it is **ihسان** (goodness) along with any knowledge that upholds **ihسان** and this is the knowledge of reality.

Islam, Iman and Ihsan, put together, makes up the entirety of the religion regarding which the Prophet (saw) said, addressing his companions:

فإنه جبريل آتاكم يعلمكم دينكم

“It is Jibreel, He had come to teach you your religion.”

This took place in an incident when he (Jibreel, (as) asked the Prophet (saw) about the fundamentals and branches of the religion as contained in the narration of Muslim with the wordings contained in Bukhari:

إن هذا جبريل جاء ليعلم الناس دينهم

“This is Jibreel, he has come to teach people their religion.”

The knowledge that can uphold and revive these three aspects of the religion is the religious knowledge. This is what is intended in the statement of the Prophet (saw) that:

طلب العلم فريضة على كل مسلم

“Seeking knowledge is obligatory upon every Muslim.”

The intended meaning is not the knowledge of the world as pointed out by the scholars; except the knowledge concerning mutual dealings.

And the mutual dealings about which we've been charged with entails three issues: Belief, Doing and Leaving. The scholars have tirelessly explained these three concepts: the first, with its corresponding proof; the second, with its corresponding proof and the third with its corresponding proof.

CHAPTER TWO

Verses Regarding Fundamentals of the Religion

I say, with Allah alone is success. Know that Allah, the Exalted, has established all aspects of the fundamentals of the religion in the Quran, Prophetic traditions, and reason. This is because He (swt) explained these concepts in a brief manner with His sayings:

1. *Belief in Allah and His prophet:*

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللّٰهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا﴾ الحجرات: ١٥

And “**Verily, the real believers are those that believe in Allah and His Messenger, and they do not doubt.**” also

﴿قُولُوا ءَامَنَّا بِاللّٰهِ وَمَا أُنزِلَ إِلَيْنَا﴾ البقرة: ١٣٦

“**Say we believe in Allah, we believe in what was revealed.**”

2. *The pillars of faith:*

﴿وَلَكِنَّ الْإِلَهَ مَنْ ءَامَنَ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ وَءَامَلَ الْبِرَّ وَءَاتَىٰ زَكَاةً﴾ البقرة: ١٧٧

“**But Al-Birr (righteousness) is (the feature of) the one who believes in God, the Last Day, the Angels, the Book, the Prophets.**”

3. *A believer cannot be considered non-believing until disbelieving is manifest in his speech and actions:*

﴿وَلَا تَقُولُوا لِمَنْ ءَلْفَقَ إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا﴾ النساء: ٩٤

“**Say not to anyone who greets you (by embracing Islam): “You are not a believer.”**”

4. *The existence of the worlds:*

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ﴾ الروم: ٢٧

“**And it is He who originates the creation, then He will repeat it.**”

5. *Essentiality of His Existence:*

﴿ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ﴾ لقمان: ٣٠

“**And that is because Allah is The Real Truth.**”

6. He is Ancient:

﴿هُوَ الْأَوَّلُ﴾ الحديد: ٣

“He is The First.”

7. He is Everlasting:

﴿وَوَكَّلَ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ﴾ الفرقان: ٥٨

“And put your trust (O Muhammad saw) in the Ever Living One, Who dies not.”

8. His Incompatibility (with His Creation):

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ الشورى: ١١

“Nothing bears resemblance to Him.”

9. His needlessness for His creation:

﴿وَاللَّهُ الْغَنِيُّ﴾ محمد: ٣٨

“And Allah is the Ghaniy (the One not in need).”

He has also established that He is the One (and only God):

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ الإخلاص: ١

“Say! He is One.”

10. His Perfect Capability over all things:

﴿إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ البقرة: ٢٠

“Verily, Allah is capable to do all things (He wishes doing).”

11. He has also established that He wishes:

﴿فَعَالٌ لِّمَا يُرِيدُ﴾ البروج: ١٦

“The Doer of all He wishes.”

12. He has also established of His perfect Knowledge (of all things):

﴿إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ الأنفال: ٧٥

“Verily, Allah has knowledge of all things.”

13. He has also established that He lives:

﴿هُوَ الْحَيُّ﴾ غافر: ٦٥

“He is The Living.”

14. He has also established that He hears and Sees:

﴿أَسْمَعُ وَأَرَى﴾ طه: ٤٦

“I see and I hear.”

15. He has also established that He speaks:

﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾ النساء: ١٦٤

“And Allah spoke to Musa in plain word.”

16. He has also established that He makes decisions (ability to choose) to do or leave (not do):

﴿وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ﴾ القصص: ٦٨

“And Your Lord creates whatever He wishes and chooses.”

17. He has also established that His messengers are truthful (about the message they've been sent with):

﴿وَصَدَقَ الْمُرْسَلُونَ﴾ ييس: ٥٢

“And the Messengers spoke the truth.”

18. He has also established that they (the messengers) are trustworthy when He reported their saying:

﴿إِنِّي لَكُمْ رَسُولٌ أَمِينٌ﴾ الشعراء: ١٠٧

“I am to you a trustworthy Messenger.”

19. He has also established that His messengers conveyed (unto mankind) the message they were sent with:

﴿الَّذِينَ يَبْلُغُونَ رِسَالَاتِ اللَّهِ﴾ الأحزاب: ٣٩

“Those who conveys the Messages of Allah.”

20. He has also established that they (the messengers) do marry (women):

﴿وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً﴾ الرعد: ٣٨

“We made for them (the messengers) wives and children.”

They (the messengers) do eat (food), buy and sell saying:

﴿يَا كُنُوتَ الطَّعَامِ وَيَكُنُوتَ فِي الْأَسْوَاقِ﴾ الفرقان: ٢٠

“They eat food and move around in the markets.”

21. (Existence of) the Angels:

﴿الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَكِ رُسُلًا أُولَى أَجْنَحٍ﴾ فاطر: ١

“All praise be to Allah the creator of the heavens and the earth and the fashioner of the Angels as messengers possessing wings.”

22. Death has been decreed at an appointed time:

﴿فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ﴾ الأعراف: ٣٤

“And when their time (to die) comes, it shall not be delayed nor hastened.”

23. His support for the believer during their questioning in the grave:

﴿يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾ إبراهيم: ٢٧

“Allah strengthens the believers with the strong word (i.e.; Kalimah Laa ilaaha illa Allah).”

24. Punishment in the grave:

﴿وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ﴾ الأنعام: ٩٣

“If you are able to witness the death time of the wrong-doers, when the Angels stretch forth their hands saying, pour out your souls (by yourself)! Today you shall be recompensed with a disgraceful punishment.”

25. He comforts (the righteous in the grave):

﴿ فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴾ ﴿ ٨٨ ﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ ﴿ ٨٩ ﴾ وَأَمَّا إِنْ كَانَ مِنْ أَعْيَابِ الْيَمِينِ ﴿ ٩٠ ﴾ فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿ ٩١ ﴾

“If he happens to be among the intimate ones, then he shall relax with cool breeze and a blissful garden. However, if he happens to fall among the people on the right hand side, then peace and tranquility be upon (you) the people on the right hand side.”

26. The Resurrection;

﴿ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ ﴾ الحج: ٧

“And the Hour will certainly come (to pass) without any doubt, and Allah will surely raise those in the graves.”

27. The Gathering:

﴿ وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴾ ﴿ ٤٧ ﴾ الكهف: ٤٧

“And We gathered them all. We did not leave any of them.”

28. The presentation of the records (of deeds):

﴿ فَأَمَّا مَنْ أَوْفَى كِتَابَهُ بِيَمِينِهِ ﴾ الحاقة: ١٩ , ﴿ وَأَمَّا مَنْ أَوْفَى كِتَابَهُ بِشِمَالِهِ ﴾ الحاقة: ٢٥

“As for the one presented his records (of deeds) from the left hand...” and His saying “as for the one presented his book records (of deeds) on the right hand....” regarding the believers.”

29. Weighing of deeds:

﴿ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ ﴾ الانبياء: ٤٧

“... And the Scale, on that day (shall) truly (be established).”

30. The Sirat (path):

﴿ فَأَهْدُوهُمْ إِلَى صِرَاطٍ الْجَنِيمِ ﴾ الصافات: ٢٣

“... And lead them to the path leading to the fire.”

31. (Existence of) the Fire:

﴿ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا ﴾ الكهف: ٢٩

“Verily, we have prepared the Fire (as reward) for the wrongdoers.”

32. (Existence of) the Fountain:

﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ﴾ الكوثر: ١

“We have indeed granted you the Fountain.”

33. The Paradise:

﴿وَجَزَاءُ بِمَا صَبَرُوا جَنَّةٌ وَحَرِيرٌ﴾ الإنسان: ١٢

“And their reward for their patience is the Paradise and (cloth of) silk.”

34. The intercession:

﴿عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾ الإسراء: ٧٩

“It may be that your Lord will raise you to the praised rank.”

And His saying:

﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ﴾ الأنبياء: ٢٨

“And none will intercede except the one He is with (to intercede).”

35. The sighting of Him (the Exalted) by the believers in the hereafter:

﴿وَمِنْهُمْ يَوْمَئِذٍ تَأْخُذُهُمْ رُءُوسُهُمْ فِيهَا نَاطِرَةٌ مِّنْ رَبِّهِمْ﴾ القيامة: ٢٢ - ٢٣

“... Faces on that day, brightened, gazing at its Lord.”

These are the foundations of the religion as established by Allah (swt), Prophetic and logical statements or proofs. Allah had established all these foundations in the Noble Quran. Everything we did not mention from it (i.e the foundations of the religion) is incorporated in the ones mentioned (insha Allah). It is now obligatory on every *Mukallaf* (religiously bounded) person to believe in them as they have come. Success is solely from Allah.

CHAPTER THREE

Prophetic Traditions Regarding the Foundations of the Religion

I say, and success is from Allah. Know! That the Prophet (saw) also established the Foundations of the Religion (as contained in numerous prophetic traditions).

He (saw) established Iman (faith) in a concise form in his statement to Mu'adh in Saheeh Bukhari that:

ما من أحد يشهد أن لا إله إلا الله، وأن محمدا رسول الله صدقا من قلبه إلا حرمه الله على النار

“Nobody testifies that there is no deity is worthy of worship but Allah and that Muhammad (saw) is the messenger of Allah, from his heart, except that Allah will protect him from the fire.”

This means that he will not be in the fire for eternity.

Also, his (s.a.w) saying in the report of Abu Hurairah (r.a):

أمرت أن أقاتل الناس حتي يشهدوا أن لا إله إلا الله، ويؤمنوا بي، وبما جئت به

“I've been ordered to fight the people until they testify that none has the right to be worshiped but Allah and believe in me and what I've been sent with.”

He (saw) has explained in detail:

1. *The Pillars of Faith* in his statement reported by Umar bin Al-Khattab (ra), in Saheeh Muslim:

أن تؤمن بالله، وملائكته، وكتبه، ورسله، واليوم الآخر، وتؤمن بالقدر، خيره، وشره

“That you believe in Allah, His Angels, His Books, and the Last Day and to believe in predestination, its good or evil.”

2. *That anyone who accepts Islam shall not be considered an infidel nor unlawfully taken as one until his disbelief becomes manifest in his actions and statements* as contained in Saheeh Bukhari reported by Ibn Umar (ra):

أمرت أن أقاتل الناس حتي يشهدوا أن لا إله إلا الله، وأن محمدا رسول الله، وقيموا الصلاة، ويؤتوا الزكاة. فإذا فعلوا ذلك عصموا مني دماءهم، وأموالهم، إلا بحق الإسلام. وحسابهم على الله

“I've been ordered to fight the people until they testify that none has the right to be worshiped but Allah and that Muhammad (s.a.w.) is the messenger of Allah, (and) they establish the Prayer, pay the obligatory charity). When they do these, their blood and property is safe except in what therein is Allah's right (to take) and their reckoning is with Allah.”

That is in their secret affairs.

3. *The creation of the Worlds:* In Saheeh Bukhari, reported by 'Imran bin Hussein:

كان الله ولم يكن شيء غيره

“Allah was there when there was nothing other than Him.”

4. *The essentiality of His Existence:*

الحق

“The Truth.”

From among the beautiful names (of Allah) as reported by Tirmidhi and others from the hadith of Abu Hurairah (ra) are:

5. *His existence before the creation:* “The First”
6. *His ever-existence (not cease):* “The Ever Lasting” and “The Last”
7. *His dissimilarity from the creation:* “none has likeness unto Him”
8. *His needlessness of the creation;* “The Affluent”
9. *His Oneness;* “The One, The Only, The Single”
10. *His Ability;* “The Able, The Capable”
11. *His wish;* “The Doer of whatever He wishes”
12. *His Knowledge;* “The All-Knowing”
13. *His Living;* “The Living”
14. *His Hearing and Seeing;* “The All-Hearing and All-Seeing”

All these reports are from the narration of Abu Hurairah (ra) as contained in Tirmidhi.

I say, the attributes of Allah as being “The Ancient” is in the hadith of Abu Hurairah (ra) which is in Ibn Majah. The attribute: “The Doer of whatever He wishes” is in the hadith of Al Hakim in his Mustadrak.

The Prophetic traditions have also established that:

15. *He (The Exalted) speaks, his statement:*

ما منكم من أحد إلا سيكلمه ربه، ليس بينه وبينه حجاب يحجبه

“There shall not be anyone of you except that Allah will speak directly with him, whence there shall not be between him (the man) and Him (the Lord) a veil).”

This is contained in Saheeh Al-Bukhari from the narration of 'Adiy bin Hatim.

16. *He makes decisions (chooses):*

المقدم المؤخر

“The first and The last.”

As contained in Tirmidhi from the narration that mentions the Beautiful Names (of Allah).

17. *The Prophet (saw) is Truthful in whatever he informs (us): his statement*

نعم، فإني لا أقول إلا حقاً

“Verily, I do not say except the truth.”

As a response to Abdullahi bin Amr (ra) when he said to the Prophet (saw), “O Messenger of Allah (saw)! Should I write everything I hear from you both in the condition of anger or approval?” Reported by Abu Dawood.

18. *His (saw) Trustworthiness:* his statement to Ibn Khuwaisirah “Woe upon you! Who then is just if I'm not”. This is contained in Saheeh AlBukhari from the narration of Abu Sa'eed Al Khudriy (ra.).

19. *His (saw) conveyance of the message to his companions:*

ألا هل بلغت؟ قالوا: "نعم".

“Have I delivered (the message)?” They said, “Yes.”

He (saw) said:

اللهم اشهد. فليبلغ الشاهد الغائب

“O Allah! Bear witness. The present (amongst you) should inform the absent.”

20. He (saw) has the simple human nature: his statement:

والله إني لأخشاكم لله وأتقاكم له، لكني أصوم، وأفطر، وأصلي، وأرقد، وأتزوج النساء. فمن رغب عن سنتي فليس مني

“By Allah, I am the most fearful of Allah from amongst you and the most pious towards Him. However, I fast then break (the fast), I stand to pray then rest and I marry from the women. Whoever deviates away from my Sunnah, is not from me.”

This is contained in Saheeh Bukhari, from Anas bin Malik (ra).

I say, all that he (saw) has established, be it truthfulness, trustworthiness, conveyance (of the message), his possessing simple human nature are also established for all the Prophets (as) that have come before him.

He (saw) also established that:

21. *The Angels (exists):*

يتعاقبون فيكم ملائكة بالليل، وملائكة بالنهار

“..The Angels move amongst you in the day and night in succession.”

Saheeh Al-Bukhari narrated from Abu Hurairah (ra).

22. *Death (has been decreed) at an appointed time:* Hadith of Usamah bin Zaid about the story of the death of the Prophet's daughter (saw). – Saheeh Bukhari

23. *Questioning (takes place) in the grave:* His statement

إن العبد إذا وضع على قبر وتولى عنه أصحابه، أتاه ملكان فيقعدانه، فيقولان له: "ما كنت تقول في هذا النبي محمد صلى الله عليه وسلم؟" فأما المؤمن فيقول: "أشهد أنه عبد الله ورسوله". وأما الكافر أو المنافق فيقول: "لا أدرى"

“When a slave is placed in his grave and his companions turn away (returning home) from him, two Angels approach him and make him to sit. They (both) will say to him: “What do you say about this messenger, Muhammad (saw)? As for the believer, he will say: “I (do) testify that he is the slave of Allah and His messenger;” but as for the disbeliever or the hypocrite, he will say: “I don't know.”

– Saheeh Bukhari from Anas (ra). In another narration in Abu Dawud: the believer will say:

فيقول مؤمن: "ربي الله، وديني الإسلام، والرجل المبعوث رسول الله، صلى الله عليه وسلم". ويقول الكافر في الثلاث: "لا أدري"

"My Lord is Allah; my religion is Islam and the man sent (as a Prophet (s.a.w) (to us) is Muhammad (s.a.w). The disbeliever will say concerning the three (questions): "I don't know."

In the report of Tirmidhi, He (saw) said:

يقال لأحدهما المنكر وللآخر النكير

"One (of the two Angels) is called Al Munkar while the other is called An Nakeer."

24. There is punishment in the grave likewise enjoyment exist therein and the resurrection of the dead:

إن أحدكم إذا مات عرض عليه مقعده بالغداة والعشي. إن كان من أهل الجنة فمن أهل الجنة، وإن كان من أهل النار فمن أهل النار. فيقال: "هذا مقعدك حتى يبعثك الله يوم القيامة"

"When any of you dies, he will be shown day and night, his place in the paradise if he were to belong to the paradise, and his place in the fire, if he were to belong to the fire. It shall be said unto him, "this is your place until Allah raises you up on the day of resurrection."

– Saheeh Bukhari from Ibn Umar (ra).

25. Punishment in the grave:

عذاب القبر حق

"The punishment in the grave is true"

- Saheeh Al Bukhari from Aisha (ra).

26. There is weighing (of deeds):

كلمتان خفيفتان على اللسان، ثقيلتان في الميزان، حبيبتان إلى الرحمن: سبحان الله وبحمده سبحان الله العظيم

"Two light statements on the tongue, (both) heavy on the scale, (both) beloved to The Merciful; Subhanallah Wabihamdihi, Subhanallah al 'Adheem."

27. The scrolls (in the hands) of the Angel: saying

يصاح برجل من أمتي على رؤوس الخلائق وينشر عليه تسعة وتسعون سجلاً كل سجل مثل مد البصر. ثم يقول: ((هل تنكر شيئاً من هذا؟ أظلمك كتبتي الحافظون؟)) فيقول: "لا يا رب". فيقول: ((أفلك عذر؟)). فيقول: "لا يا رب". فيقول: ((بلى إن لك عندنا حسنة، وإنه لا ظلم عليك اليوم)). فتخرج له بطاقة فيها "أشهد أن لا إله الله، وأشهد أن محمداً عبده ورسوله". فيقول: ((احضر ورقتك)). فيقول: "يا رب، ما هذه البطاقة مع هذه السجلات؟". فيقول: ((إنك لا تظلم)). فتوضع السجلات في كفة والبطاقة في كفة، ولا ينقل مع اسم الله شيء

"A man from my Ummah will be called out in a loud voice. "Ninety-nine records books shall be given to him. Every scroll has a length equal to the extent of the glance of the eye can reach." It will be said to him. "Do you agree with my scribes? Have my scribes wronged you?" He will say: "No, my Lord". He will say, what you will meet with us is justice. Verily, you shall not be unjustly treated." A ticket will be brought out and in it is inscribed "I bear witness that there is no deity worthy of worship but Allah and I testify that Muhammad is His slave and Messenger". He (the man) will call him to bring forth is record. He will say "what will this ticket benefit in the face of all these deeds recorded in the scrolls?" He (swt) will say: "You shall not be unjustly treated". The ticket will be placed on one part of the scale and the scrolls on the other. Nothing, whatsoever, shall outweigh the name of Allah."(Tirmidhi).

28. The Sirat (Path):

ويضرب جسر جهنم فأكون أول من يجيز

"A bridge will be made over the fire and I will be the first to pass (over it) ."

Saheeh AlBukhari, from Abu Huraira. In the report of Muslim, he said

جسر ممدود على ظهر جهنم أدق من الشعر وأحد من السيف

"A bridge stretched over the fire, narrower than hair and shaper than a sword."

29. The Pond:

حوضي مسيرة شهر. ماؤه أبيض من اللبن، وريحه أطيب من المسك، وكيزانه كنجوم السماء. من شرب منه فلا يظمأ أبداً

"The Pond has the distance of a month's journey. Its water is whiter than milk, the scent of the wind is nicer than musk, and its mug is as much as the stars in the sky. Whoever is able to drink from it shall never go thirsty."

30. The Paradise and the Hell Fire:

ما من شيء كنت لم أره إلا رأيته في مقامي هذا، حتى الجنة والنار

“I’ve been made to see things I’ve never seen to the extent that I was shown the Paradise and the Hell.”

Bukhari, in the chapter of **Salatul Khusuf** (the prayer for an eclipse) from the hadeeth of Asthma.

31. *The Intercession:*

شفاعتي لأهل الكبائر من أمتي، ومن لم يكن من أهل الكبائر فما له وللشفاعة

“My intercession is (preserved) for the people of the major sins. Whoever does not belong to the people of major sin has no share from the intercession.”

– Tirmidhi, from Jabir.

32. *The sighting of Allah by the believers:*

إنكم سترون ربكم جل ثناؤه عيانا

“You (believers) will surely see your Lord, The Exalted One.”

Saheeh Al Bukhari, from Jabir bin 'Abdullah (ra)

There are various hadeeths on the Foundation of the Religion: Mutawatir. We have limited the reports to the few reported ones (in this book).

CHAPTER FOUR

Verses Regarding the Branches of the Religion

Purification:

1. Istibrar: Allah (swt) said:

﴿فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ﴾ التوبة: ١٠٨

“These are men who love to constantly be in pure state and Allah loves those that constantly purify themselves.”

2. The essential purity of water. Allah says:

﴿وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا﴾ الفرقان: ٤٨

“And we have sent down water from the sky as a purifier.”

He also says:

﴿وَيُنَزِّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ﴾ الأنفال: ١١

“And He sent down upon you water from the sky to purify you by it...”

3. Ghushl: Allah says:

﴿وَإِنْ كُنْتُمْ جُنُبًا فَأَطَهِّرُوا﴾ المائدة: ٦

“If you are in a state of ceremonial impurity, (then) bath your whole body.”

He also said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا﴾ النساء: ٤٣

“O you who believe! Approach not prayers with a mind befogged, until you can understand all that you say, - nor in a state of ceremonial impurity “Except when travelling on the road), until after washing your whole body.”

4. Wudu (Ablution): Allah (The Exalted) says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ﴾ المائدة: ٦

“O you who believe! when you prepare for prayer, wash your faces, and your hands (and arms) to the elbows; Rub your heads (with water); and (wash) your feet to the ankles.”

5. At-Tayammum (Dry Purification):Allah says:

﴿وَأِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ﴾ المائدة: ٦

“But if you are ill, or on a journey, or one of you cometh from offices of nature, or you have been in contact with women, and you find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands.”

6. Menstruation:Allah (swt) says:

﴿وَسْأَلُونَكَ عَنِ الْمَحِيضِ ۚ قُلْ هُوَ أَذَىٰ فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ﴾ البقرة: ٢٢٢

“They ask you concerning menstruation, Say: this is a hurt. Therefore, keep away from women during menses.”

7. Times for Prayer:Allah says:

﴿فَسُبِّحْنَ اللَّهَ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾ وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ﴾ الروم: ١٧ - ١٨

“So glorify Allah, when you come up to the evening and when you enter the morning. And His are all the praises and thanks in the heavens and the earth; and in the afternoon and when you come up to the time, when the day begins to decline.”

And He said:

﴿أَفْرِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَىٰ غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾ الإسراء: ٧٨

“Perform As-Salat from mid-day till the darkness of the night, and recite the Quran in the early dawn (ie. the Morning Prayer). Verily, the recitation of the Qur'an in the early dawn is ever witnessed.”

8. Call to Prayers:Allah says:

﴿وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوًا وَلَعِبًا﴾ المائدة: ٥٨

“And when you proclaim the call for the prayer, they take it (but) as a mockery and fun.”

He also said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ﴾ الجمعة: ٩

“O you who believe! When the call to the Jum'ah prayer is made, Rush to the remembrance of Allah.”

9. Conditions for the (acceptance of) Salat

a. Regarding Purification: He says

﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾ البقرة: ٢٢٢

“Verily, Allah loves the oft-repenting and the oft- purifying.”

b. Regarding Facing the Qiblah (during prayers): He says:

﴿قَوْلٍ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ﴾ البقرة: ١٤٤

“So, turn your face in the direction of Al Qiblah (at Makkah). And wherever you people are, turn your faces in that direction.”

c. Regarding covering the private parts: He says:

﴿خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾ الأعراف: ٣١

“Wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for Allah loveth not the wasters.”

d. Keeping Quiet (while in prayer):

﴿وَقُومُوا لِلَّهِ قَانِتِينَ﴾ البقرة: ٢٣٨

“Stand for Allah in utmost humility.”

10. Prayer:

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

“Then establish the Prayers. Verily, The prayers has been prescribed upon the believers at designated times.”

a. Making up the missed (prayers):

﴿وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾ طه: ١٤

“And stand to pray for my remembrance.”

b. Forgetfulness (during prayers):

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ الأحزاب: ٢١

“Verily, the Messenger (saw) is for you a good model.”

﴿وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ﴾ الأعراف: ١٥٨

“Follow him so that you may attain guidance.”

c. Traveller's prayer:

﴿وَإِذَا ضَرَيْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ﴾ النساء: ١٠١

“And when you travel in the land, there is no sin on you if you shorten the prayer.”

d. Salatul Jum'ah:

﴿إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ﴾ الجمعة: ٩

“When the call is made for Jum'ah, rush to the remembrance of Allah (i.e.; Salat).”

e. Prayer (at times of) fear:

﴿وَإِذَا ضَرَيْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا ﴿١٠١﴾ وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَآئِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَآئِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ﴾ النساء: ١٠١ - ١٠٢

“And when you travel in the land, there is no sin on you if you shorten the prayer if you fear that the disbelievers may put you to trial. Verily the disbelievers are to you open enemies. When you (the Messenger) are among them and lead them in the prayer, let one party of them stand up in prayer with you taking their arms with them; when they finish their prostration, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking their precautions and bearing arms.”

﴿ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا ﴾ البقرة: ٢٣٩

“And if you fear (the enemies), you can walk or ride.”

f. The two Eid Festivals:

﴿ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ﴾ الكوثر: ٢

“Make the (Eid) prayer and slaughter.”

﴿ قَدْ أَفْلَحَ مَنْ تَزَكَّى ۖ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴾ الأعلى: ١٤ - ١٥

“Verily, he is successful, the one that gives charity, remembers his Lord and prayed the Eid prayer.”

g. The Funeral Prayers:

﴿ وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ ۚ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَآثُورًا ۚ وَهُمْ فَسِخُوتٌ ﴾ التوبة: ٨٤

“And never pray (O messenger) upon any of them (the hypocrites) who dies, nor stand at his grave. Certainly, they disbelieved in Allah and His messenger and died while they were rebellious.”

Meaning, they have gone out of the Faith. The verse also portends that other than them (the hypocrites) should be prayed on.

11. Alms Giving:

﴿ وَءَاتُوا الزَّكَاةَ ﴾ البقرة: ٤٣

“And give out charity.”

Also:

﴿ وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ۚ ﴿٣٤﴾ يَوْمَ يُخَوِّضُهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كَنَزْتُمْ لِأَنْفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ

تَكْتُمُونَ ﴿٣٥﴾ التوبة: ٣٤ - ٣٥

“And those who hoard up gold and silver and spend them not in the way of Allah announce unto them a chastising punishment. On the day when the (unspent gold and silver) is heated up in the fire and with it, their foreheads, flanks and backs will be branded. (it shall be said unto them) This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.”

- a. Charity of Fitr (festival):

﴿قَدْ أَفْلَحَ مَنْ تَزَكَّى ۖ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى﴾ الأعلى: ١٤ - ١٥

“Verily, he is successful, the one that gives charity, remembers his Lord and prayed (the eid prayer).”

12. Fasting:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لِمَ تَكْفُونَ﴾ البقرة: ١٨٣

“O you who believe! Observing the fasting has been prescribed for you as it was prescribed for those before you that you may become pious.”

- a. I'tikaf (confining oneself in the mosque for worship and remembrance of Allah):

﴿وَلَا تُبَشِّرُوهُمْ ۖ وَأَنْتُمْ عَلَىٰ كُفْرٍ فِي الْمَسْجِدِ﴾ البقرة: ١٨٧

“And do not have sexual relations with them (your wives) when you stay in the mosques.”

13. Pilgrimage:

﴿وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾ آل عمران: ٩٧

“And pilgrimage to the House (the Ka'baa) is a duty mankind owes to Allah, for those that can afford the expenses.”

14. Trained animals (for hunting):

﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخَنَازِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ﴾ المائدة: ٣

“Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which has been invoked the name of other than Allah; that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which has been (partly) eaten by a wild animal; unless you are able to slaughter it (in due form).”

﴿فَكُلُوا مِمَّا ذَكَرَ اسْمُ اللَّهِ عَلَيْهِ﴾ الأنعام: ١١٨

“And eat from that upon which Allah's name have been mentioned.”

﴿يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكَنَّ عَلَيْكُمْ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَانْفُوا اللَّهُ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٤﴾﴾ المائدة: ٤

“They ask you what is lawful to them (as food). Say: lawful unto you are (all) things good and pure: and what ye have taught your trained hunting animals (to catch) in the manner directed to you by Allah. Eat what they catch for you, but pronounce the name of Allah over it: and fear Allah. For Allah is swift in taking account.”

15. Oath (making):

﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفَّرتُمْهُ إِطْعَامَ عَشْرَةِ مَسْكِينٍ مِّنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّرتُهُ أَيْمَانَكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ﴾ المائدة: ٨٩

“Allah will not call you to account for what is futile in your oaths, but He will call you to account for your deliberate oaths: for expiation, feed ten indigent persons, on a scale of the average from the food of your families; or clothe them; or give a slave his freedom. If that is beyond your means, fast for three days. That is the expiation for the oaths ye have sworn. But keep to your oaths.”

16. Making vows:

﴿وَمَا أَنْفَقْتُمْ مِّنْ شَيْءٍ أَنْ تَذَرْتُمْ مِنْهُ ذَرْفًا فَلْيَاكُ اللَّهُ بِمَا تَعْمَلُونَ﴾ البقرة: ٢٧٠

“And whatever you spend in charity or devotion, be sure Allah knows it all; they (are those who) fulfill their vows.”

17. Battles:

﴿إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِنِعْمَةِ اللَّهِ الَّتِي بَايَعْتُمْ بِهِ ۚ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١١﴾﴾ التوبة: ١١١-١١٢

“Verily, Allah has purchased from the believers their lives and their properties for (the price) that theirs shall be paradise. They fight in Allah’s

Cause, so they kill (others) and are killed. It is a promise in truth, which is binding, on Him in the Taurat (Torah) and the Injil (Gospel) and the Qur'an. And who is truer to his covenant than Allah? Then rejoice in the bargain, which you have concluded. (The believers whose lives Allah has purchased are those who turn to Allah in repentance from polytheism and hypocrisy) who worship (Him), who praise (Him), who fast (or go out) in Allah's Cause, who bow down (in prayer), who enjoin (on people) Al-Ma'aruf (i.e. Islamic monotheism and all what Islam has ordained) and forbid (people) from Al-Munkar (i.e. disbelief, polytheism of all kinds and all that Islam has forbidden) and who observe the limits set by Allah (do all that Allah has ordained and abstain from all kind of sins and evil deeds which, Allah has forbidden) and give glad to the believers." Qur'an 9:111-112

18. Wedlock:

﴿ وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَنْمَنِ فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَتًى وَثَلَاثَ وَرُبْعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَذَىٰ أَذَىٰ لَا تَعْلَمُونَ ﴿٢٠﴾ وَأَتُوا النِّسَاءَ صِدْقَتِهِنَّ فَحِلَّةٌ ﴿النساء: ٣ - ٤﴾

"Marry women of your choice, Two or three or four; but if you fear that you shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice. Give the women (on marriage) their dowry as a free gift."

19. Divorce:

﴿ يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ ﴿الطلاق: ١﴾

"O Prophet! When ye do divorce women, divorce them at their prescribed periods."

﴿ الطَّلَاقُ مَرَّتَيْنِ ﴿البقرة: ٢٢٩﴾

"A divorce is only permissible twice";

﴿ فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّىٰ تَنْكِحَ زَوْجًا غَيْرَهُ فَإِنْ طَلَّقَهَا ﴿البقرة: ٢٣٠﴾

"And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then only, if the other husband divorces her."

20. Releasing (the wife after demanding to be released):

﴿وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ سَهْوًا إِلَّا أَنْ يَخَافَا أَلَّا يُعِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُعِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ﴾ البقرة: ٢٢٩

“It is not lawful for you, (Men), to take back any of your gifts (from your wives), except when both parties fear that they would be unable to keep the limits ordained by Allah. If you (judge) do indeed fear that they would be unable to keep the limits ordained by Allah, there is no blame on either of them if she gives something for her freedom.”

21. Returning (a divorced wife):

﴿وَبِعُولَتْنِ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا﴾ البقرة: ٢٢٨

“And their husbands have the better right to take them back in that period, if they wish for reconciliation.”

22. Making oath not to have sexual relationship:

﴿لِّلَّذِينَ يُؤْلُونَ مِن نِّسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢٢٦﴾ وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾ البقرة: ٢٢٦ - ٢٢٧

“For those who take an oath for abstention from their wives, a waiting period for four months is ordained; if then they return, Allah is Oft-forgiving, Most Merciful. If their intention is firm for divorce, Allah hears and knows all things.”

23. Declaring the wife unlawful (through Zihar):

﴿وَالَّذِينَ يُظَاهِرُونَ مِن نِّسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِن قَبْلِ أَنْ يَتَمَاسَا ذَٰلِكُمْ تَوْعَظُونَ بِهِ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٥﴾ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ أَنْ يَتَمَاسَا ۖ فَمَنْ لَّمْ يَسْتَطِعْ فَاِطْعَامُ سِتِّينَ مِسْكِينًا﴾ المجادلة: ٣ - ٤

“But those who divorce their wives by Zihar, then wish to go back on the words they uttered,- (It is ordained that such as one) should free a slave before they touch each other: Thus are you admonished to perform: and Allah is well-acquainted with (all) that you do. And if any has not (the wherewithal), he should fast for two months consecutively before they touch each other. But if any is unable to do so, he should feed sixty indigent one.”

24. Invoking curse (over sexual accusation):

﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ فَشَهَدُوا أَحَدُهُمْ أَرْبَعُ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٦﴾ وَالْخَامِسَةَ أَنَّ
لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ﴿٧﴾ وَيَدْرَأُ عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعُ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ ﴿٨﴾ وَالْخَامِسَةَ أَنَّ
غَضَبَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الصَّادِقِينَ﴾ النور: ٦ - ٩

“And for those who launch a charge against their spouses, and have (in support) no evidence but their own,- their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth; And the fifth (oath) (should be) that they solemnly invoke the curse of Allah on themselves if they tell a lie. But it would avert the punishment from the wife, if she bears witness four times (with an oath) By Allah, that (her husband) is telling a lie; and the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth.”

25. Waiting period:

﴿وَالْمُطَلَّقَاتُ يَرْجِعْنَ بِأَنفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ﴾ البقرة: ٢٢٨

“Divorced women shall wait concerning themselves for three monthly periods.”

﴿وَالَّتِي يَأْسَنُ مِنَ الْمَحِضِ مِنْ نَسَائِكُمْ إِنْ أَتَيْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّتِي لَمْ يَحِضْ وَأُولَئِكَ الْأَحْمَالُ أَجَلُهُنَّ أَنْ يَضَعْنَ
حَمْلَهُنَّ﴾ الطلاق: ٤

“And those of your women as have passed the age of monthly courses, for them the Iddah (prescribed period), if you have doubts (about their periods), is three months, and for those who have no courses ((i.e. they are still immature) their Iddah (prescribed period) is three months likewise, except in case of death. And for those who are pregnant (whether they are divorced or their husbands are dead), their Iddah (prescribed period) is until they deliver (their burdens).”

﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَرْجِعْنَ بِأَنفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا﴾ البقرة: ٢٣٤

“If any of you dies and leave widows behind, they shall wait concerning themselves four months and ten days.”

26. Nursing:

﴿وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ﴾ البقرة: ٢٣٣

“The mothers shall give suck to their children for two whole years.”

﴿وَأُمّهِنَّتُكُمْ الَّتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمْ مِّنَ الرِّضَاعَةِ﴾ النساء: ٢٣

“Your foster mother who gave you suck, your foster milk suckling sisters.”

27. Spending on the family:

﴿لِيُفِيقَ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُفِيقْ مِمَّا آتَاهُ اللَّهُ﴾ الطلاق: ٧

“Let the man of means spend according to his means: and the man whose resources are restricted, let him spend according to what Allah has given him.”

﴿وَإِن كُنَّ أُولَاتٍ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ﴾ الطلاق: ٦

“And if they carry (life in their wombs), then spend (your substance) on them until they deliver their burden.”

28. Business Transaction:

﴿وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا﴾ البقرة: ٢٧٥

“But Allah has permitted trade and forbidden usury.”

﴿وَأَدْفَعُوا أَلَّا تَرْتَابُوا إِلَّا أَن تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ﴾ البقرة: ٢٨٢

“And more convenient to prevent doubts among yourselves, except if it be a transaction which you carry out on the spot among yourselves.”

﴿لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَن تَكُونَ تِجَارَةً عَن تَرَاضٍ مِّنكُمْ﴾ النساء: ٢٩

“Eat not up your property among yourselves in vanities: But let there be amongst you traffic and trade by mutual good-will.”

29. Blood Justice:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ أَلْفُ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَى بِالْأُنثَى﴾ البقرة: ١٧٨

“O you who believe! The law of equality is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman.”

30. Legal Penalty:

﴿وَكُنْتُمْ عَلَيْهِمْ فِيهَا أَنْ أَنْفُسَ بِالنَّفْسِ وَالْعَيْنِ وَالْأَنْفِ وَالْأُذُنِ وَالسِّنِّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ﴾ المائدة: ٤٥

“And We ordained therein for them: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal.”

a. For Fornication:

﴿الرَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدٍ﴾ النور: ٢

“The woman and the man guilty of adultery or fornication,- flog each of them with a hundred stripes.”

b. Sexual Accusation:

﴿وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَا يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا يَقْبَلُوا لَهُمْ شَهَادَةٌ أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ﴾ النور: ٤

“And those who launch a charge against chaste women, and produce not four witnesses (to support their allegations), flog them with eighty stripes.”

c. Stealing:

﴿وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾ المائدة: ٣٨

“Cut off (from the wrist joint) the (right) hand of the thief, male or female, as a recompense for that which they committed, as punishment by way of example from God. And God is All-Powerful, All-Wise.”

d. Religious Enmity:

﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ﴾ المائدة: ٣٣

“The recompense of those who wage war against God and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land.”

31. Judicial Processes:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ﴾ النساء: ٥٨

“Verily! Allah commands that you should render back the trusts to those to whom they are due; and that when you judge between men, you judge with justice.”

﴿يٰۤاٰدٰوۤدُ اِنَّا جَعَلٰنَكَ خَلِيۡفَةً فِى الْاَرْضِ فَلَحۡمُ بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوٰى فَيُضِلَّكَ عَنْ سَبِيۡلِ اللّٰهِ ۚ ص: ٢٦﴾

“O Dâwûd (David)! Verily! We have placed you as a successor on earth, so judge you between men in truth (and justice) and follow not your desire for it will mislead you from the Path of God.”

32. Witnessing:

﴿يٰۤاَيُّهَا الَّذِيۡنَ ءٰمَنُوۡا كُوۡنُوۡا قَوَّٰمِيۡنَ بِالْقِسْطِ شُهَدَآءَ لِلّٰهِ وَلَوْ عَلٰى اَنۡفُسِكُمۡ اَوْ اِلۡوَالِدِيۡنَ وَالۡاَقْرَبِيۡنَ اِنْ يَكُنۡ غَنِيًّا اَوْ فَقِيۡرًا ۗ فَاِنَّ اللّٰهَ اُوۡلٰٓى بِمَا تَتَّبِعُوۡا الْهَوٰى اَنْ تَعۡدِلُوۡا وَاِنْ تَلُوۡا اَوْ تُعۡرِضُوۡا فَاِنَّ اللّٰهَ كَانَ بِمَا تَعۡمَلُوۡنَ خَبِيۡرًا ۝ ١٣٥ النساء: ١٣٥﴾

“O you who believe! Stand out firmly for justice, as witnesses to God, even though it be against yourselves, or your parents, or your kin, be he rich or poor, God is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you may avoid justice, and if you distort your witness or refuse to give it, verily, God is Ever Well-Acquainted with what you do.”

33. Inheritance:

﴿لِّلرِّجَالِ نَصِيۡبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالۡاَقْرَبُوۡنَ وَلِلنِّسَآءِ نَصِيۡبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالۡاَقْرَبُوۡنَ مِمَّا قَلَّ مِنْهُ اَوْ كَثُرَ ۚ نَصِيۡبًا مَّفْرُوۡضًا ۝ ٧ النساء: ٧﴾

“There is a share for men and a share for women from what is left by parents and those nearest related, whether, the property be small or large -- a legal share.”

﴿يُوصِيكُمُ اللّٰهُ فِىٓ اَوۡلَادِهِۦ لِلرَّكَۤرِ مِثْلُ حَظِّ الرَّكَۤسَةِ اِنْ كَانَ كُنَّ نِسَآءً فَوۡقَ اٰثَنَتَيْنِ فَلَهُنَّ ثُلُثُ مَا تَرَكَ وَاِنْ كَانَتۡ وَاحِدَةً فَلَهَا النِّصۡفُ وَلِاَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنۡهُمَا السُّدُسُ مِمَّا تَرَكَ اِنْ كَانَ لَدُوۡلَةً اِنْ لَّمۡ يَكُنۡ لَدُوۡلَةً وَوَرِثَةُ اَبَوَآءٍ فَلِاَبَوَآءِ الثُّلُثُ اِنْ كَانَ لَهُۥ اِخۡوَةٌ فَلِاَبَوَآءِ السُّدُسُ مِّنۡ بَعۡدِ وَصِيَّتِ يُوۡصِىۡ بِهَا اَوْ دِيۡنٍ ؕ اَبَاؤُكُمۡ وَاَبْنَاؤُكُمۡ لَا تَدۡرُوۡنَ اَيُّهُمۡ اَقْرَبُ لَكُمۡ نَفَعًا فَرِيۡضَةٌ مِّنۡ اللّٰهِ اِنَّ اللّٰهَ كَانَ عَلِيۡمًا حَكِيۡمًا ۝ ١١ النساء: ١١﴾

“God commands you as regards your children's (inheritance); to the male, a portion equal to that of two females; if (there are) only daughters, two or more, their share is two thirds of the inheritance; if only one, her share is half. For parents, a sixth share of inheritance to each if the deceased left children; if no child and the parents are the (only) heirs, the mother has a

third; if the deceased left brothers or (sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debts. You know not which of them, whether your parents or your children, are nearest to you in benefit, (these fixed shares) are ordained by God. And God is Ever All-Knower, All-Wise.”

34. Saying Salam (greeting):

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا﴾ النور: ٢٧

“O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them.”

﴿وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا﴾ النساء: ٨٦

“When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally.”

﴿وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾﴾ النور: ٥٩

“And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age).”

With Allah lies success.

CHAPTER FIVE

The Prophetic Statements Regarding the Branches of Religion

1. *Purification:* In Saheeh Bukhari from Ibn Abbas (ra): the Prophet (saw) passed by two graves. He (then) said:

إنهما ليعذبان، وما يعذبان في كبير. أما أحدهما فكان لا يستبرئ من البول، وأما الآخر فكان يمشي بالنميمة

“They (the inhabitant) are being punished. They have not merited the punishment for indulging in major (sins). As for the first, he does not shield himself from (sprinkles) during urination. As for the second, he spreads slanders.”

2. *Purity of water:* The Prophet said, as contained in Ibn Majah that:

الماء الطاهر، لا ينجسه شيء، إلا ما غلب على رائحته، أو طعمه، أو لونه

“The water is pure. Nothing renders it impure, except what overpowers it colour, taste and odour.”

3. *Bath of Janaba:* In Bukhari, from Abu Huraira (ra), from the Prophet (saw):

إذا جلس بين شعبها الأربع ثم جهدها فقد وجب الغسل

“Whenever anyone sits between her four limb's (mount her for sexual relation), the ritual bath becomes compulsory.”

An additional report in Muslim says:

وإن لم ينزل

“Even when there is no ejaculation.”

In a report from Bukhari by Aisha (ra): **“when he (saw)**

أن النبي صلى الله عليه وسلم كان إذا اغتسل من الجنابة بدأ بغسل يديه، ثم يتوضأ، كما يتوضأ للصلاة، ثم يدخل أصابعه في الماء ليخلل بها أصول شعره، ثم يصب على رأسه ثلاث غرفات بيديه، ثم يفيض الماء على جلده كله.”

“Takes his bath from sexual intercourse, he starts by washing his hands. Then, he makes ablution the way he does for prayer. Then, he puts his hand into the (container of) water in order to wash beneath his hairs. Then he pours over himself, three scoops of water using his two hands. Then he pours water over his (entire) body.”

3. **Ablution:** In a report in Bukhari, from Abu Huraira (ra) who said: the Prophet of Allah (saw) said:

لا يقبل الله صلاة من أحدث، حتى يتوضأ

“Allah does not accept the prayer of an impure, until he makes ablution.”

In Saheeh Bukhari, from Musa, from Wahb from Amr from his father, he said:

"شهدت عمرو بن أبي حسن سأل عبد الله بن زيد عن وضوء النبي، صلى الله عليه وسلم. فأكفأ على يديه من التور، فغسل يديه ثلاثاً، ثم أدخل يده في التور، فمضمض واستنشق واستنثر ثلاث غرفات، ثم أدخل يده فغسل وجهه ثلاثاً، ثم غسل يديه مرتين إلى المرفقين، ثم أدخل يده فمسح رأسه، فأقبل بهما وأدبر مرة واحدة، ثم غسل رجله إلى الكعبين".

“I was present when Amr ibn Hassan asked Abdullahi ibn Zaid about (the proper manner of making) the ablution of the prophet (saw). First, he poured water from the vessel (of water) on his hands then he washed his hands, 3 times. Then, he dipped his hands in the vessel (of water), then he gagged, sniffed and blew out water (from the nostrils) three times. Then, he dipped his hand (into the vessel of water) and washed his face three times. Then, he washed his arms to the elbows. Then, he dipped his hand (in the vessel of water) and wiped over his head moving the two hand forth and back, one time. Then, he washed his legs to the ankles.”

4. **Sand Purification(Tayammum):** In Saheeh Bukhari from the story of Ammar and Umar. He (Ammar) said: “I immersed myself (in the sand) then I came to the Prophet of Allah (saw), then he (saw) said:

يكفيك الوجه والكفين

“It suffices that you wipe your face and hands.”

Ammar said:

فضرب النبي، صلى الله عليه وسلم، بيده الأرض فمسح وجهه وكفيه

“Then the Prophet (s.a.w) hit the earth with his hand (palms) and wiped his face and hands.”

Also in Saheeh Bukhari from Umran ibn Haseen AlKhaza'ee said: “the Prophet of Allah (saw) saw a man (who has) kept himself away from the others and didn't pray with the group (of Muslims). He (saw) said:

يا فلان، ما يمنعك أن تصلي في القوم؟ فقال: “أصابني جنابة”. فقال: (عليك بالصعيد، فإنه يكفيك)

“O' man! What has prevented you from praying in the ranks of the group (of Muslims)? He (the man) said: “I became afflicted with sexual impurity.” He (saw), then said: “take advantage of the soil (for purification) for it suffices.”

In Saheeh Bukhari also, it is mentioned that Amr bin 'Aas became sexually impure on a cold night. He performed dry ablution thereafter. He later recited the verse:

﴿وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا﴾ النساء: ٢٩

“And do not kill yourselves. Verily, your Lord is Most Merciful upon you.”

This was mentioned to the Prophet (saw) and he did not despise it.

5. **Menstruation:** In Saheeh Bukhari, from Abu Sa'eed Al Khudri: the Prophet (saw) said when he passed by (a group of) women on the day of Adha or Fitr.

ما رأيت من ناقصات عقل ودين أذهب للب الرجل الحازم من إحداكن

“I have never seen such with deficient (weak) intelligence and religion but is able to take away the intelligence of a strong man except you (women).”

We said: “and what is the deficiency in our intelligence or religion, O' Messenger of Allah? He (saw) said:

أليس شهادة المرأة مثل نصف شهادة الرجل؟

“Is it not that the witnessing of the woman is half that of the man?”

We replied: “Of course”. He said:

فذلك من نقصان عقلها. أليس إذا حاضت لم تصل ولم تصم؟

“That is with regards to your deficiency in intelligence.”

He (then) asked: “is it not that when she menstruates, she stops praying and leaves fasting?”

We replied: “of course”. He (saw) said: **“this is with regards to her deficiency in the religion.”**

6. **Persistent Bleeding:** In Saheeh Bukhari, Narrated 'Aaisha (ra): Fatima bint Abi Hubaish asked the Prophet (saw), “I got persistent bleeding (in between the periods) and do not become clean. Shall I give up prayer?” He replied:

لا إنما ذلك عرق، وليس بالحیضة. فإذا أقبلت الحيضة، فاتركي الصلاة. فإذا ذهب قدرها فاغسلي عنك الدم وصلي

“No, this is from a blood vessel. Give up the prayers only for the days on which you usually get the menses and then take a bath and offer your prayers.”

7. *Time of Prayers:* In Saheeh Bukhari, from Jabir ibn Abdullah:

“كان النبي صلى الله عليه وسلم يصلي الظهر بالهاجرة، والعصر والشمس نقية، والمغرب إذا وجبت، والعشاء أحياناً، وأحياناً إذا رأهم اجتمعوا عجل، وإذا رأهم أبطنوا آخر، والصبح كانوا أو كان النبي صلى الله عليه وسلم يصليها بغلس.”

“The Prophet (saw) used to pray the Zuhr at mid-day, and the 'Asr at a time when the sun was still bright, the Maghrib after sunset (at its stated time) and the Isha at a variable time. Whenever he saw the people assembled (for Isha' prayer) he would pray earlier and if the people delayed, he would delay the prayer. And they or the Prophet (saw) used to offer the Fajr Prayers when it still dark.”

8. *Call to Prayer:* In Saheeh Bukhari, from Anas:

أمر بلال أن يشفع الأذان، ويوتر الإقامة.

“Bilal was ordered to repeat the wording of the Adhan for prayers twice and to pronounce the wording of the Iqama once except "Qad-qamat Salat.”

9. *Conditions (for the acceptance) of Prayers:* The Prophet (s.a.w) said regarding:

a. *Purification:*

لا تقبل صلاة بغير طهور

“Prayer will not be accepted without purification.”

b. Narrated by Tirmidhi (from ibn Umar) (ra).

c. *Facing the Qiblah:* The Prophet (saw) said to Abu Hurairah (ra):

استقبل القبلة وكبر

“Face the Qiblah and make the Takbeer.”

Saheeh Bukhari

d. *Covering the private parts:* a report in Saheeh Bukhari, Abu Hurairah (ra) said:

نهى عن اشتمال الصماء وأن يحتبي الرجل في ثوب واحد ليس على فرجه منه شيء.

“The Prophet (saw) forbade Ishtimaal-as- Samma’ (covering one’s body with a garment so that one cannot raise its ends or take ones hernial out of it) and al-ihtiba (sitting on buttocks with knees close to the abdomen and feet. Apart with the hands cycling the knees and that a man should pray in single cloth that is not covering the private part.”

e. Also in it, Aisha (ra) said

"لقد كان النبي صلى الله عليه وسلم يصلي الفجر فيشهد معه نساء من المؤمنات متلفعات بمروطهن، ثم يرجعن إلى بيوتهن، وما يعرفهن أحد".

“The Prophet (saw) of Allah will pray the Fajr and the women attended such prayer covering up with their garments. They later return home without being recognized by anyone.”

f. *Speaking during prayers:* Zaid ibn Arqaam said: We used to speak during prayers before the verse was sent down;

﴿وَقُومُوا لِلَّهِ قَانِتِينَ﴾ البقرة: ٢٣٨

“And stand before Allah in full humility.”

We were later instructed to keep silent during prayers and prohibited from speaking (informally). Reported by Imam Bukhari and Muslim.

10. *Prayers:* In Saheeh Bukhari, from Aisha (ra), the mother of the believers, said:

"فرض الله الصلاة حين فرضها ركعتين ركعتين، في الحضر والسفر، وأقرت صلاة السفر، وزيد في صلاة الحضر"

“When Allah legislated prayers to be obligatory, He made them two (obligatory) rakahs, while on journey or resident. The prayers of the traveler was maintained and increased for the resident.”

An additional report came from Imam Ahmad in his Musnad

إلا المغرب فإنه كانت ثلاثا

“Except Magrib for it is made three rakahs.”

In the hadith of Abu Hurairah (ra) from the story of the bedouin Arab:

إذا قمت إلى الصلاة فكبر، ثم اقرأ ما تيسر معك من القرآن، ثم اركع حتى تطمئن راكعاً، ثم ارفع حتى تعتدل قائماً، ثم اسجد حتى تطمئن ساجداً، ثم ارفع حتى تطمئن جالساً، ثم اسجد حتى تطمئن ساجداً، ثم افعل ذلك، في صلاتك كلها

“(The Prophet (saw) instructed) that when you stand to pray, say Allahu Akbar, then read what is easy for you from the Quran. Then bow when you are established in the bowing position. Then rise until you are established in the standing position. Then prostrate until you are established in the prostrating posture. Then rise until you are well sited. Then prostrate until you are established in the posture. Then do these in all your prayers.”

11. Repaying missed prayers: In Saheeh Bukhari, the chapter of repaying missed prayers from Anas ibn Maalik from the prophet (s.a.w) :

من نسي صلاة فليصل إذا ذكرها، لا كفارة لها إلا ذلك، وأقم الصلاة لذكري

“Whoever forgets to make a prayer should make it up whenever he remembers. There is no expiation for it except it (ie. make it up when he remembers).”

﴿وَقُومُوا لِلَّهِ قَانِتِينَ﴾ البقرة: ٢٣٨

“And stand in prayer with humility.”

12. Forgetfulness (during prayers): In Saheeh Bukhari, the chapter of forgetfulness (during prayers) from Abdullah ibn Buhaina, said:

"صلى بنا رسول الله صلى الله عليه وسلم ركعتين من بعض الصلوات، ثم قام فلم يجلس، فقام الناس معه، فلما قضى صلاته ونظرنا تسليمه، كبر قبل التسليم فسجد سجدتين وهو جالس ثم سلم"

“The messenger of Allah led us in prayer. After praying two rakahs, he stood up and did not sit. The people stood up with him. When he finished his prayers and we expected his tasleem, he made takbeer before saying the tasleem. He, then, made two prostrations in his sitting posture then said the tasleem.”

Also in Bukhari, another report from Abu Huraira (ra) stated that:

صلى النبي صلى الله عليه وسلم الظهر ركعتين، فقليل قد صليت ركعتين، فصلى ركعتين ثم سلم ثم سجد سجدتين.

“The Prophet (saw) prayed Zuhra with two rakahs (instead of four). It was said to him: “you have just prayed two rakahs.” He made the two rakahs, said the tasleem and made two prostrations.”

13. *Prayer of the traveller:* From Yahya Ibn Abu Ishaq, in Saheeh Bukhari: "I heard Anas (ra) saying, "We went out with the Prophet (saw) to Makkah. He made his prayers two, two rakahs until we returned to Madeenah. The Prophet (s.a.w) then said:

لا تقصروا الصلاة في أقل من مكة إلى عسفان وهو أربعة برد

"Do not make your prayers short (when your journey is) shorter than the distance between Makkah and 'Asfan."

The distance between them is four posts." Reported by Daaraqutni and authenticated by Ibn Khuzaimah.

14. *Friday Prayer:* Rabiah Ibn Haarith (ra) is recorded in Saheeh Bukhari saying, he heard Abu Hurairah (ra) said; he heard the Messenger of Allah (saw) saying:

نحن الآخرون السابقون يوم القيامة، بيد أنهم أوتوا الكتاب من قبلنا. ثم هذا يومهم الذي فرض الله عليهم فاختلفوا فيه، فهدانا الله له، فالتاس فيه لنا تبع: اليهود غدا والنصارى بعد غد

"We are the last nation but the leading nation on the day of judgement despite the fact that they were given the Book before us. Today is the day Allah had chosen for them but they differed over it. Allah has guided us to it and the people have become our followers; the Jews tomorrow and the Christians, the day after tomorrow."

15. *Prayer of fear:* Ibn Umar (saw), in Saheeh Bukhari said that:

"غزوت مع رسول الله، صلى الله عليه وسلم، قبل نجد، فوازيينا العدو، وصاففناهم، فقام رسول الله، صلى الله عليه وسلم، يصلي لنا. فقامت طائفة معه تصلي، وأقبلت طائفة على العدو. وركع رسول الله صلى الله عليه وسلم، بمن معه، وسجد سجدتين، ثم انصرفوا مكان الطائفة التي لم تصل. فجاءوا فركع رسول الله، صلى الله عليه وسلم، بهم ركعة، وسجد سجدتين".

"I attended a war with the Messenger of Allah (saw) in the direction of Najd. We approached the enemies and we formed the Saff (row) (to pray). Then the Messenger of Allah (saw) stood up to pray and some of the group (of Muslims) stood up with him to pray, the other group faced the enemies. The Messenger (saw) bowed with the group and prostrated twice. The group stood up and took the position of those that haven't prayed. Then they came to join the Messenger (saw). The messenger (saw) bowed with them, in one rakats and two prostrations."

Ibn Umar (ra) added that the Messenger of Allah (saw) said:

وإن كانوا أكثر من ذلك، فليصلوا قياما وركبانا

“Even if they were more than that, they should pray standing and riding.”

16. *The prayer of the two 'Eid (festival):* Aisha (ra), in Saheeh Bukhari said:

دخل أبو بكر وعندي جاريتان من جوارى الأنصار تغنيان بما تقاولت الأنصار يوم بعث قالت وليستا بمغنيات. فقال أبو بكر أمزماير الشيطان في بيت رسول الله صلى الله عليه وسلم؟ وذلك يوم عيد. فقال رسول الله صلى الله عليه وسلم: يا أبا بكر، لكل قوم عيد، فهذا عيدنا

“Abubakar (ra) came to me while two slave girls from the Ansar neighbours were with me singing the song of the story of the Ansar regarding the day of buath. Abubakar (ra) exclaimed: “Satanic instruments in the house of the Messenger of Allah (saw)!” it was on the day of Eid, the messenger (saw) then said: “O Abubakar (ra), every nation has their festive period and this is ours.”

Also in Saheeh Buhkhari from Baraa (ra): “I heard the Messenger of Allah (saw) during a sermon saying:

إن أول ما نبدأ به من يومنا هذا أن نصلي، ثم نرجع، فننحر، فمن فعل ذلك فقد أصاب سنتنا

“The first thing we do on this day of ours is to pray and then return to slaughter. Whosoever has done it this way had accomplished our Sunnah.”

17. *Funeral Prayer:* From Abu Hurairah (ra),

نعى النبي صلى الله عليه وسلم إلى أصحابه النجاشي ثم تقدم فصلوا خلفه، فكبر أربعاً

“The Messenger of Allah (saw) announced the death of An Najaashiy to his companions. He went further and the people prayed behind him. He made four Takbeers.”

18. *Charity:* From Abu Huraira (ra), the Messenger of Allah (saw) said:

من أتاه الله مالا فلم يؤد زكاته مثل له يوم القيامة شجاع أقرع له زبيتان، يطوقه يوم القيامة، ثم يأخذ بلهزمتيه — يعني شذقيه — يقول: “أنا مالك، أنا كنزك”

“Whosoever Allah has endowed with wealth but does not pay the poor due out of it, a cobra will be created on the day of judgment that will be biting him.”

19. *Charity (on the day of) Fitr*: From Ibn Umar (ra) said the Messenger of Allah (saw)“Prescribed the Fitr charity as a measure of date or a measure of barley upon every slave and the free, male and female, young and old. And he commanded that it should be given out before going out for Fitr Salat.”

20. *Fasting*: From Muhammad Ibn Zaid: “I heard Abu Hurairah (ra)) saying that the Messenger of Allah or Abul Qaasim said

صوموا لرؤيته، وأفطروا لرؤيته. فإن غم عليكم فأكملوا عدة شعبان ثلاثين

“Fast at its sighting (ie the crescent) and break at its sighting. If it becomes unclear, then make the counting of Sha'baan thirty.”

21. *I'tikaaf*(Secluding oneself for worship in the mosque): From Aisha (ra) the wife of the Prophet (saw),

"أن رسول الله صلى الله عليه كان يعتكف العشر الأخير من رمضان حتى توفاه الله، ثم اعتكف أزواجه من بعده".

“The Messenger of Allah made I'tikaaf in the last ten days of Ramadan until his demise. His wives made I'tikaaf after him.”

22. *Pilgrimage*: From ibn Abass

كان الفضل رديف رسول الله صلى الله عليه وسلم، فجاءت امرأة من حсем، فجعل الفضل ينظر إليها، وتنظر إليه، وجعل النبي صلى الله عليه وسلم يصرف وجه الفضل إلى الشق الآخر. فقالت: "يا رسول الله إن فريضة الله على عباده في الحج أدركت أبي شيخاً، لا يثبت على الراحلة. أفأحج عنه؟" قال: (نعم) وذلك في حجة الوداع".

“Fadl was riding with the Messenger of Allah (saw) whence a lady came from As'am. Fadl started to gaze at her and she also at him. The Messenger of Allah (saw) turned away the face of Fadl to the other side. She said: “O Messenger of Allah (saw)! “I ask about Allah's obligation upon His slave during the pilgrimage. My father has become old and he cannot support himself upon the ride, can I make the pilgrimage on his behalf. He (saw) said “yes”. And that was in the farewell pilgrimage.”

23. *Slaughtering an attacked animal*: Abu Raafi' from his grandfather said: “O Messenger of Allah (saw), We do not possess knife! He (saw) said:

ما أنهر الدم وذكر اسم الله عليه فكل، ليس السن والظفر، أما السن فعظم، وأما الظفر فمدى الحبشة

“Whatever is slaughtered and Allah's name was proclaimed over it, you can eat, but do not use teeth and the nails.”

As for the teeth, it is nothing but a bone. As for the nail, it is the Ethiopian knife.”

24. *Hunting*: From Abu Tha'labat AlKhushani: “I came to the Messenger of Allah and said “O Messenger of Allah! We dwell in the land of the People of the book; can we eat from their utensils? The land is also full of games. I do hunt with my bow, trained dog and an untrained dog.” He said (saw):

أَمَّا مَا ذَكَرْتُمْ أَنَّكُمْ بِأَرْضِ أَهْلِ كِتَابٍ تَأْكُلُونَ فِي آيَاتِهِمْ فَإِنْ وَجَدْتُمْ غَيْرَ آيَاتِهِمْ فَلَا تَأْكُلُوا فِيهَا وَإِنْ لَمْ تَجِدُوا غَيْرَ آيَاتِهِمْ
فَاغْسِلُوهَا ثُمَّ كُلُوا فِيهَا. وَأَمَّا مَا ذَكَرْتُمْ أَنَّكُمْ بِأَرْضٍ صَيِّدٍ فَإِنْ صِيدَ بِقَوْسِكَ وَذَكَرْتَ اسْمَ اللَّهِ فَكُلْ وَمَا صِيدَ بِكَلْبِكَ
الْمُعَلَّمِ فَادْكُرْ اسْمَ اللَّهِ ثُمَّ كُلْ وَمَا صِيدَ بِكَلْبِكَ الَّذِي لَيْسَ بِمُعَلَّمٍ فَادْكُرْ ذِكَاثَهُ فَكُلْ

“As for what you mentioned that you dwell in the land of the people of the book, do not eat from their utensils except when you do not find any alternative. If you do not find any alternative then wash and eat from it. As for what you mentioned that you live in a land full of games, whatever you hunt with your bow, mention the name of Allah over it and eat from it. And whatever you hunt with your trained dog, mention the name of Allah over it and eat thereof. However, as what you hunt with your untrained dog, only eat from it if you are able to slaughter it properly.”

25. *Making Oath*: From Abdullahi ibn Umar: “the Messenger of Allah (saw) met Umar (ra) riding and was making an oath by his father.

He (saw) told him:

أَلَا إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تُخَلِّفُوا بِآبَائِكُمْ، مَنْ كَانَ خَالِئًا فَلْيُخْلِيفْ بِاللَّهِ ، أَوْ لِيَصْمُتْ

“Allah has prohibited you from making oath by your fathers. Whosoever wishes to make an oath should make it by Allah or keep quiet.”

He (saw) also said:

لو قال إن شاء الله لم يخنث

“If he had said by the wish of Allah, then, he wouldn't have sinned.”

26. *Vows*: From Aisha (ra) that the Messenger of Allah (saw) said:

من نذر أن يطيع الله فليطعه، ومن نذر أن يعصي الله فلا يعصه

“Whosoever vows to obey Allah should obey Him and whoever vows to disobey Allah should not disobey Him.”

27. *Jihad*: From Ibn Abbas (ra) said: The Messenger of Allah (saw) said:

لا هجرة بعد الفتح ولكن جهاد ونية. وإذا استنفرتم فانفروا

“There is no migration after the conquest (of Makkah). However, Jihad and intention (for Jihad) remains.” He (saw) also said: “if you are called to file out (for Jihad), then file out.”

28. *Wedlock*: From AbdulRahmaan Ibn Yazeed that Alqamah, Al Aswad and myself entered upon Abdullah. Abdullah said: “once, we were with the Prophet (saw) during our youthful age and we had nothing. The Prophet (saw) told us:

يا معشر الشباب، من استطاع منكم الباءة فليتزوج، فإنه أغض للبصر، وأحصن للفرج. ومن لم يستطع، فعليه بالصوم، فإنه له وجاء

“O young men! Whosoever among you is capable should get married. For this is better in restraining the glance and keeping chaste. Whosoever is incapable should fast. For it is strength (for restraint).”

29. *Divorce*: Ibn Umar (ra) divorced a lady while she was menstruating in the time of the Prophet (saw). Umar Ibn Khattab asked the Messenger of Allah (saw) about it. The Messenger of Allah (saw) said:

مره فليراجعها، ثم ليمسكها حتى تطهر، ثم تحيض، ثم تطهر، ثم إن شاء أمسك بعد، وإن شاء طلق قبل أن يمسها. فتلك العدة التي أمر الله أن يطلق بها النساء

“Order him to return her (to himself) and hold onto her until she becomes pure, menstruates, and becomes pure again. He can keep her if he wishes or divorce her prior to touching (having sexual relations with) her. This is the cperiod that Allah has commanded that a woman can be divorced within.”

'Urwah Ibn Zubair (ra) said: Aisha (ra) informed that the wife of Rifaa'ah Al-Quradhi came to the Messenger of Allah (saw) and said “O Messenger of Allah, Rifaa'ah divorced me and after the divorce, I married Abdur-Rahamman Ibn Zubair and I am to him like a gift.” The Messenger of Allah (saw) said:

لعلك تريد أن ترجعي إلى رفاعة؟ لا حتى يدوق عسيلتك وتذوقي عسيلته

“It is as if you wish to return to Rifaa'a? Do not! Until he (Abdurrahman) tastes your sweetness and you taste his sweetness.”

30. *Releasing (a woman that demands for separation)*: From Ibn Abbas (ra): the wife of Thabit Ibn Qais Ibn Shi'aas came to the

Messenger of Allah (saw) and said: “O Messenger of Allah (saw), I do not bear grudge against Thaabit in his religion nor his character, except that I fear to disbelieve after Islam.” The Messenger of Allah (saw) said:

تردين عليه حديقته

“Do you want to give him back his garden?”

She said: “Yes.” She returned it to him and he (saw) ordered him to release her.

31. *Returning (a divorced woman):* Ibn Umar (ra) divorced his wife during menstrual period. Umar (ra) asked the Messenger of Allah (saw) about it and he (saw) ordered him to return her.

32. Swearing:

33. *Zihar (Declaring ones wife unlawful):* From Ismail, from Malik from Ibn Shihaab about zihar by a slave.

﴿وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ﴾ الفرقان: ٥٨

“And put your trust (O Muhammad (saw) in the Ever Living One Who dies not.”

He said: “it is similar (in ruling) to that of the free”. Malik said: “is he to fast the two months? I said, the verse regarding zihar was revealed regarding the story of Khawlah Ibn Tha'labah, the wife of Aws Ibn Saamit. This is the most correct statement regarding the matter.

34. *Cursing (over sexual allegations):* From Ibn Abbas (ra), Hilal Ibn Umayyah (ra), alleged/accused his wife (of adultery). Then he came to the Messenger of Allah and swore. The Messenger of Allah said:

إن الله يعلم أن أحكما كاذب وهل منكما تائب

“Allah knows that one of the two of you is lying. Will any of you repent?”

So she got up and swore also.

35. *Waiting Period:* From Al Hassan (ra), the sister of Ma'qal Ibn Yasaar was in matrimony with a man. He divorced her and distanced himself from her until her waiting period elapsed. Then he proposed to her again. From Ummu Habeebah (ra): the Prophet (saw) said:

لا يحل لامرأة مؤمنة تؤمن بالله واليوم الآخر أن تحد فوق ثلاثة أيام، إلا على زوجها أربعة أشهر وعشرا

“It is illegal for a believing woman who believes in Allah and the last day to mourn beyond three days except in case of her husband which is four months and ten days.”

36. *Suckling*: From Aisha (ra), who said the Prophet (saw) entered upon her while she was with a man. His face changed as if he detested what he saw (in the man's presence). She said to him: “he is my brother.” The Prophet (s.a.w) said:

الرضاعة تحرم ما تحرم الولادة

“Fostering permits what blood permits.”

37. *Spending (on the family)*: From Abu Hurairah (ra), the Messenger of Allah (saw) said:

خير الصدقة ما كان على ظهر غنى. وابدأ بمن تعول

“The best charity is the one made from what one needs, and starts from one’s own family.”

He (saw) also said

أفضل الدينار: دينار ينفقه الرجل على عياله

“The best Dinar is the one a man spends on his family.”

He (saw) also said:

كفى بالمرء إثماً أن يضيع من يقوت

“It is enough a sin upon a man to neglect those under his authority.”

38. *Buying, Selling and Seeking redress*: From Jabir Ibn Abdullah, the Messenger of Allah (saw) said:

رحم الله رجلاً سمحاً إذا باع، وإذا اشترى، وإذا اقتضى

“May Allah shower mercy upon a man who is mild while buying, selling and seeking redress.”

The Messenger of Allah (saw) was asked: “which form of earning is most pleasant?” He (saw) replied,

عمل الرجل بيده، وكل بيع مبرور

“The earning of a man from his handwork and any just trade.”

39. *Blood Retribution:* From Anas Ibn Malik (ra),

أن يهوديًا رض رأس جارية بين حجرين فقبل لها: من فعل بك هذا، أفلان أو فلان؟ حتى سمي اليهودي، فأومات برأسها، فجئ باليهودي، فاعترف، فأمر به رسول الله صلى الله عليه وسلم، فرض رأسه بالحجارة. وقد قال هممام بحجرين.

“A Jew smashed the head of a slave girl with two stones, and was said unto her: “who did this to you? Is it such and such?” until the Jew’s name was mentioned, so she nodded. The Jew was apprehended and he confessed. The Messenger of Allah (saw) ordered that his head be smashed with stones. Ammam said “with two stones.”

40. *Limits and punishments set by Allah:*

a. *Regarding fornication:* Zaid Ibn Khalid (ra) said: “I heard the Messenger of Allah (saw) ordering with regards to the one who has fornicated to be stroked a hundred times.”

b. *Regarding Adultery:* From Jabir Ibn Abdullah Al Ansaariy (ra): A man came to the Messenger of Allah (saw), claiming that he had committed adultery. He bore witness over himself four times and the Messenger of Allah (saw) ordered that he be stoned. This is because he had been married. From Abu Hurairah (ra): “I heard Abul Qaasimsaying that the Messenger (saw) said,

من قذف مملوكه وهو بريء مما قال، جلد يوم القيامة إلا أن يكون كما قال

“Whosoever accused a slave of sexual indecency, while he is free of the blame, shall be lashed on the day of resurrection, except if it is as he had said.”

c. *Regarding Stealing:* From Aisha (ra), the Messenger of Allah (saw), said:

تقطع يد السارق في ربع دينار

“The hand of a thief is to be amputated for (stealing) a quarter of Dinar.”

Also in **Sahih Bukahri**, regarding the legal punishment for hostility. Anass narrated that a group of people from Ukal came to the Messenger of Allah and accepted Islam. Everyone in Madina gathered. The Messenger of Allah ordered them to bring a camel as charity to them so they can drink from its milk and urine, so they did. When they

were travelling back, they reverted (from Islam) and they killed the shepherd (sent with them) and went away with the flock. The Messenger of Allah (saw) sent a band (of fighters) to trace them. They brought them back and the Prophet cut their hands and their feet. He also plucked out their eyes. They did not leave them until they died.

41. *Making Judgement:* In **Saheeh Bukhari**, in the chapter of: “when a judge rules unjustly or in defiance to the people of knowledge, renders it unacceptable.” From Mahmud, from AbdurRazaak from Ma'mar from Zuhriy from Saalim from his father: The Prophet (saw) sent Khalid Ibn Waleed to Banu Uthaima, they were unable to say “we have submitted” properly. Rather they said “Asba`anaa” (meaning: we have apostacised). Khalid Ibn Waleed killed them and took some as captives. He distributed the captives among his companions. Later he ordered that everyone should kill their captives.” I said: “I will not kill mine, neither will my companions!” We mentioned this to the Prophet (saw) and he said

اللهم إني أبرأ إليك مما صنع خالد

“O Allah, I am innocent of what Khalid has done.”

42. *Bearing witness:* From AdulRahman Ibn Abi Bakrah, from his father: The prophet (saw) said:

ألا أخبركم بأكبر الكبائر؟

“Should I not inform you of the greatest of sins?”

Three times. We said: “yes.” O' Messenger of Allah.” He (saw) said:

الإشراك بالله وعقوق الوالدين

“It is to associate partners with Allah and disobedience to parent.”

Later, he (saw) was seen resting on his right side and started saying repeatedly:

ألا وقول الزور

“And false testimony.”

He did not cease to repeat this, until we said to ourselves “how we wish he would stop (saying it).”

43. *Inheritance:* From Ibn Abbas (ra): The prophet (saw) said:

الحقوا الفرائض بأهلها فما تركت الفرائض فالأولى رجل ذكر

“Give the inheritance to those who are entitled to receive it. Then whatever remains should be given to the closest male relative of the deceased.”

44. *Taking Permission:* Narrated by Sahl Ibn Sa'd: The Messenger of Allah said:

إنما جعل الاستئذان من أجل البصر

“Verily, the order of taking permission to enter a house has been enjoined because of accidental gaze, that one should not look unlawfully at the state of others.”

45. *Saying Salam:* From Abdullah Ibn Umar (ra): “A man asked the Messenger of Allah (saw): “What can I do in Islam to earn good?” He said (saw):

تطعم الطعام، وتقرأ السلام على من عرفت وعلى من لم تعرف

“Feeding people and saying Salam to those you know and those you do not know.”

Among the internal branches of the religion is to protect the physical parts of the body from committing sins. We will start with verses concerning the matter, then quote hadiths regarding it.

Allah says:

﴿وَذَرُوا ظَهْرَ الْإِثْمِ وَبَاطِنَهُ﴾ الأنعام: ١٢٠

“Leave (O mankind, all kinds of) sins, open and secrets.”

And

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ﴾ الأعراف: ٣٣

“Say! But the things that my Lord has forbidden are the great evil sins, whether committed openly or secretly.”

1. *Protecting the ears from listening to vain talks:*

﴿وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ﴾ القصص: ٥٥

“And when they hear vain talks, they turn away.”

2. Protecting the eyes from gazing at haram:

﴿قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ﴾ النور: ٣٠

“Tell the believing men to lower their gaze...”

And

﴿وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ﴾ النور: ٣١

“Tell the believing women to lower their gaze...”

3. Protecting the tongue from backbiting:

﴿وَلَا يَغْتَابَ بَعْضُكُم بَعْضًا﴾ الحجرات: ١٢

“Do not backbite one another....”

And

﴿وَإِذَا قُلْتُمْ فَاعْدِلُوا﴾ الأنعام: ١٥٢

“When you give your word, say the truth...”

And

﴿اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا﴾ الأحزاب: ٧٠

“And speak always the truth....”

4. Amputation of hands:

﴿وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾ (٢٨) ﴿فَن تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ المائدة: ٣٨ - ٣٩

“As for the male and female thief, cut off their right hands as a recompense for that which they committed, a punishment by way of example from Allah. And Allah is All-Powerful, All-Wise. But, whosoever repents after his crime and does righteous good deeds, and then verily, Allah will pardon him. Verily Allah is Oft-Forgiving, Most Merciful.”

5. Protecting the stomach from consuming the Haram:

﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ آلِهَتِنِمْ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا﴾ النساء: ١٠

“Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they shall be burnt in the blazing fire.”

﴿ وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ ﴾ البقرة: ١٨٨

“And do not eat up your (other people's) wealth in falsehood.”

6. Protecting the private parts from fornication and sodomy:

﴿ وَلَا تَقْرَبُوا الزِّنَىٰ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ﴾ الإسراء: ٣٢

“And come not near to the unlawful sexual intercourse, verily it is a great sin.”

And he said:

﴿ أَيُنْكُمُ اللَّاتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ ۚ أَتَنْتُمْ قَوْمًا بِجَهْلُوهُمْ ﴾ النمل: ٥٥

“Blaming the people of Lut when they approached the men); “do you practice your lust on men instead of women?”

7. Protecting the legs from walking to evil places:

﴿ وَأَقْصِدْ فِي مَشْيِكَ ﴾ لقمان: ١٩

“And be moderate in your walking.”

And

﴿ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا ﴾ الإسراء: ٣٧

“And do not walk on the earth with conceit and arrogance. Verily, you can neither reign nor penetrate the earth, nor can you attain a stature like the mountains in height.”

Note: Riding and walking to places of disobedience of Allah is from the calvary and infantry of the Satan. Allah said to Iblis, as a command, to warn and disgrace him:

﴿ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ ﴾ الإسراء: ٦٤

“And make assault on them with your calvary and your infantry.”

Prohibitive Hadiths (on committing sins):

1. The prophet said :

لا أحد أغير من الله من أجل ذلك حرم الفواحش ما ظهر منها وما بطن

“No one is more detesting of acting on great sin, than Allah be it hidden or open.”

(Bukhari, Muslim and Tirmidhi) from Abu Hurairah (ra)

2. *Protecting the ears from listening to vain talk (like music):* In **Saheeh Bukhari, Muslim and An-Nasai**, from Aisha (ra): the Prophet of Allah entered my house while two slave girls were with me singing the *Buqaath*. He lied down on the bed and turned away his face. Abubakar (ra) then came in and charged at me saying: “the tools of *shaitan* in the house of Allah's Messenger (saw)?” The Prophet (saw) said to him: **“Allow them!”** When they were through, I gave a sign to them and they both left. That was on the day of *Eid*. The Sudanese were playing with warfare tools. Then I requested, or it is that he (saw) asked me **“if I would like to watch them.”** I replied, “yes!” He made me to stand behind him cheek to cheek. He was saying **“well-done O tribe of Arqada until they won.”** He then said to me: **“is it enough?”** I said “yes.” Then he replied, **“then go.”**

A report from Abu Huraira (ra) which is not verbatim with that in Bukhari: “It had reached me that Allah will say on the day of resurrection:

أين الذين كانوا ينزهون أسماعهم عن اللهو ومزامير الشيطان ادخلوا في رياض المسك ثم يقول للملائكة أسمعوهم صمدي وأخبروهم أن لا خوف عليهم ولا هم يحزنون.

“Where are those who protect their hearing form vain talks and the tools of the Shaitan? Enter into the garden of musk: allow them to hear about My Power and inform them that there is no fear nor grief on them.”

3. *Protecting the eyes from gazing at strangers:* Muslim, Abu Dawood and Tirmidhi, from Jaabir: “I asked the messenger of Allah about accidental gaze (at a woman). He said: **“Turn away”**. Abu Dawood, Tirmidhi reported from Buraidah: the prophet said

يا علي لا تتبع النظرة النظرة، فإن لك الأولى وليست لك الآخرة

“O Ali! Do not follow a gaze at a woman with another. The first is for you and the other is not.”

4. *The tongue from insult and obscenity:* Tirmidhi, from Ibn Mas'ood: the Prophet (saw) said:

ليس المؤمن بطعان، ولا لعان، ولا فحاش، ولا بذيء

“He is not a Muslim, the one that unjust fully accuse others, and often swears and often mentions obscene words.”

5. The Prophet (saw) also said to Mu'aadh:

(كف عليك هذا)، وهو آخذ بلسانه

“Control this! While holding his tongue.”

Mu'adh said : I said: “O Messenger Allah (saw). Are we going to be held responsible for what we utter? He (saw) said:

ثكلتك أمك، وهل يكب الناس في النار على وجوههم أو على مناخرهم إلا حصائد ألسنتهم

“May your mother bereft of you. Isn't it that men are dragged into the fire by their faces and noses, for what they have uttered?”

Protecting the hands from stealing: Bukhaari, Muslim and An Nasai, from Abu Hurairah (r.a): The prophet (saw) said:

لعن الله السارق

“May the curse of Allah be upon the thief.”

6. *Protecting the stomach from eating Haram:* “The Messenger of Allah (saw) said about a man who has wandered exhaustingly on a journey, looking rough and worn out. He stretches his hands towards the heavens saying, “O my Lord!” However, his feeding is from Haram, his drinking is from haram, his clothing is from haram and his nurturing is from haram.

فأني يستجاب له

“Howcan he be answered?”

(Bukhari and Muslim)

Protecting the private parts from fornication: Narrated by Muslim, Tirmidhi and An Nasaai, from Ibn Mas'ood (ra): I asked the Messenger of Allah (saw) which sin is most grievous before Allah? He (saw) said:

أن تجعل لله أندادًا وهو خلقك

“To associate partners with Allah, while he had created you.”

I asked: “then what?” He said (saw)

أن تقتل ولدك مخافة أن يطعم معك

“To kill your child fearing that he will eat from your wealthwithyou.”

I said: “then what?” He said (saw):

أن تزني بحليلة جارك

“To fornicate with your neighbours beloved one.”

He (saw) also said: “any woman who attaches herself to a people which she is not from them, Allah has nothing to do with her” (Abu Dawud, Nasai and ibn Hibban, from Abu Hurairah (ra)

7. *Protecting the legs from walking arrogantly:*

أيما امرأة أدخلت على قوم من ليس منهم فليست من الله في شيء

“A man from the people before you came out in a beautiful clothing, walking arrogantly. Then Allah commanded the earth to swallow him and he shall continue to sink in the earth until the day of resurrection.”

(Tirmidhi).

And with Allah lies success.

CHAPTER SIX

The Internal Branches of The Religion. (Description of What Destroys and Saves the Heart.)

Purifying the heart from all factors of internal destruction.

Allah says:

﴿وَذَرُوا ظَاهِرَ الْإِنِّمِ وَبَاطِنَهُ﴾ الأنعام: ١٢٠

“Eschew all sins, open or secret.”

He (swt) also said:

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْأَبْغَىٰ يَغْيِرُ الْحَقَّ وَأَن تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَن تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْمُونَ﴾

الأعراف: ٣٣

“Say! The things that my Lord had indeed forbidden are indecent deeds, whether open or secret, sin and trespasses against truth (or reason), assigning of partners to Allah, for which He has given no authority, and saying things about Allah of which you have no knowledge.”

Some of these destructive elements are:

a. Astonishment at oneself: Allah says:

﴿قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَبُيُوتٌ تَبْتَغُونَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرٍ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾ النوبة: ٢٤

“Say! If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth you have gained; the commerce in which you fear a decline: or the dwellings in which you delight are dearer to you than Allah or His Messenger (saw), or the striving in His cause; then wait until Allah brings His decision and Allah guides not the rebellious.”

He (swt) also said:

﴿ الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ فَلَا تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى ﴾ النجم: ٣٢

“Those who avoid great sins and indecent deeds save lesser offenses. Verily, their Lord is ample in forgiveness. He knows you well when He brings you out of the earth, and when you are hidden in your mothers' wombs. Therefore, hold not yourselves purified, He knows best who it is that guards against evil.”

b. *Pride:*

﴿ سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ﴾ الأعراف: ١٤٦

“Those who behave arrogantly on the earth in defiance of rights, them will I turn away from them my signs.”

Also

﴿ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ ﴾ غافر: ٣٥

“Thus, does Allah seal up the heart of every arrogant, tyrant.”

Also:

﴿ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴾ النحل: ٢٣

“Truly, He likes not the proud.”

Anger:

﴿ إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ ﴾ الفتح: ٢٦

“When those who disbelieve have put in their hearts pride and haughtiness.”

C. *Jealousy:*

﴿ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ﴾ النساء: ٥٤

“Or do they envy men (Muhammad (saw) and his followers) for what Allah has given them of His Bounty?”

e. *Miserliness:*

﴿ وَمَنْ يَبْخَلْ فَإِنَّمَا يَبْخَلْ عَن نَفْسِهِ ﴾ محمد: ٣٨

“And whoever is niggardly, it is only at the expense of his oneself.”

And

﴿الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ﴾ النساء: ٣٧

“Those who are niggardly and enjoin niggardliness on other men.”

f. Showing off:

﴿فَوَيْلٌ لِلْمُصَلِّينَ﴾ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾ الَّذِينَ هُمْ يُرَاءُونَ ﴿٦﴾ الماعون: ٤ - ٦

“So woe unto those that perform the prayers (hypocrites). Those who delay their prayers from their stated fixed times. Those who do good deeds only to be seen of men.”

And

﴿مَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾ الكهف: ١١٠

“So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.”

g. Excessive Love for wealth and ostentation:

﴿وَيُحِبُّونَ الْمَالَ حُبًّا جَمًّا﴾ الفجر: ٢٠

“And you love wealth with much love.”

Also:

﴿وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ﴾ العاديات: ٨

“And verily he is violent in the love of wealth.”

h. Love for Fame:

﴿وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيُكَاتِبُ اللَّهُ يَشْطُرُ الْرِزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَوْ لَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بَنَّا وَيُكَانَهُ لَا يُفْلِحُ الْكَافِرُونَ﴾ القصص: ٨٢

“And those who had desired (for a position like) his position the day before.”

I. Excessive hope:

﴿ذَرَهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِمُ الْأَمَلُ فَسَوْفَ يَعْمَلُونَ﴾ الحجر: ٣

***“Leave them to eat and enjoy, and let them be Pre-occupied with false hope.
They will come to know!”***

j. Harmful thoughts about the Muslims:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّهُ بِبَعْضِ الظَّنِّ إِثْمٌ﴾ الحجرات: ١٢

“O you who believe! Avoid much suspicion;indeed some suspicions are sins.”

These ten destructive elements make up the source of the dispraised (disliked) actions. Now we shall mention verses regarding the elements that rescues the heart (from destruction).

a. Repentance:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا﴾ التحريم: ٨

“O you who believe! Turn to Allah with sincere repentance.”

And

﴿وَقُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾ النور: ٣١

“And beg Allah to forgive you all, O believer,that you may be successful.”

b. Sincerity:

﴿فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ﴾ الزمر: ٢

“So worship Allah (alone) by doing religious deeds sincerely for His sake only.”

Also

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا﴾ التوبة: ٣١

“And they were commanded not, but that they should worship Allah,and worship none but Him.”

c. Patience:

﴿وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾ الأنفال: ٤٦

“And be patient. Allah is with those who exercise patience.”

d. Asceticism:

﴿وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ﴾ طه: ١٣١

“And strain not your eyes in longing for the things we have given for enjoyment to various groups of them.”

e. Reliance on Allah:

﴿وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾ آل عمران: ١٢٢

“And in Allah should the believers put their trust.”

Also

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ﴾ الطلاق: ٣

“And whosoever put his trust in Allah, then He will suffice him.”

f. Entrusting (one's affairs to Allah):

﴿وَأَفْوضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ﴾ غافر: ٤٤

“And my affairs I entrust it to Allah. Verily, Allah is the All-seer of His slaves.”

g. Being pleased with the decisions from Allah:

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ﴾ التغابن: ١١

“No calamity befalls, but by the leave of Allah, and whosoever believes in Allah, He guides his heart.”

Also

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

الحديد: ٢٢ - ٢٣

“No calamity befalls on the earth or in yourselves but it is inscribed in the book of decrees before we bring it into existence. Verily, that is easy for Allah. In order that you may not grieve at the things you fail to get.”

h. Piety:

﴿وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَتَّقِ اللَّهَ وَيَتَّقِ قَوْلَ لِقَائِكَ هُمْ الْقَائِرُونَ﴾ النور: ٥٢

“And whosoever obeys Allah and His Messenger, fears Allah, and keeps his duty (to Him) such are the successful.”

I. Fear (of Allah):

﴿وَحَافِظُونَ إِن كُنتُمْ مُؤْمِنِينَ﴾ آل عمران: ١٧٥

“But fear Me if you are believers.”

j. Hope in Allah:

﴿لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾ الزمر: ٥٣

“Despair not of the mercy of Allah: verily, Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.”

These ten elements are from the sources of praiseworthy actions. Whosoever confirms them in his heart, confirms its branches by Allah's will.

With Allah lies success.

CHAPTER SEVEN

The Prophetic Statements Regarding the Internal Branches of the Religion

There are Hadiths about elements that are destructive and those that rescue the heart from destruction just as the earlier verses expounded on them. We will arrange them as we did in the last chapter.

a. *Self pride:*

البخاري ومسلم حديث: (بينما رجل يمشي في حلة تعجبه نفسه مرجل - أي ممتشط رأسه - مختال في مشيه إذا خسف الله به فهو يتجلجل إلى يوم القيامة).

“Bukhari and Muslim narrated the Hadith of a man who while walking in a garment was astonished by himself. Combing his hairs and arrogant in his walk until Allah caused the earth to swallow him. He shall continue to sink in the earth until the day of resurrection.”

b. *Pride:* Muslim, Abu Dawood and Ibn Majah reported that Allah (in a Hadith Qudsiy) said:

الكبرياء ردائي، والعظمة إزاري، فمن نازعني واحدًا منهما ألقيته في جهنم، فلا أبالي

“Pride is My robe, loftiness is My loin cloth. Whosoever contends with me in one of the two, I shall throw him into the fire and I won't care.”

c. *Anger:* Narrated by Abu Huraira (ra): “A man said to the Prophet (saw): “Please advice me”. The Prophet said:

لا تغضب

“Don't get angry.”

He reiterated his questions and the Prophet (saw) said:

ليس الشديد الذي يغلب الناس، إنما الشديد الذي يغلب نفسه عند الغضب

“He is not strong, he who overpowers the people in wrestling. But verily, the strong is the one that overpowers himself during anger.”

d. *Jealousy:* Narrated by Abu Hurairah (ra): “The Messenger of Allah (saw) said:

لا تحاسدوا، ولا تناجشوا، ولا تباغضوا، ولا تدابروا

“Do not envy one another, do not artificially raise prices against one another, do not hate one another, and do not turn your backs on each other.”

Abu Dawud narrated

إياكم والحسد، فإن الحسد يأكل الحسنات كما تأكل النار الحطب

“Beware of jealousy, because jealousy eats up good deeds the way fire eats up firewood.”

e. Miserliness: Narrated by Abu Hurairah (ra): “The Messenger of Allah (saw) said:

السخي قريب من الله، قريب من الناس، قريب من الجنة، بعيد من النار. والبخيل بعيد من الله، بعيد من الناس، بعيد من الجنة، قريب من النار. والجاهل السخي أحب إلى الله من عالم بخيل

“The generous is closer to Allah, closer to the people, closer to the paradise and far from hell. While the stingy is far from Allah, far from the people, far from the paradise and closer to hell.”

f. Show off: Narrated by Shaddaad Ibn Aws (ra) : The Messenger of Allah (saw) said:

إن أخوف ما أتخوف على أمتي الإشراك بالله. أما إنني لست أقول يعبدون شمسا، ولا قمرا، ولا وثنا، ولكن أعمالا لغير الله، وشهوة خفية

“What I fear most upon my nation is the association of partners with Allah. I do not mean they will worship the moon, sun or an idol. However, they shall perform actions for the sake of other than Allah and from hidden whims.”

He said:

تعوذوا من جب الحزن

“Seek refuge away from the pit of sorrow.”

They (the companions) said: “O Messenger of Allah (saw)! What is the pit of sorrow?” He said (saw):

واد في جهنم تتعوذ منه جهنم كل يوم مائة مرة

“A valley in hell from, which the hell seeks refuge a hundred time in a day.”

He was asked “O Messenger of Allah! Who shall enter into it? He said (saw):

القراء المرءون بأعمالهم

“The reciters (of the Qur’an) who show off their deeds.”

From Abu Hurairah (ra): He (saw) also said:

من طلب العلم ليجادل به العلماء، أو ليمازى به السفهاء، أو ليصرف وجوه الناس إليه، أدخله الله النار

“Whosoever seeks knowledge to argue with the scholars, or to astonish the stupid, or to direct the people’s attention towards himself, Allah will put him into the hell.”

g. Love for fame: He (saw) said:

ما ذئبان جائعان أرسلا في غنم بأفسد لها من حرص المرء على المال والشرف لديه

“The two hungry wolves let loose upon the flock are not as destructive to it (the flock) as the aspirations for wealth and fame (destroys man).”

Reported by Tirmidhi, from Ka'b Ibn Maalik.

h. Love for wealth and ostentation (excessively): He said:

يهرم ابن آدم ويشيب فيه اثنان: الحرص على المال، والحرص على العمر

“The son of Adam becomes old and grey striving in his quest for two things; aspiration for gathering wealth and longevity of life.”

Bukhari, Muslim and Tirmidhi, from Anas.

He also said:

لو كان لابن آدم واديان من مال: لا يتغا لهما ثالثا، ولا يملأ جوف ابن آدم إلا التراب ويتوب الله على من تاب

“If the son of Adam has two valleys filled with wealth, he will surely seek for the third. Nothing fills the belly of the son of Adam except the earth (death) and Allah turns in repentance to the one that repents.”

Bukhari, Muslim and Tirmidhi, from Anas.

I. Excessive Hope: From Ibn Umar (ra), the Messenger of Allah (saw) took me by my shoulder and said:

كن في الدنيا كأنك غريب أو عابر سبيل

“Be in this world like a stranger or a wayfarer.”

Ibn Umar (ra) used to say: “when you witness the morning, do not expect the evening. And when you witness the evening do not expect

the morning. Take from your health for your illness and from your life for your death.”

j. *Harmful thoughts about Muslims*: He said:

إذا ظننتم فلتتحققوا، وإذا حسدتم فلا تبغوا، وإذا نظرتهم فامضوا. وعلى الله فتوكلوا، وإذا وزنتم فارجحوا

“When you have thoughts, verify and purify them. When you carry out punishment, do not exceed the bounds. When you plan, execute. And upon Allah do rely. And when you weigh, be just.”

This is the end of what we wish to quote from the Prophetic statements regarding the destructive elements. Now, we shall quote the Prophetic traditions regarding what that saves the heart (from destruction).

a. *Repentance from all major and minor sins*: The Messenger of Allah (saw) said:

والله إني لأستغفر الله وأتوب إليه في اليوم أكثر من سبعين مرة

“By Allah! I seek forgiveness and turn in repentance to Allah every day more than seventy times.”

Bukhari, from Abu Hurairah.

b. *Sincerity*: The Messenger of Allah (saw) said:

إنما الأعمال بالنيات، وإنما لكل امرئ ما نوى. فمن كانت هجرته إلى الله ورسوله فهجرته إلى الله ورسوله. ومن كان هجرته لدنيا يصيبها أو إلى امرأة يتزوجها، فهجرته إلى ما هاجر إليه

“Actions are (judged) by their intentions. And for every man is (according to) what he intends. Whoever migrates for the sake of Allah and His Prophet (saw) His migration is considered done for Allah and His Prophet. Whoever migrates for the benefit of the worldly life, will attain it. Or towards marrying a woman, will marry her. His migration is considered for the purpose he had migrated.”

Bukhari and Muslim, Umar.

c. *Patience*: Narrated by Thabit (ra): I heard Anas (ra) saying that the messenger of Allah (saw) said:

الصبر عند الصدمة الأولى

“Patience is that observed at the initial shock. And patience is light.”

Muslim, from Abu Malik Al Haarith ibn Azm Al Ash'ari(ra).

d. *Asceticism*: Narrated by Abu Abbas, Sahl Ibn Sa'd As Sa'di(ra): "O Messenger of Allah (saw). Guide me to a deed such that if I act upon it, Allah will love me and the people will love me too. He (saw) said:

ازهد في الدنيا يحبك الله، وازهد فيما عند الناس يحبك الناس

"Abstain from the worldly pursuit and Allah will love you. Abstain from what the people possess and they will love you."

e. *Reliance*: The Messenger of Allah (saw) says:

ولو أنكم تتوكلون على الله حق توكله لرزقكم كما يرزق الله الطيور تغدو خماصا وتروح بطانا

"If you should rely on Allah in its real essence, He will provide for you the way he provides for the birds that depart empty-stomach and return filled."

Tirmidhi, Nasai, Ibn Majah, Imam Ahmad and Ibn Hibaan. Al Haakim censored it, from Umar (ra).

f. *Entrusting Ones Affairs to Allah*: The Messenger of Allah said:

من سعادة ابن آدم: استخارته الله، ورضاه بما قضى الله. ومن شقاوته تركه استخارة الله، وسخطه بما قضى الله

"From the sources of happiness of the son of Adam is to make Istikhaarah (consulting Allah) and having satisfaction for whatever He decrees. And from his misery and misfortune, is in his abandonment of Istikhaarah and displeasure for whatever Allah decrees (for him)."

Bukhari and Muslim, from Baraah Ibn Haazim. The Messenger of Allah (saw) said:

إذا أتيت مضجعك فتوضأ وضوء الصلاة، ثم اضطجع على شقك الأيمن، وقل: اللهم إني أسلمت نفسي إليك، وفوضت أمري إليك، وألجأت ظهري إليك رهبة منك ورغبة إليك. لا ملجأ ولا منجى منك إلا إليك. آمنت بكتابك الذي أنزلت، وبنبيك الذي أرسلت. واجعلهن آخر ما تقول. فإن مت، مت على الفطرة

"Whenever you wish to sleep, make ablution, the like you make for prayer. Lie on your right side and say "O Allah! I submit my soul to You, and I entrust my affairs to You, turn my face to you and lay myself down in dependence upon You, in longing and in dread. There is no refuge and no escape except by You. I believe in your book revealed by You and in the Prophet (saw) You sent." Make these (statements) the last wordings you say (before sleeping off). If you die, you have died upon the fitrah (natural disposition or Tauheed)."

Additional report from Muslim,

فإن أصبحت أصبحت خيرا

“If he wakes up, he wake up well.”

g. *Pleasure with the decision of Allah:* We had mentioned earlier that he said, as contained in Tirmidhi, that:

من سعادة ابن آدم استخارته الله ورضاه بما قضى الله، ومن شقاوته تركه استخارة الله وسخطه بما قضى الله

“The happiness of the son of Adam is in his making the Istikhaarah and being pleased with Allah's decision and his misery is contained in his abandonment of the Istikhaarah and displeasure with Allah's decree.”

From Abu Hurairah (ra).

استعن بالله ولا تعجزن وإن أصابك شيء فلا تقل: "لو أني فعلت كذا، كان كذا. ولكن قل قدر الله ما شاء. فإن لو تفتح عمل الشيطان

“Seek help from Allah and do not feel incapacitated. If you are afflicted by anything, do not say; “if I had done such and such, such and such would have happened. Rather, say: “Allah has decreed whatever He wishes.” If you do not, you shall open the door to shaitan.”

h. *Piety:* The Messenger of Allah (saw) said:

أوصيكم بتقوى الله عز وجل، والسمع، والطاعة، وإن تأمر عليكم عبد

“I admonish you to observe the piety of Allah, The Exalted, The High. And to listen and obey even if a slave becomes a leader over you.”

Narrated by Abu Dawud and Tirmidhi from Abu Najeeh, Irbaad Ibn Saariyah.

I. *Fear of Allah:* The Messenger of Allah said:

من خاف أدلج ومن أدلج بلغ المنزل ألا إن سلعة الله غالية ألا إن سلعة الله الجنة

“Whoever fears Allah will succeed and whoever succeeds will reach the destination. Verily the price of Allah is expensive. The price of Allah is the Paradise.”

In Tirmidhi from Anas: “The Messenger of Allah (saw) entered upon a young man about to die and said:

كيف نجدك؟

“How did we find you?”

He said “I am filled with hope and fear, O Messenger of Allah (saw)! He (saw) said,

ما اجتماعا في قلب عبد في مثل هذا الموطن إلا أعطاه الله ما يرحو وأمنه مما يخاف

“This two will not meet in a heart of a slave at this kind of state except that Allah will grant him what he hopes for and save him from what he fears.”

j. *Hope*: Tirmidhi narrated that Abu Huraira (ra) said that the Messenger of Allah (saw) said:

لويلعلم المؤمن ما عند الله من العقوبة ما طمع في حنة. لو يعلم الكافر ما عند الله من رحمة ما قنط من الجنة

“If a believer knows the extent of punishment with Allah, He will never be hopeful of getting into the Paradise. And if the disbeliever knows what is with Allah of mercy, he will never lose hope of the Paradise.”

This is all we wish to report from the Prophetic (saw) statements regarding the prescription for the saved hearts and giving up the destructive action for the constructive ones. This is referred to as mysticism for praiseworthy morals. We had quoted its foundations from the verses of the Qur'an and the Hadith. We will now quote the sources of mysticism for praiseworthy morals from the Qur'an and Hadith.

Notes:

As for its root in the Quran, Allah says about the story of Musa (as):

﴿فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا﴾ الكهف: ٦٥

“And they found one of our slave whom We have endowed our mercy and taught great knowledge.”

As for its root in the Hadith, the Messenger of Allah (saw) has confirmed that some people are spoken to, and Umar (ra) is among them as contained in Saheeh Bukhari, by Abu Huraira (ra). This is the pinnacle of all knowledge. It is the knowledge of the truthful and of the intimate to Allah. The Prophet (saw), did not explicitly address this (nature) of knowledge except by connotations in a concise way. This is because of the people's low level of comprehension of the matter. The scholars are the inheritors of the Prophets. However, they do not have excuses for straying off the followership of the Prophet (saw).

Whoever possesses these two attributes, have no share in innovation and pride. And whosoever loves the worldly life or persistent upon

acting by the whims has not attained its reality even if he had attained the reality of other forms of knowledge. The least retribution he shall attain for rejecting or denying this form of knowledge is that he will not have a share of it. Whosoever is bereft of this knowledge, an unfortunate end is feared for him. The highest portion from it is to affirm and submit to the authority in the field. (Note: The position of the Ahl Sunnah.

Conclusion: We ask Allah to make it (the book) good so that the one that reads it will understand that my purpose of writing it is to make known that the religion of Allah is built upon clarity of view. Allah says:

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي﴾ يوسف: ١٠٨

“Say! This is my path. I call to the way of Allah, upon clarity of view, myself and those that follow me.”

Ahmad Zaruq said in '**Umdatul Mureed Saaiq**, after quoting this (aforementioned) verse: “It has become evident that having deep understanding of views about the religion is important religious foundations. Whoever takes the religious affairs from his rational considerations is not an adherent to the Shari’ah. From AThawri: “The *isnad* (chain of transmission) is the sword of the believer. If he doesn't have any sword, with what will he fight? Ibn Mubarak said: “The similitude of the one that seeks the affairs of his religion without *isnaad* is like the one who climbs to the roof without a ladder.” He also said: “the *isnad* is from the religion. If not for *isnaad*, any one would have said what he wishes (regarding the religion).”

The book, '**Umdatul Ulamah** ends here. All praise is due to Allah who has guided us to this (Islam). We would not have been guided if Allah had not guided us. May the blessings of Allah and Perfect Benediction be upon our leader, Muhammad (saw), his household, companions and may Allah be pleased with the students, active scholars and the four imams, and their followers till the day of judgement. Ameen.

كتاب علوم المعاملة

BOOK OF
THE KNOWLEDGE OF
CONDUCT

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CONTENTS

In The Name of Allah	307
Chapter One:The Knowledge Of Theology (Monotheism)	308
Chapter Two:The Knowledge Of Jurispudence.....	312
Chapter Three:Prayer times and Their Conditions.....	324
Chapter Four:Conditions for Leading Prayer	332
Chapter Five:The obligatory and Suplementery Things of Fasting	333
Chapter Six:The Obligatory Things of (Alms) Zakat.....	334
Chapter Seven:The Obligatory and Supplementary Things of Pilgrimage (Hajj)	335
Chapter Eight:Sufism	339

In the Name of Allah, the Beneficent, the Merciful

Blessings of Allah and His complete peace be upon our Prophet, Muhammad (saw), and upon his household and companions.

The needy servant that is in need of His Lord's mercy, Othman bin Muhammad bin Othman, known as Ibn Fodiyo – may Allah cover him with His mercy, amen- (this needy servant) says:

Praise be to Allah, Lord of the Worlds. Blessings and peace be upon the Seal of (all) Prophets (saw) and upon his household and all his companions. I bear witness that there is no deity but Allah alone. He has no partner, and I bear witness that Muhammad (saw) is most assuredly his servant and Messenger, and the best of (all generations), the first and the last generations. I bear it as a witness on which we will die and on which we shall be resurrected among the secure (servants of Allah) by the Will (Grace) of Allah.

After that, this is the book of: “**The Knowledge Of Conduct.**” It has three parts: The Knowledge of Theology, which includes a discussion of the bases of religion, the Knowledge of Jurisprudence, which includes a discussion of the outward (obvious) branches of religion, and the knowledge of Sufism (i.e.; religious mysticism), which includes the inward branches of religions. I will arrange each of these three kinds into sections by the grace of Allah, the Exalted.

CHAPTER ONE

THE KNOWLEDGE OF THEOLOGY (MONOTHEISM)

It is obligatory for every obligation-worthy person (i.e.; a legally competent person/ a mature person) to learn the amount of the knowledge of theology by which he should make his belief righteous.

SECTION ONE

The right of our Guardian Lord (i.e. Allah), the Exalted

Every obligation-worthy person must know that Allah, the Exalted, exists, and that He is without a beginning. He is Eternal (without an end) and different from all creatures. He is Self-Subsistent (i.e.; He is needless of anything or anyone whatsoever). He is Unique in His Essence, as well as in His attributes and actions, and that He has Power, Will, Knowledge, Life, Hearing, Sight, and Speech, and that He is All-Powerful, He uses His will, He is knowledgeable and living, and that He hears, sees, and speaks.

SECTION TWO

Impossible Issues to Associate Allah, our Guardian Lord, the Exalted

It is also obligatory on every obligation-worthy person to know that the opposites of those obligatory things are impossible concerning the right of our Guardian Lord, the Exalted. They are: Absence, being created, end, similarity to creatures, need, partner, inability (or weakness), compulsion, ignorance, death, deafness, blindness and dumbness. (It is also impossible) that He should be unable or compelled or dumb.

SECTION THREE

Admissible right of our Guardian Lord, the Exalted

Every obligation-worthy person is also obliged to know that doing every possible thing or leaving it is admissible (i.e. probable) in the right of Allah, the Exalted. Nothing of that is either obligatory or impossible for Him!

SECTION FOUR

Obligatory Concerning the right of Messengers (of Allah) (saw)

Every obligation-worthy person must also know that honesty (i.e.; truthfulness), trustworthiness and conveying what they are instructed to

convey to creatures (or rather people) are obligatory in the right of the Messengers (of Allah), blessing and peace be upon them!

SECTION FIVE

Impossible concerning the right of Messengers (of Allah) (saw)

Every obligation-worthy person must also know that the opposites of those three attributes are impossible in the right of the Messengers (of Allah), blessing and peace be upon them. They are falsehood, treachery (or betrayal) and concealment of what they are instructed to convey to creatures (people).

SECTION SIX

Admissible in the right of the Messengers (of Allah)

Every obligation-worthy person must also know that it is admissible to find such human problems concerning the right of the Messengers (of Allah), such problems as do not lead to deficiency in their lofty ranks, -problems like illness without insanity or blindness and leprosy, and other deficiencies. It is admissible concerning their right that they eat, drink, conduct marriage, sell, and buy.

SECTION SEVEN

Obligatory right of our Guardian Lord, the Exalted, and of what is impossible and what is admissible

Our evidence for His Exalted existence is His bringing out of creatures from non-existence because what is absent does not have an action. Our evidence for Pre-existence is His power (or ability) to create creatures because a creature is incapable and does not create. (In other words, Allah is not a creature. Rather, He is the Creator, and He has no beginning). Our evidence for His Exalted Eternity is the fact that His Pre-existence has been established, because whoever has an established Pre-existence will never be absent. Our evidence for His Exalted difference from creatures is His ability (or power) to create them, because whosoever is like the creatures cannot create them. Our evidence for His exalted Self-subsistence is His needlessness to a place or a doer. It is also obligatory to attribute Meanings and abstract attributes to Him because they cannot be described. He is needless of a doer because of His established Pre-existence, because the Pre-existent does not need a doer.

Our evidence for His Exalted Oneness is His creation of creatures because if there were a second to Him, there would have been argument between them over supremacy and control. Our evidence for His Exalted Power (or ability) is (also) His creation of creatures because anyone that is incapable does not create. Our evidence for His Exalted will is the variation of the kinds of creatures because anyone that lacks will shall have no variation in His action.

Our evidence for His Exalted knowledge is His perfection of things because anyone that is ignorant about something cannot be perfect in it. Our evidence for His Exalted life is the obligation to attribute power, will and knowledge to Him because anyone that is dead does not have those attributes. Our evidence for His Exalted hearing, beholding (i.e. seeing) and speech is the obligation to attribute completeness to Him, the Exalted, because if He did not have those attributes, it would necessarily mean that He would have their opposites, which would be deficiencies, and it is impossible for Him to be deficient. He is Exalted.

Our evidence for the admissibility of His doing an action or leaving it – Exalted be He! – is that realities would be distorted if assumption was made that they (i.e. doing an action and leaving it) were obligatory to Him or impossible for Him. This is, because, if any possible thing was logically said to be obligatory for Him or was logically said to be impossible, then what was possible would become obligatory or impossible concerning Him, the Exalted, and such a thing is impossible. Our evidence for the things that must be obligatorily established concerning Him is evidence for us that nothing is impossible concerning Him. The evidence of the admissibility of His doing an action or leaving it is evidence that such an action is not obligatory or impossible for Him.

SECTION EIGHT

The Evidence of the Things that are Obligatory in the Right of the Messengers (of Allah), Peace and Blessing be Upon them), and of What is Impossible and What is Admissible

Our evidence for the truthfulness of the Messengers, peace and blessings be upon them (saw) is Allah's attesting to their truthfulness by means of miracles because, Allah, the Exalted, does not show a liar as truthful. Our evidence for their trustworthiness (saw) is Allah's instruction that they be followed in their words and actions, because Allah, the Exalted, does not instruct an obscenity. Our evidence for their conveying of what Allah instructs them (p.b.u.h.) to convey to creatures (people) is their trustworthiness because they are infallibly guarded (or guided) against whatever He (i.e. Allah) forbids. Based on the consensus of scholars, they do not do such a thing – neither intentionally nor forgetfully!

Our evidence for the admissibility of human problems concerning their rights (saw) is seeing things occur to them because the people who were their contemporaries (i.e. the people who lived with them in the same era) saw such problems occur to them, and that was recurrently reported to those who were

not their contemporaries. The evidence of what is obligatory concerning them (saw) is itself evidence of what is impossible concerning them.

The evidence of the admissibility of human problems concerning them (saw) is evidence that the lack of that admissibility is wrong. If you understand all these, then you should know that all of what the Messengers brought was true. All of what they informed (us) was true; and that Muhammad, peace and blessing be upon him, is the servant and Messenger of Allah. All of what he brought is true, and all of what he informed (us) is true. These include, such as the Divine Books, the existence of the Angels; the Hereafter, death at one's appointed time, questions by (the two Angels), Munkar and Nakeer in the grave, the chastisement of the grave and its bliss; resurrecting the dead and mustering them in one place on the Day of Judgment; the Reckoning, giving (everybody) his book (or scroll), weighing of deeds, Intercession, the Bridge of Hell (i.e. Sirat), the (Prophet's) Pond, Paradise and Hellfire, the believers' seeing of Allah, the Exalted, and other things that are detailed in the Qur'an and Sunna (i.e. Prophetic tradition).

Our evidence for all these issues is the Quran, as well as the Sunna. O Allah, guide us towards following the Sunna of your Prophet, Muhammad (saw). This is the end of the first part of this book, - the first part being the knowledge of Theology.

CHAPTER TWO

THE KNOWLEDGE OF JURISPRUDENCE

Every obligation-worthy person must learn/acquire certain amount of knowledge necessary for him to use in his deeds.

SECTION ONE

PURITY

Allah, the Exalted, said:

﴿وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا﴾ الفرقان: ٤٨

“And we sent down pure water from the sky.” Qur’an 25:48

A pure water is the one that is clean in itself with a capacity to purifying; to remove dirt and impurities. Sources of clean and purified water include, but not limited to, such as rain water, sea water and well water. A clean water must have one of its three attributes, which are color, taste and smell, does not change because of something that is mostly distant (separated) from it, like milk, honey, oil, fat, grease and tallow (i.e. all kinds of oil), as well as soap, dirt, urine, and feces. If any of its three attributes changes with any of the things that have been mentioned or with similar things, then it is not valid to use it in cleansing the impurities of the two outlets or for ablution or for purity bath.

However, the water, which is changed by a pure thing could be used in traditional things, not in things relating to worship. (On the other hand), the water that is changed by an impurity must neither be used in things relating to worship nor in traditional things. If water changes because of what is its resting place, such as the soil and the saltiness of the place, or because of what generates from it, such as moss (i.e. algae), or because of long stay, that will not be of any harm. It could be used in traditional things and in things related to worship. If an impurity falls in a little water, such as the vessel a person is making ablution with or the vessel (i.e. container) a person uses to take bath, but does not change it, then it is valid to use it for purification. It is, however, reprehensible to use it if another one is found. It is also reprehensible to use (what remains) of the water that has been used for ablution or bath if another

one (that is basically un-used) is found, even though such water is pure. As to (what remains of) the water that has been used, not for ablution or (purity) bath, but rather like the one used for cooling or Jumu'at bath, there are two words (i.e. pronouncements, one reprehending it, and the other finding no problem with that).

SECTION TWO

Every living thing (animal) is pure whether it is human or otherwise. The same applies to its sweat, saliva, mucus (phlegm), tears, and its egg that is not rotten. The rotten egg is the one that has changed, so it stinks. Human milk is pure in the state of the human's life. The milk of an animal whose meat is lawfully eaten is pure, such as of cows, sheep, and camels. The same applies to its urine and dung as long as the animal does not eat impurities. The milk of other animals follows the rule of their meat, such that, if it is forbidden to eat the meat of an animal, its milk is impure, like horses, mules and donkeys. If it is reprehensible to eat its meat, such as a predatory animal, then its milk is reprehensible. In the same way the dead body of an animal that has no flowing soul (i.e. no flowing blood), like ants and maggots, is pure!

The dead body (i.e. the corpse) of humans other than the Prophets is impure. The same applies to such animals that have a flowing (i.e. liquid) soul (-referring to blood), like louse, based on the prominent pronouncement. Whatever is removed from a living or dead body is impure, even if it were a human body. The milk of a dead body is impure, even if it is human. The milk of an animal whose meat is forbidden, like swine (pig/pork) and donkey, is impure. Also impure is the urine and feaces of Jalala, which is every animal that uses impurity (i.e.; every animal that eats impurities). Human urine and feaces, other than the residue of Prophets, are impure. Also impure are the urine and feaces of an animal whose meat is forbidden, and of an animal whose meat is reprehensible, like predatory animals, and wolves, as well as (the fluid of) pus or matter, and blood that is spilled, whether it is human or of other animals. Also impure is the vomit that has changed from the condition of the food, as well as anything that intoxicates, like liquor. Also impure are semen (sperm) and pre-seminal discharge. The ashes and smoke of an impurity are also impure.

SECTION THREE

Impurity must be removed from the cloth, the body and the place of a person who performs prayer. The place is defined as the areas touched by his limbs.

He must remove the impurity so long as he remembers it and has the ability to remove it, which should be done using water in its absolute state (the absolute state being the absence of change in its three attributes as already explained). If he were to remove it with water that is not in its absolute state of purity and pray, his prayer is invalidated.

If an impurity falls on a person while he performs prayer, his prayer is invalidated. The same applies if he remembers while in prayer that there is some impurity on his cloth, body or place. If the place is impure and he puts a pure and thick cloth that covers it, his prayer will be absolutely valid on it. By absolutely I mean whether he is a sick or a healthy person, based on the pronouncement preferred by Ibn Yunus.

SECTION FOUR

Pardon is given for little blood absolutely. I mean (the pardon applies) whether it is a menstrual or childbirth bleeding, or whether it is of a dead animal that he sees while in prayer or outside prayer, or whether it is from his body or other sources. Pardon is also given for little (fluid of) pus or matter. "Little" means what is not greater (or bigger) than a coin. What is meant by a coin is the mule (or donkey) coin, which is the circle that is in the inside of the mule's leg. Pardon is also given for the trace of boil if it is not pierced, and for the blood of bugs, as well as for mud caused by rainfall even if there is impurity in it, except if the impurity overcomes the mud or if it is particularly seen (i.e. if it stands out).

SECTION FIVE

THE OBLIGATORY, SUPPLEMENTARY AND INVALIDATING THINGS OF ABLUTION

Seven things are obligatory in ablution:-

1. Intention: which is to have the purpose in one's heart, such that a person should intend, when he washes his face, that he is performing the obligation of ablution or removing the major impurity, or making lawful what the major impurity has disallowed.
2. Washing the entire face. It is defined in terms of length to be from the normal place of the growth of the head's hair to the end of the chin, and in terms of width to be what is between the two ears. In washing his face, one should search out the wrinkles of his forehead, the outer part of his lips and

what is between the nostrils (i.e.; he should wash them). It is obligatory to pierce the beard that is light (i.e. to comb it with one's hand or fingers), and to wash such part of the thick beard that is long.

3. Washing the hands together with the elbows: Their fingers must be pierced (i.e. the washing must be through them).
4. Rubbing the entire head: It begins from the start of the face and ends at the last part of the skull.
5. Washing the legs together with the ankles. It is praise-worthy to pierce their toes (with water).
6. Rubbing: It means passing the hand over the limb (that is being washed) with water. It is not a condition to make it simultaneous with pouring water.
7. Succession (or consecutiveness): It means that a person should make the ablution all at the same instance, without an indecent separation (gap) while he remembers and has the ability (to do it in order).

SECTION SIX

THE SUPPLEMENTARY THINGS OF ABLUTION

(i.e. The Acts of Sunna in Ablution)

Eight (8) things are supplementary (voluntary) in ablution:

1. Washing the hands before inserting them into the vessel.
2. Rinsing the mouth: It means to put water in the mouth, rinse it and throw it out.
3. Inhalation: It means breathing in water.
4. Exhalation: It means breathing out water from his nose by placing two of his fingers. The index finger and the thumb of his left hand on his nose.
5. Rubbing the outer and inner parts of the ears.
6. Renewal of water for the rubbing of the ears
7. Bringing back the hands when a person rubs his head.

8. Doing the obligatory things of ablution in order, such that he should wash the face first. Then he should wash the hands, then rub his head, then wash his legs!

NOTE: Whoever leaves any of the things that are obligatory in ablution must do it and repeat the prayer. Whoever leaves any supplementary act (of ablution), whether it is intentionally or forgetfully, should do it but should not repeat the prayer. He should do that supplementary act for the prayers he would perform in the future.

SECTION SEVEN THE PROCEDURE OF ABLUTION

The procedure is that the person who performs ablution should start with (mentioning) the name of Allah. Keeping the vessel on his right-side makes it easier for him to get (the water). He should then start by washing his hands before inserting them into the vessel. Then he should take water and rinse his mouth three times from a single scoop if he so wants, or from three scoops. If he cleanse his mouth with his finger (while he rinses the mouth), that will be good. Then he should inhale and exhale water three times, putting his hand on his nose as he would do when casting out nasal mucus. However, it is valid to rinse (the mouth) and to inhale less than three times. One could also do all that with a single scoop, but it is better to exhaust the scoops.

Thereafter, he should take water with both of his hands or, if he so wants, with his right hand and pour it into both of his hands, then he should take it to his face, washing it with his hands, beginning from the top of his forehead and the edge of the place of the growth of his head's hair, to the edge of his chin and around all of his face: from the bones of his head (i.e. of the lower jaws) to his temples. He should also pass his hands over the hidden parts of his eyelids and the wrinkles of his forehead, as well as the part beneath the separator of his nostrils, from the outer part of his nose. He should wash his face this way three times, taking water to it and moving his beard with his hands as he washes his face in order to cause water to go penetrate them. On the basis of (Imam) Malik's pronouncement, he is not obliged to pierce them (i.e. to comb them with his hands) in ablution. He should, however, pass his hands over his beard to the end of it.

He should wash his right hand three or two times, pouring water on it and scrubbing it with his left hand. He should also pass the fingers of his hands into each other. He should, then, wash his left hand in that manner, making his

washing reach the elbows, such that he should include them in the washing. Some scholars say the limit of washing the hands is to get to the elbows (and not to necessarily include them), that it is not obligatory to include them in washing, but including them in it is more precautionary because it removes the difficulty of being bound by a limit.

Then he should take water with his right hand and pour it on his left hand. Then he should use both of them to rub his head, beginning from the front of his head, i.e. from the start of the place of the growth of his hair, having joined the sides of his hands with each other on his head. He should put his thumbs on his temples, then he should move his hand's as he rubs to the side of his head which is next to (or beneath) his nape. Then he should bring them back to the place from which he had begun, and he should take his thumbs from behind his ears to his temples. However, whatever way he rubs (his head) will be valid if he includes all of his head, but the first (way) is better. If he were to insert his hands into the vessel and raise them (i.e. bring them out) wet and use them to rub his head, it will be valid.

Then he should pour water on his index fingers and his thumbs. If he so wants, he could insert them in the water, then he should use them to rub the outer and inner parts of his ears. A woman also rubs the way we have mentioned. She could also rub on her braids, but she should not rub on a protective screen (e.g. plastic cap). She should insert her hands (or rather fingers) beneath the braids of her hair when she rubs back with her hands.

Then he should wash his legs, pouring water with his right hand on his right leg and scrubbing (i.e. rubbing) it with his left hand, little by little, until he completes that three times. If he so wants, he could scrub his toes in that, but there is no blame if he leaves it. Scrubbing them is more reassuring to the mind and more beloved by scholars. He should rub (scrub) his heels and their folds (i.e. their wrinkles), as well as any place that water would not penetrate quickly, such as the hard and torn parts thereof. He should rub (scrub) earnestly, pouring water with his hand, because it was related in a tradition that:

ويل للأعقاب من النار

“Woe to the (negligent) heels from fire!”

and the heel of something is its side or last part. Then he should do to the left leg as he has done (with the right leg). Limiting the washing of his limbs to three times do not amount to the issue of saying that washing less than that is invalid, but it is the maximum limit to be done. If he can encompass the

washing with less than three times, that will be valid. The Messenger of Allah (saw) said:

من توضأ فأحسن الوضوء ثم رفع طرفه إلى السماء فقال: أشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمدا عبده ورسوله فتحت له أبواب الجنة يدخل من أيها شاء

“Whoever makes ablution and does it well, then he raises his gaze (or face) towards the sky and says: 'I bear witness that there is no deity but Allah alone: He has no partner, and I bear witness that Muhammad is His servant and Messenger,' The Gates of Paradise will be opened for him to enter through any of them he wants!’”

SECTION EIGHT

THINGS THAT INVALIDATE ABLUTION

Two kinds of things nullify ablution: Impurities and Causes. As to impurities, they are urinating, evacuating the bowels, farting, as well as pre-seminal discharges.

As to causes, (they involve) sleep, which is of four kinds: A long and heavy sleep: this invalidates ablution; a short and heavy sleep: his also invalidates ablution; a short and light sleep: This does not invalidate ablution; a long and light sleep: This does not invalidate ablution, but it is praise-worthy (recommended) to repeat the ablution.

Of the causes that invalidate ablution is the absence of reason (consciousness) on account of insanity, fainting and intoxication. Ablution is also invalidated by renunciation of religion and by doubt concerning a (major) impurity. As to a person that touches his penis with the inside of his palm or of his fingers or touches (a woman), then that is of four kinds: if he intends (to have) enjoyment and he gets it, he must repeat his ablution. If he gets it but does not intend it, he must repeat his ablution. If he does not intend (to have) enjoyment and does not get it, there is no ablution required of him (i.e. his ablution is still valid). If he intends it but does not get it, he must repeat his ablution.

Ablution is also invalidated by having a kiss absolutely, i.e. enjoyment is not taken into account in this regard. There is no problem in touching the penis from inside (i.e. from behind) a screen, even if it were to be a light screen. Ablution is not invalidated by touching the anus or the testes. Ablution is also not invalidated by a woman's touching of her vagina, based on the pronouncement of the Maliki School of jurisprudence. It is said (by some

scholars) that if she inserts, i.e. puts her hands between her labia (i.e.; her vaginal lips), then she must repeat ablution.

SECTION NINE
THE OBLIGATORY AND SUPPLEMENTARY

(I.e. Voluntary) Things of (Purity) Bath and its Method

Five (5) things are obligatory in the bath:

1. Intention, which is that one should intend removing sexual or seminal impurity from those limbs (i.e. from his entire body).
2. Including the entire external body during bath with water.
3. Rubbing the entire body
4. Immediacy (i.e. lack of delay)
5. Rubbing the hair (i.e. combing or piercing it with one's fingers as he washes).

SECTION TEN

Things that are Supplementary (i.e. Voluntary) in the Bath

Four (4) things are supplementary:

1. Washing his hands to the wrists
2. Rinsing the mouth
3. Inhaling (and Exhaling water)
4. Rubbing the meatuses (i.e. the internal parts of the ears).

SECTION ELEVEN
THE PROCEDURE OF THE BATH

The procedure of the bath is that a person should start by washing the dirt (or impurity) that is on his private part or his body. He should, then, make ablution. If he wants, he could wash his legs, and if he wants, he could postpone washing them to the end of his bath. Then he should insert his hands in the vessel (container) and raise them, not grabbing anything with them, so he should use them to comb (scrub/pierce) the bases (bottom) of his head's hair. Then he should use them to scoop water onto his head three times, using them to wash it. A woman should also do that, and should mix up her hair (in the washing, i.e. she should scrub it with her hands), but she is not obliged to unbraid her hair.

Next, is to pour water on the right side of his body, then on the left side, rubbing (his body) with his hand when he has poured the water until he covers all of his body (with the water and the rubbing). If he is doubtful whether (or not) water has reached some part (s) of his body, he should do that part again, using water. He should follow (or search) the depth of his navel and beneath the throat (i.e. from outside). He should also pierce (piercing always means making fingers pass through them, here) the hair of his beard, armpits, as well as between his buttocks and thighs, as well as beneath the knees and the soles (or lower parts) of legs. Should rub the fingers of his hands. He should (again) wash his legs at the end of his bath, making that to come together with (i.e. as) the conclusion of his bath and the conclusion of his ablution, if he had postponed washing them (to the end of the bath when he was making the ablution. He should be careful not to touch his penis with the inner part of his palms when he rubs (his body). If he does that he has concluded his bath, but he should repeat the ablution because of it. He should thereafter (i.e. in that case) pass his hands over the limbs of ablution, (washing them) and having the intention in that regard.

SECTION TWELVE

The Obligatory and Supplementary Parts of the Ablution Substitute (Tayammum) and its Method

Eight (8) things are obligatory in Ablution Substitute:

1. Intention: Which means that one should intend making prayer (in that state) permissible because the dry ablution (i.e. Tayammum) does not remove a major impurity, based on the prominent pronouncement.
2. Rubbing the face
3. (Using) a pure ground
4. Immediacy (i.e. lack of delay)
5. The first touch (on the ground)
6. Rubbing the wrists
7. Connecting it with prayer (i.e. not giving a gap between them).
8. Doing it after the time for the prayer has set in.

SECTION THIRTEEN

THINGS THAT ARE SUPPLEMENTARY IN TAYAMMUM

Three (3) things are supplementary in Tayammum:

1. Orderliness
2. Renewing the touch for (rubbing) the hands
3. Rubbing beyond the wrists

SECTION FOUTEEN

THE PROCEDURE OF TAYAMMUM

Its procedure is that one should touch the earth with one's hands (i.e. palms). If anything sticks to them, he should shake it off gently. Then he should use them (i.e. hands) to rub all of the face at once (i.e. without touching the earth for the face again). Then he should touch the earth with his hands, rub his right hand with his left hand, placing the fingers of his left hand in (i.e.; beneath) the sides of the fingers of his right hand. Then he should pass his fingers over the back of his arm, having bent (or rather curved) his fingers on it until he reaches the elbow. Then he should place his palm on the inside of his arm from within the pit of the elbow, holding it until he reaches the wrist of his right hand. Then he should pass the inner part of his (left hand's) thumb over the outer part of his right hand's thumb. Then he should rub the left hand in the same way. Reaching the wrist, he should rub his right palm with his left palm to the end of its sides.

If he were to rub the right hand with the left hand or the left hand with the right as he wants, and it was easy for him to do that, and he rubs everywhere (as regard), that will be valid for him, but the first way is better.

If a person with a sexual impurity or a menstruating woman does not find water, they should make Tayammum and pray. If they (later) find water, they should purify themselves but they would not repeat the prayers they had performed (with the Tayammum). A man is not allowed to have a sexual intercourse with his wife whose menstrual or post-childbirth bleeding ceases because she has had (temporary) purity with Tayammum. He must not do that until he finds the water that the woman should use to purify herself, as well as the water that both of them should use to purify themselves (after the intercourse that succeeds her first purification).

SECTION FIFTEEN

MENSTRUATION

Menstruation is the blood that comes out, by itself, of a woman that can normally be pregnant, and it takes the maximum duration of fifteen days or less than that to a (short) period. Menstruation comes out not as a result of illness or childbirth. There is no minimum limit to what is its least duration just as there is no minimum limit to what is the most of purity. As to the least period that a woman can stay without menstruation, it is fifteen days. As to the most (i.e. the longest) period that a woman menstruates, it differs with the difference of menstruation. If a woman is a starter, then the most that menstruation can continue with her is fifteen days. If she has a tradition (i.e. she has had a period or periods), then it is either her period differs (i.e. changes) or not. If her period does not change, then she should use three days to add (if the menstruation goes beyond her period) in order to be clear about it so long as the addition does not exceed fifteen days. However, if it changes, then she should make the addition for clarity based on what her tradition mostly is. In that manner, she is considered a menstruating woman during the days of her seeking for clarity. If it persists with her to the conclusion of fifteen days, then she takes the rule of a woman in purity.

If she is pregnant, then if the pregnancy has stayed beyond three months, then the most concerning her menstruation if the blood persists with her, is fifteen days or so. After six months, it is twenty days or so. If the bleeding ceases, then she should just put the days together in accordance with her details (i.e. with her rule).

SECTION

Purity (from menstrual bleeding) has two signs: Dryness, which means that a woman should insert some cloth (or pad) into her vagina and bring it out dry, such that there is no blood on it! (The second is) fluid, which is a thin, white liquid that comes at the end of menstruation like fluid, and it is like limewater. However, the fluid is more pronounced for a woman that is used to it. Therefore, if she sees dryness first, she should wait for the fluid to the end of the Preferred Time of Prayer. As to the starter, she should not wait for the fluid if she sees dryness first. A woman must check out for her purity at the time of sleep (i.e. at night) and at the time of Subh (i.e. Dawn/Morning) prayer. A menstruating woman is forbidden from prayer, fasting, divorce, touching the

Qur'an, entering the Mosque, and engaging in sexual intercourse throughout the period of her menstruation and after it, before she has purified herself with water. She is allowed though to recite the Qur'an (without touching it).

SECTION

POST-CHILDBIRTH BLEEDING

The Post-childbirth bleeding is the blood that comes out through the vagina because of childbirth, and it does not go beyond sixty days. If it goes beyond sixty days, she should not wait for clarity. The rule of post-childbirth bleeding in terms of what it prevents and in terms of its need of a purification bath is the rule of menstrual bleeding absolutely. Therefore, if the bleeding ceases before sixty days, even if it were on the day of birth, she should take the bath and pray. If the blood comes back to her, then if the period between the two (extremes) is fifteen days or more, the second one would be a new menstruation. If it is less than fifteen days, it should be added to the first, and it would be of the completion of the post-childbirth bleeding.

CHAPTER THREE

PRAYER TIMES AND THEIR CONDITIONS

The Preferred Time for Zuhr (i.e. Noon) prayer is from the inclination of the sun to the time everything's shadow is equal to its length. The Preferred Time for Asr (i.e. Afternoon) prayer is from the shadow-length equality to the time when sunshine becomes yellowish, (when the shadow doubles) and the Mandatory Time for both of them (i.e. Zuhr and Asr prayers) extends to sunset.

The Preferred Time for Maghrib (i.e. Sunset) prayer is in terms of the period in which it is performed after its conditions have been fulfilled. The Preferred Time for Isha (i.e. Night) prayer is from the disappearance of the twilight to the first third of the night. The Mandatory Time for both of them (i.e. Maghrib and Isha prayers) extends to the setting in of dawn. The Preferred Time for Subh prayer is from dawn (known in Arabic as Fajr) to the time when the morning is clear. Its Mandatory Time extends to sunrise. The Making up Time of all of them is the time beyond that (i.e. beyond the Mandatory Time).

NOTE: Whoever delays a prayer to the Mandatory Time without any (genuine) excuse, sins. An excuse is (something) like menstruation, post-childbirth bleeding, unbelief, childhood, insanity, fainting, being asleep and forgetfulness.

SECTION

THE CONDITIONS OF PRAYER

There are six (6) conditions of prayer:

1. Purity from minor impurity on one's clothes, body and place at the beginning and perpetually (i.e. up to the end of the prayer).
2. Purity from major impurity at the beginning and perpetually.
3. Covering the private part with a thick, i.e. a non-transparent cloth. A man's private part is from his navel to his knees, and a woman's private part, if she is a free woman (not a slave), is all her body except (her) face and palms.
4. Facing the Qibla (i.e.; the Prayer Direction) except on account of battle during actual engagement, as well as a supplementary prayer performed by a rider in a journey for which it is allowed to shorten prayers.
5. Absence of talk.
6. Absence of a lot of action (or work).

SECTION

**THINGS THAT ARE OBLIGATORY AND SUPPLEMENTARY IN
PRAYER, AND THE PROCEDURE AND INVALIDATORS OF
PRAYER**

Fifteen (15) things are obligatory in prayer:

1. Intention: which means that one should intend entering into a specific prayer with his heart, and his intention should synchronize with proclaiming the Takbir (i.e.; saying Allahu Akbar: Allah is Great at the beginning of the prayer).
2. Saying the Opening Takbir: It is proclaimed as “Allahu Akbar,” without elongating the vowel after “ba-un” alphabet. It is invalid to say it otherwise if he could say it well in Arabic. As to a person that cannot say it well (in Arabic), it is said (by some scholars) that he should enter (i.e. begin) the prayer with intention, without using a foreign tongue. It is also said (by other scholars) that he should enter (the prayer) with his own language.
3. Standing for the Opening Takbir.
4. Reciting the Fatiha: Opening Chapter of the Qur'an by the Imam, as well as by the Individual (i.e. the person that prays alone).
5. Standing for the recitation of the Opening Chapter
6. Bowing –(Ruku'u)
7. Rising from it.
8. Prostration –(Sujud)
9. Rising from it.
10. The intention of following the Imam.
11. Orderliness: which means that the Opening Takbir must be done before the recitation, and that bowing must precede prostration, and that prostration must precede Salam (the Greeting of Peace that signifies the end of prayer).
12. Calmness (i.e. Tranquility) in all the pillars (i.e. parts or units) of prayer, involving standing, bowing, prostration, rising from it and what is between (every) two prostrations.

13. Moderation, which is (necessary) in order to separate between the basic acts of prayer. The difference between moderation and delivery is that moderation means being upright while delivery means keeping the limbs well-balanced.
14. Salam (already explained)
15. The sitting that is associated with Salam.

SECTION

THINGS THAT ARE SUPPLEMENTARY IN PRAYER

Eighteen (18) things are supplementary (i.e. they are voluntary acts) in prayer:

1. Recitation of a Sura (i.e. a chapter of the Qur'an after the Opening Chapter).
2. Standing for it.
3. Open recitation (aloud) in places where it should be open.
4. Secret recitation in places where it should be secret.
5. All Takbirs (i.e. Allahu Akbar) apart from the first Takbir.
6. Proclaiming the words: "sami'allahu liman hamidah: Allah hears whoever praises Him" by the Imam, as well as by the individual.
7. The first Testimony (known as Tashahhud, which represents words of testimony said in the sitting that is after every two units of prayer)
8. The second Testimony
9. The words in the Testimony themselves. They are:

التحيات لله الزاكيات الطيبات الصلوات لله السلام عليك أيها النبي ورحمة الله وبركاته السلام علينا وعلى عباد الله
الصالحين، أشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمدا عبده ورسوله اللهم صل على محمد وعلى آل
محمد وارحم محمدا وآل محمد وبارك على محمد وعلى آل محمد كما صليت ورحمت وباركت على إبراهيم وعلى
آل إبراهيم في العالمين إنك حميد مجيد.

"Greetings belong to Allah. Pure prayers belong to Allah! Peace, mercy and blessings of Allah be upon you, O Prophet! Peace be upon us and upon the righteous servants of Allah. I bear witness that there is no deity but Allah alone: He has no partner, and I bear witness that Muhammad (saw) is His servant and Messenger."

10. Sending blessings upon the Prophet (saw). It is to say:

اللهم صل على محمد وعلى آل محمد وارحم محمدًا وآل محمد وبارك على محمد وعلى آل محمد كما صليت
ورحمت وباركت على إبراهيم وعلى آل إبراهيم في العالمين إنك حميد مجيد.

“O Allah, send blessings upon Muhammad (saw) and Muhammad's household, and bestow mercy upon Muhammad(saw) and Muhammad's household, and bestow felicity upon Muhammad(saw) and Muhammad's household, as You sent blessings, bestowed mercy and felicity upon Abraham (as) and Abraham's household among all creatures, for You are the All-laudable, the All-glorious!”

11. The first sitting
12. Increase more on the extent of calmness (i.e. having excess tranquility)!
13. Sitting for Testimony, till the end of prayer (i.e. till the Salam has been said)!
14. Saying the first Salam openly.
15. Saying Salam towards the Imam (i.e. greeting the Imam in peace).
16. One's responding to (the Salam of) the person to his left.
17. The keeping quiet of those who are led in prayer.
18. Keeping a Screen (in one's front). The least (size of the screen) is to be as thick as a lance, and as tall as a cubit. It should also be pure, established (in such a way that) it does not distract (one's attention).

SECTION

THE PROCEDURE OF PERFORMING PRAYER

The method of performing prayer is that you say: “Allahu Akbar” – (Allah is great), raising your hands next to your shoulders or thereabouts. Then you should recite the Fatiha (already explained) and the Sura (already explained). When (reciting) the Sura has been concluded, you should say the Takbir (already explained) as you bend down to make the Bowing, so you should place your hands well on your knees and keep your back at equilibrium, such that you should neither raise nor bend your head. You should also give some gap between your arms and your sides. Then you should raise your head and stand upright with tranquility. Then you should go down to prostrate without sitting (as you go down). Then you should prostrate. However, you should say the Takbir as you bend (or go) down to prostrate. (You should prostrate) by

placing your forehead and nose well on the ground and make your palms have direct contact with the ground, putting your palms flat and well-balanced towards the Qibla (i.e. the Prayer Direction). You put them (i.e. your palms) close to your ears or thereabout, but you must not lay your arms on the earth, and you must not join your upper arms with your sides; rather, you should give a moderate space to them.

When you prostrate, your feet should be standing in such a way that the inside of their big toes (i.e. the feet's thumbs) should be towards the ground.

Then you should raise your head, saying the Takbir and sit down, bending your left feet as you sit between two prostrations, and keeping the right feet upright with the inside of its toes towards the ground. You should raise your hands off the ground and place them on your thighs. Then you should prostrate for the second time as you did the first time (i.e. as you have already done). Then you should rise from the ground (or earth) as you are, resting (in rising up) on your hands. Do not sit down again for you to rise from your prostration. Rather, as I have mentioned to you, you should say the Takbir as you rise. Then you should recite the manner you have done in the first unit or thereabouts. Then you should do as has been described in the remaining part of your prayer.

Then you should do the Testimony (already explained). In doing the Testimony, you should put your hands on your thighs, folding the fingers of your right hand and releasing the index finger, which you should point (towards the Qibla), having placed its side towards your face (or focus). You should place your left hand flat on your left thigh. You should not move it or make any pointing with it. In the method of performing prayer, a woman is like a man, but (the only difference is that) she should integrate (i.e. compress): She should not open her thighs or her upper arms. She should compress herself, and she should be deliberate (i.e. tranquil) in her sitting, her prostration and all her affairs.

SECTION

THINGS THAT INVALIDATE PRAYER

Prayer is invalidated by laughter done intentionally or forgetfully, as well as by doing the Forgetfulness Prostration because of (omitting) a praise-worthy (not an obligatory or supplementary) act. Prayer is also invalidated by intentionally adding a unit or a prostration to it, as well as by intentionally eating or speaking, except if the speech involves repairing (i.e.; fixing a

problem with) the prayer, but even so, it is invalidated with much of the talk (or speech), not with little of it. Prayer is also invalidated by intentional blowing (e.g. whistling), as well as by discharging (a Major) impurity. It is invalidated by remembering a missed prayer and by intentional vomit. It is also invalidated by forgetfully adding four units (rak'ats) to a prayer of four units, by adding three units to a prayer of three units and by adding two units to a prayer of two units. It is also invalidated when a person that is late in prayer, who has not attained a unit with the Imam, prays the Pre-Salam Prostration or the Post-Salam Prostration with the Imam for the Imam's forgetfulness. (In other words, such a person's prayer is invalidated, not the Imam's prayer). Prayer is also invalidated by failing to do the Pre-Salam Prostration if a person decreases (or rather omits) three or more supplementary (or Sunna) acts from the prayer and the time gets long.

SECTION

MAKING UP FOR MISSED PRAYERS

The obligation-worthy person is obliged to make up for the obligatory prayers that he has missed, and to do so in order and at any time (i.e. in the morning, in the afternoon or at night; at the time voluntary prayers are allowed or not; i.e. absolutely). It is also obligatory to do two current prayers that share the same time (or rather overlap in time), - it is obligatory to do them in order. If he does it contrary to that, he must repeat the second one no matter what!

However, it is obligatory to start with missed prayers before a current prayer even if the time for the current prayer will end, as long as the missed prayers are not more than five in number. If they are more than five, then you should start with the current one if the time is short. This is based on one of the two prominent pronouncements of scholars. In other words, it is said (four missed prayers), and if it is more than four, you should start with the current prayer if the time is short. Whoever remembers a missed prayer while he is praying a current one must do it in order. If he is an Individual (i.e. praying alone), he should stop the current one as long as he has not concluded a unit (ruku'u) of it by placing his hands on his knees. If he has concluded it, then he should add another unit to it and get out of the prayer with two units. If he is led (by an Imam) in prayer, he should continue with his Imam if the time of the prayer still exists. If that prayer is Juma'at (i.e. Friday) prayer, he should do it as Zuhr (Noon) prayer (when he repeats it).

It is lawful to pay a prayer any time, and a person that has a prayer to pay must not perform voluntary prayers: He should not pray the Forenoon prayer, or the voluntary prayers in Ramadan. No voluntary prayer is allowed for him except the Even and Odd prayers, the Two Units of Dawn, the two Festivity prayers, the Eclipse prayer and the Quest of Water Prayer (i.e. the prayer conducted for rainfall). It is lawful (or rather allowed) for those who have a prayer to pay to pray in congregation if their prayers are specified to be the same in nature.

There is no taking into consideration the difference of the days (in which they had missed the prayers). Whoever forgets the number of prayers, which he must pay should pray such a number of prayers that will conduct him to the extent of having no remaining doubt with him!

SECTION

THE FORGETFULNESS PROSTRATION

Doing the Forgetfulness Prostration in Prayer is an act of Sunna (i.e.; Prophetic practice). It is done for decreasing (or rather omitting) an emphatic act of Sunna in prayer. It involves two prostrations before saying the Salam if he omits an emphatic act of Sunna. He should do the Testimony (Tashahhud) for the prostrations, then he should say the Salam. The rule regarding the Forgetfulness Prostration is that if he makes an omission, he should do the Pre-Salam Prostration. If he makes an addition, he should do the Post-Salam Prostration. If he omits and adds (together), he should do the Pre-Salam Prostration because the part of omission is deemed outweighing to the part of addition (or, in other words, commission).

Forgetfulness in prayer is of three kinds: Sometimes a person forgets by omitting one of the obligatory acts of prayer. In this case, the Forgetfulness Prostration alone is not enough for him. He must do the omitted act. If he does not remember that until he has said the Salam and it has taken a long time, then his prayer is invalidated. He should repeat it (i.e. perform the prayer again). If he makes a Pre-Salam Prostration instead of a Post-Salam Prostration, or does the Post-Salam Prostration instead of the Pre-Salam Prostration, that will be valid, based on the prominent pronouncement.

Sometimes a person forgets one of the praise-worthy acts of prayer. These may include such as the Qunoot (Humility - meaning words of supplication proclaimed secretly at the end of every Subh: Dawn: Fajr prayer). According to the Maliki school of jurisprudence, forgetfulness may include any

supplication, openly and secretly, and permissible in all prayers, especially in times of disaster, according to other schools of Jurisprudence), saying “Rabbana walakal hamd” (Our Lord, all praise belongs to You), or a single Takbir (apart from the first), and similar things. No prostration is obliged on him for any of these things. Whoever prostrates for any of these things before the Salam, his prayer is invalidated. He should repeat it.

Sometimes, a person forgets one of the supplementary (or Sunna) acts of prayer, such as (forgetting to recite) a Sura which is recited after the Opening Chapter, or the two Testimonies, or he forgets to sit down and things like that. He is required to do the Pre-Salam Prostration for that.

The Post-Salam Prostration is not annulled by forgetting to do it. (Therefore, if one forgets to do the Post-Salam Prostration), he should do it, even if it were after a month. If a person does not know what he has prayed, as to whether it is three, four, or two units, he should build (his prayer) on the least, so he should do what he is doubtful about (i.e.; the units he is doubtful about), then he should do the Post-Salam Prostration

CHAPTER FOUR
CONDITION FOR LEADING A PRAYER

The conditions of being an Imam (leader in prayer) are that one should be male, Muslim, sane, equitable, mature and knowledgeable in such things as recitation and jurisprudence without which prayer is not valid. If you follow an Imam (i.e. if you pray behind an Imam), then it becomes clear to you that he is an infidel, or a woman, or an androgyny (i.e. he is bisexual); or that he is insane or perverse in terms of the action of his limbs; or that he is a child that has not reached puberty, or that he is impure and knows about his impurity but prays with it notwithstanding, or he knows about it while in the prayer but continues with it, if you follow such a person in prayer, your prayer is invalidated and you must repeat it.

It is allowed for the person that is led in prayer to be at a higher elevation than his Imam, even if it were by a roof. It is not allowed for the Imam to be at a higher elevation than the person he leads in prayer except if it is by a negligible thing like a span or similar things. If the Imam or the person he leads in prayer has arrogance as the purpose of his higher elevation, his prayer is invalidated. It is not a condition upon the Imam to make the intention of leading people in prayer except in four cases:

Juma'at (i.e. Friday) prayer, combined prayer, prayer of a deputizing person (i.e. such a person as the Imam draws to the front because the Imam discharges something that nullifies his prayer) and prayer at war (known as Fear or Battle Prayer). Some scholars add congregational prayer, but scholars differ in opinion concerning that.

CHAPTER FIVE

THE OBLIGATORY AND SUPPLEMENTARY THINGS OF FASTING

Two (2) things are obligatory in fasting:

1. Intention: Fasting is invalid without it, whether it is an obligatory or supplementary (i.e. voluntary) fasting. It is a condition of the intention that it should be specific, such as intending to perform the obligatory fasting of Ramadan, for example. It must also be done at night. It is not valid to do it during the day. It must be decisive. A hesitant intention is invalid. If a person makes the intention at the Night of Doubt to fast the next day if it is of Ramadan, that will not be valid because it is not a decisive intention.
2. Restraining oneself from the things that invalidate fasting, such as sexual intercourse, discharging semen and the major pre-seminal discharge (known in Arabic as ‘wady’), vomit, causing food or drink or any other thing to get to the throat.

SECTION

THE SUPPLEMENTARY (i.e. VOLUNTARY) THINGS OF FASTING

Three (3) things are voluntary in fasting:

1. Hastening to break the fast (at sunset).
2. Delaying the pre-dawn meal.
3. Restraining the tongue from frivolities (meritorious acts)

CHAPTER SIX
THE OBLIGATORY THINGS OF ALMS (ZAKAT) AND THE
CONDUCT OF GIVING IT

Three (3) things are obligatory in Zakat:

1. Intention
2. Lack of delay (i.e. it must be given as soon as it is due)
3. Lack of transporting it to another place (if there are people that are entitled to it in the place the giver resides)

SECTION
THE CONDUCT OF ZAKAT

There are three (3) conducts for giving Zakat:

1. Being pleased to give it forth.
2. It should be of the best wealth.
3. Concealing it from people's sight.

CHAPTER SEVEN

**THE OBLIGATORY AND SUPPLEMENTARY THINGS OF HAJJ
(PILGRIMAGE) AND ITS METHOD**

Four (4) things are obligatory in Pilgrimage

1. The intention (known as Ihram, involving the wearing of two white unstitched cloths by men. Women dress as usual).
2. The Returning Tawaf (known as Tawaful Ifadha; - Tawaf meaning going round the Ka'aba seven times).
3. Running the course between (Mount) Safa and (Mount) Marwa.
4. The Arafat standing.

SECTION ONE

THE SUPPLEMENTARY THINGS IN HAJJ

Twelve (12) things are supplementary in Hajj, four of which involve the intention:

1. Bath: It should be connected (with the Ihram).
2. Being free of stitched clothes, i.e. one should be in a wrapper, a robe and sandals.
3. Praying two units.
4. The Talbiya (i.e. proclaiming the Answer to the Call of Pilgrimage).

Four of them involve the Tawaf (-already explained):

1. Walking
2. Kissing the (Black) Stone with one's mouth (or rather lips)
3. Unlimited supplication
4. Jogging, ordained for men, not women.

Four of them involve running the course (between Safa and Marwa):

1. Kissing the (Black) Stone.
2. Hastening by men at Batnul Maseel (indicated there with green poles).
3. Ascending (the Mounts of) Safa and Marwa.
4. Supplication.

SECTION TWO

THE PROCEDURE OF PERFORMING PILGRIMAGE

The procedure of performing Hajj is that the pilgrim should make the intention (or rather the Ihram) after he has prayed an obligatory or voluntary prayer of two Raka'at. Then he should say after that: "labbaikallahumma labbaik, labbaika la sharikalaka labbaik, innal hamda, wanni'imata, laka walmuk, la sharikalak." Literarily:

: لبيك اللهم لبيك لبيك لا شريك لك لبيك إن الحمد والنعمة لك والملك لا شريك لك،

"I answer Your call, O Lord, I answer Your call! I answer Your call! You have no partner; I answer Your call! Verily, all praise, blessing and power belong to You. You have no partner."

He should intend whether his purpose is Hajj (the Major Pilgrimage) or Umra (the Lesser Pilgrimage). He is required to take a bath (or a shower) where he makes the intentions but (the bath should) precede making the intention. He should be free of stitched clothes.

It is recommended (as a praise-worthy act) that he take a bath (or a shower) before entering Mecca. He should continue to say the Talbiya (which is to say "labbaika...", as explained above) at the end of prayers and at every ascent, as well as when he meets colleagues in pilgrimage, but he is not obliged to press too much with that. If he enters Mecca, he should stop saying the Talbiya until he has done the Tawaf and run the course of Safa and Marwa, then he should resume it until the inclination of the sun (i.e. the noon) of the day of Arafat. Then he should go to its prayer ground (i.e. the mosque at Arafat). It is recommended as praise-worthy that he enters Mecca through Kida'u Al-Thaniyya, which is at the upper part of Mecca, and if he departs from Mecca, he should get out through Kadi.

However, there is no blame if he does not do so from both sides. Malik said: If he enters Mecca, he should go into the Mosque, and it is of goodness if he should enter the Mosque through the Gate of Banu Shaiba (now Babus Salam), and he should kiss the Black Stone with his lips if possible. Otherwise, he should place his hand on it, then he should place it (i.e. the hand) on his mouth without (any) kissing the hand. Next, he should perform the Tawaf with the (Sacred) House to his left. (He should go round the House) seven times: three by jogging and four by walking. He should not touch (or kiss) the Yamani Pillar with his mouth, but he should do so with his hand and place it on his mouth without (any act of) kissing the hand.

He then performs Tawaf, going round the ka'abah while ka'abah is on his left side. The first three circumambulation is by jogging, while the last four is by walking. He will not kiss the Yamani side of ka'abah. He will only place his hand on it and place it on his mouth. When he has completed his Tawaf, he should pray two Ra'akats at the Station of Abraham. Then he should kiss (or touch) the (Black) Stone if possible.

From there, he should proceed to Safa and stand on it for supplication. Then run the course to Marwa. He should jog at Batnul Maseel. When he gets to Marwa, he should stand on it for supplication. Then he should run the course to Safa. He should do this seven times, and by that, he will have stood four times on Safa and four times on Marwa.

Thereafter, he should depart for Minna on the eighth day of Zul Hijja, and pray the Noon, Afternoon, Sunset, Night and Morning prayers there (i.e. Zuhr, Asr, Magrib, Isha and Subh prayers). He is expected to proceed to Arafat. He should not stop the Talbiya in all of these places until the sun inclines (i.e. until noon) on the day of Arafat. He should go to its Mosque, after having purified himself by performing ablution. While at the Mosque, he is expected to remain there making supplications and pray Zuhr and Asr prayers combined, together with the Imam. He should go with him to the Arafat Standing and stand with him till sunset ("Standing" being a metaphor for being present there even if one stands for a short period and sits for most of the rite in Arafat).

They move with his group to Muzdalifa and pray Maghrib, Isha and Subh prayers with the Imam at Muzdalifa. He remains(stand or rather stay) with the Imam at Al-Mash'aril Haram in Muzdalifa and later move to Minna before sunrise. At Batnu Muhassar, he should let his animal (or ride) hasten. When he arrives at Minna, he should stone the Jamra Al-Aqaba (i.e. the Stone Pillar) with seven pebbles, which are like the ones used for pelting. He should say the Takbir as he throws every pebble. When he finished, he will sacrifice an animal if he has the sacrificial animal with him. He should trim his hair and transit to the (Sacred) House and perform the Returning Tawaf, going round the House seven times. After the Tawaf, he should pray (two) Raka'ats and move to Minna where he will remain for three days.

When the sun inclines (i.e. when it is the noon) of everyday of the three days, he should stone the Jamra (i.e. the Stone Pillar) that is next to Minna with seven pebbles, saying the Takbir with each throw. Then he should (proceed to stone) the (remaining) two Jamras, each of them in the same manner as that. He should say the Takbir with every throw. He should stay to supplicate at the

end of the stoning of the first and second Jamras. He should not stay (for such supplication) at Jamra Al-Aqaba. He should just depart. If he stones on the third day, which is the fourth day (beginning) from the Day of Sacrifice, he should depart for Minna to Mecca having completed his Hajj. However, if he wants, he could hasten (to conclude his Hajj) in two days of the days of Mina, such that he should stone and depart. When he enters Mecca, he should do the Farewell Tawaf, pray two raka'ats and depart.

It is recommended as praise-worthy that a person who departs from Mecca, having performed Hajj or Umra, -it is recommended that he say: "ayiboona ta'iboon, abidoona lirabbina hamidoon, sadaqa wa'adah, wanasara abdha, wahazamal ahzaba wahdah."

آيُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ صَدَقَ اللَّهُ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

"Literally: returning and repenting, worshipping our Lord and praising Him. He has fulfilled His promise, helped His servant and defeated confederate enemies Alone."

O Allah, guide us towards following the tradition of Your Prophet, Muhammad (saw). This is the end of the second part of this book, being the knowledge of jurisprudence.

CHAPTER EIGHT

SUFISM (i.e. Religious Mysticism)

Every obligation-worthy person is obliged to learn the necessary requirement of what he needs and should acquire praise-worthy attributes as his manners and reject blame-worthy attributes.

SECTION ONE

PURIFYING (OR REFINING) THE HEART FROM THE WHISPERS OF SATAN

This is done by doing four (4) things:

1. Seeking for Allah's protection against it, and flinging that emotion.
2. Remembering Allah, the Exalted, by heart and tongue
3. Pondering over the evidences of the followers of Sunna, evidences that do not include the words of philosophers and the Isolationists (i.e. the Mu'tazilites, also known as Rationalists).
4. Asking the scholars of Sunna (for pronouncement).

SECTION TWO

PURIFYING THE HEART FROM SELF-CONCEIT

Self-conceit (or pride) is one of the blame-worthy attributes that are forbidden as manners. Allah, the Exalted, said:

﴿فَلَا تُزَكُّوْا اَنْفُسَكُمْ هُوَ اَعْلَمُ بِمَنِ اتَّقَى﴾ النجم: ٣٢

“Do not glorify yourselves. He (Allah) is best aware of those who fear (Him).” Qur'an 53:32

Self-conceit has many problems. First, is that it leads to arrogance, as well as makes a person forget his sins. It leads to seeing the acts of worship as grievous and of forgetting the blessings of Allah. It also leads to being deceived by the soul and feeling secure (imprudently, of course) about the chastisement of Allah. It also leads one to believing that he has a position in the place (or sight) of Allah, as well as to glorifying oneself with reason, opinion and knowledge.

These and similar things are some of the evils of self-conceit. As to its definition, you should know that self-conceit inevitably involves the attribute of completeness. In terms of the completeness of oneself concerning one's knowledge and worship, a person has two conditions: First of them is that he is afraid that what he has acquired might perish (or vanish) and be withdrawn from what it basically is. Such a person is not self-conceited. The other is that he is not afraid that it might vanish, but he is rather exultant because of it, in the sense that it is a blessing from Allah by way of relating it to himself. This person is also not self-conceited. It has a third condition, which represents self-conceit, and it is that a person is not afraid about it. Rather, he is exultant about it, and he feels assured about it, and his exultance is because (he thinks) it represents completeness and blessing not in the sense that it is a gift (or favour) from Allah, the Exalted. He sees it in his attribute and it is related to him not in terms of relating it to Allah as having come from Him. Therefore, self-conceit means taking blessing as a great thing but relying on it and forgetting (or neglecting) to relate it to the Bestower of the blessing. This is the end of the definition of self-conceit.

As to the explanation of how to cure it, you should know that every disease is treated (or cured) by its opposite. The disease of self-conceit is sheer ignorance. Its cure is the awareness as opposed to ignorance. A person's self-conceit (or pride) is represented in two kinds of things: A kind that comes under his choice, such as prayer, fasting, Zakat (alms), pilgrimage (Hajj), charity, battle and making manners righteous. Indeed, self-conceit (or pride) occurs most in this kind. The other kind involves what does not come under his choice, such as beauty, strength and lineage.

Moreover, a person's self-conceit in terms of the two kinds could either be that he feels self-conceited in such a way that the two kinds are available in his person, such that he is their repository (i.e. the place to find them). This is sheer ignorance because the place is provided to him (by Allah since no one created himself), such that he has no involvement in causing (such things or blessings) to exist. Therefore, how could he become proud (i.e. how could he be self-conceited) for what does not belong to him? (It is either that way), or he should become proud that the acts of worship (which he does) only occur because of his temporary power. This is also sheer ignorance because it is not right for him to consider his power (or ability) and other causes by which his work has been fulfilled, it is not right for him to consider that as being from him in all circumstances, because all of that, is a blessing from Allah, which He bestows on him without any preceding right of his. Therefore, it is required that his pride should be (an amazement and gratitude for) the favour (or

bounty) of Allah, the Exalted, which He has given abundantly, such that he (i.e. the person) does not (even) deserve, and Allah has preferred to give it to him rather than another person without any preceding cause or means (of such a person).

The obvious truth is that you, as well as your power (or ability), your will, your movement and all your attributes are created and originated from Allah. Therefore, you do not know when you do, or pray when you do, or throw when you throw, but it is Allah who throws. Therefore, there is no meaning (i.e. there is no point) in a servant's becoming proud with his worship, or a handsome person's becoming proud with his handsomeness (i.e. or a beautiful woman is being proud with her beauty), or a rich man becoming proud with his affluence. There is also no point in Musamaha, which is to think that a deed (or an action) occurs because of your power, -Where does your power come from? or that the work is impossible without your presence and the presence of your knowledge, will, power, and other causes of your action. That is all from Allah, not from you, because He is the One that has created power, bestowed will, activated causes, prevented hindrances, and made the work easy. It is one of the surprising things that you should become proud about yourself and not be amazed by Allah's bounty (or favour). You should always suspect (i.e.; purge) your soul and opinion, because one should not be misled by opinion. (Opinion) should only be followed if there is a decisive (i.e.; definite, indisputable) evidence that supports it in the Book of Allah, or the Sunna (tradition) of the Messenger of Allah, or rational evidence. This is the end of explaining the cure of self-conceit (or pride).

SECTION THREE

PURIFYING THE HEART FROM ARROGANCE

Arrogance is one of the blame-worthy attributes, which are forbidden to be adopted as manners. Allah, the Exalted, said:

﴿سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ﴾ الأعراف: ١٤٦

“I will turn away from My signs those who wax arrogant in the earth without any right.” Qur’an 7:146

As to its definition, you should know that arrogance is divided into hidden and obvious kinds. The hidden one is the manner of the soul. The obvious one is the work that comes from (or rather is done by) the limbs.

Using “arrogance” for the hidden (or inner) manner is more appropriate. As to work (or action), it is certainly the child of that manner. (In other words, an arrogant action comes as a result of an arrogant thought). It is the manner of arrogance that necessitates the action. For this reason, when it appears on the limbs (i.e. when the limbs do the action obviously), it is said that a person waxes arrogant. If it does not appear, it is said there is arrogance in his heart (or rather soul).

The origin (or basis) is the manner that is in the soul, which is that one should desire and incline to seeing himself above the object of arrogance. To be arrogant, it is not enough for a person to see himself as great because he could see himself as great but also see that someone is greater than him or like him, so he would not wax arrogant for him.

It is also not enough for him to belittle others, because even though he belittles others, if he sees himself as more abased, he would not wax arrogant. Rather, (to be arrogant), he should see himself in one position (or level) and the other person in another position. Then he should see that his position is above the position of others. Whenever his worth is greater in comparison to another person, he will belittle anyone below him and wax arrogant against sitting and eating with him. If his arrogance becomes serious, he will disdain employing such a person and will not find him entitled to stand before him (i.e. in front of him). If the person is less (significant) than that, he will scorn (to be deemed) equal to that person, and he will be haughty to him in celebratory gatherings (or rather occasions), waiting for him to start greeting him and finding it hard to believe that such a person might fall short of doing all the things he needs (or demands).

He will also be self-conceited to him, and if that person debates with him (concerning a topic of knowledge), he disdains responding to him, and if the person admonishes (or advises) him, he disdains accepting it, and if the person rejects (or refutes) anything that he has said, he gets angry. If he teaches, he does not show leniency (or tolerance) to those he teaches, so he looks down upon them, scolds them, reminds them of some glory and uses (i.e. exploits) them. He looks at ordinary people as though he was looking at donkeys, considering them ignorant and abased!

Many actions emanate from the manner of arrogance. They are too many to mention, and this is the reality about arrogance. It has a lot of problems, and seldom do scholars find themselves free from those problems, much less the ordinary people. Why wouldn't the problems (or flaws) of arrogance be many when it bars a servant (i.e. a person) from all the manners of believers,

manners which represent the Gates of Paradise, and arrogance closes all those gates?

This is because the arrogant person cannot love for those who believe what he loves for himself! He is self-conceited, so he cannot be humble, while humility is the lead manner among the manners of those who fear Allah! He is self-conceited, so he cannot persist with the truth! He is self-conceited, so he cannot abandon envy! He is self-conceited, so he cannot abandon anger! He is self-conceited, so he cannot restrain his rancor! He is self-conceited, so he cannot accept being counseled! He can also not be free from looking down upon people and gossiping about them! He is self-conceited, so there is no point prolonging (the discussion).

There is no blame-worthy manner but that the self-conceited and arrogant person will be in a (dire) need of it in order to keep his conceit with it. There is no praise-worthy manner but that he will fall short of it because he is afraid, lest his conceit (or honor) should vanish from him. The most evil of all kinds of arrogance is the one that prevents (a person) from taking the advantage of learning knowledge and the acceptance of truth, which Allah has ordained on (His righteous) servants.

As to its cure, it is of two kinds: Treatment by knowledge and treatment by work (i.e. action/deed). There can be no full healing without combining the two together. As to treatment by knowledge, it is that he should know himself and His Lord. That will be enough for him to remove arrogance because if he knows himself the way he should truly do, he will know that greatness and glory are only appropriate for Allah. As to knowing his Lord and His greatness and honor, talking about it will be (very) long. It is the end-point of Spiritual Revelation (Mukashafa). As to understanding himself, this will also be long, but we will mention what will be beneficial, with reference to humility and lowliness. It will be enough for him to know the meaning of one verse of the Book of Allah, because the Qur'an embodies knowledge about the first and the last generations for anyone whose insight is open. Allah, the Exalted, said:

﴿قُلِ الْإِنْسَانُ مَا أَكْفَرُهُ ۚ (١٧) مِنْ أَيِّ شَيْءٍ خَلَقَهُ ۚ (١٨) مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ ۚ (١٩) ثُمَّ السَّبِيلَ يَسَّرَهُ ۚ (٢٠) ثُمَّ أَمَانَهُ وَأَقْبَرَهُ ۚ (٢١) ثُمَّ إِذَا شَاءَ أَنْشَرَهُ ۚ﴾ عبس: ١٧ - ٢٢

“Woe to man! How unthankful he is! Of what did He (i.e. Allah) create him? Of a sperm-drop. He created him, and determined him, then He eased the way for him, then He makes him to die, and He buries him, then, when He wills, He raises him!” Qur'an 80:17:22

The verse has pointed out the beginning of man's creation, (proceeding) to his end, and (encompassing) his middle. Therefore, let man consider that in order to understand the meaning of the verse.

As to the beginning of man, it is that he had not been anything to be mentioned. He had been in the darkness of absence and his absence did not have a beginning. Is there anything more trivial and little (i.e. insignificant) than being in the state of effacement and absence? Man had actually been in absence (i.e. he had been non-existent), then Allah created him from the most despicable of things, then from the filthiest. He created him from soil (or rather clay), then from sperm, then from clot (i.e. congealed blood), then from a lump (of flesh), then He made him bones, then He clothed the bones with meat (or rather flesh).

This had been how man's creation had begun to the extent that he became something to be mentioned, and he only became something to be mentioned when he had the most despicable features and descriptions since he was not created complete at the beginning of his creation. Rather, Allah created him as a dead, inanimate object in the sense that he could not hear or see. He could also not feel or move, nor could he speak, understand or know. He (i.e.; man) began in his state of death before his life and his weakness before his strength, his ignorance before his knowledge, his blindness before his sight, his deafness before his hearing, his dumbness before his speaking, his straying before guidance, his poverty before his affluence and his incapacity before his ability.

This is the meaning of Allah's word:

﴿ مِنْ أَمْرِ شَيْءٍ خَلَقَهُ ۖ ۝١٨ مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ ۖ ۝١٩ ﴾ عبس: ١٨ - ١٩

“Of what did He (i.e. Allah) create him? Of a sperm-drop He created him, and determined him.” Qur’an 80: 18-19

and the meaning of Allah's word:

﴿ هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا ۝١ إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا ۝٢ بَصِيرًا ۝٣ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِنَّمَا شَاكَرًا وَإِنَّمَا كَفُورًا ۝٤ ﴾ الإنسان: ١ - ٣

“Has there come on man a while of time when he was a thing unremembered? We created man of a sperm-drop, a mingling, trying him, so We made him hearing, seeing. Surely We guided him upon the way whether he be thankful or unthankful.” Qur’an 76:1-3

That was how He created him at the beginning, then He reminds him about that favor, saying:

﴿ثُمَّ السَّبِيلَ يَسَّرَهُ﴾ عبس: ٢٠

“Then He eased the way for him.” Qur’an 80:20

This is a reference to Allah's will for man in terms of the duration of his life to his death. That is the reason He said:

﴿مِنْ نُّطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا﴾ ٢٠ - ٣ الإنسان: ٢ - ٣

“Of a sperm-drop, a mingling, trying him, so We made him hearing, seeing. Surely We guided him upon the way.” Qur’an 76:2-3

What it means is that He gave him life after he had been as a dead and inanimate thing in the form of soil (or clay) at first and in the form of sperm-drop at second. He made him hear after he had been deaf, see after he had been void of sight, and He made him strong after weakness; He taught (or educated) him after ignorance, and He created wonderful and significant limbs for him, such that he did not have before.

He made him sufficient (i.e. affluent) after poverty; He made him full after hunger; He clothed him after nakedness, and He gave him guidance after straying! Consider how He planned and formed him! Look at how He made the way easy for him! (Consider) man's arrogance (or transgression): How unthankful he is! Look at how He has made man's ignorance manifest! Allah, the Exalted, said:

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ﴾ الروم: ٢٠

“It is of His signs that He created you from soil.” Qur’an 30:20

He created man from the mean soil and the filthy sperm-drop after he had been absent (or rather non-existent), absolutely, only in order for man to know the lowliness of his essence (or substance), so he should make himself aware of that.

Allah completed (the affair of) the sperm-drop for man only in order for man to know his Lord and to know about His greatness and exaltedness because of that, and that greatness and glory are only appropriate for Allah. This is the reason He reminds him of the favour, saying:

﴿الَّذِي جَعَلَ لَهُ عَيْنَيْنِ ﴿٨﴾ وَلِسَانًا وَشَفَتَيْنِ ﴿٩﴾ وَهَدَيْنَاهُ النَّجْدَيْنِ﴾ البلد: ٨ - ١٠

“Have We not appointed to him two eyes, and a tongue, and two lips, and guided him on the two paths?” Qur’an 90:8-10

He also made him know about his meanness (or lowliness) at the beginning, so He said:

﴿أَلَمْ يَكُ نُطْفَةً مِنْ مَنِيٍّ ﴿٣٧﴾ ثُمَّ كَانَ عَلَقَةً ﴿٣٨﴾ الْقِيَامَةِ: ٣٧ - ٣٨

“Was he not a sperm-drop spilled? Then he became a blood/clot!” Qur’an 85:37-38

Then Allah mentioned His favour (to man), saying:

﴿جَعَلْنَاهُ الْزَوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ﴿٣٩﴾ الْقِيَامَةِ: ٣٩

“And He created and formed (him), and He made of him two kinds, male and female.” Qur’an 75:39

In order to perpetuate his existence by reproduction just as his existence occurred at the beginning by creation!

Whoever has these aspects as his beginning and situation should not be insolent, arrogant, exultant and haughty for whatsoever reason! (In other words, it is not right for him to be arrogant) when, in reality, he is of the meanest of the mean and the weakest of the weak. Yes! Allah had made him complete (or perfect), given him to command his affair and made his existence everlasting based on his own choice. It would have been right for him to wax insolent and forget the beginning and the end, but Allah has set diseases against the lasting of his existence (in this world), whether he likes it or not, whether he is pleased with that or displeased.

He will be hungry and thirsty against his will, and he has no power over anything, such that he (can cause) neither harm nor benefit. He would like to know something but be ignorant of it, or to remember something but forget it, or to not forget something but be negligent of it, or to appropriately accord his heart what is of concern to him but will wander in the flaws of (Satanic) whispers and thoughts.

Therefore, he has no power (or control) over his heart or soul. He would covet something that might be embodying his destruction, and he would hate something that could be embodying his life. He would find (some) food

enjoyable while it might be his destroyer and ruin. He would hate (or detest) medicines that could be beneficial and enlivening to him!

Man has no security of any moment concerning his night and his day, for his hearing, sight, knowledge and power may be withdrawn (or removed). His limbs may be broken! His mind may be distracted. His soul may be snatched, and all the things that he desires in his world may be taken from him. Therefore, he is abashedly in necessity, such that he remains if he is left and ends if he is snatched, being a servant that is owned, who has no power over anything of his own or of others. Therefore, nothing is more abased than he is, if only he should know himself! How could arrogance be appropriate for him if it weren't because of his ignorance? This represents the middle of man in his conditions, so let him consider it!

As to his end, that is death, to which reference was made in Allah's word:

﴿ثُمَّ أَمَّا لَهُ، فَاقْبَرَهُ ۖ ثُمَّ إِذَا شَاءَ أَنْشُرَهُ﴾ عبس: ٢١ - ٢٢

“Then He makes him to die, and He buries him, then, when He wills, He raises him!” Qur’an 80:21-22

What it means is that He will take (or remove) his soul, hearing, sight, knowledge, power (or ability), feeling, understanding and motion at Will. He (man) returns to being inanimate as he had been the first time. Nothing remains of him but the form of his limbs and his portrait (figure) containing neither feeling nor motion. Then he shall be placed inside the soil, his limbs (i.e. his body as a whole) will decay, and he will become absent (or missing) after he had been present, and he will be as though he had never been, as he was at the beginning. (He will remain so) for a very long period. If only he would remain that way! Nothing would have been better if he were left as soil!

However, (Allah) will resurrect him (give him life) after a long trial in order to suffer the grievous trial. He will come out of his grave, after his scattered parts have been brought together (or rather assembled) and will come forth to the dreads of the Day of Judgment. On that Day, it will be said to him: “Onto the Reckoning! Prepare for the answer!” His heart will be shattered because of the fear of the horror of this address, (all) before his scroll (record) is spread open for him to see the things he had saved. This is the end of his affair, and it is the meaning of Allah's word:

﴿ثُمَّ إِذَا شَاءَ أَنْشُرَهُ﴾ عبس: ٢٢

“Then, when He wills, He raises him!” Qur’an 80:22

A person with this condition should not be arrogant! He should also not be exultant in any moment, more so to be arrogant! His first and second conditions have been obvious to him. If his end were to be obvious to him – may Allah forbid, he might choose to be a dog or a pig in order to become dust together with animals, and (he might choose) to not be a man, who hears a discourse or is made to meet a chastisement (i.e. punishment). If he were to deserve being in Hellfire in Allah's judgment, then the pig is (even) more honourable than he is, since the pig becomes dust (in the end), and it is exempt from the Reckoning and chastisement. Except if he is forgiven despite his doubt (or despair) of being pardoned, how could a person with this condition in the end see himself as something to the extent of believing that he is great? This is the treatment by knowledge.

As to treatment by action, it is that he should compel himself to be humble to people till he returns to (his) normal (disposition)!

SECTION FOUR PURIFYING THE HEART FROM

(INORDINATE) HOPE

(Inordinate) hope is of the blame-worthy attributes that are forbidden to be adopted as manners. Allah, the Exalted, said:

﴿ ذَرَهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ ﴾ الحجر: ٣

“Leave them to eat and enjoy and be distracted by hope! They will soon know!” Qur’an 15:3

As to its definition, it is to take life as one's purpose for an allowed time based on (one's) Judgment. As to its cure, it is that a person should know that whoever prolongs his hope will have it prevent him from hastening to repent, because he will say: “I will soon repent” and “the days are still abundant” (i.e. I still have a lot of days to live). This will also prevent him from hastening to worship (Allah), because he will say: “I will soon do it” and “I have more days in the future.” He will continue to have a hardened heart because he does not remember death and the grave.

SECTION FIVE

PURIFYING THE HEART FROM UNJUST ANGER

Unjust anger is of the blame-worthy attributes that are forbidden to be adopted as manners. Allah, the Exalted, said:

﴿إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ﴾ الفتح: ٢٦

“When the unbelievers set in their hearts ardor, the ardor of ignorance.”

Qur'an 48:26

- As mentioned in the verse. Allah blamed the unbelievers because of the passion they had shown, such ardor as emanates from unjust anger, and he extolled (or praised) the believers in terms of the blessing of tranquility which he bestowed on them. Anger is the agitation of the blood in the heart because of the quest for revenge. When a person gets angry with another person below him, blood spreads and rises to his face, and it becomes red. If he gets angry with a person that is above him, the blood holds back from behind (his) skin to the inside of (his) heart, and it becomes sadness. It is for this reason that he looks yellowish (or rather pale). If he is hesitant, then the blood will oscillate between holding back and spreading!

There are three levels of anger: Shortage, excess and moderation. The shortages anger (known also as Neglect Anger) is blame-worthy because, in that regard, a person does not get angry with the violation of what is (religiously) forbidden, such as (when) his wife or mother (is harassed). One of the ills of this kind of anger is the absence of jealousy (or concern) for safeguarding one's lineage. Of its ills, also, is keeping quiet when one sees evil things (being done), as well as incapacity for training his heart, because training the heart should be by setting it against the soul's desire to the extent that he should be angry with himself when he inclines to the despicable desires of the soul. Therefore, it is blame-worthy to lack anger (in this regard).

As to the excess anger, it is also blame-worthy. It is when anger is dominant, to the extent that a person gets out of the control of (his) mind and religion. In this type, there will be no remaining insight, consideration, thought and choice for the person. Whenever the fire (or agitation) of anger gets serious, it blinds and deafens the person from every admonition (or advice). Indeed, if he is admonished, he does not listen. Rather, it increases his anger. The smoke of that anger could even get to the elements of sight (i-e: to the aspects or properties of feeling), such that he cannot perceive with his eye, and the whole

world becomes dark (i.e; gloomy) to him. The fire of the anger could also be so serious as to make the dampness of the heart, by which the heart lives, burn and the person dies of fury.

Of the obvious traces (or rather effects) of excess anger is the change in (one's) color, serious trembling of the limbs, disarray in speech, the appearance of foam on the corners of the mouth, redness of the eyes and the ugliness of the nose. If the angry person were to see the ugliness of his portrait, he would douse his anger because he would be ashamed of the ugliness of his portrait. These are the traces of excess anger on the body.

When you consider the effects on the tongue, it involves unleashing it for insult, obscenity and ugly word of which sane people should be ashamed. The person who says such words becomes ashamed of them when the anger ceases. These are the effects of excess anger on the tongue.

In the case of its effects on the limbs, they involve beating, tearing, killing, and inflicting injury (to others) if he has the ability, without any concern. If the object of the anger runs away from him, the anger turns back against himself, and he tears his own clothes and slaps himself. He may even hit the ground with his hand to take an oath like a bewildered alcoholic (or a crazy drunk). He may even fall down swiftly in such a way that he may not be able to run or rise because of the intensity of the anger. Some form of loss of consciousness comes over him. He may even beat animals, strike plates on the ground and do the work of insane people. He may even insult animals and addresses them, saying: "To what extent will I suffer this from you?" as if he were addressing a sane person. These are the effects of excess anger on the limbs.

As to its effect on the heart, they involve rancor, envy, entertaining evil, resolve on divulging (people's) secrets and other ugly things. These are the effects of anger on the heart.

As to the anger that is praise-worthy, it is the one with moderation. It is the anger that awaits signal from reason and religion, such that it rises in a way that is commendable in religion and stops where it will be blamed in religion. It is the moderation (or mid-course) which the Messenger of Allah (saw) described in his word:

خير الأمور أوسطها

"The best of all affairs is the moderate ones."

Therefore, it is required of anyone whose anger takes the path of shortage anger, -it is required of him to treat his soul till he makes his anger upright.

It is also required of anyone whose anger takes the path of excess to treat his soul in such a way that both of them would come down to the middle of the two extremes, which is the straight (or rather most balanced) path.

Six (6) things serve as a cure to anger:

1. That he should think about the benefit of restraining anger. He should have interest in the reward.
2. That he should make himself afraid of Allah's punishment, such that he should say: The power of Allah over me is greater than my power over this person (against whom I set my anger). If I apply (or enforce) my anger on him, how could I feel secure that Allah may not enforce His wrath on me on the Day of Judgment?
3. That he should make himself afraid of the consequences of anger in this world if he is such a person who does not fear the Hereafter!
4. That he should consider the ugliness of his shape when he gets angry by remembering the shape of another person that had been angry. He should also remember his resemblance with the destructive dog when he fails to be patient (or rather tolerant) as well as his resemblance with the devoted servants of Allah when he abandons anger.
5. That he should consider the cause that leads him to revenge. That cause is, inevitably, Satan's saying to him: This will be seen by people as a weakness and humiliation! Therefore, he is required to consider that he is less (significant) in the sight of Allah, the Angels and the Prophets. Then what concerns him about people?
6. That he should know that his anger is as being bewildered (hence displeased) by the occurrence of things in accordance with the will of Allah, not with his own will. How could he say that his will is better than the will of Allah, when, (if he does so), the wrath of Allah is near to be (shown to him as) greater than his anger?

This is the end of treatment (of anger) by knowledge!

As to treatment by action, it is that he should say, when he gets angry: "I seek the refuge of Allah against the accursed Satan." If you get angry standing, you should sit down. If you get angry sitting, you should lie down or make ablution or take a bath!

SECTION SIX

PURIFYING THE HEART FROM ENVY

Envy is of the blame-worthy attributes that is forbidden to be adopted as manners. Allah, the Exalted, said:

﴿ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۖ ﴾ النساء: ٥٤

“Or do they envy people for what Allah has given them of His favor?”

Qur'an 4:54

You should know that envy does not exist where there is no blessing: When Allah bestows some blessing upon your brother, you have two conditions (in that regard): First of them is that you hate that blessing and want it vanished. This condition is called envy, and it means hating a blessing and desiring that it vanishes from the person upon whom the blessing has been bestowed. The second condition is that you should not want it vanished and should not detest that it stays and lasts (for the person). Rather, you should yearn to have something like it. This is called “ghibta' (in Arabic, - translated, here, as righteous envy).

Envy means being displeased with the decree of Allah in preferring some of His servants (with some blessings) to others. It has four (4) stages:

1. To want the blessing vanished from that person, even though that (i.e: the vanishing of the blessing) does not come down to the envious person (i.e: he has no control of the blessing because the control belongs to Allah). This is extremely nasty!
2. To want it vanished from him because he has interest in the blessing as he would have for a beautiful house, or a beautiful woman, or a religious quarter that is spacious and is acquired by someone else. He wants it to be his own. What he wants is that blessing, not that it should (actually) vanish from the person. What he hates is lacking the blessing, not another person's enjoying it!
3. That he should not have interest in the blessing specifically, but he has interest in having something like it. If he cannot get something like it, he wants it vanished. There will be no excellence between them (i.e: in order that the other person should not excel him)!

4. That he has interest in having the like of it for himself, but if it is not attained, he would not want it vanished from the other person. This last one is allowed if it involves this world, recommended if it involves religion.

As to the healing of envy, you should know that envy is of the great diseases of the heart, and diseases of the heart are only cured by knowledge and action. The beneficial knowledge in terms of the disease of envy is that you actually (or rather truly) understand that envy is harmful to you in religion and this world, and that it is of no harm to the person that is being envied in this world and religion. On the contrary, he profits from it in this world and in religion. Whenever you understand this upon awareness that, (by being envious), you have only been an enemy to yourself and a friend to your enemy, envy will inevitably separate from you!

Envy is harmful to you in religion. It is by envy that you show your displeasure with the decree of Allah, the Exalted, and your resentment for His blessing, which He apportions to His servants, as well as for His justice, which He establishes in His authority in accordance with His unseen wisdom. You also deny that. This is a crime against the perception of the Oneness of Allah and a speck in the sight of faith, much more a crime against religion. Moreover, you have betrayed a person among believers and failed to be counseling to him. You have also separated (yourself) from the devoted servants of Allah and from His Prophets in their love of goodness for the servants of Allah, and you have gone into partnership with Satan and other unbelievers in their love to see calamities befall believers and blessings vanish from them. These are (all) the evil deeds of the heart, which corrode the good deeds of the heart as fire devours (or rather burns) wood, and which obliterate them as night obliterates the day.

Envy is also harmful in this world. It is your envy that makes you undergo pains and chastisement, and you will continue to be in sadness and grief, and you will remain in opposition to people that Allah will not forsake in terms of the blessings that he bestows abundantly upon them. Therefore, you will remain grieved, of compressed (or pressured) heart as you would love to see your enemies have and as your enemies would love to see you have! You had wanted (some) disaster for your enemies but have (instead) acquired your disaster and grief. The blessing will not vanish from the person that is being envied because of your envy! If you had no faith in Resurrection and Reckoning, what intellect would have required if you were sane would have been that you beware of envy because of the pain and ill-treatment it contained against (your) body without any benefit! How then could you do that when

you are aware of the grievous chastisement that envy causes in the Hereafter? It is most amazing to see a sane person expose himself to the wrath of Allah without any benefit that he gets (for doing so). On the contrary, he gets to endure hurt and suffer pains (in order to get the wrath of Allah) and he destroys his religion and his world without any advantage or benefit.

As to the fact that there is no harm in the religion and the world of the person that is being envied, it is clear because the blessing does not vanish from him because of your envy. On the contrary, whatever acceptance and blessing Allah destines (or decrees), must remain to the time that Allah decrees. There is no scheming that can prevent it. Rather, everything in His place has a determined proportion, and there is a written time for every period!

The person that is being envied profits in his religion and world, it is clear. As to his profit in religion, it is that he is wronged (i.e.; oppressed or cheated) on your part, especially if the envy brings you open to the word and action of gossip and calumny against him, as well as to violating his privacy and mentioning his bad sides. These are all gifts, which you accord him. I mean to say that, in so doing, you give him (the reward of) your good deeds to the extent that you will meet him on the Day of Judgment when you will be bankrupt of righteous deeds and forbidden from bliss as you had been forbidden from it in this world. It is as though you wanted the blessing to vanish from him, but blessings of Allah continued to be bestowed upon him, such that He guided you towards good deeds, but you took the reward of those deeds to that person, so you added more blessings to him and added more wretchedness to yourself!

The most important of people's objectives is to cause their enemies grieve and sorrow. However, no punishment is greater than the pain in which you are because of your envy. The highest wish of your enemies is that they should be in blessing and you should be in sorrow and regret, and you have personally done what they want against yourself. For this reason, your enemy has no interest in your death. Rather, his interest is that you live long, except in the torture of envy, so you should see the blessing Allah bestows on him and your heart should split because of envy. This is the treatment by knowledge.

As to the treatment by action, it is required that such a person obliges himself to act contrary to the dictates of envy. If envy drives him towards arrogance, he should compel himself to be humble. If it stirs him against being benevolent, he should compel himself to doing more benevolence. This is the treatment by action.

As to the amount of thing that is necessarily required for you to remove envy from your heart against anyone that hurts you, you should know that you will be an envious person and a sinner because of envy, if you want the blessing to vanish from him and if you set your tongue loose against him. You will also be envious and sinning if you want the blessing to vanish from him, but restrain your outward limbs completely and have no grudge of his condition in your heart. This is because envy is an attribute of the heart, not of action. However, if you hate this condition in terms of insight and restrain your outward limbs, then you have done what is required.

SECTION SEVEN

PURIFYING THE HEART FROM SHOW OFF/DISEMBLANCE “SHOW OFF/DISEMBLANCE” MEANING DOING THINGS IN ORDER TO BE SEEN OF MEN AS WELL AS TO BE REWARDED BY ALLAH. THERE IS NO REWARD FOR SUCH A DEED).

Show Off/DiseMBLance is of the blame-worthy traditions that are forbidden to be adopted as manners. Allah, the Exalted, said:

﴿فَوَيْلٌ لِلْمُصَلِّينَ ۖ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۚ الَّذِينَ هُمْ يُرَاءُونَ﴾

“Woe to worshippers, who are negligent of their prayers, who work to be seen of men.”

You should know that Show off (“riya,” in Arabic) is derived from “ru’uya (- which literally means to see). It means seeking to have some position in people’s heart, such that a person shows them good manners in order to have eminence in their heart. Eminence can be sought by other deeds, but the noun “riya” (i.e.; Show off) is specifically used when a person seeks for eminence in hearts by means of the acts of worship. Therefore, Show off is defined as seeking to have people’s (acceptance or praise) by the act of worshipping Allah, the Glories and Exalted.

It is of five (5) kinds.

1. Show off by means of one’s body, and that involves showing people that he is pining away (or getting exhausted) in order to allude to the point that he is working hard (in worship) or in order to show that he eats less (i.e.; insinuating that he fast a lot).

2. Show Off/Dissemblance by means of clothes and appearance, such as disheveling his hair (i.e.; keeping it untidy), wearing tattered clothes, bending the head when he walks, causing the trace of prostration remain on the face (or rather forehead), girding up one's cloth and not keeping it clean (all in order to allude to his righteousness).

3. Show Off/Dissemblance by means of word, such as publicly engaging in the Remembrance of Allah in the presence of people, and enjoining what is right and forbidding evil in the presence of people, and moving his lips as being engaged in Remembrance in the presence of people, as well as fine-tuning his voice as a means of showing his sadness and fear (in terms of religion).

4. Show Off/Dissemblance by means of deeds. This is whereby, for example: a person prolongs his standing in prayer in order to be seen of people, as well as prolonging his Bowing and Prostration. He may also demonstrate calmness and tranquility, his keeping of the feet and hands in order, as well as going for battle in Allah's cause (with his hidden but unrighteous intention) and pilgrimage and charity (in that manner).

5. Show Off/Dissemblance could also be seen by means of the people he interacts with, such as the person who always mentions scholars in order to make people see (or think) that he has met many scholars and had benefited from them. He may say to others: "Who have you met among scholars? And: "I have met so and so person; I have gone round all countries and served scholars." He says (a lot of) things similar to that. This, as well as all the things that have been mentioned, is blame-worthy if it is used in order to get eminence and position in the hearts of people.

You should know that acting to be seen of people is a human trait at childhood, so it can only be uprooted (or removed) with hard effort. There are two positions in curing it: First of them is to uproot its bases, which are the love of the sweetness of being praised and running away from the pain of being blamed, and coveting what is in the hands of people. The second is preventing anything of it that occurs instantaneously.

Its cure (or healing/medicine) is that one should know that acting to be seen of people harms and corrupts (or destroys) his heart and prevents him from success and from having a position in the sight of Allah, the Exalted. It also necessitates punishment and humiliation to the extent that he will be called in the presence of all servants, (and it will be said to him): "O you, the perverse, and the treacherous one! Were you not ashamed when you used the worship of Allah to buy the transient thing (s) of this world and the love of eminence

among people by the wrath of Allah? You sought for their pleasure while you earned the wrath of Allah! You sought to be near to them while you became distant from Allah!” If a servant (i.e.; a person) considers this humiliation, he should turn away from duplicity (or acting to be seen of people) in spite of the scattering of his purpose which he faces in this world because of taking people's love/likeness into account. Indeed, pleasing people is an objective that cannot be encompassed, and whoever seeks their pleasure against the pleasure of Allah, Allah will have his wrath on him.

In order to cure covetousness for what is in people's hands, it is that (one should know) that Allah, the Exalted, is the one that makes hearts subservient to denial and giving of gifts. Whoever brings the blessing of the Hereafter to the understanding of his heart should despise what relates to people and turn his heart to Allah. Spiritual Discoveries (or Revelations, known in the Sufist circles as Mukashafat), will be made open for him to the extent of being more comfortable with Allah, the All-Holy, and to the extent of having more loneliness (or rather estrangement) in being with people. This is the treatment by knowledge. As to the treatment by action, it is that he should make his soul get used to concealing the acts of worship until he makes his heart certain that Allah, the Exalted, knows about (whatever he does, so he is needless of people's approval).

The second position involves preventing what comes from it and doing so against one's will.

SECTION EIGHT

REPENTANCE FROM ALL SINS

Repentance is of the praise-worthy attributes that are obliged to be adopted as manners. Allah, the Exalted, said:

﴿وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾ النور: ٣١

“And repent to Allah altogether, O you who believe, in order that you attain felicity.” Qur’an 24:31

Its definition is that it means making oneself quit the sins that he had done, and is doing so because of reverence to Allah, the Glorious and Exalted, and in order to stay away from His wrath, not because of any worldly interest, fear of people, quest for praise and acceptance, or because of weakness. As to the things that help towards repentance, there are three things:

1. Remembering the extent of the ugliness of sins.
2. Remembering the severity of Allah's chastisement.
3. Remembering the weakness of your body (in bearing that chastisement).

If you keep to remembering these three things, they will conduct you towards a righteous repentance by the will (or grace) of Allah.

You should also know that sins are generally of three (3) kinds:

1. Not doing the things obliged by Allah, the Exalted, such as prayer, fasting, alms (Zakat), expiation, or other things. Therefore, (repentance demands that) you make up for the ones you can as far as possible.
2. Sins between you and Allah, the All-Holy (i.e; sins you make against the right of Allah), such as drinking liquor (when Allah's right or command is that you must not do it), beating (or sounding) clarinets, eating usury and similar things. Therefore, you should regret doing that and entertain in your heart never to go back to such an act again.
3. Sins between you and people, and they are the most difficult ones. They are of kinds. Such sins could involve wealth, soul, personality, honor, and religion. You should seek to nullify such sins that have been mentioned (by asking the people against whom they are committed to forgive you) as far as possible. As to the ones that are not possible, you should return to Allah, the Exalted, humbly and honestly, in order that He accepts it from you on the Day of Judgment.

SECTION NINE

ASCETICISM IN THIS WORLD (i.e; STAYING AWAY FROM THIS WORLD)

Asceticism is of the praise-worthy attributes that are obliged to be adopted as manners. Allah, the Exalted, said:

﴿وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا﴾ طه: ١٣١

“Stretch not your eyes to what we have given pairs of them to enjoy-the blossom of this world!” Qur’an 20:131

Its definition is that you should know that asceticism is of two kinds: The one that is destined for a servant (or a person), and the asceticism that is not destined for him. The one that is destined for him is of three kinds:

1. Not to search (or look for) what is not found in this world.
2. To shatter what is gathered of it.
3. Not to take it (i.e. the world) as a purpose of one's choice.

The asceticism that is not destined for a servant is to make the world insignificant in one's heart by means of remembering the flaws (or problems) of this world. The cogent word in this regard is to say that this world is the enemy of Allah, and you love Him. Therefore, whoever loves someone should make his enemy displeased.

If you ask: “What is the rule of asceticism in this world? Is it obligatory or voluntary?” You should know that it is obligatory to be ascetic concerning a prohibited thing (i.e.; one must avoid it), and it is voluntary to be ascetic in a lawful thing. If you said: “We inevitably need some share of this world for our sustenance. How can we be ascetic in it?” Then you should know that asceticism only involves frivolities since they are not needed in sustaining one's structure. Therefore, what is meant is sustenance and strength, not just eating, drinking and enjoyment!

SECTION TEN

THE FEAR OF ALLAH, THE EXALTED

The fear of Allah (or piety) is of the praise-worthy attributes that are obligated to be adopted as manners. Allah, the Exalted, said:

﴿وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهُ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ﴾ النور: ٥٢

“Whoever obeys Allah and His Messenger (saw), and fears Allah and has awe of Him, - those are the ones to succeed!” Qur'an 24:52

Its definition is that it means freeing one's heart from sins that he has never committed. It has four levels:

1. To have the fear of Allah keep you away from ascribing partners to Him (i.e.; from polytheism).
2. To have it keep you away from sins (or acts of disobedience).
3. To fear Allah in terms of staying away from frivolities.

4. To fear Allah in terms of staying away from having a position in Innovation (-Innovation meaning any action that is contrary to the Prophetic (saw) tradition).

As to the means of doing it, it is by observing (i.e: restraining) these five organs, which are the bases: The eyes, the ears, the tongue, the heart and the stomach. Therefore, one should be on guard by protecting them against what he fears could be harmful to the affairs of (his) religion, as well as against forbidden things, frivolities, and squandering of what is lawful. If these organs are guarded, it is hoped that a person will be sufficed of the remaining aspects (of piety).

SECTION ELEVEN

TRUST IN ALLAH, THE EXALTED

It is of the praise-worthy attributes that are obliged to be adopted as manners. Allah, the Exalted, said:

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾ الطلاق: ٣

“Whoever puts his trust in Allah, He will be sufficient for him.” Qur’an 65:3

The heart should have confidence in Allah, as well in His Messenger (saw). The reality about it is that your structure is sustained by Allah, the Glorious and Exalted, not by anyone besides Him, and not by the vanities of this world or by any cause whatsoever!

Trust in Allah is achieved by means of remembering the guarantee given by Allah, the Exalted, concerning sustenance, as well as the completeness of His knowledge and power, and His sanctity against breach, forgetfulness and incapacity.

SECTION TWELVE

COMMITTING ONE'S AFFAIR TO ALLAH, THE EXALTED

It is of the praise-worthy attributes that are obliged to be adopted as manners. Allah, the Exalted, said:

﴿وَأَقِضْ أَمْرِي إِلَى اللَّهِ﴾

“And I commit my affair to Allah.”

Its definition is that your purpose should be to have Allah protect your interests for you in such things where you are not secure from danger. It is attained by means of remembering how dangerous the affairs are and the possibility to get ruined and destroyed by them, as well as remembering your incapacity (or inability) to be safe from the various forms of danger.

SECTION THIRTEEN

BEING PLEASED WITH THE DECREE OF ALLAH, THE GLORIOUS AND EXALTED

It is of the praise-worthy attributes that are obliged to be adopted as manners. Allah, the Exalted, said:

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ ۚ ﴾ التَّغَابُن: ١١

“No disaster befalls except by the leave of Allah, and whoever believes in Allah, He will guide his heart.” Qur’an 64:11

Its is not to be displeased (with Allah's decree), and to remember that what Allah has decreed is the best and the most appropriate concerning such things that a person cannot be certain as to whether they are bad or good. This is a condition regarding it. If you said: “Is evil not as a result of the decree of Allah, the Exalted?” Then how could a servant be pleased with evil (i.e.; with what is bad)? You should know that evil (or a bad thing) is an object of decree, not the decree (itself), and it is not necessary to be pleased with it. Rather, it is not admissible that a person should be pleased with the object of decree except if it agrees with religion (or the law) because pleasure (or acceptance in this regard) should only be necessary in terms of the decree, not in terms of (the) evil.

Committing one's affair to Allah is attained by means of remembering the wrath of Allah, the All-Holy and Exalted, which is the reward for anyone that is pleased with His decree.

SECTION FOURTEEN

FEAR (OF ALLAH'S PUNISHMENT) AND HOPE (FOR HIS MERCY)

They are of the praise-worthy attributes that are obliged to be adopted as manners. Allah, the Exalted said:

﴿ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ۚ ﴾ الإسراء: ٥٧

“They hope for His mercy and fear His chastisement.” Qur’an 17:57

As to the definition, fear is a tremble that occurs in the heart because of some bad thing that one thinks will meet him. It is of the aspects of emotion, so it is not in a person's control.

Rather, what is in one's control is the steps that lead to it. There are four of those steps.

1. Remembering past sins.
2. Remembering the severity of Allah's punishment.
3. Remembering the weakness of your body (in terms of Allah's punishment.
4. Remembering that Allah, the Exalted, has power over you anytime, anyhow!

Fear of Allah's punishment is attained by remembering the actions of Allah, the All-Holy and Exalted, in seizing (those who disbelieve) as He did with Devil and Bal'am, as well as remembering His glorious words in the verses of warning, such as His Exalted word:

﴿يَعْبَادِ مَا تَقْوَنَ﴾

“O My servants, fear Me!”

And His word:

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا﴾

“Do you think that We have created you just for a pastime?”

And His word:

﴿أَيَحْسَبُ الْإِنْسَانُ أَن يُتْرَكَ سُدًى﴾

“Does man think he will be left aimless?”

And other similar verses of warning.

As to the definition of hope, it means the heart's happiness because of knowing the favor of Allah, the All-Holy and Exalted, and the abundance of His mercy. It is also of the aspects of emotion, and it is not in a person's control. Rather, what is in his control is the steps that lead to it. There are four of those steps:

1. Remembering Allah's favor on you in the past without a preceding deed (of yours) or an intercessor!

2. Remembering His promise of bounteous reward even though you do not deserve it with you deed.
3. Remembering the multiplicity of His blessings in the affairs of your religion and world presently, even though you are not entitled to it and have not asked for it!
4. Remembering the abundance of His Exalted mercy.

Hope for Allah's mercy is attained by remembering His glorious actions in pardon (or forgiveness), as He did with Pharaoh's sorcerers and the Companions of the Cave as well as remembering His glorious words in the verses of glad tidings, such as His word:

﴿هُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ﴾

“He is the one who accepts the repentance of His servants and pardons (their) faults.”

And His word:

﴿وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ﴾

“None forgives sins but Allah.”

And His word:

﴿لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾

“Do not despair of Allah’s mercy. Verily, Allah forgives all sins. He is assuredly the Ever-forgiving, the Most Merciful.”

And similar verses of glad tidings.

O Allah, the Ever-forgiving, the Most Merciful, forgive us all our sins because of the blessing of our leader, Muhammad (saw). This is the end of what we have meant to write in the **Knowledge of Conduct**, which has involved theology (i.e.; the Oneness of Allah: Monotheism), jurisprudence and Sufism (i.e.; Religious Mysticism) by the help of Allah and His good guidance. Praise be to Allah. Blessing and peace be upon the Messenger of Allah (saw). Praise be to Allah, Lord of the Words.

تميز أهل السنة

Differences Between
Followers of Sunnah
And Hypocrites

By
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In the Name of Allah Most Beneficent, Most Merciful

Peace and blessing be upon our leader, Muhammad (saw), his family, his companions, his wives and his generation.

A poor servant of Allah and one in need of his Lord's mercy, Othman bn Fodiyo, may Allah cover him with his blessings. Ameen, A non-Arab, who is in dire need of the blessings of Allah Almighty, who has little knowledge and a lot of forgetfulness, a very inquisitive person who has little work. How can the mercy of Allah reach us then? And we pray to Allah to accept our deeds which are good and cleanse our big sins when our Prophet (saw) comes to save us. Peace and blessings of Allah be upon him, Ameen.

This is the book of: **Difference Between the Followers of Sunnah and Hypocrites of Religion.** Be informed, O my brother that, (Ahlul-sunnah) followers of Sunnah are those who testify to the word of Islam inwardly and outwardly. Actions are judged with what is intended in the minds, and the followers of the Sunnah are those believers that testify that there is no god except Allah and Muhammad (saw) is the Messenger of Allah. They pay Zakat, and perform pilgrimage to the House of Allah (he who is able to undergo it). They flee from (Ahlul-bid'a) the innovators, they don't assist them with a thing. They do not desire worldly or valuable things from them. They do not go with them to their funeral if one of them dies. They do not attend their naming ceremony. They do not allow their children to sit with the innovators (Ahlul-bid'a). They do not visit them when they are sick. They do not buy their products. They do not give them (Ahlul-bid'a) their daughters in marriage and they do not obey them when it comes to disobedience to Allah.

Those are the real followers of Sunnah, undoubtedly, they are the victorious.

On the other hand, the hypocrites are those who practice the teachings of Islam and they visit the innovators (Ahlul-bid'a). They visit them when they are sick. They go with them to their funeral when they die and they attend their naming ceremony. They desire the worldly things they possess. If the world were sweet to the believers, it would not have been their prison, because a prison has no sweetness apart from hunger, thirst, foul odour, maggots, extreme fear and compulsion of living in it until death comes calling. No one knows his coming out except Allah alone and he will continue thinking of that and no permanent joy will come to him in it until he meets the blessings of the Hereafter.

And yet he who alleges that he is a follower of Sunnah and he visits (Ahlul-bid'a) the innovators when they fall sick, he goes with them to their funeral

when they die; he attends their naming ceremony for the love of materialism and he does all these in dissimulation (hypocrisy). Anyone who does such is unanimously agreed upon by scholars to be a dissolute (person given to immorality), and if he dies, he dies a hypocrite and has no destination apart from Hell fire. What an evil destination!

It is compulsory, O son of my brother, not to obey him in religions affairs like prayer (Salat) and the likes. If you emulate him (in prayers), it is compulsory on you to repeat them (prayers). And do not be obedient to him. And whosoever imitates a dissolute Imam on a sin, even if he is his father, mother, brother or his teacher, then he is a dissolute, as unanimously agreed upon by scholars. And whosoever loves an unbeliever (Kafir), he is also an unbeliever. This is agreed unanimously by scholars.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ فَمِنْكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾ التوبة: ٢٣

“O you who believe! Take not as Auliya (supporter and helpers) your father and your brothers, if they prefer disbelief to belief, and whoever of you does so, then he is one of the Zalimun (wrong-doors).” Q: 9:23

I am calling you, O followers of Sunnah of the believers, when you travel, seek for your brother a believer. When you come to a place stay in their place, when you want to eat, eat with him; when you give out, give to him; when you render help, help him; when you hope, hope for him. And he who remains one of these dies a good believer. And when he supplicates, Allah answers his supplication.

It is mandatory on you to refrain from (Ahlul-bid'a) the innovators due to the saying of the Prophet (saw):

والهجران الجائر هجران البدعة أو مظهر الكبانر

“Migration which is legal is of two instances migration from bid'a (innovation) or places from committing great sins.”

Amongst them you find one who thinks he is a follower of Sunnah, but yet he lives amongst them in their places, he mixes with them, and he leads himself and his family astray. Don't you see the saying of Allah (swt):

﴿الَّذِينَ يَدْعُونَ إِلَى الْكُفْرِ وَالْعِصْيَانِ وَأُولَئِكَ هُمُ الْفَاسِقُونَ﴾ (٢٨) جَهَنَّمَ يَصَلُّونَهَا وَيَسْكُنُ الْقَرَارُ
إبراهيم: ٢٨ - ٢٩

“Have you not seen those who have changed the blessings of Allah into disbelief (by denying Prophet (saw) and his message of Islam) and caused their people to dwell in the house of destruction?” Q 14:28-29

Hell, is where they will burn and what an evil place to settle in!

And the Prophet (saw) also said:

من أراد أن يسكن بحبوة الجنة فليحب المرء ولا يحبه إلا الله تعالى

“Anyone who hopes to stay in the enjoyment of paradise, he should love his brother and love him for the sake of Allah.”

And he has no defect apart from poverty that is attached to him; and how will he say he is a lover of Allah while he sits amongst His (Allah's) enemies? The innovators (Ahlul-bid'a) who legalize great sins are the enemies of Allah, his Messenger (saw) and his Angels. Really those are the unbelievers. Had they not legalized it, they wouldn't have been unbelievers.

And it is related on the authority of the Prophet (saw) that he said:

إياكم ومعاداة أهل لا إله إلا الله فإنهم أولياء الله

“I warn you not to be enemies to those who testify that there is no god but Allah, for verily, they are the lovers of Allah.”

And Allah says in the Qur'an

﴿ قُلْ يَتُوبُ إِلَى اللَّهِ مَنْ يَشَاءُ ۚ إِنَّ اللَّهَ يُغْفِرُ لِمَن يَشَاءُ ۚ إِنَّ اللَّهَ يُغْفِرُ لِمَن يَشَاءُ ۚ إِنَّ اللَّهَ يُغْفِرُ لِمَن يَشَاءُ ۚ ﴾

“O My worshippers! Who have transgressed against themselves (by committing evil deeds and sins) despair not of the mercy of Allah: verily, Allah forgives all sins. Truly, He is oft-forgiving most merciful.” Q 39:53

This verse is enough an indication.

And from them, Allah will give one of them faith from the beginning of his life and deny him from returning to Him (Allah) with faith. And from them, there will be one whom Allah will not give faith from the beginning of his life, but will have faith before he returns to Him (Allah), for that, there is no favour except he who dies with good faith. How will you be free from sins when you don't compose yourself, you allow your wives and you leave your daughters to interact with men openly in the streets and markets? How can you be free when the desires of this world are a necessity to you? How can you get the bounties of the earth's crops while you are stingy? Verily, Allah does not command you to start farming unless if the rules and regulations guarding it

will be adhered to; and you will give zakat out of the servants of Allah. Blessings to the farmer who when he gets (Halal) will guard the rules and regulations of Allah, will give out to the poor, needy, the strangers, the beggars and the weak. Whatever condition one finds himself, it is the making of Allah. Therefore, it is unto you to become generous with regards to crops. Your warning is not to send away those who come to your farms to seek, for every situation is the will of Allah.