The background features a faded, semi-transparent image of a gold coin on the left and a compass rose on the right. The compass rose is detailed with cardinal and ordinal directions: N, NE, E, SE, S, SW, W, and NW. The text is centered over the coin and compass.

# The Guiding Hel per

Main Text &  
Expl anatory Notes

A Guidebook for Life  
1st Edition

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**In Plain English:** Make as many copies as you want for free.  
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## Foreword

All praise is for Allah, the Lord of the worlds. Peace and blessings be on the Prophet, his family, his companions, and all those that follow.

The Guiding Helper is a practical guide to the dīn that the Prophet Muhammad (May Allah bless him and give him peace) brought.

The Guiding Helper is based on a famous metered verse song written by a scholar named Ahmad ibn `Ali ibn `Abd al-Wahid ibn `Ashir born in Spain and raised in Fez, Morocco about seven hundred years ago. This scholar divided his song into three books: (1) one about Islamic beliefs, (2) one about Islamic law, and (3) one about Islamic spirituality. He based the first book on a famous text of beliefs called *The Mother of Proofs for the Tenets of Belief* written by Muhammad ibn Yusuf al-Sunusi al-Husayni. He based his second book on a renown text of Maliki law called *The Concise Text* written by Khalil Ibn Ishaq ibn Ya`qub. He based his third book on a popular text on spirituality called *The Letter of Qushayri* written by `Abd al-Karim al-Qushayri. All three of these texts are solid and trusted sources for genuine Islamic knowledge.

The Guiding Helper also returns to these three texts. Additionally, we've added sections not found in the original song by Ibn `Ashir by referring to other trusted sources in the above-mentioned three areas. Thus, we hope that the Guiding Helper will serve as a solid and trusted source of genuine Islamic knowledge for the English-speaking people from now until the end of the world.

However to further demonstrate that the Guiding Helper is reliable, we have prepared two separate books in addition to the one you are reading now that contain proofs from secondary and primary texts for the points mentioned in the main song and explanatory notes.

With this, we ask Allah for forgiveness and hope that He places His blessing in this work as He can only do.

Abu Qanit al-Sharif al-Hasani,  
(Main Author and Student of Sheikh `Alī Fīlālī)



---

*The People of the West  
(from my followers) will remain  
victorious and on the truth all  
the way up until the Last Hour\*.*

*(Prophetic Saying - Sahih Muslim, Universal Reference Number: 3551)*

\* Insha'allah, this phrase will apply to some people in the **East** also.

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# Main Text & Explanatory Notes

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*In the Name of Allah, the Merciful, the Powerful*  
(Last minor revision: 21 January 2002 C.E. - 7 Dhu al-Qa`dah 1422 A.H.)  
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## Song 1: Introduction

Praise Allah <sup>1</sup> Who taught us <sup>2</sup> what He asked us <sup>3</sup> to know <sup>4</sup> .	1:1 <sup>5</sup>
Bless <sup>6</sup> the Prophet <sup>7</sup> , his family <sup>8</sup> , and those who follow <sup>9</sup> .	1:2
<sup>10</sup> Allah, help us <sup>11</sup> write songs <sup>12</sup> that are useful <sup>13</sup> and show light <sup>14</sup>	1:3
To all people <sup>15</sup> , even if they don't read or write <sup>16</sup> .	1:4
Help us follow three men <sup>17</sup> in these songs and be brief <sup>18</sup> :	1:5

---

<sup>1</sup> *Allah*, the Lord of the Universe, alone deserves all *praise* (a word in *italics* in a footnote may denote that it appears in the main text above (even if in another grammatical form)).

<sup>2</sup> Allah alone is the real teacher and guide.

<sup>3</sup> Human beings and jinn are considered responsible for their beliefs and actions.

<sup>4</sup> Allah has made it obligatory for His creation to know about Him, His messengers, and the *dīn* which He sent. The *dīn* consists of beliefs in the mind/heart, actions with the tongue/body-parts, and spiritual states of the soul. Both males and females are responsible for learning the necessary parts of the *dīn* and both males and females can become scholars of the *dīn*.

<sup>5</sup> The *X:Y* notation at the end of the line is used for indexing purposes. The *X* stands for the song number and the *Y* represents the line number counting from the start of the Guiding Helper. The Guiding Helper contains a total of exactly eighteen hundred lines (nine hundred rhymes), no more and no less. This notation is designed to fully index the songs.

<sup>6</sup> And give peace to

<sup>7</sup> The last of Allah's messengers and prophets, Muhammad ibn `Abdullah ibn `Abd al-Muttalib (May Allah bless him and give him peace)

<sup>8</sup> The descendents of Hāshim ibn `Abd al-Munāf ibn Quşayy

<sup>9</sup> All the Prophet's (May Allah bless him and give him peace) companions (May Allah be well pleased with them) and all the later followers up until the Last Hour

<sup>10</sup> O *Allah*, please...

<sup>11</sup> Allah, we neither have the knowledge nor the literary ability necessary to guide people. So, please make the pen flow with words that are correct and easily understood.

<sup>12</sup> As metered-verse is easy to memorize, we hope these songs can help people internalize the *dīn* and implement it in their everyday lives.

<sup>13</sup> Give practical advice

<sup>14</sup> That show people the way unto obeying, knowing, and befriending Allah

<sup>15</sup> The *dīn* of Islam was sent for all humans and jinn regardless of their life situations and ethnic backgrounds.

<sup>16</sup> Allah, help us use the common language of the English-speaking people in these songs so that both the educated and uneducated can benefit.

<sup>17</sup> The core beliefs of our *dīn* and the basics of the acts of worship are agreed upon by almost all scholars. However as soon as one delves further, one is faced with a myriad of conflicting scholarly opinions (due to the various plausible interpretations of the primary texts). The common man can easily get lost in this jungle of opinions without the proper guidance. By following a specific recognized scholar, one can learn a consistent and practicable way of worshiping and coming closer to Allah; and this is the real intent of knowledge.

# The Guiding Helper

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Abu Bishr Ishaq <sup>19</sup> who wrote books <sup>20</sup> about Belief <sup>21</sup> ,	1: 6
Malik <sup>22</sup> who knew quite a bit <sup>23</sup> and taught us <sup>24</sup> some Law <sup>25</sup> ,	1: 7
And Junayd <sup>26</sup> who spoke <sup>27</sup> about the Path to Allah <sup>28</sup> .	1: 8
<sup>29</sup> Knowledge <sup>30</sup> doesn't alter <sup>31</sup> things in reality <sup>32</sup> .	1: 9
It only informs of them in passivity <sup>33</sup> .	1: 10

---

Furthermore, if a group of people living in a certain region of the world willfully adopt the same manner of practicing the din, it will lead to harmony and will help them avoid bitter conflict revolving around basic issues of the din. Such people can then exert their energies towards constructive tasks, such as setting up schools for their children, erecting libraries, arranging marriage counseling services, opening homeless shelters, founding centers for affordable Islamic funeral services, organizing a local internal dispute-resolution system, worshipping Allah with sincerity, etc.

<sup>18</sup> Industrialization and modernization have put many stresses on the human being and have stretched his time-handling abilities to the edge. Many people no longer have the time necessary to go through volumes of scholarly works. Thus, we have tried to squeeze the necessary parts of the din into forty-three brief songs which people can sing (together or alone), listen to, or read. Please note that the whole Guiding Helper can be sung from beginning to end in a little over two hours from memory.

<sup>19</sup> He is `Alī ibn Ismā`il ibn *Abu Bishr Ishāq*, a scholar of the third Islamic century who gathered together the beliefs of the Prophet (May Allah bless him and give him peace) and the early Muslims.

<sup>20</sup> He is said to have written three hundred and eighty books among which were books about our belief system.

<sup>21</sup> We will try our best to follow this man in the beliefs we narrate in the Guiding Helper.

<sup>22</sup> He is Imam *Mālik* ibn Anas ibn Abū `Āmir al-Aṣḥabī, a scholar of the second Islamic century.

<sup>23</sup> Imam Malik was considered the most knowledgeable man in din of his time.

<sup>24</sup> Imam Malik used to teach Jurisprudence from the Prophet's Masjid (May Allah bless him and give him peace). Among his students were Imam al-Shāfi`ī and `Abd al-Raḥman ibn Qāsim. The latter's student Saḥnūn (also pronounced Suḥnūn) Sa`īd al-Tanūkhī is given credit for recording the legal positions of Imam Malik in his book *al-Mudawwanah al-Kubrā*.

<sup>25</sup> We will try our best to follow Imam Malik or his authorized heirs in the legal rulings we give in the Guiding Helper.

<sup>26</sup> He is Abu l-Qāsim al-*Junayd* ibn Muḥammad, a scholar of the third Islamic century who taught people how to go from the state of heedlessness to the state of knowing Allah with one's soul.

<sup>27</sup> Junayd is best known for his short but meaningful phrases he taught his students.

<sup>28</sup> We will try our best to follow this man or his later heirs in the songs that talk about taking a person from heedlessness and ignorance to a state of witnessing and knowing Allah (i.e. Song 42 and Song 43, The Path to Allah).

<sup>29</sup> This is the start of the Book of Belief.

<sup>30</sup> **Knowledge** is a firm conviction based upon evidence corresponding to reality that something is true (a word in **bold** font in a footnote denotes that it is being defined).

<sup>31</sup> The knowledge of something is separate and independent from the thing known. Knowing about something *does not alter* the reality of the thing known.

<sup>32</sup> Things have an independent *reality* and exist regardless of whether human beings are aware of them or not. This applies to both physical objects in the universe and to true ideas. This is because Allah has created and knows about everything and He is independent from human beings. For example, He may have created a distant planet in a distant galaxy revolving around a distant star. Our ability to perceive such a planet does not alter the reality of whether such a planet exists. Similarly, true ideas issue from Allah and whether or not human beings understand them correctly does not alter the nature of these ideas with Allah.

# Main Text & Explanatory Notes

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Knowledge is conveyed <sup>34</sup> with subjects <sup>35</sup> and predicates <sup>36</sup> .	1: 11
These <sup>37</sup> are called statements <sup>38</sup> like: Rough granules are called grits <sup>39</sup> .	1: 12
Statements are of three types <sup>40</sup> : those <sup>41</sup> you know by your mind <sup>42</sup> ,	1: 13
Those you know by testing <sup>43</sup> , those revealed and defined <sup>44</sup> .	1: 14
Those you know by your mind are divided in three:	1: 15
Those that must be <sup>45</sup> , those that can't be <sup>46</sup> , those that are free	1: 16
To be or not to be <sup>47</sup> , depends on what is sought <sup>48</sup> .	1: 17
Each <sup>49</sup> is known <sup>50</sup> with thinking <sup>51</sup> or without any thought <sup>52</sup> .	1: 18

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<sup>33</sup> Knowledge is a *passive* quality and thus does not have effect on the thing known.

<sup>34</sup> Knowledge itself does not consist of subjects and predicates. Rather, **knowledge itself** is a spiritual light that Allah places in the hearts of His servants. Glimmers of this light can be *conveyed* using subjects and predicates in human language.

<sup>35</sup> A **subject** is something that can be described by the presence or absence of a characteristic. For example, the word *book* is a subject in the statement: *The book is (or is not) blue*.

<sup>36</sup> A **predicate** is a description which can affirmed or denied for a subject. For example, the word *blue* in the above statement is a predicate.

<sup>37</sup> *These* subject-predicate pairs

<sup>38</sup> A subject-predicate pair linked with an explicit or implied being verb (e.g., *is*) is called a **statement**. Statements are the basic building blocks of conveying knowledge.

<sup>39</sup> *Grits are rough granules* is an example of a subject-predicate pair linked with an explicit being verb.

<sup>40</sup> Some statements are true and correspond to reality while others are false and do not. There are *three* basic ways we can verify whether or not a statement is true in our din.

<sup>41</sup> *Those* statements

<sup>42</sup> If a statement can be verified using the intellect alone without needing empirical evidence (experimentation) or divine guidance (a primary text, such as the Qur'an), it is known as a **rational statement**.

<sup>43</sup> If a statement can be verified using experimentation alone, it is known as an **empirical statement**.

<sup>44</sup> If a statement can only be verified by consulting a divinely-revealed text or a *definitive* saying of a prophet, it is known as a **legal statement**.

<sup>45</sup> If the sound intellect cannot deny the truth of a rational statement, it called **necessary** (an underlined word denotes that it is being emphasized).

<sup>46</sup> If the sound intellect cannot accept the truth of a rational statement, it called **impossible**.

<sup>47</sup> If the sound intellect can both accept and deny the truth of a rational statement, it called **possible**.

<sup>48</sup> A possible thing needs a preceding cause to determine whether or not it must exist. In other words, it needs someone/something to choose for it one of its two possible states (i.e. existence or non-existence).

<sup>49</sup> Each of these three categories of rational statements can be verified either *with* multi-step *thinking* or *without* any multi-step *thought*. Additionally, empirical and legal statements can also be either obvious or non-obvious.

<sup>50</sup> To help people understand and know the three categories of rational statements, we will give the example of an elevator in a building which can have one of three possible states:

- a) Moving up the shaft
- b) Moving down the shaft
- c) Staying still in the shaft

As far the elevator's vertical motion is concerned, there is no fourth state. Furthermore, it is easy to see that these three states are all mutually exclusive to each other. We will not complicate the situation by considering more than one frame of reference or the atomic motions of the particles that make up the elevator. Now, we will give three sentences to illustrate the three types of rational statements:

# The Guiding Helper

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Those <sup>53</sup> you know by testing <sup>54</sup> help to uncover <sup>55</sup> links <sup>56</sup>	1: 19
Like: When water does get inside a boat, it sinks <sup>57</sup> .	1: 20
But, Allah's <sup>58</sup> the One Who brings about the effects <sup>59</sup> .	1: 21

---

- a) Necessary: The elevator is either moving up, moving down, or staying still in the shaft.
- b) Impossible: The elevator is both moving up and moving down the shaft at the same time.
- c) Possible: The elevator is moving up the shaft.

To understand the above example, one has to be simple-minded and not complicate the affair. The full understanding of these three types of rational statements is a prerequisite for studying our belief system.

<sup>51</sup> If one needs to go through successive steps to verify the truth of a rational statement, it is known as **reflective**. For example, the following statement is reflective and necessary: *One-half of a fourth of a tenth of eighty is the number one.*

<sup>52</sup> If one does not need to go through successive steps to verify the truth of a rational statement, it is known as **immediate**. For example, the following statement is immediate and necessary: *The number one is half of the number two.*

<sup>53</sup> Those statements

<sup>54</sup> Experimentation and repetition

<sup>55</sup> The way scientists uncover these links is to observe the effect of changing input variables in a controlled system. If a link is found between an input variable and a resultant effect, the scientist can then say, "There is a link between the presence/absence of variable  $x$  and the presence/absence of effect  $y$ ." Please note that this link should be verifiable by repetition. Please also note that the scientist can only discover links (which Allah created) and cannot create links of his own. Please also note that just because the human being can perform a certain action does not mean that this action is approved of by Allah. Rather, Allah lets us do things in this world which He has told us that He does not approve of. For example, a scientist may discover links that help him to produce a cross-breed between a human and a donkey. However just because he can produce such a cross-breed does not mean that breeding human-donkeys is allowed in our din (it is not). Furthermore, one should not let scientific discoveries such as the cloning of animate life or genetic manipulation shake one's faith in the omnipotence of Allah. Rather, it is Allah in His wisdom Who has placed these links to test people and it is He alone Who brings about the effects. As for the legal rulings of acting upon such scientific discoveries, we will leave them for qualified scholars of the future to figure out.

<sup>56</sup> Allah has created the universe packed with links between the presence and absence of pairs of events. These links are of four types:

- a) A link between the presence of something and the presence of something else
- b) A link between the presence of something and the absence of something else
- c) A link between the absence of something and the presence of something else
- d) A link between the absence of something and the absence of something else

An example of type (a) is the link between the presence of fire and the presence of burning. So when dry wood is placed in fire, it burns. An example of type (b) is the link between the presence of water and the absence of fire. So when water is poured in large quantities over a fire, the fire dies out. An example of type (c) is the link between the absence of eating and the presence of hunger. So when food is not eaten for a long period of time, the person feels hungry. An example of type (d) is the link between the absence of electricity and the absence of light bulb illumination. So when the switch is turned off, the light bulb no longer shines.

<sup>57</sup> This is an example of a type (a) link, a link between the presence of large quantities of *water inside* the hull of *a boat* and the presence of it *sinking*.

<sup>58</sup> *Allah is* [Here and in other places in the Guiding Helper, the 's has been used as a short form of the being verb "is".]

# Main Text & Explanatory Notes

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And He can break<sup>60</sup> the known links when He so elects<sup>61</sup>. 1:22

Those revealed and defined<sup>62</sup> are from the Law Giver<sup>63</sup> 1:23

Like<sup>64</sup>: It's o.k. <sup>65</sup> to eat meat<sup>66</sup>, fat<sup>67</sup>, fish<sup>68</sup>, and liver<sup>69</sup>. 1:24

You are responsible<sup>70</sup>, if you have sanity<sup>71</sup>, 1:25

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<sup>59</sup> One side of the link does not cause the effect seen on the other side of the link. Rather, it is Allah Who creates the effect in the presence/absence of the first side of the link. For example, He creates burning in the presence of fire and cutting in the presence of the motion of a sharp knife. The fire does not cause burning and the passing of the knife does not cause cutting.

<sup>60</sup> As fire does not burn by itself, it is possible for someone to be thrown in fire and not be burned (as it happened to Prophet Ibrahim when he smashed the idols of his people). This is called a **break in the known link**.

<sup>61</sup> Allah *can break* all of these four types of *links*. Usually, He does not do so. However once in a while in His wisdom, *He* chooses to break the ordinary link. He does this in seven situations:

- a) **Pre-runner events** to tell people that a prophet is coming
- b) **Miracles** for His prophets (May Allah bless them and give them peace), such as reviving the dead in their presence
- c) **Gifts** for His special friends, such as becoming a scholar of the din without ever having studied
- d) **Increases in provision** for normal people, such as a small plate of food sufficing a large group of people
- e) **Sorcery effects** for wicked people who practice black magic (some scholars have counted this one as being a connected regular link which is rare and unlawful to practice)
- f) **Humiliation** for false prophets and false saints, such as making a sick person die which the false prophet/saint was trying to miraculously cure
- g) **Gradual misleading** for wrongly-guided people, such as letting them fly in the air and walk on water so that they start thinking that they are rightly guided

All but the first two types of breaks in ordinary links still happen today. As for the first two, they will no longer happen since there will be no more true prophets or messengers.

<sup>62</sup> Legal statements

<sup>63</sup> *From Allah*

<sup>64</sup> We just give a short example here since an entire song (Song 4: The Legal Rulings) has been devoted to explaining legal statements.

<sup>65</sup> *It is lawful*

<sup>66</sup> *Meat* of land animals (other than pigs and humans) with blood flow is lawful to eat if the animal is sacrificed according to the guidelines in Song 34: Food Laws. Meat of all sea animals is lawful to eat without any special sacrifice.

<sup>67</sup> We are not prohibited in our din from eating any part of a lawful animal including its *fat*.

<sup>68</sup> All sea animals are lawful to eat, even if found dead.

<sup>69</sup> Refer to footnote 67.

<sup>70</sup> Humans and jinn (both males and females) have been selected by Allah as being responsible and accountable for their actions. However, this responsibility has three preconditions. Not every human being is responsible.

<sup>71</sup> The first precondition of responsibility is **sanity**. People who have trouble understanding basic concepts, such as the example in footnote 50 are not considered sane. Thus, they are not responsible for their actions. Such people should have a guardian to take care of them and to prevent them from harming themselves and others. As such people are not responsible, they are guaranteed a place in Paradise in the next world for bearing the trial of retardation. Similarly, their guardians are rewarded for the care that they offer them.

# The Guiding Helper

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With coming to age <sup>72</sup> or reaching maturity <sup>73</sup>	1: 26
By getting a wet dream <sup>74</sup> , period <sup>75</sup> , pubic hair <sup>76</sup> , Pregnancy <sup>77</sup> , passing eighteen <sup>78</sup> , but the last one's rare <sup>79</sup> .	1: 27 1: 28
The first thing you <sup>80</sup> must do <sup>81</sup> , if able to reflect <sup>82</sup> , Is to know Allah <sup>83</sup> with the proofs <sup>84</sup> He did erect <sup>85</sup>	1: 29 1: 30
And also His messengers <sup>86</sup> with all their attributes <sup>87</sup> ,	1: 31

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<sup>72</sup> The second precondition of responsibility is sexual maturity. However if a person does not reach sexual maturity by *age* eighteen, he is still considered responsible.

<sup>73</sup> Sexual *maturity* is a sign that the person is at a stage in which he can make independent conscious decisions to determine his actions. Thus, maturity is the point at which Allah asks people to live in accordance to the *din* He has sent. Children before puberty are not responsible or accountable for their actions in our *din*. Thus if they die before puberty, they are guaranteed a place in Paradise in the next world. However, children should be trained in the *din* by their guardians many years before puberty so that the *din* will become ingrained in them and the transition to responsibility will be easy for them. Therefore, their guardians should forcefully prevent them from doing unlawful acts and encourage them to perform good actions. Any good acts that children perform before puberty will count in their favor.

<sup>74</sup> **Sexual maturity** has many signs. One these signs is the emission of reproductive fluid.

<sup>75</sup> Another sign of sexual maturity is the discharge of menstrual blood from the vagina.

<sup>76</sup> Another sign of maturity is the growth of thick hair on the face, under the arms, or above the genitals.

<sup>77</sup> If a woman gets *pregnant* before ever having a menstrual period, she is considered mature.

<sup>78</sup> If none of the above signs are displayed in a person by *age eighteen*, then on his eighteenth birthday he is considered responsible for his actions. A person is considered responsible as soon as one of these above-mentioned events happen.

<sup>79</sup> It is *rare* that none of the signs of sexual maturity display themselves before age eighteen.

<sup>80</sup> The third and final precondition of responsibility is being presented the opportunity to learn about Allah's message to His creation. People who have never come into contact with an accurate picture of Allah's *din* are not considered responsible until they do. Thus, the person living in a desert isle or locked in a prison in an isolated part of the world has been granted amnesty by Allah until he learns.

<sup>81</sup> *The first thing that* a responsible person *must do* is to know Allah and His messengers (May Allah bless them and give them peace).

<sup>82</sup> If a responsible person is presented with the opportunity to think about Allah, His messengers (May Allah bless them and give them peace), and the purpose of life, it is obligatory for him to do so.

<sup>83</sup> The responsible person must acknowledge that he has a Lord whose name is **Allah**, the Creator of all, Who has all of the attributes mentioned in Song 2: Core Beliefs and Their Proofs.

<sup>84</sup> If a person has the opportunity, mental capability, and resources to learn about Allah and His messengers (May Allah bless them and give them peace) with rational logical *proofs*, it is obligatory for him to do so. If a person does not have the ability to study or understand the rational logical proofs for Allah's existence, attributes, and attributes of His messengers (May Allah bless them and give them peace), he may simply trust a scholar who has studied the proofs. It is worthy to note that most Muslims through most of Islam's history have not studied the proofs for the tenets of belief but have simply accepted the tenets as true.

<sup>85</sup> Allah willfully set up rational proofs for His creation to help them be guided to Him.

<sup>86</sup> Allah sent human *messengers* (May Allah bless them and give them peace) to teach people how to worship Him. The last and final of these messengers was Prophet Muhammad ibn `Abdullah ibn `Abd al-Muttalib (May Allah bless him and give him peace) who lived fourteen hundred years ago.

<sup>87</sup> It is obligatory for the Muslim to know what **attributes** (characteristics or descriptions) are necessary, impossible, and possible for Allah and His messengers (May Allah bless them and give them peace).

# Main Text & Explanatory Notes

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What's possible<sup>88</sup> and not<sup>89</sup> for them and that which suits<sup>90</sup>. 1:32

Next, you must learn the *din*<sup>91</sup> from an authentic source<sup>92</sup> 1:33

So you can worship Allah as He did endorse<sup>93</sup>. 1:34

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<sup>88</sup> The attributes that they can or cannot be described by

<sup>89</sup> The attributes that they cannot be described by

<sup>90</sup> The attributes (*that suit* them) that they must necessarily be described by

<sup>91</sup> It is not enough just to learn and believe in Allah and His messengers (May Allah bless them and give them peace). Rather, one has to also *learn* (1) the laws by which Allah wants a person to live by, (2) the specific beliefs concerning unseen things, and (3) the method of purifying the human soul until it can see Allah. These three things together are called *the dīn*.

<sup>92</sup> One does not fulfill one's obligation by learning false ideas about the *din* from unauthentic sources. Rather, one has to learn the *din* as the Prophet Muhammad (May Allah bless him and give him peace) taught it over fourteen centuries ago. The way to do this is to study with a teacher of the *din* who was authorized by another teacher. This second teacher must have been authorized by his teacher. This third teacher must have been authorized by his teacher. This fourth teacher must have been authorized by his teacher. And thus the connected chain of authorized living teachers should end with the Prophet Muhammad (May Allah bless him and give him peace). As such people are becoming rare, one may go to their books or honest students to learn about the *din* if one cannot sit with them. If one does so, one has fulfilled one's obligation to *learn the din from an authentic source*.

<sup>93</sup> Allah has set certain guidelines for *worshipping* Him. He does not accept worship from people who intentionally (without excuse) go away from these guidelines. As for the people who are ignorant of or unable to follow these guidelines, it is possible that out of His mercy He may still accept their worship as they tried their best.

# The Guiding Helper

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## Song 2: Core Beliefs<sup>94</sup> and Their Proofs<sup>95</sup>

Know that Allah <sup>96</sup> exists <sup>97</sup> without a beginning <sup>98</sup>	2: 35
Forever and ever without ever ending <sup>99</sup> .	2: 36
Know that He is absolutely independent <sup>100</sup> .	2: 37
And from His creation, He's completely different <sup>101</sup> .	2: 38
He goes beyond our eyes in this world <sup>102</sup> and our mind <sup>103</sup> .	2: 39
He's <sup>104</sup> one in Who He is <sup>105</sup> and thus it is defined <sup>106</sup> .	2: 40

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<sup>94</sup> There are fifty *core* tenets of *belief* in our din. However, this number fifty is not of special importance; arranging the same beliefs in a different manner will yield a different number.

<sup>95</sup> Each of these fifty tenets has one or more rational logical *proofs* to back it up. For purposes of brevity, we will not mention all the possible proofs for each tenet of belief. However, we will try to give at least one for each. To fully understand these proofs, one has to have a firm grounding in Islamic logic laid out in texts, such as *al-Sullam al-Munawraq* written by `Abd al-Rahmān al-Akhḍarī in the tenth Islamic century.

<sup>96</sup> The first forty-one points of belief deal with *Allah's* attributes. The first twenty beliefs list twenty attributes that Allah is necessarily described by. The next twenty beliefs list twenty attributes that Allah is necessarily not (it is impossible for Him to be) described by. The forty-first point lists the attribute that Allah may or may not be (it is merely possible for Him to be) described by.

<sup>97</sup> The first belief is that there is a Being Who necessarily *exists* whose name is Allah. In other words, Allah is necessarily described by existence.

<sup>98</sup> The second belief is that this Being, Allah, has always existed *without* ever having *a beginning*. He has no preceding cause but is the Preceding Cause for everything else. This is possible for Him since He is independent of time. Rather, He is the One Who has created time and made it only apply to created things and not to Himself.

<sup>99</sup> The third belief is that Allah will continue to exist and His own existence will never come to an *end*. Furthermore, He is unaffected by the passage of time. He along with His attributes are stable and do not experience change since it only applies to created things.

<sup>100</sup> The fourth belief is that Allah is *absolutely independent* from everything else. He does not need anything, but everything else needs Him. He does not need a place or time to be present in nor does He need someone to choose a state of existence for Him. What this entails is that His Entity is not a description of another essence nor does He need another being to describe how He should be.

<sup>101</sup> The fifth belief is that Allah is *absolutely different from His creation*. There is nothing like Him and He is like nothing else. Among other things, this entails that Allah is neither male nor female; rather, He does not resemble His creation.

<sup>102</sup> We are unable to see Allah with *our eyes in this world*. In the next world, those in Paradise will be able to see Allah with their eyes. However even there, looking at Him will not be like looking at other things. Allah *goes beyond* all physical forms and cannot be encompassed in vision by finite beings like us.

<sup>103</sup> Allah goes beyond all mental forms. We cannot even imagine how Allah is like. The scholars note that being unable to grasp what Allah is actually like is actually grasping the point that Allah is beyond everything. It is not a good idea to try to further define His Entity as we may fall into ascribing things to Allah that He is free of.

<sup>104</sup> *He is*

<sup>105</sup> *Who He is* is His **Entity**.

<sup>106</sup> The sixth belief is *defined* as follows: Allah is *one* in His Entity, His Attributes, and His actions. The meaning of being one in His Entity is that His Entity does not consist of multiple parts that make up the whole.



# Main Text & Explanatory Notes

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He's one in His qualities <sup>107</sup> , actions <sup>108</sup> , has no son <sup>109</sup> ,	2: 41
A wife <sup>110</sup> , or a partner <sup>111</sup> . And the first ones are done <sup>112</sup> .	2: 42
He has power <sup>113</sup> , and knowledge in totality <sup>114</sup> ,	2: 43
Will over His actions <sup>115</sup> , life <sup>116</sup> in reality <sup>117</sup> ,	2: 44
Hearing <sup>118</sup> , seeing <sup>119</sup> , and timeless and eternal speech <sup>120</sup>	2: 45

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Additionally, there are no other gods besides Allah. The meaning of being one in His attributes is that His attributes are distinct from each other and He does not have two attributes for the same quality (e.g., two attributes of power). Rather, He has one attribute for each of His qualities. Additionally, other beings do not exist which in reality have attributes similar or identical to Allah's attributes. The meaning of being one in His actions is that other beings do not in reality have any actions of their own. Rather, Allah is the One Who creates their actions.

<sup>107</sup> Among His *qualities* are the attributes that we are listing in the explanation of this song. For example, existence is a quality/attribute of Allah.

<sup>108</sup> **Allah's actions** are the events in the created universe. What we mean by universe here is everything that He has created, even if it goes beyond our known universe. For example, an explosion of a star (supernova) is one of His actions.

<sup>109</sup> Allah *has no son*. Rather He is one and has no family.

<sup>110</sup> Allah has no *wife*. He is free from the need of companionship.

<sup>111</sup> Allah has no *partner* in His lordship and can command without consulting anybody. He has no equal nor does He have an opposite. Additionally, He does not have a competitor nor a helper that He needs. Rather, He is in charge and everything else (including the prophets, angels, and Shaytan) are only slaves to Him.

<sup>112</sup> The first attribute is known as a **self-standing attribute**. The next five attributes are known as **negative attributes** as they negate qualities from Allah. For example, the sixth attribute negates the quality of multiplicity from His Entity, attributes, and actions. These six qualities are the *first ones* mentioned in the verse. The next seven necessary attributes of Allah are known as the **attributes of meaning**.

<sup>113</sup> The seventh belief is that Allah *has power* to do all contingently possible things (something is **contingently possible** if it can either exist or not exist, rationally speaking). We do not say that Allah can do everything. Rather, we say that everything that is rationally possible can be done by Allah. For example, the answer to the question *Can Allah create another god who is stronger than Him?* is: No. It is not rationally possible for there to be another god besides Allah as He is necessarily described by oneness as footnote 106 states. [There is a rational proof to back up this statement which is given in footnote 152.]

However, it is rationally possible for Allah to punish the believer and have mercy on the disbeliever.

<sup>114</sup> The eighth belief is that Allah knows everything that is necessary, impossible, or possible. There is nothing in the universe, physical or non-physical, that escapes His *knowledge*. Allah's knowledge is independent of time. He knows everything that was, that is, that will be, and that which will not be (but even if it were, He knows how it would be like). He knows the apparent and He knows the hidden. He knows the large and He knows the small. He knows the present and He knows the absent. He knows the external actions of His creation and He knows their internal thoughts and spiritual states. In summary, He knows everything. There is no way to trick Allah.

<sup>115</sup> The ninth belief is that Allah has *will* to make choices to determine *His actions*. He can show mercy and He can punish at His own will. He can create whatever He wants. In summary, He can do whatever He wants.

<sup>116</sup> The tenth belief is that Allah has eternal *life*. He has always been alive and will always continue to be alive. Neither sleep nor death will overtake Him.

<sup>117</sup> Allah is the only One that has life *in reality*. Other beings are only described by life metaphorically.

<sup>118</sup> The eleventh belief is that Allah has ability to *hear* all sounds. However, His hearing is not restricted like human hearing. Rather, He can hear both human range frequencies such as conversational speech and He can

# The Guiding Helper

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Pointed to by the letters of the Book <sup>121</sup> we teach <sup>122</sup> .	2: 46
<sup>123</sup> Opposites of these <sup>124</sup> are truly impossible <sup>125</sup> .	2: 47
So, declare Him free <sup>126</sup> and of such incapable <sup>127</sup> .	2: 48
He can do everything that is possible <sup>128</sup> .	2: 49

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also Hear things that humans do not hear. There is no way to whisper such that Allah will not hear the words said. Please note again that Allah is different from His creation and goes beyond forms; so, He hears without needing an ear.

<sup>119</sup> The twelfth belief is that Allah has ability to *see* all things. However, His sight is not restricted like human sight. Rather, He can see all wavelengths that humans see and also the things that they do not see. There is no way to hide something from Allah's sight. Please note again that Allah is different from His creation and goes beyond forms; so, He sees without needing an eye.

<sup>120</sup> The thirteenth belief is that Allah has *speech*. However, His speech does not resemble human speech, which is bound in time. Rather, His speech is beginningless and eternal and is without letters or sound. Additionally, the number of His words are infinite (as they are not bound in time).

<sup>121</sup> The *letters of the Arabic Qur'an* are pointers to Allah's real speech. The words in the Qur'an themselves are not the actual attribute of speech mentioned in the previous footnote. Rather, they simply point to His real speech. The **Arabic Qur'an** is defined as follows:

a) Allah's Book (whose letters point to His speech) revealed piece by piece (through Angel Jibra'il) to Muhammad ibn `Abdullah ibn `Abd al-Muttalib (May Allah bless him and give him peace) in the Arabic language. It is inimitable in its words and meanings. It has been written on pages and verbally conveyed by multiple connected chains of people up until our time. Reading/reciting it is an act of worship which Allah will reward.

b) The Qur'an was first written on the Preserved Tablet (see footnote 246) by Allah. Then, it was sent down to the Place of Might in the heavens in the month of Ramadan. Then, it was from there conveyed piece by piece to the Prophet Muhammad (May Allah bless him and give him peace) by Angel Jibra'il at Allah's command.

<sup>122</sup> It is a meritorious act to learn and *teach* the branches of knowledge connected with the Arabic Qur'an.

<sup>123</sup> The fourteenth to twentieth beliefs are very similar to the last seven. They state that the last seven attributes that Allah necessarily has (i.e. power, knowledge, will over His actions, life, hearing, seeing, and speech) are actually attributes of His Entity and are beginningless like His Entity. Therefore, the fourteenth belief is that Allah is Ever Powerful. The fifteenth belief is that Allah is Ever Knowledgeable. The sixteenth belief is that Allah is Ever the Determiner of His actions. The seventeenth belief is that Allah is Ever Alive. The eighteenth belief is that Allah is Ever Hearing. The nineteenth belief is that Allah is Ever Seeing. The twentieth belief is that Allah is Ever Speaking.

<sup>124</sup> The *opposites* of the twenty necessary attributes of Allah (contained in the above twenty beliefs) are rationally *impossible*.

<sup>125</sup> The twenty-first belief is that it is impossible for Allah to have the attribute of non-existence. The twenty-second belief is that it is impossible for Allah to have a beginning. The twenty-third belief is that it is impossible for Allah to have an end. The twenty-fourth belief is that it is impossible for Allah to be dependent on others. The twenty-fifth belief is that it is impossible for Allah to be like His creation. The twenty-sixth belief is that it is impossible for Allah to be multiple in His Entity, attributes, or actions. And thus, it goes on until the fortieth belief. The idea is simple and not complicated: The opposites of the twenty necessary attributes of Allah are impossible.

<sup>126</sup> Allah is high above being described by the opposites of His necessary attributes.

<sup>127</sup> Allah is *incapable* of being described by attributes of imperfection.

# Main Text & Explanatory Notes

Nothing in sky or earth makes Him incapable <sup>129</sup> .	2: 50
But, He can make a choice to leave such things undone <sup>130</sup> .	2: 51
The proof <sup>131</sup> He exists is the design that needs Someone <sup>132</sup> .	2: 52
The world <sup>133</sup> couldn't have happened by itself <sup>134</sup> \ cause <sup>135</sup> from laws	2: 53
We know every effect <sup>136</sup> has a preceding cause <sup>137</sup> .	2: 54

<sup>128</sup> The forty-first belief is that Allah can either choose to do any and all contingently possible things or He can choose to leave them undone. In other words, it is possible for Him to do any rationally possible thing or leave it undone.

<sup>129</sup> Allah can do anything that can be done. Questions such as *Can Allah create a rock that is heavier than for Him to lift?* make no sense to begin with as they assume that Allah is like His creation and is finite. Both assumptions are incorrect. Thus, the answer to such questions is: No. Doing so is not rationally possible as it goes against Allah's necessary attribute of being different from His creation. The question is invalid.

<sup>130</sup> Allah is not obligated to do anything that is rationally possible. He can hold back reward from the believer and keep away punishment from the disbeliever. However, Allah is true to His word and has promised believers reward in the next world and disbelievers punishment. But again, He is not rationally obliged to give them such.

<sup>131</sup> This is the start of the rational *proofs* for the previous forty-one beliefs.

<sup>132</sup> One proof for the first belief (i.e. Allah is necessarily described by existence) is the apparent *design* found in the created universe which we can easily see. Everything from the complex living cell to the arrangement of bodies in the universe points to an Intelligent Designer (*Someone*). People who believe that the living cell resulted from successive random processes should read about the findings of scientists who have looked at it with an electron microscope. The cell does not consist of blobs of protoplasm as was previously imagined. Rather, it consists of thousands of intricately placed inter-linked moving parts that resemble (in complexity) the transportation and public works system of a large metropolitan city. The chances of such a complex machine coming together as a result of random processes is approximately one divided by the number of particles in the universe (i.e. an impossibility for practical purposes). In summary after studying any part of the created universe, the objective person will come to the conclusion that there is an Intelligent Designer behind the physical world.

<sup>133</sup> What is meant here by *world* is the universe.

<sup>134</sup> People who do not believe in supreme beings are forced to claim that the universe had no preceding external cause. However, their claim is weak as it is provable that the universe had a definite beginning in time. And everything that has a definite beginning in time needs a preceding external cause to bring it into existence.

<sup>135</sup> *Because*

<sup>136</sup> Event

<sup>137</sup> After studying the physical universe, one can easily see that events need preceding external causes and things do not happen by themselves. This is one of the laws of the physical universe which can be verified by inductive observation. Rationally speaking, one can see that events occur at specific points in time. However, there is no rational barrier for a singular event not to occur before the specific time that it occurs in or not to occur after this specific time. Additionally, there is no rational barrier that prevents a possible event from not occurring at all. Thus, there has to be something that chooses the occurrence of a possible event at a particular time. The point of all this is that the universe's existence is merely rationally possible. Therefore, it must have had Someone to choose for its existence in the particular time that it came into being. Additionally, the universe's characteristics (e.g., size, place, atomic weights, etc.) are also merely rationally possible. For example, there is no rational barrier that prevents the proton to not be eighteen hundred times more massive than the electron. All this points to a Chooser Who chose these specific proportions and characteristics for the universe in His wisdom.

# The Guiding Helper

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The universe must have had a real beginning  
In time because see that things are always changing<sup>138</sup>.

2: 55  
2: 56

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- <sup>138</sup> There are multiple proofs that *the physical universe had a definite beginning in time*. One proof follows:
- a) All physical things have an essence and have attributes for that essence. For example, a stone is a physical body with an essence. Now, it can either have the attribute of (macroscopic) motion or the attribute of (macroscopic) stillness. (In plain English: It can be either moving or standing still.) Now, it is impossible to imagine a stone which is not moving (macroscopically) and not standing still at the same point in time with respect to the same reference point. Thus, the essence of the stone must necessarily be described by one of these attributes. The general conclusion is that essences must necessarily have some attribute(s) when existent.
  - b) By looking at the attributes of physical things, we see that they are not stable. For example, sometimes the stone mentioned above may be moving and at other times it may be standing still. Thus, we see that these attributes come into existence (after being non-existent) and then fade away. Therefore, it is possible for these attributes to either be existent or non-existent.
  - c) If a thing has two possible states in regards to its existence, it cannot have existed forever. This is because things that have existed forever can never end in time. The proof for this last statement follows:
    - i) If something that existed forever came to an end, it would mean that its infinity was one-sided and not two-sided.
    - ii) If we propose the possibility of one-way infinity, we are claiming that one side has a definite end point while the other side does not. Moreover, it is obvious that the definite endpoint should be considered the origin while the side that goes towards infinity should be considered the direction of progression. However, we see from observation that time is a quantity that travels forward and not backward. From the physical perspective, it is the things in the past that determine the future and not vice versa. Therefore, it is impossible for something to have an origin in the future which has existed forever in the past. [Please note that the opposite of this *is* possible: for something to have an origin in the past and to exist infinitely forever in the future (as it conforms to direction of time), as is the case for humans in Paradise and Hell.]
    - iii) The general conclusion is that things bound in time (as all physical things are) that existed forever can never end.
  - d) We conclude that the attributes of physical objects must have definite starting points (since they can have definite endpoints) and cannot have existed forever.
  - e) As it is impossible for an essence of a physical object to exist without an attribute (refer to (a) above), these essences must also have definite starting points in time just like the attributes that describe them. This is because any essence that has existed forever can never change in time. The detailed proof for this follows:
    - i) We have conclusively established that the attributes that describe the essences of physical objects have definite beginnings in time (and we see that they can end in time). If we claim that the essences (e.g., rocks and stones) themselves do not have definite beginnings in time, it would necessitate us to say that the attributes (e.g., motion and stillness) have been successively coming over these essences from time eternal. What this means is that there was no first state for the essence (i.e. it didn't start out still or in motion).
    - ii) We see that all essences are described by a particular attribute (e.g., stillness) at our present time. Thus, we conclude that these essences have a particular state at a particular time.

# Main Text & Explanatory Notes

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If Allah began<sup>139</sup>, there'd be an infinite regress<sup>140</sup>

2:57

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- iii) We know from experience that events (as they are bound in time) can be counted. For example if we move a rock back and forth once, we can count three points of stillness (counting the rock's initial state) and two periods of motion. Thus, there are five events in this example.
  - iv) We also know that all numbers are either odd or even. In the example above, the number of events is odd.
  - v) If we propose that from the present time all the way back to never-ending pre-eternity the essences of physical objects have been undergoing change, that would mean that the number of events (up until now) that the essence underwent would neither be odd nor even (as the concept of infinity does not allow for such). However, this is impossible as the number of events bound in time have to be either odd or even up until a particular instance in time (since time is quantity that travels forward and not backward). [As a side note, a similar proof (using the odd/even concept) can be used to prove that the physical universe is not infinite but is made up of a specific number of particles at a particular time.]
  - vi) Thus, we conclude that these essences could not have existed forever since their attributes undergo change.
- f) Therefore, we make the general conclusion that essences that undergo change must have definite starting points in time. As the universe is constantly changing, it must also have a definite starting point in time.

Now, we are ready to give the formal proof for the existence of a Preceding Cause for the universe:

- a) Things that undergo change must have a starting point in time.
- b) The universe is constantly undergoing change (e.g., expansion, supernovas, celestial body motions, etc.)
- c) Therefore, the universe must have had a starting point in time.
- d) Things that have a starting point in time need a preceding cause to bring them into existence.
- e) Therefore, the universe must have had a preceding cause.

As Muslims, we have been taught that this preceding cause's name is "Allah".

<sup>139</sup> Once we have established that the universe had a preceding cause (which we will call Allah), what is to prevent this preceding cause from having a beginning in time itself? The proof that Allah could not have begun in time is given in the next couple of footnotes.

<sup>140</sup> One proof for the second core belief (i.e. Allah is necessarily described by beginninglessness) follows:

- a) If Allah had a beginning in time, He would need a preceding cause to bring Him into existence (as all things that start in time need preceding causes (please refer to footnotes 134 and 137)).
- b) Now, we will call Allah's proposed preceding cause god-2. Now god-2, must either also be beginningless or have a definite start in time (as no third possibility exists).
- c) If god-2 had no beginning, then he must have been the real preceding cause for the universe which we were looking for. Then, we could call this beginningless cause the real Allah and then the argument would be settled.
- d) However if we propose that god-2 had a beginning himself, then he would also need a preceding cause (which we will call god-3) to have brought him into existence at a particular instance in time.
- e) The same thing would then apply to god-3: He could either be beginningless or have a starting point in time.

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f) If god-3 were beginningless, then he must have been the real preceding cause for the universe which we were looking for. Then, we could call this beginningless cause the real Allah and then the argument would be settled.

g) However if we propose that god-3 had a beginning himself, then he would also need a preceding cause (which we will call god-4) to have brought him into existence at a particular instance in time. It is obvious that we can go on like this forever.

h) If the chain of creators does not end with a beginningless creator, it would lead to *an infinite regress*, a chain that never ends rushing into the past. This would entail that from now back until time eternal there have been an infinite number of creation events. However we established in (e.v) of footnote 138 that the number of events up until a particular instance in time has to be either odd or even. Therefore, it is impossible for a chain of events bound in time to rush infinitely into the past (as time only travels forward).

[Another reason why the *infinite regress* is not possible is that each and every link in the chain of time-bound creators must by definition have a beginning in time, but the *infinite regress* does not allow for such (as it claims that there was no ultimate first creator).]

i) Therefore, we conclude that the preceding cause(s) for the universe must have been of finite number.

This proof for the second tenet of belief is continued in the next footnote.

<sup>141</sup> Once we have established that the preceding cause(s) for the universe were of finite number, why cannot we just say that none of them were beginningless, but are creators of each other?

a) Events take place at particular instances in time.

b) Time only travels forward.

c) Let us assume that there were four preceding causes for the universe, A, B, C, and D. This number is arbitrarily chosen for simplicity and it is easy to see that any other positive number would suit this example just as well.

d) If A created B, A's existence must have preceded B's.

e) If B created C, B's existence must have preceded C's.

f) If C created D, C's existence must have preceded D's.

g) Thus, the creation chain would look like this:  $A \rightarrow B \rightarrow C \rightarrow D$ , where D is the creator of the universe.

h) If we propose that A were not beginningless, then A would need a preceding cause (please refer to footnotes 134 and 137).

i) Things cannot be preceding causes for themselves as they did not exist before they were created. Thus, A could not have created itself. Therefore, there are only three creators in this example that could have been preceding causes for A (i.e. B, C, or D).

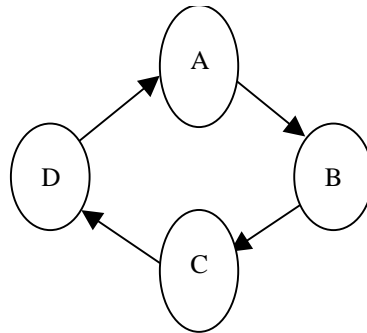
j) If we proposed B, C, or D created A, it would lead to a never-ending loop (e.g.,  $A \rightarrow B \rightarrow C \rightarrow D \rightarrow A \rightarrow B \rightarrow C \rightarrow D \rightarrow A \rightarrow B \rightarrow C \rightarrow D \rightarrow A \dots$ ). However, this loop sums to things being creative causes for themselves, which is impossible. Additionally, it is impossible for something that was created in the future to have been a preceding cause for something that was created in the past.

# Main Text & Explanatory Notes

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He can never end since He's always been <sup>143</sup> around <sup>144</sup> .	2:59
Only qualities of things that start change around <sup>145</sup> .	2:60
If He weren't independent <sup>146</sup> , He'd need a cause <sup>147</sup>	2:61

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**Figure 2-1: A Loop That Keeps Going, A Circle That's Vicious.**

k) Therefore, we conclude that it is impossible for B, C, or D to have created A. So, A has no possible preceding cause.

l) Therefore, we conclude that A (the real preceding cause for the universe) must have been beginningless, as only beginningless things are free from needing preceding causes.

With this, the proof for the second core belief (i.e. Allah is necessarily described by beginninglessness) is complete.

<sup>142</sup> A *vicious circle* is one that never ends.

<sup>143</sup> He has always been existent.

<sup>144</sup> The proof for the third core belief (i.e. Allah is necessarily described by endlessness) follows:

a) We established in the last proof that Allah's existence had no beginning (i.e. Allah has existed forever).

b) We established in the first (c) section in footnote 138 that things that have existed forever can never end.

c) Therefore, we conclude that Allah's existence can never come to an end.

<sup>145</sup> This is connected with the last proof:

a) Existence is a *quality*/attribute of Allah.

b) We established in the first (e) section of footnote 138 that things that have existed forever cannot have attributes that change in time.

c) We conclude Allah's attributes (e.g., existence, oneness, power, etc.) cannot change in time. Rather, Allah is independent of time and His attributes are unaffected by the passage of time. [This can be true for Him (even though it is not true for us) since He is different from all of His creation, as the proof in footnote 150 dictates.]

<sup>146</sup> What we mean when we say that Allah is *independent* is that His Essence/Entity is not a description of another essence and He is not described by another being.

<sup>147</sup> One part of the proof for the fourth core belief (i.e. Allah is necessarily independent from everything else) follows:

a) If Allah needed someone to describe Who He is, then Allah could have two states: (1) the state before being described by the describer and (2) the state after the describer is done describing Him.

b) The above would mean that Allah could undergo change.

c) We established in the first (e) section of footnote 138 that things that change must have a starting point in time.

d) If Allah needed someone to be described by, He would have to have a start in time.

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Or not have qualities<sup>148</sup> and that would break the laws<sup>149</sup>. 2: 62

If He were like creation, He'd have to have a start 2: 63

Because all of them do<sup>150</sup> and you know He can't start<sup>151</sup>. 2: 64

If there were others besides Him and He weren't one, 2: 65

Then He wouldn't be able to get anything done<sup>152</sup>. 2: 66

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e) We established in the proof for the second core belief that Allah did not have a start in time.

f) Therefore, we conclude that Allah cannot need someone to describe how He is. Rather, He is independent and is described by no one else.

The second part of the proof for the fourth core belief is given in the next footnote.

<sup>148</sup> The second part of the proof for the fourth core belief (i.e. Allah is necessarily independent from everything else) follows:

a) If Allah were a description for another essence, then He could not Himself be described by the attributes of meaning (power, knowledge, will over His actions, life, hearing, seeing, and speech). This is because such attributes can only describe an essence; they cannot describe another attribute like themselves. For example:

i) Red is an attribute that can describe an essence, such as a block. So we say, *the block is red*.

ii) Blue is also an attribute that can describe an essence.

iii) It is not possible for *red* to be an attribute of *blue* or vice versa, as neither has independent existence. Rather attributes are only manifest when associated with an essence.

iv) Therefore, we conclude that such attributes can only describe essences and cannot describe other attributes.

b) However, it is necessary for Allah to be described by the attributes of meaning (please refer to footnotes 154 and 156 for the proof of this statement).

c) Therefore, we conclude that Allah is not a description for another essence, but rather is an Essence that has independent existence.

Please note again that there are multiple proofs for each of the beliefs we mention. This above proof is one of two common ones used.

<sup>149</sup> If Allah were not independent, He would either have to have starting point in time or be an attribute of another essence. However, both of these propositions are rationally impossible and *break the laws* of logic.

<sup>150</sup> The proof for the fifth core belief (i.e. Allah is necessarily different from His creation) follows:

a) When two things are similar to each other, what is obligatory for one is obligatory for the other.

b) When two things are similar to each other, what is impossible for one is impossible for the other.

c) When two things are similar to each other, what is possible for one is possible for the other. These three reasons are what makes them similar.

d) We have proved that everything besides Allah (i.e. the created universe) has a beginning since it undergoes change in its attributes.

e) If Allah were similar to His creation, He would also need to have a beginning and undergo change in time.

f) However, we illustrated in the proof for the second core belief that Allah could not possibly have had a beginning.

g) Therefore, we conclude that Allah cannot be similar to His creation.

<sup>151</sup> It was established in the proof for the second core belief that Allah's existence had no beginning.



# Main Text & Explanatory Notes

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If He didn't have power, knowledge, life, volition<sup>153</sup>,  
Then you wouldn't see His wonderful creation<sup>154</sup>.

2:67  
2:68

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<sup>152</sup> One proof for the sixth core belief (i.e. Allah is one in His Entity, attributes, and actions) follows:

- a) A **god** is an independent being who can do what he wants.
- b) The wanting of a god is necessarily directly connected with an independent resultant action. If a god desires something, it comes into existence as a result of his desiring it.
- c) If a god refrains from desiring something, it does not come into existence.
- d) If there were another god besides Allah, then he would also have actions and will to determine these actions (as such is the definition of a god). People who do not accept these above four premises have no need for this argument (as their definition of a god would then be our definition of a slave of Allah).
- e) The domain for carrying out these actions is one. The detailed proof for this statement follows:
  - i) All created form is subject to change.
  - ii) Anything that changes must have a starting point in time (as established in the first (e) section of footnote 138).
  - iii) Therefore, we can trace history back to a point where nothing of created form existed.
  - iv) Thus, the first action/event carried out by the Supreme Being was singular.
  - v) Therefore from start, the domain of creation has been only one.
- f) If the domain of the two or more proposed gods (e.g., god-1 and god-2) is the same, they must either both agree about performing an action or they must disagree (as no third choice exists).
- g) If they agree about performing an action/event, it may come into existence at a particular point in time (as all events are bound in time) as a result of the desire of either god-1 or god-2. (Please refer to premise (b).)
- h) If the desired event occurs because of god-1's volition, god-2's volition will not be directly connected to a resultant action. This is because events happen at successive instances of time. Once an event has taken place, time has traveled forward and the event is done. Therefore, there is no domain left for god-2's volition to go to completion.
- i) If god-2's volition remains unfulfilled, then he is not a god by our strict definition.
- j) It is clear that the same thing would happen if it were god-2's volition and not god-1's that went to completion.
- k) The other possibility is that god-1 and god-2 disagree about performing an action/event. In such a case, we have two opposing desires which contradict each other.
- l) If we propose that both of them go to completion, it would entail the existence of two mutually exclusive actions/events at the same time, which is impossible.
- m) If we say one of them goes to completion, it would entail that the other god's desire went unfulfilled. Thus, this other god would not be a god by our strict definition.
- n) If we postulate that neither of them goes to completion, it would entail that each god's desire went unfulfilled. Thus, they would both not be gods by our strict definition. However, we have already proven the existence of Allah, the Preceding Cause of the universe (please refer to the bottom of footnote 138).
- o) Therefore, we conclude that there cannot be other gods besides Allah.

Please note that this is one of many proofs that are used to back up the sixth core belief.

<sup>153</sup> *Volition* means will power or ability to make decisions.

<sup>154</sup> The proofs for the seventh, eighth, ninth, and tenth core belief (i.e. Allah necessarily has power over contingently possible things, knowledge of all possible, impossible, and necessary things, will to determine His actions, and eternal life) are given as follows:

# The Guiding Helper

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If He weren't Hearing, Speaking, Able to Look<sup>155</sup>, 2: 69  
That would be a defect<sup>156</sup> and they came in the Book<sup>157</sup>. 2: 70

<sup>158</sup>If He couldn't do or leave a possible thing, 2: 71

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- a) The universe can be traced back to having a beginning.
- b) Everything that has a beginning needs someone to bring it into existence.
- c) **Power** is the ability to bring an action or an event into existence (or to bring it out of existence).
- d) The Preceding Cause (which we call "Allah") of the universe must have had power.
- e) As we proved that Allah is beginningless and His attributes do not fluctuate (please refer to footnote 145), He must still have power.
- f) As rationally possible things need someone to choose for them their time of creation and characteristics (please refer to footnote 137), Allah must necessarily have ability of choice (i.e. volition)
- g) As the workings of physical things involve complex relationships between their parts, Allah must necessarily have *knowledge* of all rationally possible, impossible, and necessary things. Otherwise, He could not have created the laws that affect the physical universe.
- h) As it is impossible for a dead being to be powerful, have volition, or have knowledge, Allah must necessarily be described by *life*.

And thus, the proofs for the seventh, eighth, ninth, and tenth core beliefs are done.

<sup>155</sup> What is meant here is: *If He were not* necessarily described by the attributes of hearing, speaking, and sight...

<sup>156</sup> The rational proof for the eleventh and twelfth core beliefs (i.e. Allah necessarily has the attributes of hearing and sight), is given as follows:

- a) Allah is independent of needing another being to inform Him of something (please refer to footnote 147). This is also because His attribute of knowledge (like His other attributes) cannot undergo change (please refer to footnote 145).
- b) If Allah were unable to see or hear, He could not have created the complex universe by Himself. Thus, He would need a hearing and seeing helper to inform Him of the details of His creation.
- c) However, it has been proven that there cannot be anyone around that can describe Him or change His attributes (e.g., knowledge).
- d) Therefore, we conclude that Allah must necessarily have the attributes of hearing and seeing.

The rational proof for the thirteenth core belief (i.e. Allah necessarily has the attribute of speech), follows:

- a) Muteness (like dumbness and blindness) is a defect.
- b) Being defective is impossible for Allah.
- c) Therefore, Allah cannot be mute. And this is what we mean when we say He has the attribute of speech.

This last proof is also backed up with primary text evidence.

<sup>157</sup> These three attributes have been mentioned in the Qur'an (e.g., 4:164 and 40:56). Once a person has accepted the message of our din as true, he may rely on the divinely-revealed text for proof.

<sup>158</sup> The proofs for the fourteenth, fifteenth, sixteenth, seventeenth, eighteenth, nineteenth, and twentieth beliefs are the same as the proofs for the previous seven beliefs.

The proofs for the twenty-first to fortieth belief are the same as the proofs for the first twenty beliefs. This obvious to see:

- a) If something is necessarily true, then its mutually exclusive opposite is necessarily not true.

# Main Text & Explanatory Notes

A change in reality and laws it would bring<sup>159</sup>. 2: 72

<sup>160</sup>And there are even far more detailed proofs than these<sup>161</sup>. 2: 73

So, back off!<sup>162</sup> Philosopher<sup>163</sup>, it's not good to tease<sup>164</sup>. 2: 74

The noble messengers<sup>165</sup> were honest<sup>166</sup> and conveyed 2: 75

The message<sup>167</sup> with intelligence<sup>168</sup>. And they obeyed<sup>169</sup>. 2: 76

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<sup>159</sup> One proof for the forty-first core belief (i.e. Allah can choose either to *do or leave* undone any contingently possible thing) follows:

- a) If a thing can exist or not exist, it is known as **contingently possible**.
- b) The events that take place in the physical universe are merely contingently possible.
- c) If any of these events were necessary, then there could never have been a time in which they did not exist.
- d) However, we proved in the proof for the first belief that the entire universe had a start in time. What this entails is that there was a time in which the universe did not exist.
- e) We conclude that the events in the universe (which are Allah's actions) could not be rationally necessary.
- f) If something is impossible, then it cannot occur (i.e. come into existence).
- g) Therefore, the existent events in the universe cannot be rationally impossible.
- h) Therefore, we conclude that it is not rationally necessary for Allah to create the events in the universe and these events are not impossible for Him to create.

What is meant by universe above is everything besides Allah.

<sup>160</sup> With this, all forty-one attributes and their proofs concerning Allah have been expounded. The scholars note that Allah has more attributes than the ones we mentioned. However, these particular attributes have been clearly stated in the Qur'an and authentic sayings of the Prophet (May Allah bless him and give him peace) and thus have been chosen by the scholars for inclusion in our core beliefs.

<sup>161</sup> The rational proofs that we mentioned for the first forty-one beliefs are not the only proofs that exist. Other proofs exist which are of longer length and which use different methods to reach the same conclusions.

<sup>162</sup> At the end of the day, those that Allah guides will believe and those that He does not will find a way to justify their disbelief. We just kindly ask those disbelieving people to engage themselves in activities which do not involve attacking our proofs.

<sup>163</sup> Most of the people that find problems with the rational proofs we set forth are disbelieving *philosophers*. Please note that only people who do not see Allah with their souls are in need of proof. As for people who see Allah with their souls, they are not in need of rational proofs for His existence or His attributes; and such people do not care about whether philosophers understand the proofs for our belief system or not.

<sup>164</sup> Verbal *teasing* is a blameworthy quality. Unfortunately, many people who have studied logic engage in verbal teasing trying to rip apart the words of others.

<sup>165</sup> The last nine core beliefs deal with the human messengers that Allah sent to teach people about the din. Basically, there are four attributes that the messengers were necessarily described by, four attributes that the messengers were necessarily not described by, and one attribute that they may or may not have been described by.

<sup>166</sup> The forty-second core belief is that the noble messengers (May Allah bless them and give them peace) were honest in what they told us.

<sup>167</sup> The forty-third belief is that the noble messengers (May Allah bless them and give them peace) fully conveyed the message that Allah entrusted them with.

<sup>168</sup> The forty-fourth belief is that the noble messengers (May Allah bless them and give them peace) were fully intelligent human beings without mental defects.

<sup>169</sup> The forty-fifth belief is that the noble messengers (May Allah bless them and give them peace) were divinely-protected from error. They did not commit any acts of disobedience.

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They couldn't have lied <sup>170</sup> , concealed <sup>171</sup> , or been retarded <sup>172</sup> .	2: 77
And they couldn't have disobeyed since they started <sup>173</sup> .	2: 78
They could have all normal human states <sup>174</sup> like sleeping <sup>175</sup> ,	2: 79
But not big disease <sup>176</sup> like worms from their skins creeping <sup>177</sup> .	2: 80
<sup>178</sup> If they weren't honest, then Allah would have lied	2: 81
By backing them up with His miracles supplied <sup>179</sup> .	2: 82
Laws of right and wrong would change if they didn't convey <sup>180</sup> .	2: 83

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<sup>170</sup> The forty-sixth belief is that the noble messengers (May Allah bless them and give them peace) could not have lied about the things that they told us (e.g., the world will end one day).

<sup>171</sup> The forty-seventh belief is that the noble messengers (May Allah bless them and give them peace) could not have concealed something that Allah asked them to convey.

<sup>172</sup> The forty-eighth belief is that the noble messengers (May Allah bless them and give them peace) could not have been mentally retarded. Rather, they were sane human beings without psychological problems.

<sup>173</sup> The forty-ninth belief is that the noble messengers (May Allah bless them and give them peace) did not disobey Allah after the first time they received a message from Him (via Angel Jibra'īl).

<sup>174</sup> The fiftieth and last core belief is that the noble messengers (May Allah bless them and give them peace) like all humans were subject to normal life conditions, such as mild sickness and discharging urine/semens.

<sup>175</sup> What is meant here is *sleeping* with women (i.e. having sexual intercourse). As for literally sleeping, their eyes used to sleep while their hearts were awake.

<sup>176</sup> The exception to the fiftieth belief is terrible *diseases* which people are repulsed by. As they had to convey the message, Allah in His mercy did not inflict them with human states that most people are repulsed by.

<sup>177</sup> The scholars are of the opinion that Prophet Ayyūb (Job) had a mild form of smallpox and the stories that are currently in the Old Testament are greatly exaggerated.

<sup>178</sup> This is the start of the rational proofs for the last nine core tenets of belief.

<sup>179</sup> The proof for the forty-second core belief follows:

- a) All the messengers were given some miracles by Allah.
- b) When Allah gave miracles to His messengers (May Allah bless them and give them peace), it was as if He was saying: "Everything this slave of Mine is telling you from Me is true."
- c) If a messenger lied, that would entail that Allah was lying.
- d) It is impossible for Allah to lie as His statements are only taken from His true knowledge.
- e) Therefore, it is impossible for the messengers (May Allah bless them and give them peace) to have lied.

Please note that there will be no more prophets or messengers. So, any miracle-like events that we see can be put in the later five categories mentioned in footnote 61. In this line of thought, we would like to warn the readers of the future about the Great Deceiver (a human being who will appear before the end of the world (see footnote 2077 for more information)) who will trick many people into believing that he is a god by displaying miraculous events. We would like to advise the readers of the future not to believe in him as believing there is another god besides Allah or believing that Allah can become incarnate in a human being is an act of disbelief.

<sup>180</sup> The proof for the forty-third core belief follows:

- a) As a general rule, Allah commanded us to imitate Allah's messengers in their saying and actions. [al-Qur'an 3:31]
- b) Allah does not command us to do acts of disobedience. [al-Qur'an 7:28]
- c) Therefore, the things that that they did could not have been acts of disobedience.
- d) We have been told that concealing knowledge is an act of disobedience. [al-Qur'an 2:159]

# Main Text & Explanatory Notes

The same would be true if they were to disobey <sup>181</sup> .	2: 84
If they were retarded, then they couldn't convey	2: 85
The message to their people in the proper way <sup>182</sup> .	2: 86
<sup>183</sup> Normal human states are allowed and on them were seen <sup>184</sup> .	2: 87
Towards such states, <sup>185</sup> Allah's perfect wisdom did <sup>186</sup> lean <sup>187</sup> .	2: 88
All of this is found in the <sup>188</sup> testification <sup>189</sup> .	2: 89

e) Therefore, the messengers (May Allah bless them and give them peace) could not have concealed knowledge.

<sup>181</sup> The proof for the forty-fifth belief is basically the *same* as the previous proof.

<sup>182</sup> The proof for the forty-fourth belief follows:

- Retarded people cannot convey messages to people properly.
- If they were retarded, then they could not have conveyed the message.
- It is recorded that they conveyed the message.
- Therefore, they must have been intelligent and not retarded.

<sup>183</sup> The proof for the forty-sixth belief is the same as the proof for the forty-second belief. The proof for the forty-seventh belief is the same as the proof for the forty-third belief. The proof for the forty-eighth belief is the same as the proof for the forty-fourth belief. The proof for the forty-ninth belief is the same as the proof for the forty-fifth belief.

<sup>184</sup> The proof for the fiftieth belief follows:

- If something occurs, it must be possible.
- It is recorded that the messengers of Allah (May Allah bless them and give them peace) experienced normal human states.
- Therefore, normal human states must have been possible for them.

And with this, all fifty core beliefs and their proofs are now done.

<sup>185</sup> *Such undesirable states*

<sup>186</sup> *Lean* here means that Allah chose such states.

<sup>187</sup> Allah in His wisdom chose to subject His messengers (May Allah bless them and give them peace) to some undesirable human conditions (such as people causing them bodily harm) for various purposes among which is letting them (and other people) know that the world is insignificant to Allah: Even the most elect of His creation are dishonored therein. Rather, Allah will honor them and the believers forever in the next world, which He has made for them free of troubles and undesirable conditions.

<sup>188</sup> The testification phrase is *I bear witness that there is nothing worthy of worship (no god) besides Allah and Muhammad is the messenger and slave of Allah*. In Arabic, this phrase is said as follows: ash-hadu an lā ilāha illa l-lāhu wa ash-hadu anna muḥammadan `abduhu wa rasūluh(u).

<sup>189</sup> The phrase *There is no god besides Allah and Muhammad is the messenger of Allah* contains all of the fifty core points of belief that we mentioned and more. A brief explanation of this follows:

- The word god applies to the Being that is independent of all while all is dependent on Him. Thus when we say *There is no god besides Allah*, we affirm for Allah the attributes of; existence (as *besides Allah* implies such), beginningless (as He needs no one to create Him), endlessness (as there is no other God to finish Him off), independence (by definition), freedom from the defect of blindness (as He needs no one, whereas blind beings need guides), freedom from the defect of dumbness (as He needs no one), freedom from the defect of muteness (as a god cannot be defective), and freedom to choose to do or leave undone contingently possible things (by the definition of a god). The rest of His attributes (e.g., oneness, power, knowledge, etc.) are taken from the second part of the definition of a god (i.e. all is dependent on Him) since if He did not

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It's a sign of faith<sup>190</sup>. So, utter with conviction<sup>191</sup>: 2: 90

There is no god<sup>192</sup> but Allah and also<sup>193</sup> concur 2: 91

Muhammad<sup>194</sup> is the Last<sup>195</sup> Prophet and Messenger<sup>196</sup>. 2: 92

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have all these attributes, then nothing of the universe could exist (as it is dependent on Him). In short, our forty-one beliefs are contained in the first part of the testification.

b) When we say *Muhammad is the messenger of Allah*, we acknowledge that Allah sent messengers and we affirm the nine beliefs that are connected with Allah's Messengers (May Allah bless them and give them peace).

A more detailed explanation of this is found in other books. However, the point is that people who accept the testification are implicitly accepting the fifty core beliefs of our din and more.

<sup>190</sup> Because the testification contains the fifty core beliefs of our din, Allah has appointed it as a *sign of belief*. Therefore, whoever says it once in their lifetime with firm conviction (and then does not deny it before death) is granted permission to enter Paradise in the next world. Of course if they do not follow Allah's din, they might spend a long time in Hell before going to Paradise.

<sup>191</sup> To become Muslim, one must utter the testification (refer to footnote 188) in Arabic with two or more Muslim witnesses present. If one is unable to say the Arabic, then one may utter it in English. If one cannot find two Muslim witnesses, then one may say it alone to Allah until one finds them. After a person says the testification, he/she is accepted as a member of the din regardless of their previous background. There is no other special ritual in our din to becoming Muslim. However, one must take a bath before performing any formal prayers.

<sup>192</sup> There is nothing worthy of worship besides Allah.

<sup>193</sup> It is not enough just to acknowledge that Allah exists, but one has to humble oneself and realize that there was a person alive fourteen hundred years ago that knew and practiced much more din than we can ever hope to know and practice. This person was a special human teacher taught and chosen by Allah whom we are obliged to follow and take as a guiding example.

<sup>194</sup> He is *Muhammad* (born in 571 C.E. in the Arabian Peninsula) ibn `Abdullāh ibn `Abd al-Muṭṭalib ibn Hāshim ibn `Abd Munāf ibn Quṣayy ibn Kilāb ibn Murrah ibn Ka`b ibn Lu'ayy ibn Ghālib ibn Fihr ibn Mālik ibn Naḍr ibn Kinānah ibn Khuzaymah ibn Mudrikah ibn Ilyās ibn Muḍar ibn Nizār ibn Ma`add ibn `Adnān. Historians have agreed that `Adnān was a descendent of Ismā`īl ibn Ibrāhim; however, they have disagreed about the number of fathers between `Adnān and Ismā`īl.

The scholars state that it is obligatory for Muslims to memorize (if they can) the Prophet's known lineage (May Allah bless him and give him peace). Additionally, they state it is meritorious to memorize the names of his seven children: (1) Qāsim (male), (2) Zaynab (female), (3) Ruqayyah (female), (4) Fāṭimah (female), (5) Umm Kulthūm (female), (6) `Abdullāh (male), and (7) Ibrāhim (male). All of his male children died in childhood and all of his female children passed away before he did except Fāṭimah who died six months after him.

<sup>195</sup> Allah in His wisdom has chosen that there will be no more prophets and messengers at all. Anyone who claims to be a prophet or messenger from the time of our Prophet Muhammad (May Allah bless him and give him peace) until the Last Hour is false in his claim or deluded. We as Muslims should just try our best to practice the din that he brought. Yes. It would be nice to have the Prophet (May Allah bless him and give him peace) around living with us (to guide us and resolve our disputes), but that is not what Allah chose.

<sup>196</sup> The difference between a *prophet* and a *messenger* is summarized below:

a) A **prophet** is a general category containing people who received an authentic divine message (via Angel Jibra'il). These people did not necessarily have to convey this message to others. The number of prophets from 'Adam to Muhammad is said to run in the thousands.

# Main Text & Explanatory Notes

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Of the things you mention, it's<sup>197</sup> the best in measure. 2:93  
So, spend your life with it<sup>198</sup> and you'll find a treasure<sup>199</sup>. 2:94

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b) A **messenger** is a prophet who was commanded by Allah to deliver a message to other people.

The number of messengers from 'Adam to Muhammad is said to be three hundred and fourteen.

Our Prophet Muhammad (May Allah bless him and give him peace) was both a prophet and a messenger. Allah chose that the last prophet would not be sent to a particular people, but to all of the people living on the earth. Thus, Muhammad (May Allah bless him and give him peace) is not the prophet for the Arabic-speaking people alone, but rather is the prophet for the English-speaking people also.

<sup>197</sup> The saying *lā ilāha ila l-lāh, Muḥammadun rasūlu l-lāh* (there is no god besides Allah; Muhammad is the messenger of Allah) is the best thing one can say with one's tongue and believe in one's mind.

<sup>198</sup> Keep saying the testification as long as you are alive and right before you die.

<sup>199</sup> People who say this phrase often find spiritual and physical *treasures* both in this life and the next.

# The Guiding Helper

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## Song 3: The Three Parts of Din<sup>200</sup>

Know that Islam is what you do with your body parts <sup>201</sup> .	3:95
Iman is what believers have in their minds and hearts <sup>202</sup> .	3:96
Ihsan is seeing and feeling Allah with the soul <sup>203</sup> .	3:97
We learned about these three things from an arch angel <sup>204</sup> .	3:98
Until you testify <sup>205</sup> , know Islam does not stick <sup>206</sup> .	3:99

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<sup>200</sup> Once a person believes that Muhammad (May Allah bless him and give him peace) was a real messenger, he should trust what he said (as messengers cannot lie). This song contains the core teachings of the Prophet Muhammad (May Allah bless him and give him peace). Much of the material in this song cannot be figured out by the unaided intellect. So, we must base the learning of this material on trust.

<sup>201</sup> **Islām** has a general meaning and a specific meaning:

- The general meaning of the term Islam is surrendering to Allah by accepting the totality of the din.
- The specific meaning of Islam is the part of the din that deals with physical activities done with limbs (such as prostrating on the floor in prayer), words said with the tongue (such as reciting the Fatihah in the prayer), and distinguishing intentions (such as intending to pray a wajib prayer instead of a mandub one) made with the mind. These three things taken together are the subject of Jurisprudence (or Law) and make up one-third of the din.

<sup>202</sup> **Īmān** means believing that something is true. Believers are people who acknowledge with their minds/hearts that the following things exist and are true as the Prophet (May Allah bless him and give him peace) described them: (1) Allah, (2) His angels, (3) His prophets and messengers, (4) His divinely-revealed books, (5) the Last Hour (before the world will end), (6) resurrection of the dead from their graves to go towards an eternal life in Paradise or Hell after being accounted for the actions they performed in the world, and (7) divine destiny (meaning that which hit was not meant to miss and vice versa). These things taken together are the subject of our belief system and make up one-third of the din.

<sup>203</sup> **Iḥsān** means excellence in worship during life. There are two levels of Ihsan:

- Living life with the awareness that Allah is watching one at every moment
- Living life while seeing Allah's Entity with the soul and His actions with the senses as the heart is tranquilly drowned in His attributes at every moment

The first level can be achieved by almost any believer without any or much human help. The second level is usually achieved by only a portion of the believers and only after human help. [Yes. There are some people in every time who reach the second level without ever having needed human help, but they are the exception and not the rule.]

These two things taken together are the subject of the Path to Allah and make up one-third of the din. Please note that people are also of various levels within the two above-mentioned levels.

<sup>204</sup> It is recorded in Ṣaḥīḥ Muslim that Angel Jibra'il came to the Prophet (May Allah bless him and give him peace) and asked him about these three aspects of the din and the Prophet (May Allah bless him and give him peace) answered with words upon which we have based the above definitions. The full translated text of the hadith is given in the *Notes of Sources for the Main Text of the Guiding Helper*.

<sup>205</sup> Islam has five pillars. The first pillar is uttering the testification (please refer to footnote 188 and 191) with the tongue. This pillar is a prerequisite for the other pillars. Acts of worship are not correct unless done by a Muslim (i.e. a person who has uttered the testification).



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The other four pillars are praying <sup>207</sup> , even when sick <sup>208</sup> ,	3: 100
Giving alms <sup>209</sup> to the needy <sup>210</sup> from your surplus wealth <sup>211</sup> ,	3: 101
Fasting in Ramadan <sup>212</sup> , if you still have your health <sup>213</sup> ,	3: 102
Making a journey to Makkah <sup>214</sup> once in a life <sup>215</sup> .	3: 103
Islam also governs other parts of your life <sup>216</sup> .	3: 104
<sup>217</sup> Believe <sup>218</sup> in <sup>219</sup> Allah <sup>220</sup> , His books <sup>221</sup> , messengers <sup>222</sup> , angels <sup>223</sup> .	3: 105

<sup>206</sup> What we mean by *stick* is that a person is not described by the attribute of being Muslim unless he has uttered the testification.

<sup>207</sup> Performing the formal prayer (described in Song 12: Performing Prayer) five times a day is the second pillar of Islam.

<sup>208</sup> Praying five times a day is a strict duty. If one is ill and cannot perform some parts of the prayer, one still has to do the best one can, even if it means praying while lying down. Additionally if a person for some reason does not pray on time, he has to make up the prayer as soon as he is able. Two common exceptions of course are menstruating women and those experiencing post-birth/natal discharge. Such women are excused from prayer and do not have to make them up later.

<sup>209</sup> Giving Zakat on surplus wealth (as described in Song 25: Zakat) is the third pillar of Islam.

<sup>210</sup> Zakat can only be given to the categories of people mentioned in lines 991-997 of the Guiding Helper.

<sup>211</sup> Zakat is not an income tax or a personal property tax. Rather, Zakat is a fixed portion that the wealthy/semi-wealthy must give from saved liquid assets, three types of owned livestock, and crop yields from farming.

<sup>212</sup> Refraining from food, drink, and sexual appetite with intent from dawn until sunset every day in the ninth lunar month, *Ramaḍān*, is the fourth pillar of Islam.

<sup>213</sup> Fasting is only wajib on healthy people that will not be physically harmed by refraining from food or drink. As for sick people, they are excused from fasting as long as their sickness lasts. However when they are well, they must make up the fasts (one day for each day missed). If they were well and did not make up the fasts before death, their case is left to Allah. He may forgive them or choose to hold them accountable.

<sup>214</sup> Hajj (as described in Song 30: Performing Hajj) is a pilgrimage to *Makkah* in the Arabian Peninsula and is the fifth and last pillar of Islam.

<sup>215</sup> Hajj is only wajib *once in a life* (after puberty) and only on people who are able to go there when it is held (i.e. in the last lunar month).

<sup>216</sup> *Islam* outlines a total way of *life* for the human being. Islam consists of more than just the above mentioned five pillars. For example, there are legal rulings for personal hygiene, dress, food, drink, swearing and vowing, funeral services, fighting for Allah's cause, marriage, divorce, business transactions, legal court system setup and maintenance, city laws, criminal justice, charitable foundation setup and maintenance, abolishment of slavery, inheritance, bequests, etc.

<sup>217</sup> This is the start of the detailed explanation of the second third of the din (i.e. 'Iman).

<sup>218</sup> To **believe** something means to recognize that it is true.

<sup>219</sup> We mention twenty things that the Prophet told us to *believe in*. These are not all of the things we are commanded to believe, but these are the most important of them, as chosen by our scholars. If one knows only these twenty, it will be sufficient for him.

<sup>220</sup> The first point of belief is that Allah, the Lord of everything, exists and is as was described in Song 2: Core Beliefs and Their Proofs. Allah has more attributes than the ones we mentioned (as mentioned in footnote 160); however if one knows only those, it will be sufficient for him. People who want to learn more about Allah can read the Qur'an, listen to the sayings of the Prophet (May Allah bless him and give him peace), study His creation, travel the Path to Him, and learn His names.

Allah has at least ninety-nine names that we can call Him by. Allah's names can be divided into three categories:

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- a) The name that points to His Entity. This name is "Allah"
- b) Names that point to His attributes (e.g., al-`Alīm, the All-knowing, points to His attribute of knowledge)
- c) Names that point to His actions (e.g., al-Rāfi`, the One Who is able raise the ranks of His creation, points to His action of enobling creation)

As Allah is the King of kings, He has a physical throne that is better than the thrones of the kings of the world. However, we (the scholars that follow Abu Bishr Ishaq) do not believe that Allah is a body that can rest on another physical body or a spirit which can be in a physical location. Rather, we believe that Allah is different from everything we know and we cannot even imagine what Allah is really like. Thus, the verses in the Qur'an that talk about Allah mounting His throne (e.g., al-Qur'an 25:59) are not to be taken literally. Rather, we (a subsection of the scholars that follow Abu Bishr Ishaq) say that Allah knows best what He meant by such verses and we believe in everything He says.

<sup>221</sup> The second point of belief is that Allah sent Angel Jibra'il to narrate His message to certain prophets in the form of human words. These words were taught (and written down) and compiled into *books*:

- a) Allah sent various *pages* to Ibrāhīm (and some other prophets).
- b) Allah sent a book called *al-Tawrah* to Prophet Mūsā.
- c) Allah sent a book called *al-Zabūr* to Prophet Dawūd.
- d) Allah sent a book called *al-Injīl* to Prophet `Īsā.
- e) Allah sent a book called *al-Qur'ān* to Prophet Muhammad (May Allah bless them all and give them peace).

We believe that only the last of these books has not been altered. All of the other books were altered (with good or bad intentions) or lost by the people who held them. We believe that the Qur'an cannot be imitated by human beings. We believe that the Qur'an (with its seven or ten authentic readings) and its meanings will be preserved until nearly the Last Hour. At which point, Allah will lift the words off the pages.

<sup>222</sup> The third point of belief is that Allah sent Angel Jibra'il to certain male human beings to receive a message from Him. These human beings are called prophets and/or *messengers* (please refer to footnote 196 for the definitions of these terms). They were many in number, but twenty-five of them have been explicitly mentioned by name in the Qur'an: (1) 'Ādam (the first human on earth), (2) Nūḥ (the one that built a large boat in which the believers were saved from a large water flood), (3) Idrīs (the one that taught people how to write), (4) Ibrāhīm (the one that broke the idols of his people and was flung into a fire in which he did not burn), (5) Ismā'īl (the eldest son Ibrahim), (6) Ishāq (another son of Ibrahim), (7) Ya`qūb (the son of Ishaq and the father of the Jewish people), (8) Yūsuf (the son of Ya`ūb who was transported to Egypt at a young age), (9) Lūṭ (a contemporary of Ibrahim who was sent to a homosexual people who denied him and were later destroyed), (10) Hūd (the one sent to a people in Southern Arabia known as `Ād who were technologically advanced and superior in war), (11) Ṣāliḥ (the one sent to the people of Petra in Jordan who used to carve out homes from the sides of mountains), (12) Shu`ayb (the one sent to two people: (a) to those of Madyan and (b) to those of the woods), (13) Mūsā (the one sent to the Pharaoh of Egypt; he fled with the Jewish people from Pharaoh and passed miraculously through a dry passageway in the middle of the sea), (14) Hārūn (the full or half brother of Mūsā), (15) Dāwūd (the one who in his youth killed a large treacherous man named Jālūt and thereafter ruled as king for the Jewish people), (16) Sulaymān (the son of Dawūd who was a given control over the jinn), (17) Ayyūb (the one Allah tested by inflicting him with a disease and taking his family away from him for a period of time), (18) Dhu l-Kifl (the son of Ayyub who lived in Syria), (19) Yūnus (the one who was swallowed by a large

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fish and then after some time was ejected alive), (20) Ilyās (a descendent of Harun; some scholars are of the opinion that this prophet is still alive today (as he will not die until before the Last Hour) but will remain hidden like the wise man Khidr (who is mentioned in the Qur'an 18:65)), (21) al-Yasa` (the scholars have differed about who this actually is, but most have said that he was a contemporary of Ilyās), (22) Zakariyyā (a descendent of Sulayman who was granted a child at old age), (23) Yaḥyā (the child of Zakariyya who was killed wrongfully before his father was also killed), (24) `Īsā (the one miraculously born (six months after Yaḥyā) of a virgin mother without ever having a father; there was a plot to kill this prophet during his life, but Allah raised him up from the world (at age thirty-three) before the enemies could get their hands on him; it appeared to the enemies (and the other people around) that they caught him and crucified him, but this is not true; this prophet is still alive today away from the world; Allah will make him come back near the end of the world and make him descend in the city of Damascus, Syria; he will then proceed to kill the Great Deceiver who by that time will have taken control over most of the world; this prophet will rule according to the legal system of Islam; he will break the cross and kill the swine; this prophet will get married and have a child or children; he will perform Hajj and then die (as all mortals die) after spending seven years on the earth; he will then be buried at the reserved spot next to the grave of the Prophet Muhammad (May Allah bless all of them and give them peace) in Medinah), and (25) Muḥammad (the last and final prophet and messenger who lived in Arabia and was once taken with body and soul on a night journey to Jerusalem and then to the heavens alluded to in the Qur'an 17:1; to learn more about this man, one can read his authentic sayings or a biography book, such as the one written by Ibn Hishām).

<sup>223</sup> The fourth point of belief is that Allah created beings from light (like He created **humans** from dirt and **jinn** from fire) called **angels**. He has honored these angels and they worship Him and sing His praises. These angels are neither male nor female. These angels can take physical forms, such as that of a human being. But unlike humans, they always obey Allah and are unable to disobey Him. Allah has appointed various angels for various tasks. Some angels carry His throne. Some angels live only in the heavens. Some angels protect human beings from harm. Some angels write down the good and bad deeds of human beings. Some angels are in charge of the weather. Some angels are in charge of cultivation. Some angels have custody over zygotes and fetuses. Some angels attend circles of human remembrance of Allah on earth. No one besides Allah actually knows how many angels there are, but scholars agree that they are of an extremely large number. We have been told about four angels that have a higher rank than others:

- a) Jibra'īl (the messenger angel sent to human prophets and messengers)
- b) Mīkā'īl (the angel in charge of rain and worldly provision)
- c) Isrāfīl (the angel who will blow a horn to announce the end of the world, then blow it again to make everybody die, and then blow it again to announce resurrection)
- d) `Azrā'īl (the angel that takes away people's souls causing them to die)

Six other important angels are:

- a & b) Munkar and Nakīr (two angels that ask people four (or more) questions after they die)
- c & d) Raqīb & `Atīd (two angels for each and every human that write down good and bad deeds; one angel sits on the right side of the human and writes down good deeds; the other angel sits on the left side of the human and writes down bad deeds)
- e) Ridwān (the angel that guards the gates to Paradise; he makes sure that no one without permission enters Paradise)
- f) Mālik (the angel that guards the gates of Hell; he makes sure that no one without permission comes out of Hell)

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Believe in death<sup>224</sup> and the two questioning angels<sup>225</sup>.

3: 106

Believe in the world between death and afterlife<sup>226</sup>.

3: 107

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There is an important story that our Prophet (May Allah bless him and give him peace) told us about that involves humans, jinn, and angels: After Allah created 'Adam, He asked all the beings present in the Higher Gathering of Angels to bow down (not prostrate) to 'Adam as an act of reverence (not worship). All of the angels (as they are unable to disobey) bowed down to 'Adam. However in their gathering, there was a pious high-ranking jinn named Iblīs who chose (as jinn can choose to disobey Allah) not to bow down. This jinn used the following logical argument:

- a) Fire is more noble than dirt.
- b) I am created from fire while 'Adam is created from dirt.
- c) I conclude that I am a more noble being than 'Adam.
- d) Only the nobler of two beings should show reverence to the other.
- e) Therefore, I conclude that it is wrong for me to bow down to 'Adam.

Thus, Iblis disobeyed Allah and justified his disobedience using logic. As Iblis was not ready to obey, Allah banished him from the Gathering of Higher Angels. Iblis (also known as Shayṭān) asked for temporary amnesty so that he may misguide 'Adam and his descendents. Allah granted him amnesty until the Day of Resurrection (at which time he will enter the Hellfire). Iblis tricked 'Adam and his wife Ḥawā' (who was later created) into disobeying Allah in Paradise (by convincing them both to eat the fruit of a tree which they had been forbidden from eating). Thus, Allah banished 'Adam and his wife out of Paradise to live in the world that we find ourselves in today. Allah explained to 'Adam (and then to his later descendents via messengers) that people are responsible for their beliefs and actions in the world. Allah also explained to people that there is a large Hellfire (for people who disbelieve or disobey) and an expansive Paradise (for people who believe and obey).

As Shaytan does not like 'Adam or any of his descendents, he wants as many of them as possible to end up in Hell. Thus, he has gathered an army of jinn (whom we cannot see, but they see us) whose job it is to mislead people. The way they do this is by introducing thoughts into the minds of humans which will lead them to disobey or disbelieve in Allah. As Iblis has been alive since the time of 'Adam, he has had an opportunity to thoroughly study the human being and has found the human's weak spots. He strategically attacks the human being in view of these weak points. The Prophet (May Allah bless him and give him peace) informed us that Iblis will be successful in his goal of misleading most of humanity. However, Iblis will not be able to ever harm the true sincere servants of Allah who rely on Him. Thus, the way to defend oneself from Iblis is to rely on Allah, turn to Allah, remember Allah, and cry to Allah (with tears) seeking protection with Him (like the child seeks protection with his mother knowing that only she cares about him and can save him).

<sup>224</sup> The fifth point of belief is that no matter how much human beings try, they will not be able to avoid *death*. Every single human being will eventually die. There are no exceptions.

<sup>225</sup> The sixth point of belief is that after a person dies and is buried, *two angels* come to him to ask at least four *questions*:

- a) One question is about Who his Lord is. (The correct answer to this question is: *My Lord is Allah.*)
- b) One question is about his way of life or din. (The correct answer to this question is: *My din is al-Islam.*)
- c) One question is about his prophet. (The correct answer to this question is: *My prophet is Muhammad (May Allah bless him and give him peace),* or alternatively: *The man whose image I was just shown is my prophet, Muhammad (May Allah bless him and give him peace).*)
- d) One question is about the divinely-revealed book that he recited. (The correct answer to this question is: *My book is the Qur'an.*)

Allah will make it easy for people who believed these things while they were alive to give the correct answers.

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People are punished in their graves and are in strife<sup>227</sup>. 3: 108

Believe when the horn is first blown, the world will end. 3: 109

No people will remain on earth from end-to-end<sup>228</sup>. 3: 110

<sup>226</sup> The seventh point of belief is that the human being has a total of seven stages of existence:

a) After Allah created 'Adam, He brought out the souls of all the people who would be born in the world and asked them: Am I not Your Lord? [al-Qur'an 7:172]. They then all answered, "Of course, we witness that You are our Lord." This first state of consciousness is the first stage of existence for the human being.

b) The second stage of existence for the human being is the interval between the first stage and the third stage. This is a waiting period and the present author does not have much knowledge of this stage.

c) When the fetus has grown enough to resemble a human being (after about one-hundred twenty days), an angel is sent to breathe the soul of the human being into the fetus. Thus, this is the start of the third stage of existence for the human being, the life in the mother's womb.

d) After the mother gives birth to the child, he enters into the fourth stage of existence for the human being. This is the life of the world that we find ourselves in at the present time. It is only in this stage that the human being is responsible for his actions and beliefs.

e) After the Angel of Death (ʿAzra'il) takes away the soul from the physical body of the human being, he enters the fifth stage of existence. This is the stage that the above verse in the Guiding Helper is speaking of. In this stage, people are conscious and experience various things. All people who enter into this stage must stay there until the Day of Resurrection. Some people are punished in this stage for their sins in the world while others experience pleasure.

f) After Angel Israfil blows the horn for the third time, Allah will recreate people's bodies and return their souls to their bodies. This is the **Day of Resurrection** and is the sixth stage of existence for the human being.

g) Allah will decide for each human being whether he should go to Hell or to Paradise based upon their actions and His mercy. They will then proceed to either Hell or Paradise for eternal pain or pleasure. This is the seventh and last stage of existence for the human being.

<sup>227</sup> In the fifth stage of existence, some *people are punished* for their wrong deeds while others experience pleasure.

<sup>228</sup> The eighth point of belief is that there is an angel named Israfil (refer to footnote 223) who has a horn in his mouth and is ready to blow it at Allah's first command. The time that he will actually blow through it is only known to Allah. However, our Prophet (May Allah bless him and give him peace) informed us that there will be fewer and fewer people around who believe in Allah and practice the din. The knowledge of the din will diminish and the people will become ignorant. Then, Allah will make a wind blow from Syria which will cause the few believing people left to pass away. Thus, only bad people who do not believe in Allah will remain. These people will continue to live affluent lives in favorable economic and worldly conditions (for a period of time), but they will not care about Allah or the laws of the din. At this point, Allah will command Israfil to blow the horn for the first time. Then, the working system of the earth and celestial bodies will seem to go out of order. The disbelieving people left on earth will see many signs of trouble like the sun rising from the West instead of the East (perhaps because the earth will start rotating in the other direction on its axis). The mountains will seem to be transformed into something that resembles fluffed up wool. There will be a great earthquake. The oceans will go into surge. The nursing mother will abandon her child. The pregnant woman will have a miscarriage. In other words, things will be very wrong. This is known as the **Last Hour** of the world. People at this point may start believing in Allah, but Allah will not accept their faith after seeing so many signs. At this point, Allah will command Angel Israfil to blow the horn again in a prolonged fashion. Everyone will hear the horn and subsequently pass away. Then, Allah will give everything else death, including

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Then, Allah will put us in our bodies again <sup>229</sup> .	3: 111
He will question people <sup>230</sup> and weigh their actions then <sup>231</sup> .	3: 112
All the wrongs will be settled as the record reads <sup>232</sup> .	3: 113
Then, the people will be handed their book of deeds <sup>233</sup> .	3: 114
Believe in the bridge stretched over the Hellfire.	3: 115
Some will cross it to a place of their desire.	3: 116

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Angel Israfil. Thus, only Allah will remain alive and then He will ask three times, "To Whom belongs the kingdom today?" He will then answer Himself saying, "To Allah, the One, the Subjugator." [al-Qur'an 40:16]

<sup>229</sup> The ninth point of belief is that Allah will then revive Angel Israfil and command him to blow the horn again. After the horn is blown this third time, people's bodies will be recreated and their souls will be *put* back into their *bodies*. This is the Day of Resurrection. They will wipe the dirt off their bodies and feel as if they just woke up from sleep. The people will be unsure about how long they were dead for; it will seem like that they were alive in the world just yesterday. The people will not have clothes to cover their bodies and will be barefoot and uncircumcised. The people will be in their adult forms. They will be gathered like this (men and women together) into the Plain of Judgement.

<sup>230</sup> The tenth point of belief is that Allah will hold human beings accountable for the actions that they performed during their lives on earth. Allah will ask *people questions* about their duties and responsibilities (e.g., performing prayer, taking care of their families, earning a lawful income, not wasting money or food, being kind to others, not cheating in business transactions, not being dishonest, acting by whatever good they knew, etc.). People will be very worried and nervous; they will sweat until they are immersed in perspiration.

<sup>231</sup> The twelfth point of belief is that there will be a balance/scale that will be set up to *weigh* the *actions* of people. People who performed wajib acts will receive weighted credits. People who neglected wajib acts may receive weighted discredits. People who avoided haram acts will receive weighted credits. People who performed haram acts may receive weighted discredits. People who performed mandub acts or avoided makruh acts will receive weighted credits. Thus, all of their actions will be given a weight and no one will be wronged by even a small amount (the weight for one good act will be ten or more times the weight for one bad act). These weights will then be put on the balance/scale. One side of the scale will hold the weights for the bad actions of the person while the other side of the scale will hold the weights for the good actions of the person. If the side with the good actions is heavier, the person can expect Allah to allow him to go to Paradise and be saved from the Hellfire through His mercy. If the side with the bad actions is heavier, the person should believe that he is in trouble and is likely to end up in Hell.

<sup>232</sup> The thirteenth point of belief is that *all the unsettled wrongs* left from the world *will be* resolved by exchanging good and bad deeds. If a person wronged another person (e.g., by hitting them, backbiting them, stealing something from them, raping them, etc.) and this wrong was not made up for in the world, some of the good deed weights (in proportion to the wrong done) of the wronging person will be taken from him and given to the wronged person. This will continue until all the wrongs have been settled. If all the wronging person's good deed weights finish up before all his wrongs have been taken care of, the wronged person's bad deed weights will be taken from him and thrown on the wronging person's scale. Thus, a wronging person whose good deeds initially outnumbered his bad deeds may end up in Hell after the settling of the wrongs.

<sup>233</sup> The fourteenth point of belief is that Allah has appointed two angels for each responsible person (refer to second (c) & (d) in footnote 223) to records all his actions (big and small). Their recording will be compiled in the form of a book containing the life story of the person. Each person *will be handed* his *book* on the Day of Judgement before going to Paradise or Hell. If a person is handed his book in his right hand, it means that he is going to Paradise. If a person is handed his book in his left hand (and/or from behind his back), it means that he is in trouble and is likely to end up in Hell.

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Others will slip tumbling into the Hellfire <sup>234</sup> .	3: 117
Good people will plea for those whom they desire <sup>235</sup> .	3: 118
Believe in the Blessed Prophet's river and lake	3: 119
Of strong sweet white liquid which people will intake <sup>236</sup> .	3: 120
Believe in the Paradise <sup>237</sup> for the <sup>238</sup> believers.	3: 121

<sup>234</sup> The fifteenth point of belief is that after the aforementioned events take place, a bridge will be placed (or will be already present) over the Hellfire. Then, all the people will be forced to cross this bridge. The other side of the bridge will end at the doors of Paradise. For good people, it will seem as if it is easy to cross. For bad people, it will seem as if this bridge is sharper than a sword and narrower than a strand of hair. The good people will safely cross (at differing speeds depending upon their actions) to the other side to in front of the doors of Paradise (*a place of their desire*). The bad people will *slip* at a point and fall *into the Hellfire*.

<sup>235</sup> The sixteenth point of belief is that Allah will allow certain believers, scholars, martyrs, and prophets to argue on behalf of other believing people. As for the disbelievers, the *pleas* of people will not be of any benefit to them.

If a good believer had a bad believing friend or family member (whose bad actions outweighed his good actions), Allah may allow the good believer to plea for the salvation of the bad believer. If the plea is accepted, the bad believer will be allowed to go to Paradise with the good believer. If it is not accepted, the bad believer will go to Hell or stay in Hell (if the plea took place after he had already plunged into the Hellfire). Additionally, a high-ranking believer can plea to Allah to raise the rank of another believer who is low-ranking in Paradise.

Of all the people who are going to plea, the foremost will be the Prophet Muhammad (May Allah bless him and give him peace). Allah will allow him to relieve people from even being stopped and asked questions about their actions (in other words, they will get off scot-free). He will also allow him to speed up the accounting of people (as people will be asked many long questions).

<sup>236</sup> The seventeenth point of belief is that the Prophet Muhammad (May Allah bless him and give him peace) has a special *river* and water basin (*lake*) in Paradise. Most people from his nation will be able to drink from this river and water basin. The water of the river and water basin is whiter than milk and sweeter than honey. Whoever drinks from it once will never be thirsty again. The river is enclosed in two walls of gold and the water flows over pearls. The water basin has as many cups and goblets around it as the number of stars in the sky.

<sup>237</sup> The eighteenth point of belief is that Allah has created a place called **Paradise** as large as the entire universe for His believing servants. The people who enter will have castles and large residences to live in. They will have beautiful male/female servants/maidens specially created for them. The believers will indulge in many types of sensual satisfaction. There will be no sickness or troubles in Paradise. The climate in Paradise will be perfect; it will neither be too hot nor too cold. There will be no responsibilities (such as needing to perform formal prayers or paying Zakat). People in Paradise will eat delicious food but will not need to perform nature's call, as the ingested food will effervesce from their skins in the form of a sweet-smelling perfume. People in Paradise will neither sleep nor ever die. They will have clothes of silk and jewelry of gold and pearls. Men will not have hair on their faces and women will not get pregnant nor have menstrual bleeding. All people in Paradise will be thirty-three years old forever. People in Paradise will be happy and not depressed. Allah will create for them anything that they desire. The people in Paradise will be able to lead social lives and go to noble gatherings. They will all know and speak Arabic. They will have vehicles of transportation of which some fly in the air. Allah has prepared for them what no eye has seen, no ear has heard, and no human has conceived in terms of pleasurable experiences. Allah will always be pleased with them and never be angry with them. They will be able to look at Allah's Entity with their eyes, which will be more pleasurable to them than any of the other things that they experience in Paradise. The people of Paradise will be of various ranks, some above others.

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It keeps going<sup>239</sup> like<sup>240</sup> the Hell<sup>241</sup> for disbelievers<sup>242</sup>. 3: 122

But, believers go to Hell if they disobeyed<sup>243</sup> 3: 123  
And didn't repent<sup>244</sup>. Then, Allah will lift their grade<sup>245</sup>. 3: 124

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<sup>238</sup> A **believer** is a person who accepts the message of the prophet of his time as being true. The prophet of our time until the end of the world is Prophet Muhammad (May Allah bless him and give him peace); he is the prophet for all people, regardless of their background, including the English-speaking people.

[Please note that we (the scholars that follow Abu Bishr Ishaq) are of the opinion that believers do not become disbelievers by committing acts of disobedience (big or small).]

<sup>239</sup> Paradise will never end. Rather, Allah will create moments of time one after another in Paradise for eternity.

<sup>240</sup> The Hellfire will also never end for the disbelievers.

<sup>241</sup> The nineteenth point of belief is that Allah has created a place called **Hell** which has a very deep bottom. This place is the opposite of Paradise in that the people who live there will be in unpleasurable circumstances and anguish. They will be punished with various types of punishments which include but are not restricted to: (1) being exposed to extreme heat and fire which will scorch their skins, (2) being given boiling water and pus to drink, (3) being beat up with rods of iron, (4) being shackled and restricted, (5) falling from heights, (6) having metal objects inserted into their bodies, and (7) being veiled from Allah. They will always be miserable and constantly in pain. They will wish that they are given death so that they do not experience pain anymore. However, they will keep living like this forever if they disbelieved. The people of Hell will be of various ranks, some will be exposed to less pain than others.

<sup>242</sup> A **disbeliever** is a person who rejects the message of the prophet of his time (refer to footnote 238 above).

<sup>243</sup> Two types of people will enter the Hellfire:

a) All disbelievers regardless of their deeds; disbelievers will never ever get into Paradise even if they practiced aspects of our din, such as charity-giving.

b) Bad believers who disobeyed Allah more than they obeyed Him while in the world

<sup>244</sup> A believer will only enter the Hellfire if seven qualities are found in him all together. If even one of the following qualities is missing, he will go directly to Paradise:

a) He disobeyed Allah.

b) He *did not repent* from his acts of disobedience before death, as the person who truly repents is like the person who never disobeyed. Please refer to footnotes 2605 to 2608 for the definition of repentance.

c) His acts of disobedience were major and not minor ones (as minor ones are forgiven by avoiding major ones); the major acts of disobedience are at least twenty: (1) associating other gods with Allah, (2) persisting in sins with no intention to repent, (3) feeling safe from Allah's punishment, (4) losing hope in Allah's mercy, (5) practicing black magic, (6) accusing a chaste person of fornication, (7) intentionally swearing by Allah's name falsely, (8) giving false witness, (9) compulsive lying, (10) backbiting, (11) drinking intoxicants (e.g., beer and wine), (12) taking interest (high and low rate usury), (13) eating an orphan's property, (14) fornication, (15) homosexuality, (16) homicide / suicide (killing someone wrongfully), (17) taking someone else's wealth without right (e.g., stealing), (18) fleeing from battle (when in a Muslim army), (19) disrespecting parents, and (20) purposely not doing a wajib act of worship without excuse (e.g., not praying five times a day, not giving Zakat, not fasting during Ramadan, not performing Hajj all life long, not fighting for Allah's cause when it is mandatory, etc.).

d) The weight of his good acts was not more than that of his bad acts (even if it is slightly more, he will saved from the Hellfire).

e) He did not perform an extraordinary good action which Allah liked so much that He decided to save him with it from the Hellfire (such as those that fought in the Battle of Badr during the



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Believe in destiny meaning that which did hit	3: 125
Wasn't meant to miss and the other way is fit <sup>246</sup> .	3: 126
Finally, worship Allah as if Him you see	3: 127
Or as if He sees you <sup>247</sup> . The <i>din</i> is of these three <sup>248</sup> .	3: 128

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Prophet's time (May Allah bless him and give him peace) or gave the oath to fight to death before the treaty of Hudaibiyyah).

f) Allah does not accept the plea of someone who tried to argue upon his behalf or no one pleads for him.

g) Allah does not forgive him his sins. Please note that that all sins besides associating other gods with Allah can be forgiven. Thus, people should constantly and sincerely ask Allah to forgive their sins (the ones they know about and the ones they are ignorant of) and keep trying their best to obey as long as they are alive.

<sup>245</sup> After a period of time, Allah will allow believers in the Hellfire to enter Paradise forever. In other words, He *will lift their grade*. Some believers will only stay in the Hellfire for a short period of time. Others will stay there for a very long time. In any case, they will be very burned by the time they get to Paradise. They will then be put into the River of Life in Paradise which will heal most of their bodily problems. However even after being put in the River of Life, they will still have some marks on their bodies and will be known among the people of Paradise as those that went to Hell. Nevertheless, Allah will then allow them to live happily in Paradise for the rest of eternity.

<sup>246</sup> The twentieth and last point of belief is that Allah in pre-eternity determined all of the things that He would create at every instance of time. He writes these things down in the Preserved Tablet. As far as we are concerned, this means that things that *hit* us were not meant to *miss* us and things that missed us were not meant to hit us. Thus, we should be pleased with whatever happens to us in this world, regardless of whether it is desirable or undesirable.

The scholars are of the view that we, as human beings, earn our actions by making the conscious choices that we make. Responsible people, on the conscious level, experience the ability to choose their actions. Based on this conscious choice, we earn good and bad deeds. Allah creates our actions while we earn them with the conscious choices that we make.

<sup>247</sup> This rhyme summarizes what one can do at the end of the Path to Allah. This is known as Ihsan and has been defined in footnote 203. We (the scholars that follow Abu l-Qasim al-Junayd) are of the opinion that the soul of the human being can grasp certain things among which is the vision of Allah's Entity. However, most people's souls do not see/feel Allah because it is attached to other than Allah (e.g., the self-centered ego, the physical things of the world, etc.). It is only when the soul breaks free from these attachments/entanglements, that it can witness the Entity of Allah. The purpose of the Path to Allah is to teach people how to break free of their attachments and entanglements so that they too may see/feel Allah with their souls. It is worthy to note that most people who travel the Path to Allah never finish it (because they quit in the middle when things get rough). However, the scholars are of the opinion that people who persist in the Path to Allah (without quitting) eventually reach the Goal before death.

<sup>248</sup> Islam, 'Iman, and Ihsan together make up the totality of the *din*. Someone who misses even one of these *three* parts will have an incomplete *din*. This is because the human being has three parts: (1) a physical body, (2) a thinking mind, and (3) a living soul. Islam is for the physical body of the human being. 'Iman is for the thinking mind/heart of the human being. Ihsan is for the living soul of the human being. To be a balanced character, one has to pay due attention to all three parts of one's being.

[This is the end of the Book of Belief.]

# The Guiding Helper

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## Song 4: The Legal Rulings<sup>249</sup>

<sup>250</sup>The Legal rulings are from the speech of Allah  
Connected with <sup>251</sup>actions<sup>252</sup> of us<sup>253</sup> who follow Law<sup>254</sup>.

4: 129

4: 130

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<sup>249</sup> We (the scholars that follow Abu Bishr Ishaq) believe that rational people can reach the knowledge of our fifty core beliefs using their minds alone. However, we also believe that the finer details of our din are not reachable by the intellect alone. For example, sometimes we are commanded to do things by Allah which do not make sense to our unaided intellects (e.g., walking around a stone structure called the Ka`bah in Makkah). At other times, we are prohibited from doing things whose wisdom we cannot figure out (e.g., some people do not understand why alcohol in small quantities is prohibited to intake when there is no danger of becoming drunk or getting liver disease). Thus, the unaided intellect cannot serve as a sufficient guide for reaching specific legal rulings. Rather, we believe that we have to be told by Allah what to do; otherwise, we would not have a clue.

<sup>250</sup> This is the start of the Book of Law.

<sup>251</sup> The subject of legal rulings is human actions and not physical objects. A **human action** is one of three things:

- a) a physical activity
- b) a verbal statement
- c) a distinguishing intention (refer to footnote 201)

We, the jurists, do not say that a pig is haram. Rather, we say that eating the flesh of a pig (when not in dire hunger) is haram. This is because a pig is a physical object while eating is a human action. [However in common language, a person may say a pig is haram (and it should be understood that what is meant is that eating a pig is haram) as is stated in line 1730 of the Guiding Helper.]

<sup>252</sup> A **legal ruling** is our best estimation of Allah's statement about a particular action of a responsible person. This statement either asks the responsible person (1) to do something, (2) to avoid it, (3) gives him a choice about doing it or leaving it, or (4) it lays down a qualification for the previous three. Every single action of a human being has a legal ruling associated with it; however most of the time, the legal ruling is that the action is neutral and may be performed or left undone.

<sup>253</sup> Legal rulings are directed only towards responsible people. Please refer to footnotes 70 to 80 to learn who these people are.

<sup>254</sup> **Jurisprudence** or *Law* is the knowledge by which we can know the legal rulings of human actions. These legal rulings are derived from eleven sources:

- a) Qur'ān (the legal statements directed to the Muslims in the divinely revealed Arabic book that our Prophet (May Allah bless him and give him peace) taught us)
- b) Aḥādīth (the legal statements and actions of the Prophet (May Allah bless him and give him peace) recorded in the authentic sayings)
- c) Ijmā` (the concurrence of authentic scholars on a subject at a particular time)
- d) Qiyās (contemporary analogies drawn by expert scholars of Law from examining the reasoning behind past legal rulings)
- e) Istiḥsān (preferring the stronger of two proofs or making an exception to the rule for certain circumstances based upon evidence)
- f) Maṣlaḥah Mursalah (establishing a legal ruling (based on and conforming to principles narrated in the primary texts) due to an extreme necessity, non-essential human need, or for the promotion of praiseworthy conduct)

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They <sup>255</sup> ask you <sup>256</sup> to do an act <sup>257</sup> or from it they shun <sup>258</sup> .	4: 131
Or give you a choice <sup>259</sup> or a qualification <sup>260</sup>	4: 132
That sets a triggering cause <sup>261</sup> , or a condition	4: 133
Which needs to be met <sup>262</sup> , or enacts some prevention <sup>263</sup> .	4: 134

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- g) `Urf (examining popular custom to interpret the words and actions of people as belonging to certain legal categories)
- h) Previous Messengers' Rulings (looking at the actions and words of previous messengers (or the rulings given by Allah to their nations) as related in the Qur'an and the authentic sayings of the Prophet (May Allah bless him and give him peace) which do not contradict the laws that the Prophet (May Allah bless him and give him peace) himself taught us)
- i) Actions of the People of Madinah (examining the actions and words of the first generation of rightly-guided people living in the city of Madinah right after the Prophet (May Allah bless him and give him peace) passed away as they were the closest to him)
- j) Istiṣhāb (assuming that a known legal ruling persists in other situations until a conclusive proof shows otherwise)
- k) Dharā'i` (examining the ways by which a wajib, mandub, mubah, makruh, or haram act is normally reached and giving these ways to the act the same legal ruling as the act itself)

Please note that uneducated people on the street are not allowed to derive formal legal rulings for our din. Only expert scholars who have thoroughly studied past legal rulings (of authentic scholars, such as Imam Malik) and their derivation techniques and have memorized and understand the primary texts (Qur'an and Ahadith) in Arabic may derive legal rulings. However, the normal person can better understand where legal rulings come from by conducting studies in the above areas. Additionally through studies of formal legal rulings, the normal person can learn general guidelines for handling his own similar life situations not explicitly mentioned by our scholars.

Please note that since deriving legal rulings is a complex process, authentic scholars often differ in the conclusions that they reach (please refer to footnote 17). The legal rulings that we narrate in the Guiding Helper and associated Explanatory Notes are taken from the positions of a section of the scholars who follow Imam Malik. We do not claim that this is the only correct way to practice the din, but we are confident that what we narrate is one of many correct ways to practice the din (please also refer to footnote 92).

<sup>255</sup> The legal rulings

<sup>256</sup> Responsible people

<sup>257</sup> Legal rulings when viewed in summary are of four types. The first type is a request to perform an action, either given as a recommendation (mandub) or a strict command (wajib).

<sup>258</sup> The second type is a request to leave an action, either given as a recommendation (makruh) or a strict command (haram).

<sup>259</sup> The third type of legal ruling declares an action as being neutral (mubah) to perform or not to perform.

<sup>260</sup> The fourth type of legal ruling is a stipulation/*qualification* that determines whether an action is wajib, mandub, mubah, makruh, or haram. These qualifications are of three types.

<sup>261</sup> The first type of qualification is a *triggering cause* which causes an act to become wajib, mandub, mubah, makruh, or haram. For example, sunset is a triggering cause for making Maghrib prayer wajib to perform.

<sup>262</sup> The second type of qualification is a *precondition* for the correctness of an act or a precondition to make an act wajib, mandub, mubah, makruh, or haram. For example, having performed ablution or taken a bath for purification is a precondition for the correctness/soundness of prayer. People who pray without performing ablution (wet or dry) or taking a bath for purification will have an incorrect/unsound prayer. As another example, puberty, sanity, and ability to perform are preconditions for prayer to become wajib.

# The Guiding Helper

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Know these legal rulings as long as you're alive <sup>264</sup> .	4: 135
Wajib <sup>265</sup> , mandub <sup>266</sup> , mubah <sup>267</sup> , makruh <sup>268</sup> , haram <sup>269</sup> . That's five <sup>270</sup> .	4: 136
Wajib are the acts you must do without excuse <sup>271</sup> .	4: 137
Mandub are the acts whose command is somewhat loose <sup>272</sup> .	4: 138
Mubah will come later <sup>273</sup> , but makruh is disliked <sup>274</sup> .	4: 139
Your avoiding it <sup>275</sup> is something Allah has liked.	4: 140
Haram are the acts that are not lawful to do <sup>276</sup> .	4: 141
Stay away from them <sup>277</sup> and to Allah you'll be true <sup>278</sup> .	4: 142

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<sup>263</sup> The third type of qualification is a *preventive* barrier that causes an act not to be wajib, mandub, mubah, makruh, or haram. For example, menstrual bleeding prevents prayer from becoming wajib on women in their periods.

<sup>264</sup> The next five *legal ruling* terms form the basic vocabulary of Jurisprudence. One cannot study, understand, or follow Law without the knowledge of what these five terms mean.

<sup>265</sup> The first term is **wājib**, which in language means obligatory.

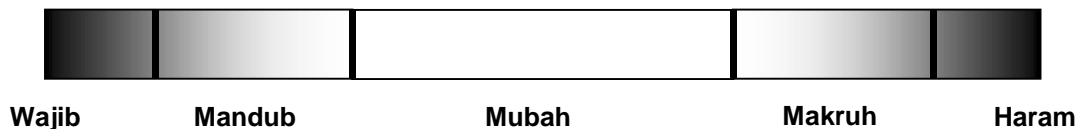
<sup>266</sup> The second term is **mandūb**, which in language means recommended.

<sup>267</sup> The third term is **mubāḥ**, which in language means neutral and allowed.

<sup>268</sup> The fourth term is **makrūh**, which in language means disliked.

<sup>269</sup> The fifth term is **ḥarām**, which in language means unlawful.

<sup>270</sup> All human actions can be put into one of these five categories. Additionally, these categories (all except mubah) themselves also have differing levels within them. Thus, we can draw a spectrum of legal rulings starting from wajib, going to mandub, then to mubah, then to makruh, and finally ending in haram. See figure 4-1:



**Figure 4-1: Legal Rulings Spectrum**

<sup>271</sup> *Wajib* is the legal ruling for *actions* that Allah has commanded us to perform and not given us a choice to leave undone.

<sup>272</sup> *Mandub* is the legal ruling for *actions* that Allah has recommended that we perform, but He has given us a choice to leave them undone.

<sup>273</sup> *Mubah* is discussed *later* in verses 147-148 of the Guiding Helper. *Mubah* is the legal ruling for actions that Allah has declared neutral or kept silent about. He has given us the permission to perform these actions or leave them undone.

<sup>274</sup> *Makruh* is the legal ruling for actions that Allah has recommended that we leave undone, but He has given us a choice to perform them.

<sup>275</sup> Our *avoiding* makruh actions *is something that Allah likes* (is pleased with).

<sup>276</sup> *Haram* is the legal ruling for *actions* that Allah has commanded us to leave and has not given us a choice to perform.

<sup>277</sup> A person who wants to come closer to Allah should try his best to *stay away* from the actions that He has declared unlawful and to perform the actions which He has declared obligatory. If this person wants to come even closer, he should perform recommended actions and avoid disliked ones. If this person wants to come

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If you do a wajib, you're promised a reward.	4: 143
If you leave it, fear a punishment from the Lord <sup>279</sup> .	4: 144
If you do a mandub, reward is expected.	4: 145
If you leave it, no punishment is erected <sup>280</sup> .	4: 146
Mubah are most acts <sup>281</sup> . Do or leave them. It's neutral.	4: 147
With no punishment nor reward, things are equal <sup>282</sup> .	4: 148
If you leave a makruh, reward is expected.	4: 149
If you do it, no punishment is erected <sup>283</sup> .	4: 150
If you do a haram, fear a real punishment.	4: 151
If you leave it, a reward to you will be sent <sup>284</sup> .	4: 152
Wajibs are of two types: those each person must do	4: 153
And those that are done for a group by just a few <sup>285</sup> .	4: 154
Sunnahs are part of mandub <sup>286</sup> and also are two	4: 155
Like wajib <sup>287</sup> , done by everybody or a few.	4: 156

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even closer, he should either reduce his neutral/allowed actions (by replacing them with recommended ones) or perform them with the intention of worshipping Allah.

<sup>278</sup> A person who is *true to Allah* tries his best to obey Him.

<sup>279</sup> People who perform *a wajib* action are *promised a reward* in the next life. Responsible people who neglect a wajib action are threatened with *a punishment* in the next life.

<sup>280</sup> People who perform *a mandub* action are promised a *reward* in the next life. People who omit a mandub action are not threatened with any *punishment*.

<sup>281</sup> Almost all human actions have the legal ruling of *mubah* (e.g., breathing through one's nose instead of one's mouth). Then, there are much fewer actions which have the legal ruling of mandub or makruh. Then, there are even fewer actions which have the legal ruling of wajib or haram.

<sup>282</sup> People who perform a mubah action (without an intention of worship) are not promised a *reward* in the next life. People who omit a mubah action are not threatened with a *punishment* in the next life. Thus, *things are equal* and the action is neutral.

<sup>283</sup> People who avoid *a makruh* action are promised a *reward* in the next life. People who perform a makruh action are not threatened with any *punishment*. Although the definitions of mandub and makruh appear to be mirror images of each other. It is not always the case that the opposite of a mandub action is makruh or that the opposite of a makruh action is mandub. Sometimes an action which is the opposite of these is labeled as mubah. However at many times, these two are actually opposites of each other.

<sup>284</sup> People who avoid a haram action are promised a *reward* in the next life. Responsible people who perform *a haram* action are threatened with a *punishment* in the next life. The legal rulings haram and wajib are exact mirror images of each other. Leaving a wajib action is haram and avoiding a haram action is wajib.

Please note that we (the scholars that follow Imam Malik) are of the opinion that the term haram should not be liberally used. Rather, we try to avoid using this term except for actions that are clearly prohibited by the primary texts.

<sup>285</sup> Wajib actions are of two types: (1) actions that are obligatory for each individual responsible person to perform (e.g., daily prayers) and (2) actions that only a few of the people living in the same village/town/city/region must perform (e.g., burying the dead).

<sup>286</sup> **Sunnah** is a technical term in Jurisprudence which means a strong mandub. The word sunnah in other contexts has different meanings.

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Raghibah, fadilah, nafilah are mandub <sup>288</sup> .	4: 157
This ranking is from their strength in being mandub <sup>289</sup> .	4: 158
When new acts <sup>290</sup> come about <sup>291</sup> , we <sup>292</sup> look around and see <sup>293</sup>	4: 159
In which of these five places <sup>294</sup> their rulings should be <sup>295</sup> .	4: 160

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<sup>287</sup> Similar to wajib actions, sunnah actions are also of two types: (1) actions that are a strong mandub for each individual responsible person to perform (e.g., the Witr prayer after `Ishā') and (2) actions that are a strong mandub for only a few of the people present in a gathering to perform (e.g., giving the Call to Prayer, adhān).

<sup>288</sup> **Raghibah, faḍīlah, and nāfilah** are different levels of the mandub legal ruling.

<sup>289</sup> The strongest mandub is called a sunnah. The next strongest mandub is called a raghibah. The next strongest mandub is called a fadilah. The weakest mandub is called a nafilah.

<sup>290</sup> Human actions that did not exist during the Prophet's life (May Allah bless him and give him peace) (brought into existence through new technology, changing social patterns, etc.) are called **new actions**.

<sup>291</sup> Come into existence

<sup>292</sup> The scholars of Jurisprudence qualified in the knowledge of deriving laws (please refer to footnote 254)

<sup>293</sup> The scholars follow a set procedure to decide in which legal category they should place the new human action in.

<sup>294</sup> Wajib, mandub, mubah, makruh, or haram

<sup>295</sup> Not all new human actions are haram. Rather, a new human action can have the legal ruling of wajib, mandub, mubah, makruh, or haram. The following section briefly explains how expert scholars decide in which of the five categories a new action should be placed:

a) New actions are wajib if only through them a known wajib action can now be performed or a haram action can be avoided. For example, it was wajib for the companions of the Prophet (May be well pleased with them) to bring together the Qur'an into a book form as there was an imminent danger that it might be lost or altered after the Prophet's death (May bless him and give him peace), which was unlawful to allow.

b) New actions are mandub if through them a known mandub action is usually performed. New actions are also mandub if they are considered praiseworthy by the general principles laid down in the primary texts. For example, specific new forms of charity (e.g., a self-running bicycle rental store of which the proceeds go to a masjid) are mandub since charity is encouraged in the primary texts.

Actions can also become mandub if their base ruling is that they are mubah or makruh, but a majority of uneducated Muslims currently believe that these actions are actually haram. For example if people start believing that getting married in the first ten days of Muharram is forbidden (and not mubah as it actually is), then it becomes mandub to arrange one's marriage in the first ten days of Muharram (the first month of the lunar calendar).

c) New actions are mubah if they sufficiently resemble mubah actions during the Prophet's time (May Allah bless him and give him peace). New actions are also mubah if there is no praise or blame associated with their general nature in the primary texts. For example, most technological advances (which do not involve altering animate life) are mubah. Thus, wearing machine sewn clothing or synthetic fibers, talking on telephones, heating food in a microwave, eating new types of food, riding in a gasoline powered vehicle, strapping an electronic time-keeper to one's wrist, etc. are all mubah. In these Explanatory Notes of the Guiding Helper, we will not examine the detrimental health and social effects of modernization as such is the job of physicians and sociologists.

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d) New actions are makruh if through them a known makruh action is usually performed. New actions are also makruh if they are considered blameworthy by the general principles laid down in the primary texts. For example, decorating masjids is makruh since it is discouraged in the primary texts.

Actions can also become makruh if their base ruling is that they are mubah or mandub, but a majority of uneducated Muslims currently believe that these actions are actually wajib. For example if people start believing that celebrating the Prophet's birthday (or another person's birthday) is wajib (and not mandub or mubah as it actually is), then it becomes makruh to celebrate such.

e) New actions are haram if they prevent a person from doing a wajib action. New actions are also haram if they sufficiently resemble a known haram action. Additionally, new actions are haram if they usually lead to a known haram action. For example, viewing pornographic photographs is unlawful because it sufficiently resembles looking at an image (e.g., in a mirror) of someone's nakedness, which is unlawful.

As for changing the Qur'an, altering the authentic sayings of the Prophet (May Allah bless him and give him peace), adding or deleting wajib acts of worship (e.g., praying only four times a day and not fasting in Ramadan), fabricating tenets of belief, denying known tenets of belief, making lawful what is clearly prohibited in the Qur'an, making unlawful what is clearly permissible in the Qur'an, altering acts of worship so much so that they no longer resemble what the Prophet (May Allah bless him and give him peace) taught, etc., these were all known to be haram during the Prophet's life (May Allah bless him and give him peace). Thus, they are not considered new actions.

# The Guiding Helper

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## Song 5: Purity<sup>296</sup> and Water<sup>297</sup>

Know that<sup>298</sup> the spittle<sup>299</sup> of all<sup>300</sup> animals<sup>301</sup> is pure<sup>302</sup>.

5: 161

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<sup>296</sup> The first subject of Law is Purification, which is a precondition for the correctness of (1) the formal prayer, (2) prostrations of worship, and (3) circumambulation of the Ka`bah. The first thing that a person must know is there are two types of purification:

- a) Purification from physical impurities, such as human urine or blood
- b) Purification needed after performing certain actions like urination

The first type of purification is achieved by washing with water, wiping with a cloth or a stone (or something similar to that), or sprinkling droplets of water on the affected area (body, clothes, or floor). The washing or wiping must remove the impurity from the affected area (when washing, the person can know that the impurity is removed if water poured on the area falls away clear and untainted). However, the purification is still correct if stains remain on the affected area after washing or wiping. Wiping may only be resorted to on smooth non-porous surfaces. Porous surfaces (such as cotton clothing) must be washed (unless washing will ruin the article; in which case, wiping may be resorted to). Washing consists of a soak of the affected area (not necessarily the entire article (of clothing)) and then a rinse (if rinsing/wringing is difficult (e.g., for carpets, upholstery, etc.), the affected area may be doused with water and then dried off with a sponge.) Wiping consists of a stroke across the surface of the affected area (with a wet/dry hand or a cloth). Washing or wiping just one time is enough as long as the impurity is removed. Sprinkling water over the presumed affected area is resorted to when the person is unsure whether or not an impurity actually exists (once a few drops of water are merely sprinkled over the presumed affected area, the article is automatically considered pure). Achieving this first type of purification is wajib before entering into prayer, prostrations of worship, and circumambulation.

The second type of purification is achieved by performing wet ablution (See Song 6: Performing Wet Ablution) or taking a bath for purification (See Song 9: Bathing for Purification) with water. When the person does not have water or thinks it will harm him, he can resort to dry ablution instead of the previous two (See Song 10: Dry Ablution). This second type of purification is needed after the person performs one of the twenty actions (e.g., urination, ejection of feces, flatulation, etc.) listed in footnote 455. Please note that achieving this second type of purification is also wajib before entering into prayer, prostrations of worship, and circumambulation.

<sup>297</sup> The first type of purification must be performed with water (when washing is necessary) and not another pure liquid. The second type of purification must be performed with unchanged pure and purifying water (when it is easily available and one is able to use it).

<sup>298</sup> As mentioned above, purification from physical impurities is a precondition for the correctness of three acts of worship. Thus, it is obligatory for the person practicing the din to know what the physical impurities are. As a general rule, all things are pure except for twenty classes of substances. A person who memorizes this song will know all the twenty impurities.

<sup>299</sup> Although we have mentioned that all things are pure except for twenty classes of substances, we would like to call to the attention of listeners/readers some things that are pure but are often mistaken to be otherwise. The first of these is the saliva of all living animals (human or otherwise).

<sup>300</sup> The *spittle/saliva of all living animals is pure* (even if it is from a dog or a pig).

<sup>301</sup> The entire living animal itself is also pure (even if it is a pig or a dog).

<sup>302</sup> Physical objects can be divided into two categories:

- a) **pure** things
- b) **impure** things

The general legal ruling for pure things is that it is mubah (1) to use them for all tasks, (2) to swallow them (as long as they don't harm/kill one), (3) to have them on one's body, clothes, and place of worship while praying, doing prostrations of worship, or circumambulating, (4) to buy them, and lastly (5) to sell them.



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And so are their mucus <sup>303</sup> and sweat <sup>304</sup> . But wait, there's more:	5: 162
The urine <sup>305</sup> and feces <sup>306</sup> of animals we eat <sup>307</sup>	5: 163
Are pure like cows, goats, sheep, and rabbits with two feet <sup>308</sup> .	5: 164
<sup>309</sup> The urine <sup>310</sup> and feces <sup>311</sup> of humans are impure.	5: 165
And these two things <sup>312</sup> from a pig <sup>313</sup> are not pure for sure.	5: 166
Bones <sup>314</sup> , and skin <sup>315</sup> , meat <sup>316</sup> , and milk <sup>317</sup> of a pig are impure.	5: 167
Bones <sup>318</sup> and meat <sup>319</sup> of a dead animal <sup>320</sup> are not pure.	5: 168

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The general legal ruling for impure things is that it is unlawful (1) to use them for daily tasks, (2) to swallow them, (3) to have them on one's body, clothes, or place of worship while praying, doing prostrations of worship, or circumambulating, (4) to buy them, and lastly (5) to sell them.

As for things that have been manufactured with impure ingredients, it is **permissible** (which means that it is not unlawful; although, it may be disliked) to use them for daily tasks as long as one does not swallow them. Thus, soap/shampoo/body-lotion/machine-grease/etc. made from impurities is permissible to use (as long as one does not swallow it); although using such materials on one's body is permissible, it is considered disliked. Nevertheless since such manufactured goods are considered impure, one must wash off all traces of them before prayer. Additionally, such impure manufactured goods should not be used inside a masjid. Normally speaking, it is unlawful to buy/sell impurities; however, such manufactured products are an exception.

<sup>303</sup> The *mucus*/phlegm of all living animals is pure.

<sup>304</sup> The *sweat*, tears, and eggs of all living animals are pure.

<sup>305</sup> The waste (*urine*) emitted from the urethra of animals that we can eat is pure.

<sup>306</sup> The waste (*feces*) emitted from the anus of animals that we can eat is pure.

<sup>307</sup> The animals that we can eat are of two types:

a) Those that are mubah to eat (i.e. all animals besides, humans, pigs, predatory land mammals, and domesticated ones with hooves)

b) Those that are disliked to eat (i.e. predatory land mammals and domesticated ones with hooves)

The urine and feces of both types of animals is pure. However, it is disliked to use for daily tasks or to swallow the urine or feces of disliked to eat animals.

<sup>308</sup> These are just some examples of mubah to eat animals. For more information about the food laws of our din, please refer to Song 34: Food Laws.

<sup>309</sup> This is the start of the list of the twenty impurities in our din.

<sup>310</sup> The first impurity is the *urine of humans* regardless of age or gender.

<sup>311</sup> The second impurity is the solid waste or *feces* of humans regardless of age or gender.

<sup>312</sup> *These two things are* the urine and feces.

<sup>313</sup> The third impurity is the urine of animals from the Suidae family (also known as *pigs* or swine). The fourth impurity is the feces of pigs.

<sup>314</sup> The fifth impurity is the *bones* of a dead pig, even if the pig was slaughtered by the principles of our din.

<sup>315</sup> The sixth impurity is the *skin/leather* of the dead pig, even if it is tanned.

<sup>316</sup> The seventh impurity is the flesh (*meat* and all other internal parts) of the dead *pig*, even if it was slaughtered by the principles of our din.

<sup>317</sup> The eighth impurity is the *milk* of the female pig taken during its life or after its death. Please note that the milk of all other living animals is pure (even of those that are disliked to eat).

<sup>318</sup> The ninth impurity is the *bones* of an animal that died in other than a slaughter or hunt (performed by principles of our din). **Bones** also include horns, teeth, and cloven hooves.

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Untanned skin <sup>321</sup> of a dead animal is impure.	5: 169
<sup>322</sup> Seminal <sup>323</sup> and post-urine <sup>324</sup> fluid are not pure.	5: 170
Body parts cut <sup>325</sup> from living creatures are impure.	5: 171
Lots of <sup>326</sup> <sup>327</sup> blood <sup>328</sup> , pus <sup>329</sup> , and rotten vomit <sup>330</sup> are not pure.	5: 172

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<sup>319</sup> The tenth impurity is the flesh of an animal that died in other than a slaughter or hunt (performed by principles of our din). Additionally, **meat** above also includes all internal parts and organs of the *dead animal*. Thus, the intestine of a dead animal is impure.

<sup>320</sup> A **dead animal** is an animal that died in other than a slaughter or hunt (performed by the principles of our din as outlined in Song 34: Food Laws). For example, a non-wild animal (such as a cow) shot dead with a rifle is considered a dead animal. As another example, an animal that fell from a high cliff and subsequently died before slaughter is also considered a dead animal. Please note that this ruling applies only to land animals. As for sea animals, they are all pure even if found floating on the surface of the water dead. Another exception is the dead human body which is also considered pure (however, it is still unlawful to eat). Please note that this ruling applies only to creatures with blood flow in their life. As for insects with no normal blood flow (e.g., crickets and cockroaches), their dead bodies are considered pure.

<sup>321</sup> The eleventh impurity is the *skin/leather* of dead animals before it is *tanned*. Once it is tanned, then it is considered pure. Therefore, shoes and leather jackets made from dead animals are *mubah* to wear (since they are usually tanned) even during prayer.

<sup>322</sup> What we mean by *seminal* is both the (1) male/female ejaculatory fluid and (2) pre-ejaculatory/vaginal-lubrication fluid.

<sup>323</sup> The twelfth impurity is the male pre-ejaculatory and female vaginal-lubrication fluid that is emitted during sexual arousal and foreplay. The thirteenth impurity is male semen or female fluid that usually accompanies orgasm. Therefore if one practices oral sex, one should spit and try not to swallow (or alternatively use a condom, dental dam, plastic wrap, or similar device).

<sup>324</sup> The fourteenth impurity is *post-urinary fluid*, which is thick and white/clear in color. This fluid is sometimes emitted from the urethra after urination.

<sup>325</sup> The fifteenth class of impurities is *body* limbs that are cut from live creatures with blood flow. Thus, a wing of a bird which is cut off during its life is impure. As for things that can be taken off an animal without causing it pain or making it die, they are all pure. Thus, feathers, fuzz, hair, and wool are all pure from all living creatures. These four things are also pure if taken from dead animals.

<sup>326</sup> In general, one has to wash/wipe off an impure substance before prayer regardless of whether it is only a small drop or it covers a large surface area. There are two exceptions to this general rule: (1) blood spilled forth and (2) puss from wounds or sores. For each of these two impurities, one only has to wash/wipe it off if there is *lots of* it. If these two impurities cover a surface area of less than four square inches or twenty-five square centimeters, one does not need to wash/wipe them off. If they cover more than this surface area, then it is *wajib* to wash/wipe them off (body/clothes/floor) before performing the three acts of worship (see footnote 296) that require one to be free of physical impurities.

As for extremely small amounts of any of the twenty impurities (such as droplets of urine each as small as the head of a needle), they are forgiven and can be overlooked. Additionally, those people that have constant problems with impure-substance emission are forgiven and can pray without washing/wiping the impurities off. As the general rule is that people are excused from strict rulings when it becomes extremely (not moderately) difficult for them to practice the strict rulings.

<sup>327</sup> The sixteenth impurity is menstrual or post-natal *blood* emitted from the vagina of a female during her period or after giving birth. As for a female with constant bleeding problems, the extra blood (that which is emitted three days after her normal cycle would end) is considered pure. [For more details about this topic, please refer to the notes for lines 327-332 of the Guiding Helper.]

# Main Text & Explanatory Notes

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Intoxicants like beer and cocaine <sup>331</sup> are impure.	5: 173
Most other things <sup>332</sup> (solid, liquid <sup>333</sup> , or gas <sup>334</sup> ) are pure.	5: 174
<sup>335</sup> You can get pure <sup>336</sup> for worship <sup>337</sup> by using water <sup>338</sup> .	5: 175
But if something falls in it <sup>339</sup> like red powder <sup>340</sup>	5: 176
Or Milk <sup>341</sup> , mustard <sup>342</sup> , white vinegar <sup>343</sup> , or lemon juice <sup>344</sup>	5: 177

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<sup>328</sup> The seventeenth impurity is *blood* spilled forth from a cut or a wound. Blood while in the body is not considered impure; it is only when it is spilled forth that it is considered impure. Additionally, blood left in slaughtered or hunted animals is forgiven and may be eaten. Furthermore, those with large blood-dried scrapes on their bodies are forgiven and need not scrape off the blood before praying.

[As for blood transfusions, they are permissible.]

<sup>329</sup> The eighteenth impurity is the *pus*/fluid emitted from wounds or sores.

<sup>330</sup> The nineteenth impurity is *vomit* that no longer looks, smells, or tastes like food. In other words, vomit which still has the look, taste, and smell of food is not considered impure. However if even one of these three attributes (i.e. look, taste, or smell) is changed, it is considered *rotten* and impure.

<sup>331</sup> The twentieth and last class of impurities is intoxicants. Things that make people drunk or high in their liquid or solid forms are considered impure. Thus, all liquor and illicit drugs (e.g., marijuana, heroin, cocaine, crack, etc.) are considered impure. Please note however that sedatives, tranquilizers, and poisons are pure. Additionally, ethanol alcohol which has been chemically altered to no longer be intoxicating is pure. Furthermore, non-intoxicating liquids in the alcohol family (e.g., methanol, isopropyl, etc.) are all pure. Moreover, liquids that emit gases which can make people high are still pure if the liquids themselves cannot be ingested for the purposes of intoxication.

As for colognes and perfumes which contain intoxicating liquid alcohols, they are disliked to use. However if one does use them, one must wash them off body or clothes before prayer as they are considered impure.

<sup>332</sup> There are no other major impurities besides the above twenty.

<sup>333</sup> As a general rule, solids and liquids not mentioned in our list of twenty impurities are all pure.

<sup>334</sup> All types of gases (e.g., hydrogen, helium, chlorine, nitrogen, compound-molecule gases, etc.) are pure. This ruling also includes gas which is emitted from the anus of a human. Thus, only solid and liquid substances can be impure.

<sup>335</sup> This is the end of the explanation of the first type of purification. The rest of the song for the most part deals with the second type of purification.

<sup>336</sup> You can perform ablution or take a bath for purification using *water*.

<sup>337</sup> As mentioned before (see footnote 296), purification is a precondition for the correctness of prayer, prostrations of worship, and circumambulation. Before performing these acts of *worship*, the person is required to first perform ablution or take a bath for purification if he has performed any of the twenty actions listed in footnote 455.

<sup>338</sup> **Water** (H<sub>2</sub>O) is the basic substance through which the second type of purification can be achieved. As long as one cannot notice with one's eyes, nose, or tongue a **change**, in water's basic qualities of being semi-tasteless, colorless, and free of odor, the water is considered **pure and purifying**.

<sup>339</sup> If water is taken out of its natural state (of taste, color, or smell) by something being mixed in it, it is no longer considered purifying; rather, it is then considered only a regular **pure** liquid which can be used for normal tasks and swallowed but cannot be used for ablution or bathing for purification.

<sup>340</sup> This is an example of a change in only the color of water.

<sup>341</sup> This is an example of a change in both the taste and color of water.

<sup>342</sup> This is an example of a change in the taste, color, and smell of water.

<sup>343</sup> This is an example of a change in only the taste of water.

<sup>344</sup> This is an example of a change in the taste of water.

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Changing its color, smell, or taste, it's of no use	5: 178
For worship <sup>345</sup> . But, you can use it for other tasks <sup>346</sup> , Such as cooking, cleaning, and rinsing dirty flasks <sup>347</sup> .	5: 179 5: 180
You can mark this above ruling <sup>348</sup> as null and void For the things that are considered hard to avoid <sup>349</sup> .	5: 181 5: 182
And you can get pure <sup>350</sup> from water changed with sulfur, Salt, moss, or something else that occurs with nature <sup>351</sup> .	5: 183 5: 184
However, if something impure falls in water And changes it, you should pour it down the gutter <sup>352</sup> .	5: 185 5: 186

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<sup>345</sup> Even if only one of the three attributes of water is changed by something falling in it, it can no longer be used *for* ablution or bathing for purification. This ruling holds true for small containers of water and also for large containers.

<sup>346</sup> If water's attributes are changed by a pure substance, the water is still considered pure and as such can be used for any regular task and can be swallowed.

<sup>347</sup> These are just three examples; but, the truth is that pure water can be used for almost any task.

<sup>348</sup> The *above ruling* is: It is a precondition for the correctness of ablution and baths for purification that the water used is in its natural state of taste, color, and smell.

<sup>349</sup> The *din* takes people's difficulties into consideration. Strict ruling can become extremely difficult to follow in certain situations. One situation in which the *above ruling* is difficult to follow is when the water that is commonly available is already changed from its natural state. Another situation in which the *above ruling* is difficult to follow is when things keep falling in the water container which are *hard to avoid*. Thus, water taken from faucets may still be used for ablution and baths for purification even if it is changed from its natural state by the addition of chemicals, such as chlorine at the reservoir. Additionally, if the commonly available water is subject to being polluted with things like saw dust, it may still be used for ablution and baths for purification.

<sup>350</sup> Ablution and baths for purification may be performed with *water changed with* something that occurs naturally alongside with water (e.g., *sulfur, salt, moss, algae, dirt, etc.*). Thus, one may perform ablution with river, pond, lake, sea, ocean, mineral spring, or rain water.

<sup>351</sup> Even if all three attributes of water are *changed* by something *that occurs* alongside *with* it in *nature*, the water is still considered pure and purifying.

<sup>352</sup> If one of the above-mentioned twenty *impurities* falls in water and changes any one of its attributes, the water is then considered impure. Thus, such water may not be used in ablution or baths for purification. Additionally, such water should not be swallowed. This is what we mean by *pour it down the gutter* (i.e. throw it away). However, such water may still be used for watering crops and other necessities.

If an impurity falls into water and does not change it, one can still use it for purification. However, if the water was in a small container, then using such unchanged water (in which an impurity fell) is disliked.

[Please note that it is permissible (but disliked) to employ water for an act of ablution or a bath for purification that has already been used for these acts. For example if a person performs ablution so that the used water falls in a pan, it is permissible to use the collected water in the pan for another act of ablution.]

# Main Text & Explanatory Notes

## Song 6:<sup>353</sup> Performing Wet Ablution

Become pure for worship<sup>354</sup> by making some intents<sup>355</sup>. 6: 187  
Get some water<sup>356</sup>, mention Allah<sup>357</sup>, and wipe your dents<sup>358</sup>. 6: 188

Wash you right hand three times<sup>359</sup>. Wash your left hand three times. 6: 189  
Rinse your mouth three times<sup>360</sup>. Put it in your nose three times 6: 190

And blow it out each time. Scoop it with your right hand. 6: 191  
Bring it up inhale and in your nose let it land. 6: 192

And on your left nostril place the other hand's thumb. 6: 193  
Close that nostril and blow out with the other one. 6: 194

Release it. Close your right nostril with your finger. 6: 195  
Blow out with the left one and water won't linger<sup>361</sup>. 6: 196

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<sup>353</sup> We have found that it often is easier for beginners to first learn how to do a complete act of worship and then later learn the rulings for its individual parts in detail. With this in mind, we have written Songs 6, 12, 23, 24, 30, 32, 39, 42, 43, and other parts of the Guiding Helper which basically narrate the act from beginning to end without giving the detailed rulings. This song describes the procedure for **wet ablution**.

<sup>354</sup> As mentioned in footnote 296, *purification* is a precondition for three acts of *worship*.

<sup>355</sup> At the start of ablution, one has to make an *intention* in one's mind for one of three things:

a) To lift off one's state of impurity which one entered into by performing one of the actions mentioned in footnote 455.

b) To allow an act of worship which must be done while in a state of purity

c) To fulfill one's obligation to become pure and ready for the current prayer

This intention can also be said with the tongue, but its presence in the mind is enough.

<sup>356</sup> Ablution must be performed with purifying *water* unless one has a valid excuse.

<sup>357</sup> After making one's intention, one can say "Bismillāh" which means: [I start] with Allah's name.

<sup>358</sup> Before rinsing the mouth, it is recommended that one wipes one's teeth (*dents*) and tongue with either the forefinger of the right hand or a toothstick. One can first wipe the teeth on the right side of the mouth, then the center, and then the left in a side-to-side motion. Then, one can wipe the tongue in a front-to-back motion.

<sup>359</sup> At start, it is recommended that one washes one's *right hand three times* and then *left hand three times* before rinsing the mouth.

<sup>360</sup> Then, one scoops up water with one's right hand and places it in the *mouth*. Then, one swishes the water around in one's mouth from the right corner to the left. Finally, one places one's right or left hand vertically on the side of one's lips and then ejects the water in one's mouth with etiquette (see figure 6-1). This whole procedure mentioned in this footnote is repeated three times.



Figure 6-1

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Then, bring up water cupped in your hands. Wash your face.	6: 197
From the top of your forehead down to your chin's base.	6: 198
And from your right earlobe to the left one.	6: 199
Repeat this three times and with your face you'll be done <sup>362</sup> .	6: 200
Next are your arms. Scoop up water with your right one.	6: 201
Tilt up your arm. Let the water roll down and run.	6: 202
Follow the water with your left hand sliding it	6: 203
Down from your fingers to your elbow touching it	6: 204
Keeping your arm between your fingers and your thumb.	6: 205
Thumbs are on the right side going down for this one.	6: 206
Then, slide it back up to past your nails. Let it glide.	6: 207
But when going back, the thumbs are on the left side.	6: 208
Scoop and tilt, slide and glide three times for your right one <sup>363</sup> .	6: 209

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<sup>361</sup> Then, one *scoops* up water with one's *right hand* (see figure 6-2) and brings it in contact with one's nostrils (see figure 6-2). Then, one *inhales* with one's nose and places the water into both nostrils. Then, one brings up one's left hand to one's nose and places its thumb on the *left nostril* pressing down on it to close it (see figure 6-2). Then, one *blows out with the* right nostril. Then, one places the left hand's *forefinger* on the *right nostril* pressing down on it to *close* it (see figure 6-2). Then, one *blows out with the* left nostril. This whole procedure mentioned in this footnote is repeated three times.



**Figure 6-2**

<sup>362</sup> The next act is *washing the face*. One does this by putting both hands together side-to-side to make a two-hand-*cup* (see figure 6-3). This two-hand-*cup* is filled with water and then brought up to the face. Then, one passes both hands over the entire face (see figure 6-3). One makes sure that all points get wet from the top of the forehead to the bottom of the chin and from earlobe to earlobe (not including the ears or earlobes). This entire process of scooping up the water in a two-hand-*cup* and washing the face is repeated three times.



**Figure 6-3**

<sup>363</sup> Next the *arms* from the fingertips to the elbows are washed. One does this by *scooping up water with the right hand* and then bending the elbow joint to *tilt* the arm towards one's face (see figure 6-4). Before tilting the arm up, the left hand should be placed against the left side of the right palm (see figure 6-4). As the arm is

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Reverse this for your left arm and you're almost done<sup>364</sup>.

6:210

Place your left hand on your right. Comb your fingers through<sup>365</sup>.

6:211

Repeat for the other and with your hands you're through<sup>366</sup>.

6:212

tilted, the water will start to fall out of the right palm and run down the arm. The left hand should be simultaneously *slid* down the right arm from the fingers to the elbow. When sliding the left hand down, the right arm should be kept *between* the left hand's *thumb and other fingers*. Both thumbs of the left and right hand should be pointing to the *right side* when sliding the left hand *down* (see figure 6-4). (Please note that there must be skin to skin contact when passing the hand over all washed parts in ablution.) Once the left hand *touches/reaches* the bottom of the right elbow (see figure 6-4), the left hand is twisted clockwise downwards so that its thumb is now on the left side (see figure 6-4). Subsequently, the right hand is twisted to the left so that the thumb points to the left side (see figure 6-4). Finally, the left hand is slid back to past the fingernails of the right hand (see figure 6-4). This entire process from the initial water scoop to sliding the left hand back past the fingernails is repeated three times. Please note that it is *wajib* to pass the underside of the hand over the entire external surface area of the washed part. People who follow the above procedure will easily fulfill this *wajib*. People who simply slide the left hand down and up once without performing the above mentioned twists will have an incomplete ablution.



**Figure 6-4**

<sup>364</sup> After washing the right arm three times, the *left arm* is washed in the same way except that this time the left hand scoops the water and the right hand is slid to follow it. In other words, everything is *reversed*.

<sup>365</sup> After both arms are washed, it is *wajib* to pass the fingers of one hand between the fingers and knuckles of the other hand for both hands. This is done first for the right hand by placing the palm of *left hand* on the back of the *right* hand. Then, the fingers of the left hand are placed/interlaced between the fingers of the right hand (see figure 6-5). Finally, the left hand is pulled back combing in between the knuckles (see figure 6-5). This is what is meant above by *comb your fingers through*.

<sup>366</sup> Then, the palm of the right hand is placed on the back of the left hand and the same procedure is repeated once. Please note that the fingers are combed through only once for each hand and not three times. With this, the washing of the hands and arms is complete (i.e. *you're through*).



**Figure 6-5**

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Make sure you move back and forth watches and wristbands <sup>367</sup> .	6: 213
Leave alone small rings <sup>368</sup> . Next is your hair <sup>369</sup> . Wet your hands <sup>370</sup> .	6: 214
Put your thumbs by your two temples and keep them there <sup>371</sup> .	6: 215
Swing your hands back to your neck over your hair <sup>372</sup> .	6: 216
Swing them back <sup>373</sup> . Wet your fingers again <sup>374</sup> . Wipe your ear.	6: 217
With your thumb in back and your finger where you hear <sup>375</sup> .	6: 218

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<sup>367</sup> It is wajib to make the water reach all areas of the washed part. If one is wearing a *wristband* or a *wristwatch*, one should move it *back and forth* or take it off so that water reaches to the skin under it. It is also wajib for the water to reach the membrane of the fingernails. Thus, those wearing nail polish must remove it in order for their ablution to be complete. As for people who have paint, glue, tar, etc. on the fingernails or skin that is difficult to remove, it is forgiven and they may perform ablution with it covering the skin or fingernails. The same is true for ink marks and skin coloring (e.g., henna) as such do not prevent water from touching the skin or fingernails. Additionally, people with a thin layer of oil or greasy medication on their skin do not need to remove traces of such for their ablution to be correct.

<sup>368</sup> *Rings* that weigh less than six grams do not need to be moved back and forth. Heavy rings (weighing more than six grams) must either be pulled off or moved back and forth. Please note that men should not be wearing gold rings (refer to footnote 2193). Thus, men wearing gold rings should remove them before ablution and then dispose of them afterwards all together.

<sup>369</sup> The next action of ablution is wiping the head from the top of the forehead to the bottom of the back of the head (where there is a physical depression).

<sup>370</sup> The head is wiped only once and the hands are dipped in the water only once before wiping the head.

<sup>371</sup> People who do not have long hanging hair strands may follow the procedure mentioned in the above lines of the Guiding Helper. This procedure starts with placing the *thumbs* of the wet hands near one's *temples* (see figure 6-6).

<sup>372</sup> Next, one tries to keep the tips of the thumbs at the same points to act as two hinges (i.e. *keep them there*) and then *swings* both *hands* simultaneously *back to the neck over* and touching the *hair* of the head (or touching the skin of the scalp, if bald). Please see figure 6-6 which illustrates this process.



**Figure 6-6**

<sup>373</sup> Again keeping the tips of the thumbs in the same place, one *swings* the hands *back* towards the front of the forehead. With this particular procedure, one can easily fulfill the wajib of wiping the entire scalp.

<sup>374</sup> The next action is *wiping* the *ear*. One should *wet* one's thumb and forefinger again before performing this procedure.

<sup>375</sup> The ears are wiped only once. The procedure for wiping the ear is to place the right forefinger near the hole of the right ear (*where you hear*) and the left forefinger near the hole of the left ear. The thumbs of both hands start off behind the earlobes (*with your thumbs in back*). Please see figure 6-7. Then, the forefingers are moved up towards the top of the ear and then down to the earlobes (using the curved passage way) wiping the skin of the front of the ear (see figure 6-7). Then, the thumbs are moved up toward the top of the ears wiping the skin on the back of the ear (see figures 6-7). One should do this gently and be careful not to damage the eardrums.



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That's<sup>376</sup> only if you don't have long hanging hair strands. 6: 219  
If you do, you'll have to slide back and forth your hands<sup>377</sup>. 6: 220  
Then, wash your feet<sup>378</sup> enough times<sup>379</sup>, right then left<sup>380</sup>. 6: 221

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**Figure 6-7**

<sup>376</sup> The above procedure for wiping the head by swinging the hands back while keeping the thumbs near the temples is only for people who do not have *long hanging hair strands*. For such people, wiping the entire long hair strands (which have roots in the scalp) to their ends is *wajib*. Thus, our above procedure will not help them fulfill their *wajib*.

<sup>377</sup> People with long hair strands may simply *slide* both of their *hands* from the top of the forehead to the ends of the hair (putting the hair locks in front of the chest if necessary) and then back. People who have short hair (or no hair) may also resort to this procedure if they prefer it over the one mentioned in Guiding Helper lines 215-217.

<sup>378</sup> The next action of ablution is *washing* the *feet* from the tips of the toes to the top of the ankles. This can be done by placing one's foot in a tub or a sink (if indoors) and then scooping water with the right hand and pouring it on the foot. The left hand may be used to make the water reach all parts of the foot (including the bottom sole, heel, and Achilles tendon). A procedure similar to the one outlined in footnote 363 may be used to make sure that the hand passes over the entire washed part (refer to figure 6-8).



**Figure 6-8**

<sup>379</sup> Water may be poured on the foot as many times as needed to get the foot clean even if it exceeds the three recommended repetitions.

# The Guiding Helper

Use your pinkies. Go between your toes right to left<sup>381</sup>.

6:222

<sup>380</sup> The *right* foot is completely washed and then its toes are combed. Then, the *left* foot is washed like the right one (refer to footnote 378) and then its toes are combed.

<sup>381</sup> After washing the right foot enough times, one should take the smallest finger (*pinky*) of the right hand and place it between the smallest toe and the fourth toe (see figure 6-9). Then, the pinky should be pulled back combing in between these two toes. Then, the pinky should be placed between the third and fourth toe and the same procedure should be used to comb in between these two toes. This should continue until all the four regions between the toes of the right foot are combed through.



**Figure 6-9**

Similarly after washing the left foot enough times, one should take the smallest finger (*pinky*) of the left hand and place it between the biggest toe and the second toe. Then, the pinky should be pulled back combing in between these two toes. Then, the pinky should be placed between the second and third toe and the same procedure should be used to comb in between these two toes. This should continue until all the four regions between the toes of the left foot are combed through.

And with this, ablution is complete. If one desires, one may say the testification upon completion.

# Main Text & Explanatory Notes

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## Song 7: Legal Rulings for Wet Ablution

Wudu <sup>382</sup> gets you pure for worship <sup>383</sup> and in this nation <sup>384</sup>	7: 223
We're really used to calling it ablution.	7: 224
They're seven things you must do in ablution <sup>385</sup> .	7: 225
You can't even miss one for purification <sup>386</sup> .	7: 226
Begin with an intention <sup>387</sup> to regain pureness <sup>388</sup> ,	7: 227
To do <sup>389</sup> or allow <sup>390</sup> worship. That's <sup>391</sup> one in sureness.	7: 228
Wash your face <sup>392</sup> and arms to your elbows <sup>393</sup> . Wipe your head <sup>394</sup> .	7: 229
Wash your feet <sup>395</sup> . That's five done and said <sup>396</sup> .	7: 230
Pass your hands over the washed parts <sup>397</sup> . Some scholars say <sup>398</sup> ,	7: 231

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<sup>382</sup> **Wuḍū'** is the Arabic name for **wet ablution**.

<sup>383</sup> As noted in footnote 296, wet ablution must be performed in order for three acts of worship to be proper.

<sup>384</sup> In the English-speaking *nations*, wudu' is called *ablution*.

<sup>385</sup> *There are seven wajib acts in ablution.*

<sup>386</sup> If a person without a valid excuse *misses even one* of these seven wajib acts, his ablution will be incorrect.

<sup>387</sup> The first wajib is to begin ablution with a distinguishing intention to do one of three things.

This intention must be made before washing the face. It is better if this intention is not said with the tongue but rather is present only in the mind. The intention for all acts of worship must be firm and resolute.

<sup>388</sup> The first thing one can intend is to *regain* a state of *purity* after performing one of the actions which break ablution but does not require a bath for purification.

<sup>389</sup> Alternatively, one can intend to perform ablution *to do* an act of worship.

<sup>390</sup> Alternatively, one can intend to *allow* an act of *worship* that can only be performed while in a state of purity.

<sup>391</sup> This rhyme mentions one of the seven wajib acts of ablution *in sureness* (i.e. without doubt).

<sup>392</sup> The second wajib act of ablution is to wash the entire face once from the top of the forehead (where most people's head hair starts) to the bottom of the chin and from the right earlobe to the left one (not including the earlobes). This also includes the bottom of the nose.

<sup>393</sup> The third wajib act of ablution is to wash both arms once from the tips of the fingers to the elbows (including the elbows).

<sup>394</sup> The fourth wajib act is to wipe the entire head and scalp with wet hands from the top of the forehead (where most people's head hair begins) to the bottom of the back of the head (where the skull meets the neck). It is only wajib to make one pass over this area. As for the return pass, it is a less-stressed sunnah.

People who braid/plait their hair do not need to undo the braids/plaits. They may simply pass their hands over the braids/plaits. People who wear beads on their hair may leave them on if the beads do not cover the greater surface area of the hair.

As for people who wear caps, turbans, or head scarves, they must take these articles off or wipe under them; it is not valid to wipe over such headgear.

<sup>395</sup> The fifth wajib act is to wash the entire right and left foot once from the tips of the toes *to* the top of the *ankles*. As for combing in between the toes, it is simply a fadilah.

<sup>396</sup> We've mentioned *five* wajib acts of ablution up to here in this song.

<sup>397</sup> The sixth wajib act of ablution is to *pass* the underside of the left or right *hand over the* entire external surface area of each *washed part* (i.e. face, arms, and feet).

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"Even if the water already fell away."	7: 232
Do one action right after you do the other	7: 233
Without break <sup>399</sup> so the parts don't dry in good weather <sup>400</sup> .	7: 234
That's <sup>401</sup> the seven. Make sure you comb your fingers through <sup>402</sup>	7: 235
And also your beard hair if it's thin and see-through <sup>403</sup> .	7: 236
They're also seven <sup>404</sup> sunnahs <sup>405</sup> in ablution.	7: 237
Washing your two hands before continuation <sup>406</sup> ,	7: 238
Swinging your hands back when wiping over your head <sup>407</sup> ,	7: 239
Wiping your ear <sup>408</sup> , rinsing your mouth <sup>409</sup> ; that's <sup>410</sup> four we've said;	7: 240

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<sup>398</sup> Some scholars who follow Imam Malik say that passing the hand over the washed parts can be done even if most of the water already fell away as long as the part is still wet.

<sup>399</sup> The seventh and last wajib act of ablution is to not take a long *break* (time out) from start to finish. For example, it is invalid for someone to wash his face, take a coffee and donut break, and then come back to complete the rest of his ablution.

<sup>400</sup> A short break between the acts of ablution is forgiven, but a long break makes ablution invalid. A long break is a break in which the last washed/wiped part becomes dry (by itself through evaporation) in a moderate climate (*good weather*). Perhaps, five minutes is the threshold point.

<sup>401</sup> The previous rhymes of this song contain the *seven* wajib acts of ablution.

<sup>402</sup> Part of the sixth wajib act is *to comb* in between the knuckles of the right and left hand (refer to footnote 365).

<sup>403</sup> Part of the second and sixth wajib act is to go in between thin (*see-through*) beard and moustache hair so that the water reaches the skin underneath and the hand passes over this skin. As for people with thick beards which are not see-through, they need only make sure that the water gets in between the hair strands on the external surface; thus, they do not need to make the water reach the skin underneath. However, the water must reach the entire external surface of the beard even if it is long.

<sup>404</sup> There are seven strong mandubs (less-stressed *sunnahs*) in ablution.

<sup>405</sup> In the Guiding Helper and associated Explanatory Notes, we are narrating the opinion that omitting a less-stressed sunnah by mistake or on purpose does not invalidate an act of worship. Thus, people who neglect the sunnahs of ablution (which are all less-stressed) will still have a correct and accepted (we pray) ablution. As for stressed sunnahs (e.g., the eight stressed-sunnahs of prayer listed in Song 15: Sunnahs of Prayer), missing them on purpose will generally invalidate the act of worship that they are part of. As for missing stressed sunnahs by mistake or out of forgetfulness, it does not in and by itself invalidate an act of worship.

<sup>406</sup> The first less-stressed sunnah is to *wash* both hands to the wrist joint *before* washing/wiping the other parts in ablution. This sunnah was enacted by our Prophet (May Allah bless him and give him peace) so that people who dip their hands in a water container would not contaminate the water with dirt or impurities. Thus, people using a water container should pour out the water onto their hands for this sunnah and not dip them in before washing their hands. After washing their two hands, people may then dip their hands into the container to scoop out water for the rest of the acts of ablution.

<sup>407</sup> The second less-stressed sunnah is to make a return pass when wiping over one's head. The hands are not wet again for this return pass.

<sup>408</sup> The third less-stressed sunnah is to wipe the front and back of both ears with newly wet thumbs and forefingers. However, one should be careful not to damage one's ear drums.

<sup>409</sup> The fourth less-stressed sunnah is placing water in the mouth, swishing it around from side to side, and then gracefully ejecting it out. One should be careful when fasting not to let the water fall into the throat (as that

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Inhaling water in your nose <sup>411</sup> , blowing it out <sup>412</sup> , Keeping the order of the wajib parts throughout <sup>413</sup> .	7:241 7:242
Eleven fadilahs are in ablution <sup>414</sup> . Starting with "Bismillah" <sup>415</sup> , and a pure location	7:243 7:244
Free of impurities <sup>416</sup> , water conservation <sup>417</sup> , Putting containers on the right <sup>418</sup> , repetition	7:245 7:246
Of the washed parts two or three times in succession <sup>419</sup> , Brushing your dents with a toothstick <sup>420</sup> , expedition <sup>421</sup>	7:247 7:248

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would break the fast). As for the film of water that remains on the tongue and mouth, it is forgiven and does not invalidate the fast.

<sup>410</sup> We have mentioned four less-stressed sunnahs of ablution so far in this song.

<sup>411</sup> The fifth less-stressed sunnah is to place water or suck it into the nostrils. One should be careful when fasting not to let the water be sucked into the throat (as that would break the fast).

<sup>412</sup> The sixth less-stressed sunnah is to blow out the water placed in the nose one nostril at a time (right then left).

<sup>413</sup> The seventh less-stressed sunnah is to keep to the order mentioned in the last song for the wajib actions *throughout* the entire ablution process. This means that the face is washed before the arms. The arms are washed before the head is wiped. Finally, the head is wiped before the feet are washed. As for washing the right limbs before the left it is not a sunnah but rather a fadilah.

<sup>414</sup> In the Guiding Helper, we are narrating the opinion that omitting a fadilah on purpose or by mistake never invalidates an act of worship. Thus, people who skip the fadilah acts of ablution will have a correct and accepted (we pray) ablution. We mention *eleven fadilahs* of wet ablution in the main text of the Guiding Helper; there are more (e.g., facing the direction of prayer while performing ablution).

<sup>415</sup> The first fadilah is to say "*Bismillah*" ([I start] with Allah's name) when washing one's two hands.

<sup>416</sup> The second fadilah is to perform ablution in a place where there is no danger of impurities splashing on one's body or clothes. If a bathroom sink/tub is kept clean and free of impurities, then this fadilah is fulfilled.

<sup>417</sup> The third fadilah is not to waste water in performing ablution (even if it is abundantly available). One way to do this is to use a water container (either a clean bottle or a large mug/bowl as shown in figure 7-1) which can contain one or two liters of water (or however much one needs). Using such a container is likely to greatly reduce the water wasted when compared to a full-stream running faucet.



**Figure 7-1**

<sup>418</sup> The fourth fadilah is to *put* water containers in which one can dip one's hand into on *the right* side (so that it will be easy for the right hand to scoop the water out). If using a water container (e.g., a squirt bottle) in which one cannot dip one's hands into, then it is a fadilah to place it down on one's left side.

<sup>419</sup> The fifth fadilah is to repeat the washing of the washed parts (i.e. hands, arms, face, and feet) *two times or three times in succession*. Yes. One may wash only two times and still get the credit for this fadilah.

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Of the right limbs before the left <sup>422</sup> , preservation	7: 249
Of the order of sunnahs <sup>423</sup> with wajib action <sup>424</sup> ,	7: 250
Wiping the head starting from the front direction <sup>425</sup> ,	7: 251
And wiping between the toes in termination <sup>426</sup> .	7: 252
It's disliked <sup>427</sup> in Wudu' to wash more than three times <sup>428</sup> ,	7: 253
Or wipe more than once <sup>429</sup> , or chatter about the times <sup>430</sup> .	7: 254
If you take a break before you're done on purpose,	7: 255
Start again if the last part has a dry surface.	7: 256
If it didn't dry, continue from where you stopped <sup>431</sup> .	7: 257

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<sup>420</sup> The sixth fadilah is to brush the teeth and tongue with a *toothstick* (a pliable wood toothstick or a regular toothbrush) or the forefinger (if one does not have a toothstick or toothbrush) before rinsing one's mouth.

<sup>421</sup> *Expedition* here means to do something before another.

<sup>422</sup> The seventh fadilah is to wash the right hand/arm before the left hand/arm and to wash the right foot before the left foot.

<sup>423</sup> The eighth fadilah is to keep to the order mentioned in the last song for the less-stressed sunnah actions throughout the entire ablution process. This means that the hands are washed before rinsing the mouth. The mouth is rinsed before inhaling water in the nose. Inhaling water in the nose is done before blowing it out. Blowing water out of the nose is done before the return pass for wiping the head. The return pass for wiping the head is done before wetting the hands again for wiping the ears. Wetting the hands again is done before wiping the ears.

<sup>424</sup> The ninth fadilah is to keep to the order mentioned in the last song for the less-stressed sunnah actions along with the wajib action throughout the entire ablution process. This means that the hands are washed to the wrists, the mouth is rinsed, and water is placed in the nose and blown out all before washing the face. And the ears are wiped right before washing the feet.

<sup>425</sup> The tenth fadilah is to start the wipe of the head from the top of the forehead and go back to the neck (instead of starting at the back and coming forward first). Additionally, it is a fadilah to start the washing of the face from the top of the forehead and make one's way down to the end of the chin (or beard). Similarly, it is a fadilah to begin washing the feet and arms from the fingers or toes and make one's way down to the elbows or up to the ankles in the first pass.

<sup>426</sup> The eleventh and last fadilah (which we mention in the Guiding Helper) is to use the pinky of the right hand to go in between the toes of the right foot, right to left. Similarly, one should use the pinky of the left hand to go in between the toes of the left foot, right to left.

<sup>427</sup> Almost all acts of worship have wajibs, sunnahs, fadilahs, and makruhs (disliked acts). Additionally, almost all acts of worship have things associated with them which can invalidate or ruin the act of worship. *Wudu'* is no exception. In the Guiding Helper, we are narrating the opinion that people who perform disliked actions on purpose or by mistake will still have correct acts of worship and will have fulfilled their obligation. Additionally as mentioned in footnotes 405 and 414, people who omit less-stressed sunnahs and fadilahs (mandubs) will also still have correct acts of worship. However, people who omit wajibs will generally have incorrect acts of worship.

<sup>428</sup> It is disliked in ablution to wash the hands, arms, or face more than three times. As hinted to before (refer to footnote 379), washing the feet more than three times is not disliked.

<sup>429</sup> It is also disliked to wipe the head or ears more than once with newly wet hands.

<sup>430</sup> It is also disliked to speak during ablution with other than Allah's remembrance. *Chatter about the times* means useless talk about current events in the world.

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Always continue if the water spilled or dropped <sup>432</sup> .	7: 258
If you forgot a wajib and much time has passed, Do it alone when you recollect of the past <sup>433</sup> .	7: 259 7: 260
If you performed worship, now it is incomplete <sup>434</sup> . But if you soon remembered, do it and complete <sup>435</sup> .	7: 261 7: 262
<sup>436</sup> ...Forgotten sunnahs? Do them <sup>437</sup> for commendation. But, wait! There are some more rules for ablution <sup>438</sup> .	7: 263 7: 264
You can wipe <sup>439</sup> over socks <sup>440</sup> if they are of leather <sup>441</sup>	7: 265

<sup>431</sup> If for some reason one takes a *break on purpose* during ablution, one may simply *continue* where one left off as long as the last part did not dry off (about a five minute break). If the last part dried, then one should repeat the entire ablution with a new intention from start to finish (as it is wajib not to take a big break).

<sup>432</sup> If one is forced to take a break by an occurrence of an event out of one's control (e.g., the water container fell over, dropped, or was stolen), then one may simply continue from where one left off even if after a long time.

<sup>433</sup> If one remembers that he forgot to perform one of the seven *wajibs* of ablution and *much time has passed* (more than five minutes), then he need only wash/wipe the part which he forgot *alone* (without performing any of the other acts of ablution).

<sup>434</sup> If the person forgot a wajib of ablution and then prayed, the prayer becomes invalid with him remembering the forgotten part. Thus, this person must repeat the prayer if it was a wajib prayer. As for mandub prayers, there is no need to repeat them in such a case since only breaking them on purpose necessitates repetition.

Please note that the general rule is that mandub acts stay mandub (i.e. optional) even after starting them; thus, one need not repeat them if they become invalid. However in the Maliki school, invalidating five types of acts on purpose without an excuse (not by mistake, out of forgetfulness, or with a serious excuse) necessitates repetition of the act: (1) formal prayer, (2) fasting, (3) pilgrimage (Hajj or `Umrah), (4) circumambulation, and (5) `itikaf. For example if the person breaks his mandub prayer on purpose (without an excuse), he must repeat it.

<sup>435</sup> If one remembers a wajib of ablution while performing ablution or shortly afterwards (before five minutes have passed), one should do the forgotten part and then do all of the parts after the forgotten part. For example if one forgot to wash one's face and soon remembered, one should go back and wash one's face, then arms, and then complete the rest of the ablution to its end.

<sup>436</sup> Have you *forgotten* any *sunnahs*?

<sup>437</sup> If one forgot some less-stressed sunnahs, one's ablution is still correct. Thus if one prayed, his prayer is still correct. However, he may choose to perform the less-stressed sunnahs all by themselves (regardless of when he remembered) so that he may have a more *commendable* ablution for the next act of worship.

<sup>438</sup> There are almost always *more rules* and cases. However, it is permissible to become a minimalist who only knows the bare basics and works with them. Such a person can use what he knows to work around the issues that he does not know. The Guiding Helper contains the bare basics of the din plus some extras that not everybody needs.

<sup>439</sup> The way one *wipes* over leather socks is by wetting the hands with water and then placing the right hand on the top of the right foot near the toes and the left hand under the right foot near the toes (see figure 7-2). Then, one slides them both back up to the ankles. The same is done for the left foot but the two hands change places. Wiping is done only once for each foot. It is wajib to wipe the top of the sock while wiping the bottom is simply mandub.

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And if you wore them when pure <sup>442</sup> , in any weather <sup>443</sup> .	7: 266
You can keep doing so for a long duration <sup>444</sup> As long you don't bathe for purification <sup>445</sup> .	7: 267 7: 268
If the sock gets a hole <sup>446</sup> , or with it you can't walk <sup>447</sup> , Or if most of your foot does come out to its stalk <sup>448</sup> ,	7: 269 7: 270
Rush to wash your feet <sup>449</sup> or repeat ablution <sup>450</sup> .	7: 271

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**Figure 7-2**

<sup>440</sup> As the din takes people's hardships into slight consideration, it allows people to wipe over *leather socks* when at home or travelling. However, there are some preconditions for the wiping of the socks to be correct.

<sup>441</sup> The first precondition is that the sock must either be entirely (top and bottom) made of leather which is pure (and not impure (e.g., the skin of a pig)). This means that the external surface of sock must be leather. Thus, leather sewn on top of cotton/nylon/etc. socks fulfills the precondition, but plain cotton/nylon/plastic/vinyl/etc. socks without leather sewn on top of them do not. Additionally, shoes which do not have a leather bottom may not be wiped over. Another precondition is that the leather sock should cover the entire foot from toes to the top of the ankles. Another precondition is that one should be able to walk with the sock on. Another precondition is that one wipes on the leather sock itself and not another fabric on top of it.

[Whether or not this makes sense to a person is not important. If one is unable to follow some opinion that we narrate in the Guiding Helper or associated Explanatory Notes, one should just try one's best and pray for forgiveness. Looking for a scholar who will give different opinions that justify one's actions will not help one reach or come closer to Allah. One of the purposes of the laws of the din is to train people to obey Allah even if they do not understand.]

<sup>442</sup> The person who is wiping over the leather socks must have worn them after completing a wet ablution or a bath for purification and before losing one's purity (i.e. by performing one of the acts that break ablution).

<sup>443</sup> One may wipe over leather socks regardless of the climate and environment one is present in. Additionally, there is no difference between a travelling person and the one at home in all of these rulings of ablution in this song.

<sup>444</sup> One may keep wiping over leather socks day after day, even if this persists for months, without needing to take them off.

<sup>445</sup> If one undergoes one of the four actions (i.e. ejaculation with pleasure, penetration, menstruation, and post-natal bleeding) that necessitate a *bath for purification*, then one must remove the leather sock before bathing.

<sup>446</sup> If the sock gets a large hole (as big as one-third of the foot), the wiping becomes invalid and one must take both socks off and repair the ripped sock if desired.

<sup>447</sup> As we mentioned in footnote 441, the sock must be of the type in which one can easily *walk* in. Socks that slip off during walking are not valid.

<sup>448</sup> *If most of one's foot comes up to the stalk* of the leather sock, the wiping has become invalid. Obviously if one takes off the socks, the wiping automatically becomes invalid.

<sup>449</sup> After removing the sock if one does not want to perform the entire act of ablution again, he must immediately *wash both feet* without delay.

<sup>450</sup> If one delays washing the feet after removing the socks, one must *repeat* the entire act of *ablution* again.



# Main Text & Explanatory Notes

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This easy *din* <sup>451</sup> does allow for such dispensation<sup>452</sup>.

7:272

And if you're hurt and wear a bandage or a cast,  
You can wipe over it<sup>453</sup> as long as it does last<sup>454</sup>.

7:273

7:274

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<sup>451</sup> Our *din* when compared to other previous *dins* (such as that of the Jewish people) seems *easy*. For example, their original food and Sabbath laws make things very difficult for them. When compared to the modern do-what-you-want lifestyle of the disbelievers, our *din* seems hard and restrictive. Thus, our *din* is in between the two extremes. In the Guiding Helper, we have narrated many of the easiest authentic opinions available in the Maliki school. In other words, we have tried to make things easy for people. We believe that going any further (meaning making it even easier) will produce a *din* which does not resemble the one the Prophet (May Allah bless him and give him peace) left us (which is unlawful to do) and a *din* which will not be able to help people come closer to and reach Allah. In order to reach the knowledge of Allah, one has to have stringent guidelines for life; otherwise, one will not be able to break free of the lower self, desires, the world, and Shaytan.

<sup>452</sup> A **dispensation** is an easier way out. Wiping over leather socks is considered easier than washing the feet (especially when travelling).

<sup>453</sup> If one feels that water will *hurt* part of one's limbs, face, eyes, or head or slow down the recovery process from a wound, a large cut, or illness, one may simply *wipe over it* with a wet hand. If it will hurt one to wipe directly, then one may wipe over a cloth which one places over the affected area. If one is *wearing a bandage or a cast*, there is no need to remove it. Rather, one may simply wipe over it with a wet hand. In all cases, the rest of the ablution is still performed as described in Song 6: Performing Wet Ablution. However if one feels that performing the rest of ablution will hurt one (because the wound/disease is really bad), then one may simply perform dry ablution instead.

The idea here is that our *din* does not try people beyond their capacities. Thus, even *wajib* acts may be replaced when people are unable.

<sup>454</sup> The wiping over the wound/bandage/cast may be resorted to until the wound heals or the disease is gone.

# The Guiding Helper

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## Song 8: Acts That Break Ablution

Know your purity is gone <sup>455</sup> if you urinate <sup>456</sup> , You produce solid waste <sup>457</sup> , or if you flatulate <sup>458</sup> .	8: 275 8: 276
If you have a post-urinary emission <sup>459</sup> , Or a pre-semen discharge <sup>460</sup> , make ablution <sup>461</sup> .	8: 277 8: 278
For this last one <sup>462</sup> , you <sup>463</sup> must wash your private part <sup>464</sup> clean. But, you don't take a bath if only this <sup>465</sup> is seen.	8: 279 8: 280
If you ejaculate <sup>466</sup> , from you purity is sought <sup>467</sup> , Regardless of whether you enjoyed yourself or not <sup>468</sup> .	8: 281 8: 282

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<sup>455</sup> Ablution makes a person pure for worship. After a person performs ablution, he remains pure until he performs/undergoes one of twenty actions: (1) urination, (2) ejection of feces, (3) flatulation, (4) post-urinary emission, (5) pre-ejaculatory discharge, (6) release of semen without sensual pleasure, (7) deep sleep, (8) drunkenness, (9) fainting/swooning, (10) epileptic-fits/possession-by-jinn, (11) sensual caressing of the opposite gender, (12) sensual kissing or kissing on the lips of the opposite gender, (13) touching one's own adult penis with fingers or palm, (14) inserting fingers or hand into one's own adult vagina, (15) being unsure about whether one lost one's pureness or performed ablution, (16) leaving the din to become a disbeliever, (17) ejaculation of male-semen/female-fluid with sensual pleasure, (18) penetration of the head of the penis in a vagina or an anus, (19) menstrual bleeding, and finally (20) post-natal discharge.

The first sixteen acts only require one to perform ablution to regain pureness. The last four acts require one to take a complete bath for purification (refer to Song 9: Bathing for Purification) to recover one's pureness.

<sup>456</sup> The first act that breaks ablution is the emission of *urine* from the urethra.

<sup>457</sup> The second act that breaks ablution is the ejection of feces from the anus.

<sup>458</sup> The third act that breaks ablution is the release of gas from the anus (*flatulation*).

<sup>459</sup> The fourth act that breaks ablution is the emission of a thick translucent liquid which is sometimes emit after urination is complete.

<sup>460</sup> The fifth act that breaks ablution is the discharge of pre-ejaculatory fluid for males and vaginal-lubrication fluid for females. Both of these usually appear during sexual arousal and foreplay.

<sup>461</sup> For all of these acts, one only needs to *make ablution* and does not need to take a bath for purification.

<sup>462</sup> For the discharge of pre-ejaculatory/vaginal-lubrication fluid one must wash clean the entire penis or opening of the vagina with water before praying.

<sup>463</sup> This *you* like the previous ones in this song is directed towards both males and females.

<sup>464</sup> Either the entire penis from its base to head or the entire opening of the vagina

<sup>465</sup> The discharge of pre-ejaculatory/vaginal-lubrication fluid by itself does not require one to take a bath for purification.

<sup>466</sup> In our din, we believe that both males and females can *ejaculate*. However, the fluid ejaculated by males is usually ejected out with force while the fluid ejaculated by females usually does not come out to the opening of the vagina (and these females may or may not be aware of it).

<sup>467</sup> Ejaculation is the sixth and seventeenth act that breaks ablution. Ejaculation always breaks ablution but does not always necessitate a bath for purification.

<sup>468</sup> **Ejaculation** is of four types:

- (a) Ejaculation after sensual activity (e.g., vaginal intercourse, oral intercourse, masturbation, sensual thought, etc.) that accompanies or is preceded by **orgasm** (a pleasurable experience)
- (b) Ejaculation after sensual activity that is not accompanied with or preceded by orgasm

# Main Text & Explanatory Notes

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If you have a constant problem <sup>469</sup> with the above <sup>470</sup> ,	8: 283
Your pureness remains if it's <sup>471</sup> there the time most of <sup>472</sup> .	8: 284
If you go to deep sleep so you no longer hear	8: 285
The sounds around, your pureness is no longer here <sup>473</sup> .	8: 286
If you get drunk <sup>474</sup> , or faint <sup>475</sup> , or have a crazy fit <sup>476</sup> ,	8: 287

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(c) Ejaculation that happens by mistake and is usually not accompanied with orgasm (this can happen if a person is stung by a scorpion, rides a jolting animal, plunges into hot water, etc.)

(d) Ejaculation due to a sensual dream or while asleep

The first type of ejaculation (a) necessitates one to take a bath for purification.

The second type of ejaculation (b) (in and by itself) does not necessitate a bath for purification but necessitates that one wash off the impurity from one's private part (and clothes) and then re-perform ablution. (Please note however that if this second type of ejaculation occurred after penetration, the person will have to take a bath since penetration is a triggering cause which makes bathing for purification wajib.)

The third type of ejaculation (c) also does not necessitate a bath for purification, but necessitates that one wash off the impurity from one's private part (and clothes) and then re-perform ablution.

The fourth type of ejaculation (d) necessitates a bath for purification, regardless of whether one experienced an orgasm or not.

<sup>469</sup> A **constant problem** is usually an emission from the urethra or anus that repeatedly occurs throughout the day outside of one's control. This emission could be in the form of impurity oozing out of the opening at a slow rate or an uncontrollable periodic spurt. (The natural doctors of the Ancient World knew techniques for curing such problems.) As long as one still has such a problem most of the day, the din offers the dispensation of ignoring the uncontrollable emissions and pretending that they did not occur.

<sup>470</sup> If a person keeps experiencing one or more of the first six acts that break ablution many times from high noon to sunrise, he is forgiven and considered a person with a constant problem with ablution. The ruling for such a person is that he should perform ablution only when he experiences an act that he has control over. His constant problem does not break his ablution.

<sup>471</sup> If the problem is present *most of the time*

<sup>472</sup> A person who for *most of the time* between high-noon and sunrise keeps experiencing one of the above six acts is excused from renewing ablution. However if this person experiences his problem only for a short period of time each day or only once in a blue moon (very rarely), he is not considered excused.

<sup>473</sup> The seventh act that breaks ablution is falling into *deep sleep*. **Deep sleep** is sleep in which one loses all consciousness and cannot *hear* or feel the things *around* him. Deep sleep always breaks ablution regardless of the position the sleeper was in (e.g., sitting or lying down). Light sleep never breaks ablution, even if done lying down. **Light sleep** is sleep in which one can hear the sounds around and feel the things around.

<sup>474</sup> Drunkenness is the eighth act that breaks ablution. A telltale sign of drunkenness is the loss of some motor and perception ability. There are two types of drunkenness:

(a) lawful (achieved by accident (e.g., by drinking a spoiled liquid such as sour milk))

(b) unlawful (achieved on purpose by drinking an intoxicant (e.g., beer or wine))

Both types of drunkenness break ablution. However, the victim of the first is excused from the prayers that he missed. The perpetrator of the second type is not excused from the prayers that he missed while drunk (and must make them up when he is sober again).

People who drink alcohol should remember that our din has an inscribed punishment of eighty lashes (with a whip) on one's back for being caught drinking alcohol. This inscribed punishment like all others may only be enforced under an authorized Islamic leader and government.

# The Guiding Helper

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Your purity is gone. And pray when well and fit <sup>477</sup> .	8: 288
If you caress <sup>478</sup> or kiss <sup>479</sup> the other gender's skin <sup>480</sup> With sensual pleasure, the ruling is akin <sup>481</sup> ,	8: 289 8: 290
Also if you didn't find what you were looking for <sup>482</sup> . And all kisses on the lips <sup>483</sup> make purity no more.	8: 291 8: 292
Boys <sup>484</sup> , if with your fingers or palm you touch your part <sup>485</sup> ;	8: 293

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<sup>475</sup> The ninth act that breaks ablution is *fainting* or losing consciousness. People who faint are totally excused from the prayers they missed while unconscious. Thus if they missed both the first and second time of a prayer, they need not make it up.

<sup>476</sup> The tenth act that breaks ablution is having an epileptic fit (in which one loses consciousness) or being possessed by a jinn (and subsequently losing consciousness). Such people are totally excused from the prayers they missed until they are well again.

If someone does not want to get possessed by a jinn, he should recite the Verse of the Throne [al-Qur'an, 2:255] at least once a day (refer to appendix 2.1).

<sup>477</sup> The people mentioned in this rhyme may not *pray* until they are fully conscious again.

<sup>478</sup> The eleventh act that breaks ablution is *caressing the other gender's skin*, hair, nails, or over thin clothing.

**Caressing** is touching/feeling done for sensual/sexual satisfaction. Casual touching does not break ablution. Thus, hugs, handshakes, bumping into each other, etc. does not break ablution. However, men should try their best not to touch unrelated women except for necessities (e.g., medical examination, guiding the blind, saving a drowning person, etc.). All these rulings (in this footnote) also apply to women who touch men.

<sup>479</sup> The twelfth act that breaks ablution is *kissing* the other gender's skin, hair, nails, or over thin clothing for sensual/sexual satisfaction. Thus, welcome/goodbye kisses on the cheeks or hands do not break ablution. This ruling applies to both men and women who kiss. Additionally, the person who is touched or kissed must examine whether he/she experienced sensual pleasure. If he/she did experience such, then his/her ablution has also been invalidated. If he or she did not experience sensual pleasure, then his/her ablution is still valid.

<sup>480</sup> These rulings apply to directly touching the skin, lips, hair, nails, and body and also apply to touching these parts from over thin clothing. **Thin clothing** is clothing behind which one can feel the warmth of the body. **Thick clothing** is clothing behind which one cannot feel the warmth of the body. Caressing or kissing over thick clothing does not break ablution whereas doing so over thin clothing does.

<sup>481</sup> *The ruling is akin* means that these actions also *break* ablution.

<sup>482</sup> People who intended to caress or kiss with sensual pleasure but did not find sensual pleasure (perhaps because the other person pushed him/her away) must still repeat their ablution. Please note that it is not lawful for wives to push away their husbands (except during wajib fasts and when sacred during Hajj/Umrah), but women should push away all other unrelated men.

<sup>483</sup> Lip-to-lip *kissing* always breaks ablution, regardless of whether or not it is done for sensual/sexual satisfaction or not. Both the kisser and the person kissed must always repeat their ablution (even if he/she was forced to kiss or was kissed while unaware).

<sup>484</sup> What we mean by *boys* is males past puberty. As for young children, their purity remains even after touching their private parts.

<sup>485</sup> The thirteenth act that breaks ablution is merely *touching* one's own penis anywhere from its base to its head. This is only if the touch is done with the palm or the inside of the fingers. As for touching it with the back of the hand, back of the fingers, the forearm, or other body part, it does not break ablution. As for touching it with the side of the fingers or the side of the palm, it does break ablution. These rulings apply to touching the penis directly and to touching it from behind a thin layer of clothing (please refer to footnote 480). As for touching it from behind a thick layer of clothing, it does not break ablution. Additionally, touching the testicles or anus (for both genders) does not break ablution.

# Main Text & Explanatory Notes

Girls <sup>486</sup> , if you put your hand inside the sides of your part <sup>487</sup> ;	8: 294
Know that in either case <sup>488</sup> that'll break your purity.	8: 295
And don't doubt <sup>489</sup> your pureness; else, you've lost it for free <sup>490</sup> .	8: 296
And the one who leaves his <i>din</i> is also impure <sup>491</sup> .	8: 297
<sup>492</sup> Sit <sup>493</sup> for nature's call <sup>494</sup> until you are done and sure <sup>495</sup> .	8: 298
Males, gently shake your part <sup>496</sup> 'till the urine's cut off.	8: 299
Then, boys and girls, use water to wash the filth off <sup>497</sup> .	8: 300
But, you can also use a cloth or a stone	8: 301
Or something like that <sup>498</sup> all by itself and alone <sup>499</sup> .	8: 302

<sup>486</sup> What we mean by *girls* is females past puberty. As for young children, their purity remains even after touching their private parts.

<sup>487</sup> The fourteenth act that breaks ablution is inserting the fingers or *hand inside* one's own vaginal opening. As for simply touching the lips of the vagina (without inserting the fingers or hand), it does not break ablution.

<sup>488</sup> *Either case* is the thirteenth and fourteenth act listed above.

<sup>489</sup> The fifteenth act that breaks purity is being unsure about whether one has committed one of the above fourteen acts or not since the last ablution or being unsure about whether one has performed ablution since performing one of the above fourteen acts. [Please note that in the Maliki school doubting about an act of worship necessitates repetition of the doubted act. Thus if a person wants an easy time in the school, he/she should get into the habit of being sure of himself/herself all of the time. This kind of sureness will make life much easier.]

<sup>490</sup> People who *doubt* whether they did an act or not *lose it for free* (without due cause) and have to repeat it.

<sup>491</sup> The sixteenth (and last act mentioned in this song) that breaks ablution is rejecting the belief system of the *din* by calling it false. Doing so is repugnant (disgusting) as it shows faithlessness to Allah. True servants of Allah are steady and stable and do not change their beliefs because of hard times or for the material things of the world. The Prophet (May Allah bless him and give him peace) informed us that near the end of the world, many people will trade their belief in Allah for the material things of the world. We should pray to Allah that such does not happen to us but that He gives us strength to continue to be believers until death.

As for people who disobey Allah (e.g., by fornicating, drinking alcohol, lying, cheating, etc.), they are still believers within the folds of our *din* and should repent to and ask Allah for forgiveness.

<sup>492</sup> This is the start of some laws connected with performing nature's call (i.e. urinating and ejecting feces).

<sup>493</sup> It is mandub to sit for both urination and ejection of feces. It is not wajib to sit for either. [Although, people who try to eject feces while standing will probably get themselves very dirty.] Additionally, please note that there is nothing wrong (it is not disliked or unlawful) with facing the direction of prayer while performing nature's call indoors; however while outdoors out in the open, it is unlawful to face the direction of prayer (but if a person does not know where the qiblah is, he is forgiven).

<sup>494</sup> Urination or ejection of solid waste from the anus

<sup>495</sup> It is wajib to make sure that all the urine and feces is out and no more is likely to come before leaving.

<sup>496</sup> *Males* must make sure that all the urine is out of the penis. They can do this by *gently shaking* their penis (with their left hand) side-to-side or up-and-down. Additionally, they can gently slide their left hand squeezing the penis from its base up to its head. As for females, they need not do any of this as they usually do not have leaks.

<sup>497</sup> After making sure that the urination and/or ejection of feces process is complete, one should pour water on the genitals and anus with the right hand and assist the removal of the impurities with the left hand. To aid this task, one may use a flower watering pot or a squirt bottle.

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That's <sup>500</sup> if the filth isn't spread all over the place.	8: 303
Else, you'll have to use water <sup>501</sup> or use both with grace <sup>502</sup> .	8: 304
<sup>503</sup> Girls <sup>504</sup> , if you breast-feed <sup>505</sup> that won't break your purity	8: 305
Nor if you change a kid's diaper <sup>506</sup> in surety.	8: 306
Boys and girls <sup>507</sup> , you're still pure if you do perspire <sup>508</sup>	8: 307
Bleed from a cut <sup>509</sup> , or eat something touched by fire <sup>510</sup> .	8: 308
In other words, most things <sup>511</sup> other than those we said	8: 309
Don't break ablution like carrying the dead <sup>512</sup> .	8: 310

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<sup>498</sup> It is not always necessary to use water. One can also wipe the impurities off (using the left hand) with things, such as toilet paper, cotton, a waste cloth, a stone, etc. The thing used to assist the removal of the impurities must fulfill the following requirements:

- a) It should not resemble wet mud.
- b) It should be pure (i.e. it cannot be one of the twenty impurities).
- c) It should be able to remove the impurities.
- d) It should not cause harm (e.g., a sharp piece of glass or a knife).
- e) It should not be something that is to be respected (e.g., a page from a book of knowledge).

<sup>499</sup> Without water

<sup>500</sup> One may only resort to non-water cleansing when the impurities are not spread far from the opening of the urethra or the anus.

<sup>501</sup> One must use water (when available) if the impurities are spread over a large area. The scholars note that the urine of the female at many times spreads far beyond the opening of the urethra.

<sup>502</sup> The most commendable/*graceful* way of cleaning the impurities is to first use the non-water methods (one, three, five, or seven pieces) to wipe of the impurities (front then back) and then to follow it up with water. If a person wants to use only one method, water is better to use.

<sup>503</sup> Only the twenty acts mentioned in footnote 455 break ablution. All other acts do not break ablution. However, we mention some acts in the following verses that people often mistake to break ablution.

<sup>504</sup> Females past puberty

<sup>505</sup> The emission of breast milk from the nipples does not break ablution. Thus, a woman can even pray while a child is sucking her nipple.

<sup>506</sup> Touching the private parts (front or back) of infants does not break ablution. Additionally, touching impurities (even directly) does not break ablution. However, one should wash all impurities off clothes and body before the next prayer.

<sup>507</sup> All of these rulings apply to both males and females.

<sup>508</sup> The appearance of sweat/*perspiration* from the skin does not break ablution even if it is a lot.

<sup>509</sup> *Bleeding from a cut* or wound does not break ablution. However as blood spilled forth is considered impure, one should try to wash it off before prayer if it will not hurt one. If washing it off will hurt, then one can pray with such blood still on one's skin/bandage.

<sup>510</sup> *Eating/drinking* never (in and by itself) breaks ablution, even if what was eaten/drank was impure or *touched by fire*.

There were some misconceptions (mistakes made) shortly after the Prophet's passing away (May Allah bless him and give him peace) about this subject (as he changed his ruling on this subject before death). People today who jump to conclusions (make their own laws) from reading the isolated sayings of the Prophet (May Allah bless him and give him peace) are likely to make similar mistakes (and they do).

<sup>511</sup> In the Guiding Helper, we are narrating the opinion that only the twenty acts listed in footnote 455 break ablution. All other acts do not break ablution.

# Main Text & Explanatory Notes

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Know that when you are in need of ablution,	8: 311
You can't <sup>513</sup> pray nor perform circumambulation <sup>514</sup> .	8: 312
You cannot touch <sup>515</sup> the Qur'an nor do prostration <sup>516</sup> .	8: 313

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<sup>512</sup> The following acts do not break ablution: erection or sexual arousal, viewing the opposite gender (even if naked), vomiting, burping, touching the anus, touching impurities, touching the testicles, touching the breasts, touching the armpits, laughing in prayer, excretion of puss, *carrying a dead* body, slaughtering animals, etc.

<sup>513</sup> Formal prayer, circumambulation, and prostrations of worship are all invalid/incorrect without ablution.

<sup>514</sup> **Circumambulation** means to walk around the Ka`bah (with it on the left) in Makkah seven times.

<sup>515</sup> One can recite the Arabic *Qur'an* (from memory or by looking at an open page) even if one has not performed ablution. However, the general ruling is that it is unlawful to touch or carry the Arabic Qur'an Book without ablution. It is also unlawful to try to find a loophole around this rule by carrying the Qur'an on a pillow or turning the pages (or touching it) with a stick. [The Maliki school does not believe in finding and practicing loopholes to get around the laws. Rather, one must be honest to Allah and follow the law in letter and spirit (or ask for forgiveness).]

There are some exceptions in which it is lawful to touch and carry the Arabic Qur'an without ablution:

- a) People who teach or learn the various knowledges connected with the Arabic Qur'an (e.g., recitation, explanation, spiritual healing, etc.) may freely touch/carry/write/recite the Arabic Qur'an.
- b) People who are trying to memorize the Arabic Qur'an may freely touch it.
- c) The Qur'an may be freely carried in a fully-closed case or cover that fits snugly over the whole book.
- d) The Qur'an may be freely carried in one's luggage/handbag/purse if it is only one of many articles that one carries. It may not be carried if it is the only article in the luggage/handbag/purse.
- e) One may freely touch Arabic explanations (tafsir) of the Qur'an, even if the verses are written in succession.

All these rulings also include menstruating women and those undergoing post-natal discharge. However, rules (a) and (b) do not include the people who have just ejaculated with pleasure or have undergone or caused penetration. This latter group may not recite/touch/carry/write the Arabic Qur'an (except in the circumstances listed at the bottom of footnote 527).

As for translations (e.g., in English) of the Arabic Qur'an which do not have the full Arabic text also written in them, one may touch and carry them in all circumstances as they are not the Qur'an but are the words of humans. Additionally, one may also touch audio media and digital media which have the Arabic Qur'an stored on them without having performed ablution (as such are not considered Arabic written copies of the Qur'an).

<sup>516</sup> *Prostrations* of worship are performed as follows:

- a) One says "Allahu Akbar" and falls prostrate (from either a sitting or standing position)
- b) One recites some glorification of Allah (e.g., "Subhāna l-lāhi l-A`lā")
- c) One says "Allahu Akbar" and gets up

Saying "Allahu Akbar" above is a less-stressed sunnah while prostrating above is wajib. Glorifying Allah while prostrating is mandub. All of the preconditions of prayer (e.g., removing impurities, facing the qiblah, etc.) are also preconditions of such prostrations. Thus, having ablution is a precondition for the correctness of such a prostration. It is sunnah (not wajib) to perform such a prostration after reciting or hearing one of eleven verses in the Qur'an: (1) 7:206, (2) 13:15, (3) 16:50, (4) 17:107, (5) 19:58, (6) 22:18, (7) 25:60, (8) 27:26, (9) 32:15, (10) 38:24, and (11) 41:37.

If the person listening is not pure, he does not prostrate. If the person reciting is not pure, then no one (neither him or the person listening) prostrates. If the person listening is just doing so to pass time or to get reward (and

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Thus, pureness and worship do share a relation<sup>517</sup>.

8:314

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has no intention of learning the pronunciation or memorizing it), then it is not sunnah for him to prostrate. If the person reciting is just doing so to show people the beauty of his voice, then no one should prostrate.

It is disliked in wajib prayers to recite one of the above eleven verses on purpose when leading a group (as such may cause confusion). In mandub prayers, such as Tarawih, it is not disliked to recite such verses. If the imam wants to prostrate after reciting such verses, he should say "Allahu Akbar" and fall prostrate after saying the verse (without bowing). Then after glorifying Allah, he should "Allahu Akbar" again and stand up straight to continue reciting the Qur'an (so, he then continues as normal).

Every time one recites one of these verses, it is sunnah for him to prostrate (even if multiple times in one sitting). The exception to this rule is the person learning/memorizing the Qur'an. Such a person does not prostrate each time he reviews the verse.

<sup>517</sup> *Purification is the key to worship.*



# Main Text & Explanatory Notes

## Song 9: Bathing for Purification

It's not enough just to perform ablution <sup>518</sup>	9: 315
If you <sup>519</sup> enjoyed yourself <sup>520</sup> during ejaculation <sup>521</sup> .	9: 316
And it's <sup>522</sup> also not enough for penetration <sup>523</sup> .	9: 317
For these two <sup>524</sup> , take a bath for purification <sup>525</sup> .	9: 318
Boys and girls <sup>526</sup> , until bathing <sup>527</sup> , don't say <sup>528</sup> Allah's Book <sup>529</sup> .	9: 319
Don't go to the mosque <sup>530</sup> . Don't do the above. <sup>531</sup> So <sup>532</sup> , look <sup>533</sup> .	9: 320

<sup>518</sup> Out of the twenty acts listed in footnote 455, the last four require one to take a bath for purification to recover one's pureness. Thus, *performing ablution alone is not enough*. Please also note that baths for purification can make a person regain his state of purity after performing any of the twenty acts listed in footnote 455. Thus, baths for purification can be taken instead of performing wet ablution anytime a person loses his purity (even if only from urination or flatulation).

<sup>519</sup> This *you* is directed to both males and females. Females that experience orgasm (e.g., through assisted or self masturbation) must also take a bath for purification.

<sup>520</sup> *Enjoyed yourself* means had a pleasurable orgasm.

<sup>521</sup> Please refer to footnotes 466 to 468 for a detailed explanation of how ejaculation and orgasm affect purification in our din.

<sup>522</sup> And performing ablution *is also not enough for penetration*.

<sup>523</sup> **Penetration** is the disappearance of the head of the penis in a vagina or anus. The former is lawful if done with one's spouse; the latter is unlawful even if done with one's spouse. The disappearance of the head of the penis in other body openings (e.g., the mouth, the ear, the nose, etc.) does not count as penetration and thus does not necessitate a bath for purification. Additionally, the mere skin to skin contact of the penis with the lips of the vagina (without penetration) or with the other body parts does not necessitate a bath for purification.

<sup>524</sup> *For these two* (i.e. (1) sensual ejaculation and (2) penetration), responsible people must *take a bath for purification* so that they do not miss any of their necessary prayers.

<sup>525</sup> A **bath for purification** entails wetting the entire body from head to toe with water and also entails passing a body limb (or a cloth) over the entire external surface of the wet body with intent.

<sup>526</sup> As explained in footnote 466, both men and women can experience orgasm and ejaculation. Additionally, both the penetrating person and the person who underwent penetration (e.g., a female in whose vagina a penis entered) must take a bath for purification.

<sup>527</sup> People who had a sensual ejaculation or underwent/caused penetration may not do the following:

- Recite the Arabic Qur'an from memory or by looking at an open page
- Enter the prayer area of a masjid

People who are forced to do (a) or (b) above should perform dry ablution before engaging in such.

Some exceptions to (a) above are:

- Reciting some verses for protection from jinn, humans, or other things (e.g., the Verse of the Throne 2:255)
- Reciting some verses to practice spiritual healing
- Reciting verses to explain to people why something is lawful or unlawful.

<sup>528</sup> *Say* means to recite.

<sup>529</sup> *Allah's Book* is the Qur'an.

<sup>530</sup> A **mosque** is a masjid. We are not delving into the praiseworthy/blameworthy nature of the derivation of this word. Rather, we are using it as a synonym for masjid, regardless of its etymology.

<sup>531</sup> *The above* is what is mentioned in lines 311-313 of the Guiding Helper.

<sup>532</sup> *So, look* at lines 311-313 of the Guiding Helper to learn.

# The Guiding Helper

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Girls <sup>534</sup> , if you menstruate <sup>535</sup> or have post-natal <sup>536</sup> bleeding <sup>537</sup> , Take a bath after it ends <sup>538</sup> and the Book <sup>539</sup> keep reading <sup>540</sup> .	9: 321 9: 322
Until then <sup>541</sup> , you're not allowed to have intercourse <sup>542</sup> . So, please him in other ways <sup>543</sup> and avoid divorce <sup>544</sup> .	9: 323 9: 324
And you're <sup>545</sup> not allowed to do the other things said	9: 325

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<sup>533</sup> In addition to the acts mentioned in this rhyme, it is also not permissible to do the things mentioned in lines 311-313 of the Guiding Helper. Thus, people in need of a bath for purification cannot do any of the things that people in need of ablution are restricted from plus they cannot do two more acts. Thus, the acts they are restricted from are six instead of four (i.e. praying, circumambulation, prostrations of worship, touching/carrying the Arabic Qur'an, reciting the Arabic Qur'an, and entering a masjid).

<sup>534</sup> Females past puberty

<sup>535</sup> **Menstruation** is the emission of blood and other materials from the vagina about once in a lunar month for a few days. This blood is from the wall of the womb and is prepared for a clinging fetus. It is usually shed when no pregnancy occurs.

<sup>536</sup> **Post-natal bleeding/discharge** is the emission of blood and/or other fluids for a period of up to sixty days after giving birth to a child (or having a miscarriage).

<sup>537</sup> Menstruation and post-natal bleeding like sensual ejaculation and penetration necessitate a bath for purification. During both types of bleeding, women are excused from prayer.

<sup>538</sup> Only *after* the bleeding *ends* is it necessary for the woman to *take a bath*. Two common signs that the bleeding has ended are (1) the drying up of the vaginal area and/or (2) the emission of a clear/translucent lime-like fluid. After seeing such, the woman must take a bath as soon as possible. After finishing the bath, she must examine whether time remains for the present prayer. If there is time to pray even one unit, she is responsible for this prayer (and must pray it as soon as possible, even if the latter part of the prayer coincides with the rising or setting of the sun). However, she is not responsible for the prayers that she missed during menstruation nor the one prayer which she could not pray when she started menstruating. For example if she started menstruating in `Asr's first time, she is excused from this `Asr but is not excused from the previous Dhuhr (if also missed). As another example, if she stops menstruating and completes her bath for purification in `Asr's second time, she must pray both Dhuhr and `Asr for this day before sunset (refer to footnote 672); but, this is only if there is time for both Dhuhr and `Asr; if there is not enough time for both, she is only responsible for praying `Asr and is completely excused from Dhuhr that day.

<sup>539</sup> *The Book* is the Qur'an. It is permissible for the menstruating woman and the one undergoing post-natal discharge to recite the Qur'an from memory or from an open page. Please also refer to footnote 515.

<sup>540</sup> It is a very good habit to recite the Arabic Qur'an as a litany everyday for every Muslim. Menstruating women and those undergoing post-natal bleeding may continue to recite the Qur'an they know by heart or from an open page (even if they have not taken a bath since undergoing sensual ejaculation or penetration).

<sup>541</sup> *Until* completing the bath for purification, it is absolutely unlawful to conduct vaginal sexual intercourse. This ruling applies to both menstruating women and those undergoing post-natal discharge. What this means is that women should not allow any penis to enter their vagina during their bleedings and also before completing the bath for purification after their bleedings end.

<sup>542</sup> Vaginal sexual *intercourse* is unlawful during menstruation and post-natal bleeding. Other types of sexual intercourse (e.g., oral intercourse is lawful) except that anal intercourse is always unlawful.

[Please note that vaginal intercourse with a pregnant wife is permissible (as long as she is not menstruating).]

<sup>543</sup> Women must still allow their husbands to fulfill their desires in ways other than vaginal or anal sexual intercourse (e.g., by giving oral intercourse, performing assisted masturbation, etc.).

<sup>544</sup> It is unlawful to initiate/pronounce a divorce during the wife's menstrual or post-natal bleeding.

# Main Text & Explanatory Notes

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Except saying Allah's Book when from heart it's read <sup>546</sup> .	9:326
<sup>547</sup> If your menstrual bleeding lasts more than fifteen days <sup>548</sup> Or more than three days <sup>549</sup> plus what you have know by your ways,	9:327 9:328
The extra blood is pure. So, you can pray and fast <sup>550</sup> And have intercourse, even if this blood does last <sup>551</sup> .	9:329 9:330
The same is also true if it starts up too quick As long as the last cycle didn't end too quick <sup>552</sup> .	9:331 9:332

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<sup>545</sup> Menstruating women and those undergoing post-natal bleeding may not do the five things mentioned in lines 311-313 and 320 of the Guiding Helper. Additionally, they may not fast during Ramadan or otherwise.

<sup>546</sup> The exception (as mentioned in footnote 539) is reciting the Qur'an from heart or from an open page. As for touching the Qur'an, they may only do it in the circumstances outlined in footnote 515.

<sup>547</sup> Not all women have regular menstrual cycles. Those who are constantly bleeding (or bleeding much more than normal) should ignore the days that far exceed their norm.

<sup>548</sup> The maximum norm for menstrual bleeding for most women is *fifteen days*. Additionally, the minimum norm for being blood-free is also fifteen days.

<sup>549</sup> A woman must examine her normal period lengths and choose the largest number as her **real norm**. For example if she sees that sometimes her period lasts four days and sometimes it lasts five days, she should consider her real norm to be five days. Then, she should add *three days* to her real norm (e.g., five plus three is eight days in this example) and consider all blood that appears after this point (e.g., eight days) to be *extra* and *pure*.

<sup>550</sup> *Fasting* is explained in Song 27: The Lunar Months and Fasting.

<sup>551</sup> The blood that appears three days after the woman's real norm has passed is considered pure. Thus, such a woman can have sexual vaginal intercourse, pray her five prayers, keep fasts, and do all of the other activities which bleeding women are prevented from (after taking an initial bath). However, such a woman does not have to take subsequent baths for her extra blood.

This ruling was for menstruating women. As for those undergoing post-natal discharge, their maximum bleeding length is sixty days. Thus, the discharge seen after sixty days is considered pure and the woman is not restricted. After the post-natal discharge ends for fifteen days, the next blood seen is considered to be menstrual blood from a regular cycle. Blood seen by pregnant women is considered menstruation; however, the maximum limit for most pregnant women is twenty days of bleeding (thus for them, blood seen after twenty days of bleeding is considered pure).

As for women who have irregular menstrual cycles (i.e. blood is seen on and off with blood-free days interleaving bleeding days), they should add up all the bleeding days together and when they reach their real norm plus three days (or they reach fifteen days which is the maximum bleeding length for other than pregnant women), they should consider their menstrual period to have completed. Thus after this point, they are not restricted and can pray, fast, and have intercourse after taking a bath. Additionally after this point, the extra blood is considered pure; so, they do not need to take a bath (for this extra blood) and nor are they restricted. Now, they should add together all of the blood-free days and when they reach fifteen blood-free days (which is the minimum limit for blood-free days for all women), they should consider the next bleeding to be of a new menstrual period. Please note that before reaching their real norm plus three days, such women should take a bath everyday that they do not see blood (hoping that they have entered into a blood-free period) and then they must pray, fast, and can have intercourse.

All this also applies to women with irregular post-natal bleeding. However, they should add up the days until they reach sixty days.

<sup>552</sup> When women who have normal menstrual cycles see blood before completing fifteen blood-free days, they should consider that blood pure. This is only if the last bleeding period *did not end too quick*. If it ended too

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<sup>553</sup> Next, we'll teach how to bathe for purification.	9: 333
It's easy and doesn't require concentration <sup>554</sup> .	9: 334
Four musts <sup>555</sup> are in bathing for purification.	9: 335
Make an intent like you did for ablution <sup>556</sup> .	9: 336
Pass your hand or a cloth over your wet body <sup>557</sup> .	9: 337
Or use a glove <sup>558</sup> , rope, string, towel <sup>559</sup> , or a shoddy <sup>560</sup> .	9: 338
"Reach all the hidden parts <sup>561</sup> ", Ibn Rushd <sup>562</sup> speaks and talks,	9: 339
"Like under your arms and in between your buttocks."	9: 340
Go between your hair <sup>563</sup> . Tight braids have to be undone <sup>564</sup> .	9: 341
Don't take a break until you're entirely done <sup>565</sup> .	9: 342

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quick, the woman should add the number of days in the previous bleeding period to the days of the new unexpected blood. When she reaches three days plus her real norm, she can consider the extra blood to be pure. We pray that Allah makes it easy for women to follow the din He sent.

<sup>553</sup> The *next* part of the song deals with the rulings for the *baths* taken for purification by both men and women.

<sup>554</sup> Bathing for purification is *easy and does not require* deep thought (*concentration*).

<sup>555</sup> There are *four* wajib acts in *bathing for purification*.

<sup>556</sup> The first wajib is to start with an *intention*. One can intend one of the three things mentioned in footnotes 388 to 390 for *ablution*.

<sup>557</sup> The second wajib is to *pass the hand* (or other body part) or *a cloth* over the entire *body* while it is *wet* after pouring water on it (it is also o.k. to stand under a shower stream or jump into a lake and then later (after turning the shower off or coming out of the lake to) pass one's hand or a cloth over the body (as long as it is still wet)).

[People who have wounds/sores or wear casts are excused from washing the injured area and may wipe over the injured area (directly or over a bandage) with a wet hand if able.]

<sup>558</sup> The word *cloth* includes all types of textiles including a *glove*, *string*, and *towel*.

<sup>559</sup> A *rope/towel* is especially useful for reaching the center of the upper back for people who cannot stretch that far.

<sup>560</sup> A **shoddy** is an inexpensive cloth made from used woolen yarn.

<sup>561</sup> To fulfill the second wajib one must pass the hand, forearm, another body part, a cloth, or another device directly over all parts of the external body. This includes wiping in between the fingers and toes. Additionally, one should pass the hand or a cloth *under* one's *arms* and neck and *in between* one's thighs and *buttocks*.

Now if a person forgot or has doubts (refer to footnote 489) about washing/rubbing a body part, he must repeat that part like in wet ablution (refer to footnotes 433 - 435). Thus if he remembers after a long time, he may simply wash and rub that forgotten body part alone without taking an entire new bath. Now if he remembers while taking the bath, he should simply wash/rub that part and there is no need to wash rub/the other subsequent parts if he is already done with them.

<sup>562</sup> He is Abu l-Walīd Muhammad ibn Ahmad *ibn Rushd*, a great scholar of the sixth Islamic century who taught Law in Cordoba, Spain. The above quote is from his metered-verse song called *The Introduction*. Please note that Averroës (the philosopher who once got in trouble for his incorrect beliefs) is not the same as the scholar mentioned above (rather, he simply had a very similar name).

<sup>563</sup> The third wajib is to make the water reach in between the strands of hair on the head and body.

<sup>564</sup> If one wears *braids/plaits* that allow water to get in between the hair strands, then there is no need to undo (loosen) them; otherwise, one must *undo* (loosen) them to allow water to get in between the strands.

<sup>565</sup> The fourth and last wajib act is to perform the bath for purification from start to finish without *taking a long break* (in which the body parts dry).

# Main Text & Explanatory Notes

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The sunnahs <sup>566</sup> of bathing are rinsing the mouth <sup>567</sup> ,	9: 343
Inhaling water in the nose <sup>568</sup> , blowing it out <sup>569</sup> ,	9: 344
Beginning with washing the hands <sup>570</sup> , wiping the hole	9: 345
Of the ear <sup>571</sup> . So, those are the five counted in whole <sup>572</sup> .	9: 346
The fadilahs <sup>573</sup> are saying "Bismillah" at start <sup>574</sup> ,	9: 347
Starting with washing the impurities and private part <sup>575</sup> ;	9: 348
Then, refrain from touching it <sup>576</sup> with fingers or palm <sup>577</sup> ,	9: 349
But if you touch it, do Wudu <sup>578</sup> and remain calm <sup>579</sup> ;	9: 350
Washing limbs of ablution before the rest <sup>580</sup> ,	9: 351
Starting with the top and the right <sup>581</sup> ; this way is best <sup>582</sup> ;	9: 352
Combing between the roots of the hair of your head <sup>583</sup> ,	9: 353
"Pouring water on your head thrice <sup>584</sup> ", Sidi Khalil <sup>585</sup> said <sup>586</sup> .	9: 354

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<sup>566</sup> There are five less-stressed *sunnahs* in *bathing* (please refer to footnote 405).

<sup>567</sup> The first less-stressed sunnah is to *rinse the mouth* (please refer to footnote 360).

<sup>568</sup> The second less-stressed sunnah is to *inhale/place water into the nose* (please refer to footnote 361).

<sup>569</sup> The third less-stressed sunnah is to *blow the water inhaled/placed into the nose back out* (please refer to footnote 361).

<sup>570</sup> The fourth less-stressed sunnah is to *begin with washing the hands up to the wrists* (please refer to footnote 406).

<sup>571</sup> The fifth less-stressed sunnah is to *wipe the holes of the ears* with wet fingers. However, one should not make much water enter the eardrum, as such could damage one's hearing.

<sup>572</sup> We have mentioned *five sunnahs* in these two rhymes.

<sup>573</sup> There are many *fadilahs*, we mention just some in the main text of the Guiding Helper.

<sup>574</sup> It is a fadilah to *start* the bath for purification with *saying "Bismillah"*.

<sup>575</sup> It is a fadilah to *start* the bath *with washing off the impurities and* by washing the front and back genitals.

<sup>576</sup> After washing the genitals, the male should avoid touching his penis and the female should avoid inserting fingers or hand into her vagina (as such will cause them to be in need of ablution again). Please note that people who take bath for purification do not need to do ablution over again (as long as they do not perform one of the acts that necessitates ablution during the bath).

<sup>577</sup> For males, touching the penis *with fingers or palm* will make them in need of ablution.

<sup>578</sup> If one does break one's ablution during (or after) the bath for purification, one may simply re-perform ablution in order to be pure for the next prayer.

<sup>579</sup> There is no need to panic as ablution is an easy act that can be done again.

<sup>580</sup> It is a fadilah to perform ablution after cleaning off the impurities and genitals and *before* washing the *rest* of the body.

<sup>581</sup> It is a fadilah to first wash the head and neck, then wash the *right* side of the body (*top* to bottom) first, and then the left side (*top* to bottom). Then, it is a fadilah to wash the front and then the back of the body (*top* to bottom).

<sup>582</sup> These fadilahs are the better way to perform a bath for purification. However, they (like other fadilahs) are not mandatory.

Please also note that most of the fadilahs for ablution are also fadilahs for bathing for purification (e.g., water conservation).

<sup>583</sup> It is a fadilah to *comb* in *between the roots* (not strands, as that is *wajib*) *of the hair on the head*.

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<sup>584</sup> It is a fadilah to *pour water on the head* three times and to comb in between the roots (not strands, as that is wajib) of the hair while doing this.

<sup>585</sup> He is *Khalīl* ibn Ishāq, a scholar of the eighth Islamic century who gathered the rulings of Imam Sahnun's (student of Ibn Qasim who was a student of Imam Malik) work *al-Mudawwanah al-Kubra* into the brief *Concise Text*.

<sup>586</sup> Another fadilah is to cover up the region between the pelvis and lower thighs with a loose wrap around cloth (skirt) or to wear a pair of shorts for both men and women. This is superior to taking a bath stark naked, even if entirely alone. Thus, the following describes the order of the better way to take a bath for purification:

- a) Strip yourself of clothes and wear a pair of shorts or a loose wrap around lower garment.
- b) Start with saying "Bismillah" and wash the right hand three times and the left hand three times.
- c) Wash off the impurities (if any) and then wash the front and back lower private parts.
- d) Start the actions of ablution by rinsing the mouth, inhaling water in the nose and then blowing it out.
- e) Wash the face and then complete the entire act of ablution as described before.
- f) Wash the head three times combing in between the roots of the hair.
- g) Wash the entire neck (front and back).
- h) Wash from the right shoulder blade down to the right elbow (since the forearm was already washed in the previous ablution).
- i) Wash the right side of the body from under the arms down to the ankles.
- j) Wash from the left shoulder blade down to the left elbow (since the forearm was already washed in the previous ablution).
- k) Wash the left side of the body from under the arms down to the ankles.
- l) Wash the front of the body from the upper chest down to the top of the feet.
- m) Wash the back of the body from the upper back to down to bottom of the feet.
- n) Pray to Allah that the bath is accepted (as it is an act of worship).

Using soap or shampoo is mubah. One may dry oneself off with a towel at the end and can be careful not to break one's ablution by touching the genitals.

# Main Text & Explanatory Notes

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## Song 10: Dry Ablution<sup>587</sup>

If you don't have water or think that it'll hurt<sup>588</sup>, 10: 355  
You can still become pure<sup>589</sup> by simply striking<sup>590</sup> dirt<sup>591</sup>, 10: 356

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<sup>587</sup> This song describes the procedure and rulings for **dry ablution**. Dry ablution is done with earth material and is a replacement for both wet ablution and bathing for purification. People who do not have water or cannot use it, may perform dry ablution and then pray, circumambulate, do prostrations of worship, touch/carry/recite/write the Arabic Qur'an, and enter masjids. However, women who stop bleeding may not have vaginal intercourse after performing only dry ablution unless one feels that there is a dire need to do so; however, such women may pray, circumambulate, do prostrations of worship, touch/carry/recite/write the Arabic Qur'an, and enter masjids after performing only dry ablution.

<sup>588</sup> Only the following six types of people may perform dry ablution:

- a) Someone who does not have enough water around to perform wet ablution or take a bath for purification
- b) Someone who cannot use the water that he has because he is confined to a bed, tied up, restricted, threatened with force, fears a predatory animal (e.g., a lion), fears a thief, does not have the tools necessary to reach the water (e.g., a rope and a bucket for a well), etc.
- c) Someone who feels that he will become ill (even if slightly) by using the water available or he feels that his current illness may become worse or take longer to heal (get better) if he uses water (one may know this either by previous experience or by listening to a doctor)
- d) Someone who has enough water around but needs it for another task like cooking or kneading dough; or someone who has enough water around but fears that a human (oneself or another) or an animal which needs it will become very thirsty and is likely to get dehydrated or die if the water is used up in purification
- e) Someone who fears that some possession/property (worth more than a liter of bottled water) will be lost/ruined if he goes towards the water source or uses the available water (e.g., by a thief taking his possessions, by clothes becoming ruined at the side of a muddy swamp/brook, etc.)
- f) Someone who fears that if he goes to perform wet ablution or searches for water, the time for prayer (either the first or second time) will finish and pass him by; [it is not lawful to purposely delay prayer beyond its time;] however, this is only if he thinks that he not will be able to perform even one unit of prayer before the time for prayer finishes; if he thinks he can perform one unit or more, he must perform wet ablution

Thus, in brief, two types of people can perform dry ablution: (1) those that do not have water or the opportunity to use it and (2) those that have water but do not have the ability to use it (due to a sickness or likelihood of incurring a bodily injury or a financial loss). These two types are intended in the verse above by (1) *don't have water* or (2) *think that it'll hurt*.

There is no difference in all of these rulings between the travelling person and the one at home. [The travelling person may find it useful to carry around a (collapsible) water bottle for the purposes of performing wet ablution outdoors.]

People who think they can easily find (or buy) water within two miles (about three kilometers) must try to do. People who think that they will be prevented from using water at a location within two miles or that the water will not be available at all do not have to search for such water and may perform dry ablution instead.

<sup>589</sup> *You can still become pure* for worship after performing any of the twenty acts listed in footnote 455.

As a technical point, please note that dry ablution does not lift one's state of impurity; rather, it allows one to perform worship as if one became pure with wet ablution or a bath for purification.

<sup>590</sup> The simple procedure for dry ablution follows:

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Or a rock or a stone, or something from the earth <sup>592</sup> .	10: 357
Pray one wajib prayer <sup>593</sup> to which the time gave birth <sup>594</sup>	10: 358
And no more <sup>595</sup> . But, you can pray with it <sup>596</sup> on the dead <sup>597</sup> ,	10: 359
Also the extras <sup>598</sup> , but soon after <sup>599</sup> what you read <sup>600</sup> .	10: 360
And you can do extra acts of worship alone <sup>601</sup>	10: 361

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- Touch the stone with the palms of both hands with an intention to do or allow worship. (One may also say "Bismillah".)
- Rub the entire face from forehead to chin and earlobe to earlobe (not including the earlobes)
- Optionally touch the stone again.
- Rub the entire right hand to the wrist (and optionally up to the elbow).
- Rub the entire left hand to the wrist (and optionally up to the elbow).
- Place the palm of the left hand on the back of the right hand to comb the fingers and knuckles through by pulling the two hands apart. This procedure should be reversed to comb the fingers and knuckles of the left hand through also. Please refer to footnotes 365 and 366 for more information on this as this procedure is the same as the one mentioned for wet ablution.
- Perform the act of worship without much delay.

<sup>591</sup> Dry ablution may be performed after touching (this is what we meant by *striking*) something that is usually found on the surface of the earth. Dry ablution may be performed with *dirt*, sand, earth dust, a stone, a rock, pebbles, limestone, raw bricks, mineral rocks, and marble. One may perform ablution from a wall, column, or floor made from the previous things as long as they are still in their original state. One may also perform dry ablution on snow or grass (if one cannot get to the ground underneath). [Please note that it is a good idea to keep a small stone or a rock around one's house or in one's handbag for performing dry ablution when necessary.]

<sup>592</sup> Dry ablution may be performed with the things that are normally found on the upper surface of the earth which resemble dirt or rocks. Dry ablution may not be performed with gold, silver, lead, iron, steel, aluminum, transparent crystals, glass, pearls, diamonds, and such precious materials. Dry ablution may not be performed on trees or their barks. Dry ablution may not be performed with salt, sugar, flour, or other food products.

<sup>593</sup> It is only valid to pray *one wajib prayer* (e.g., Dhuhr or `Asr) with one act of dry ablution. If someone wants to pray two wajib prayers, then he must repeat the act of dry ablution for the second one, regardless of the length of the time interval between the two wajib prayers. Please note however that one may perform multiple mandub acts of worship with the same instance of dry ablution as long as there is not a large time break (five minutes) between the separate mandub acts.

Please note that there is no such restriction for wet ablution; rather, one can perform many wajib acts of worship with the same instance of wet ablution.

<sup>594</sup> A new prayer is *born* as the sun moves forward in the sky (or as the globe of the earth rotates).

<sup>595</sup> And pray *no more* wajib prayers without renewing your dry ablution.

<sup>596</sup> *But, you can pray with* the first act of dry ablution (without renewing it) a Funeral Prayer (or a mandub act of worship) that you catch after praying a wajib prayer and before a long time has passed.

<sup>597</sup> *On the dead* means a Funeral Prayer (please refer to lines 889-899 of Song 24: Funeral Services).

<sup>598</sup> *The extras* are the mandub prayers that are prayed along with one of the five wajib prayers. Please refer to lines, 715, 716, and 726 of the Guiding Helper.

<sup>599</sup> Mandub acts of worship may not be done before a wajib act of worship with the same instance of dry ablution. Rather, one can only perform such mandub acts of worship *soon after* (within about five minutes after) the wajib act. Additionally, one can do multiple separate mandub acts of worship in succession (after a wajib act) without renewing the dry ablution (see footnote 593).

<sup>600</sup> *What you read* is the wajib act of worship performed with dry ablution.



# Main Text & Explanatory Notes

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Or pray the Friday prayer <sup>602</sup> if you hit the stone <sup>603</sup> .	10: 362
Act by this last rhyme <sup>604</sup> only when sick or travelling <sup>605</sup> .	10: 363
Next, the rulings of this <sup>606</sup> we will be unraveling.	10: 364
<sup>607</sup> You must begin with striking the stone <sup>608</sup> with intent <sup>609</sup> .	10: 365
You must wipe your face <sup>610</sup> and hands, to the wrists we meant <sup>611</sup> .	10: 366
You must comb your fingers though <sup>612</sup> and not take a break	10: 367
During the actions <sup>613</sup> and between <sup>614</sup> what you partake <sup>615</sup> .	10: 368
For wajib prayers, you must wait until their times	10: 369
Before striking the stone <sup>616</sup> , but do hear these next rhymes <sup>617</sup> :	10: 370

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<sup>601</sup> It is also valid for the sick person or the one travelling to perform dry ablution for only non-wajib/mandub acts of worship.

<sup>602</sup> It is also valid for the sick person or the one travelling to perform dry ablution for the Friday Prayer.

<sup>603</sup> *If you hit the stone* means after you performed dry ablution.

<sup>604</sup> The *last rhyme* is lines 361-362 of the Guiding Helper.

<sup>605</sup> The person at home (not *travelling*) who is well (not *sick/ill*) may not act by the *last rhyme*. Such healthy people at home may only perform dry ablution for wajib acts of worship (except the Friday Prayer) and then may perform a mandub act of worship (e.g., prayer, touching the Qur'an, etc.) right after they are done with the wajib act.

However if there is a water shortage in a community, then the Friday Prayer can be performed with dry ablution.

<sup>606</sup> *Next, the rulings of dry ablution, we will be explaining.*

<sup>607</sup> There are eight wajib actions in dry ablution.

<sup>608</sup> The first wajib is to touch the earth material (e.g., *stone*, rock, sand, dirt, etc.) with the palms of both hands. The requirements for the earth material are further explained in footnotes 591 and 592.

<sup>609</sup> The second wajib is to make an *intention* while touching the earth material (for the first time) for one of two things:

- a) To perform dry ablution for an act of worship
- b) To allow an act of worship that is currently forbidden (e.g., reciting the Qur'an after penetration)

One should not intend to lift off one's state of impurity, as dry ablution only allows worship and does not technically lift off the state of impurity (refer to footnote 589).

<sup>610</sup> The third wajib is to *wipe* the entire *face* with the palms of both hands after touching the earth material.

<sup>611</sup> The fourth wajib is to wipe the *hands* from the finger tips *to the wrists* (including the wrists).

<sup>612</sup> The fifth wajib is to *comb* the *fingers* and knuckles of both hands. Please refer to section (f) in footnote 590.

<sup>613</sup> The sixth wajib is to perform the entire procedure for dry ablution from start to finish without *taking a long break* between the various wajib acts.

<sup>614</sup> The seventh wajib is to perform the act of worship shortly after (within five minutes) of completing the dry ablution procedure. There should not be a big break *between* the dry ablution procedure and the act of worship for which it was performed.

[Please note that there is no such restriction for wet ablution or baths for purification; rather, one can perform the act of worship many hours/days after performing wet ablution or taking a bath for purification.]

<sup>615</sup> *What you partake* is the act of worship (e.g., a prayer) for which dry ablution was performed.

<sup>616</sup> The eighth and last wajib of dry ablution is to *wait until* the arrival *time* of the *wajib prayer* (e.g., Subh, Dhuh, `Asr, Maghrib, `Isha') before performing dry ablution (*before striking the stone*). The arrival times of the five daily prayers are further explained in Song 11: The Timings for the Five Prayers. Each prayer has a specific arrival time and only after this time can it be prayed.

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Wait 'till <sup>618</sup> the end of the first time if you have hope <sup>619</sup> .	10: 371
Wait 'till the middle if for water you do grope <sup>620</sup> .	10: 372
Don't wait at all, if of water you do despair <sup>621</sup> .	10: 373
Waiting is mandub <sup>622</sup> in the first of the time pair <sup>623</sup> .	10: 374
The meaning of "the time pair" <sup>624</sup> is in the next song.	10: 375
So when you hear it, learn by just singing along <sup>625</sup> .	10: 376
The sunnahs <sup>626</sup> are wiping the face before the hand <sup>627</sup> ,	10: 377
Wiping arms to elbows <sup>628</sup> after striking the sand <sup>629</sup> .	10: 378
Fadilahs <sup>630</sup> are not talking <sup>631</sup> , saying "Bismillah" <sup>632</sup> ,	10: 379

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[Please note that there is no such restriction for wet ablution or baths for purification; rather, one can perform wet ablution or take a bath for purification before the arrival time of a wajib prayer.]

<sup>617</sup> Do listen to *these next rhymes* to understand until when it is mandub to wait to perform dry ablution for a wajib prayer and until when it is not.

<sup>618</sup> All of the 'till words in the Guiding Helper mean "until". This has only been done to keep to the consistent 12/13 syllable per line meter.

<sup>619</sup> People who have a *hope* that they will be able to use/find water before the entrance of the second time of prayer can earn reward (it is mandub) by waiting until nearly the end of the first time.

<sup>620</sup> People who search for (*grobe* for) water or are unsure about whether or not they will be able to use/find water before the entrance of the second time of prayer can earn reward (it is mandub) by waiting until the middle of the first time.

<sup>621</sup> People who have no hope of (*despair* of) being able to use/find water before the entrance of the second time of prayer can earn reward (it is mandub) by performing dry ablution and praying at the beginning of the first time.

<sup>622</sup> And not wajib

<sup>623</sup> Waiting is only done within the first time of a wajib prayer. As for in the second time, dry ablution should be performed right away if there is no water available or one cannot use it. Please also note that it is not lawful for any of the three types of people mentioned above to wait until the start of the second time of prayer.

<sup>624</sup> Each of the five daily wajib prayers has two times. This is explained in the *next song* (Song 11: Timings for the Five Prayers).

<sup>625</sup> The student will find that *singing* and memorizing the rhymes of the Guiding Helper (and similar texts) greatly aid in the learning of these semi-complex subjects. This an age-old tried method that has worked generation after generation in many cultures. Among the advantages of this method (and there are many) is the internalization of knowledge and the freedom from needing to look up a ruling when faced with an issue in life. Rather, one can simply remember the rhymes in the text of knowledge which deal with the current subject at hand and apply these rhymes to the specific situation one is faced with. If one keeps doing this regularly (i.e. applying what one has memorized to the situations one faces in life), one will acquire a state of heart which is unreachable by the people who read volumes of flat works but do not memorize or internalize the subject matter.

<sup>626</sup> There are three less-stressed *sunnahs* in dry ablution.

<sup>627</sup> The first less-stressed sunnah is to keep to the procedural order mentioned in footnote 590.

<sup>628</sup> The second less-stressed sunnah is to *wipe* both *arms* all the way up *to* and including the elbows as it is wajib to wipe up to only the wrists.

<sup>629</sup> The third less-stressed sunnah is to touch the earth material again after wiping the face and before wiping the hands/arms.

# Main Text & Explanatory Notes

Doing it gracefully<sup>633</sup>, and facing the qiblah<sup>634</sup>. 10: 380

Things that break ablution also make this<sup>635</sup> void. 10: 381

But, water found before prayer must be employed<sup>636</sup>. 10: 382

Water found after prayer is mandub to use<sup>637</sup>. 10: 383

<sup>630</sup> We mention four *fadilahs* of dry ablution in the Guiding Helper.

<sup>631</sup> The first *fadilah* is not to speak while performing dry ablution except with the remembrance of Allah.

<sup>632</sup> The second *fadilah* is to utter "*Bismillah*" at the start of dry ablution (when touching the earth material for the first time).

<sup>633</sup> The third *fadilah* is to wipe the hands *gracefully*. This is done as follows:

- a) Touch the earth material again after wiping the face.
- b) Place the bottom of the left hand on the back of the fingers of the right hand (refer to figure 10-1).
- c) Slide the left hand all the way back to the elbow (refer to figure 10-1).
- d) Twist the right arm clockwise so that its palm faces the sky (refer to figure 10-1).
- e) Slide the left hand back towards the end of the fingers (refer to figure 10-1).
- f) In a continuous motion, twist the right hand counter-clockwise so that its palm is on the back of the fingers of the left hand (see figure 10-1).
- g) Slide the right hand back towards the elbow of the left hand.
- h) Twist the left hand counter-clockwise.
- i) Slide the right hand back to past the fingers of the left hand (see figure 10-1).
- j) Comb the fingers and knuckles though (please refer to footnote 612).



**Figure 10-1**

<sup>634</sup> The fourth *fadilah* is to face the direction of prayer while performing the act of dry ablution.

<sup>635</sup> Dry ablution is broken with all the twenty acts mentioned in footnote 455 that *break wet ablution*.

<sup>636</sup> Additionally, one act breaks dry ablution which does not break wet ablution:

- a) Finding water or being able to use water before having prayed

People who find water before they start the prayer *must employ* (use) it. In such a case if they pray without performing wet ablution, their prayer is invalid.

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So, repeat the prayer and reward you won't lose<sup>638</sup>. 10: 384

That's<sup>639</sup> only in the first time not in the second 10: 385

And if the water found was the same one<sup>640</sup> reckoned<sup>641</sup>. 10: 386

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<sup>637</sup> If water is found during the prayer or after it is over, then there is no need to repeat the prayer. However, it is *mandub* to perform wet ablution with the newly found water and repeat the prayer.

<sup>638</sup> *Repeating the prayer* is mandub, which means that people who do it will be rewarded and people who leave it will not be punished.

<sup>639</sup> Repeating the prayer is mandub only in the first time of prayer and not in the second. If water is found in the second time, it is not mandub to repeat the prayer.

<sup>640</sup> Repeating the prayer is only mandub if *the water found* or the water now usable is *the exact same* water that was hoped for or desired. As for finding another container/source of water other than what was hoped for, it does not make repeating the prayer mandub.

<sup>641</sup> *Reckoned* means thought of or considered.

# Main Text & Explanatory Notes

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## Song 11: The Timings for the Five Prayers

The prayers<sup>642</sup> are five<sup>643</sup>. So, don't miss a single one<sup>644</sup>. 11: 387

Each one has two times<sup>645</sup>. So, pray it<sup>646</sup> in the first one. 11: 388

Subh<sup>647</sup> is the morning prayer<sup>648</sup> whose time starts at dawn. 11: 389

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<sup>642</sup> The formal prayers described in Song 12: Performing Prayer

<sup>643</sup> Every responsible able person must perform five formal prayers each day at specific times. It is unlawful to pray only one, two, three, or four: One must pray all five every day.

<sup>644</sup> A person fulfilling the following ten preconditions must pray all five prayers at their times:

a) An honest description of the din has reached him. So, even non-Muslims who have learned about the din are asked to become Muslim and pray. They, however, do not have to make up the prayers they missed before becoming Muslim as Islam effaces the misdeeds that were performed before it.

b) The person is sane and conscious (please refer to footnote 71). Those who have lost their consciousness due to an epileptic fit or by fainting are not responsible for praying until they are well (please refer to footnotes 475 and 476).

c) The person is past maturity (please refer to footnote 72). Pre-pubescent children are not responsible for praying or making up their prayers.

d) The person is not experiencing menstrual or post-natal bleeding. Such bleeding women are not responsible for making up their missed prayers.

e) The person is alive when the time of prayer enters.

f) The person is awake (and not sleeping) when the time of prayer enters. Thus, a person who oversleeps by mistake is forgiven but has to make up the missed prayer.

g) The person remembers that it is time to pray. Thus, a person who forgot is forgiven but has to make up the missed prayer.

h) The person is not forced (by someone) to give up praying (e.g., by a threat of death). However, a forced person must later make up his prayer.

i) The person is pure or is able to find water or pure earth material to make ablution with. Thus, a person who does not have either means to get pure is not responsible for praying (e.g., a prisoner who is tied up). Additionally, such a person does not need to make up his missed prayers later.

j) The person is physically able to perform the prayer (even if only standing or lying down). Thus, people who are in extreme emergency situations may delay prayer until they can find a time/place to pray.

<sup>645</sup> *Each one* of the five prayers has *two* distinct *time* intervals in which it can be prayed:

a) The first time

b) The second time

The **first time** is the time in which everybody is requested to pray if able. The **second time** is the time in which a person earns a bad deed by performing prayer in it without an excuse (refer to lines 402-406 of the Guiding Helper).

<sup>646</sup> *Pray the prayer in the first time* because delaying it until the second time is unlawful except for people who have an excuse (refer to lines 402-406 of the Guiding Helper)

<sup>647</sup> **Subh** is the name for the first of the five daily wajib prayers; this prayer's *time starts at dawn* which is the point in time at which a clear horizontal strip of light appears on the horizon before sunrise. This may happen one hour and twenty minutes before sunrise or a little before or after this time depending on the location on the globe and the time of the year. One may use a local prayer schedule calendar to find out the exact time this

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Dhuhr <sup>649</sup> is the post-noon prayer before shadows are drawn.	11: 390
`Asr <sup>650</sup> is the afternoon prayer when long shadows dawn.	11: 391
Maghrib <sup>651</sup> is the prayer prayed after the sun is gone.	11: 392
`Isha <sup>652</sup> is prayed when the sky's red glow is not seen <sup>653</sup> .	11: 393
<sup>654</sup> Pray Subh from the first of dawn 'till the stars still gleam <sup>655</sup> .	11: 394
Pray Dhuhr 'till your post-noon shadow's taller than you <sup>656</sup> .	11: 395
Pray `Asr from then 'till the sun has a yellow view <sup>657</sup> .	11: 396
Pray Maghrib soon <sup>658</sup> after the sun is out of sight <sup>659</sup> .	11: 397

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happens. However, one should avoid arguing about the nitty-gritty (fine) details of whether this is when the sun is twenty-one degrees below the horizon or more (or less); rather, one may simply use our one-hour-twenty-minute rule (which is good for most locations on the globe all year round) or check one's local Eastern sky.

<sup>648</sup> The *morning* in Arabic begins at dawn and not sunrise.

<sup>649</sup> **Dhuhr** is the name for the second of the five prayers; this prayer's time starts right after high noon. High noon is the time at which the sun is at its climax in the sky or the halfway point between sunrise and sunset.

<sup>650</sup> **`Asr** is the name for the third of the five prayers; this prayer's time starts when the post-noon shadow for a vertical stick/rod/spear/sword is as long as the object's height. The post-noon shadow is the length of the shadow minus its length at high noon. For example if the length of the shadow of a one meter long rod at high noon was twenty-five centimeters, `Asr's time would enter when the entire shadow length became one meter and twenty-five centimeters long. This is because at high noon (in most places in the world) objects still have a small shadow which has to be factored out.

<sup>651</sup> **Maghrib** is the name for the fourth of the five prayers; this prayer's time starts as soon as sunset is complete. Sunset is complete with the disappearance of the entire sun below the Western horizon. Thus if half of the sun is still visible on the horizon, Maghrib's time has not yet entered.

<sup>652</sup> **`Ishā'** is the name for the fifth and last of the five prayers; this prayer's time starts after the *red* (not white) twilight of sunset disappears from the Western horizon. This may happen forty-five minutes after sunset or a little before or after this time depending on the location on the globe and the time of the year.

<sup>653</sup> Some places on the globe do not see such regular behavior on the part of the sun. For example, some places experience no sunset or sunrise for many months on an end. People living in such places should follow the customary prayer timings of their local Islamic authorities. If there are no customary prayer timings in practice, they may follow the prayer timings for the 45° latitude mark at their longitude for all five prayers.

<sup>654</sup> This is the start of the explanation of the boundaries for the first and second time for each prayer.

<sup>655</sup> The first time of Subh lasts *from* the beginning of dawn *until* when *the stars* are no longer seen because of the approach of daylight. This may happen twenty minutes before sunrise or a little before or after this time depending on the location on the globe and the time of the year.

<sup>656</sup> The first time of Dhuhr lasts from right after high noon up until the beginning of `Asr's first time.

<sup>657</sup> The first time of `Asr starts from the time explained in footnote 650 and lasts up *until the sun has a deep yellow view* and is about to turn orange. This may happen thirty minutes before sunset or a little before or after this time depending on the location on the globe and the time of the year.

<sup>658</sup> Maghrib out of all the five prayers should be prayed as *soon* as possible after sunset. However, we are narrating the opinion that it (like the other prayers) also has two distinct time intervals.

<sup>659</sup> The first time of Maghrib lasts from the completion of sunset up until the disappearance of the red twilight on the Western horizon. This may happen forty-five minutes after sunset or a little before or after this time depending on the location on the globe and the time of the year. In other words, Maghrib's first time lasts until the beginning of `Isha's first time.

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Pray `Isha' 'till the end of the first third of night <sup>660</sup> .	11: 398
The second time of Subh does last until sunrise <sup>661</sup> ,	11: 399
Of Dhuhr <sup>662</sup> and `Asr <sup>663</sup> 'till on the ground the sun lies.	11: 400
Maghrib's <sup>664</sup> and `Isha's <sup>665</sup> second time stretches 'till dawn.	11: 401
The second time's <sup>666</sup> for those whose intellect <sup>667</sup> was gone,	11: 402

<sup>660</sup> The first time of `Isha' lasts from the disappearance of the red twilight up *until* one *third* of the way between sunset and dawn. For example if sunset is at 6:00 p.m. and dawn is at 6:00 a.m., the first time of `Isha' will end at 10:00 p.m. This is because there are twelve hours between sunset and dawn in this example; one-third of twelve is four; and six plus four is ten.

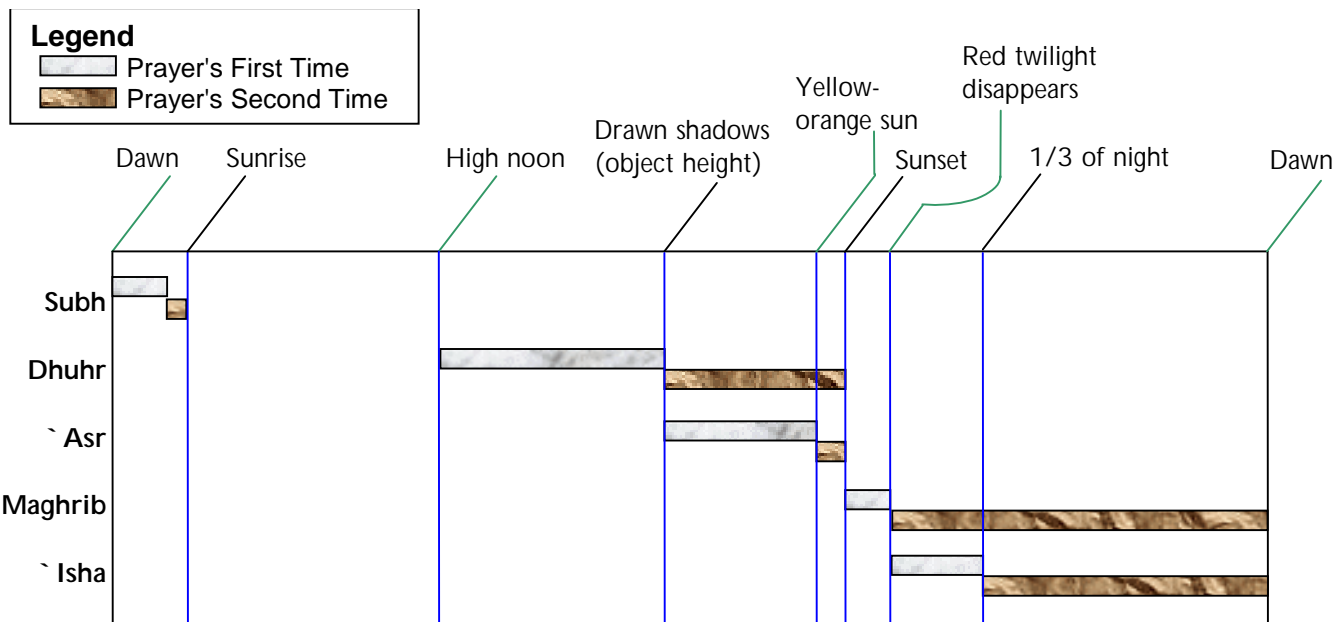
<sup>661</sup> The second time of Subh lasts from the disappearance of the stars up until **sunrise** (the appearance of the top of the sun on the horizon).

<sup>662</sup> The second time of Dhuhr lasts from the first time of `Asr up until sunset.

<sup>663</sup> The second time of `Asr lasts from the deep-yellowing of the sun up until sunset. Thus, the second times for Dhuhr and `Asr overlap.

<sup>664</sup> The second time of Maghrib lasts from after the disappearance of the red twilight up until the beginning of dawn (i.e. Subh's time).

<sup>665</sup> The second time of `Isha' lasts from the end of the first third of the night up to the beginning of dawn (i.e. Subh's time). Thus, the second times for Maghrib and `Isha' overlap. The following diagram illustrates the first and second times for the five daily wajib prayers:



**Figure 11-1: First And Second Times For The Daily Wajib Prayers**

<sup>666</sup> Praying in the *second time* is for those who had a valid excuse. There are ten types of people for whom it is lawful to pray their prayer in the second time. For other people, it is unlawful to delay prayer until the second time.

<sup>667</sup> The first type of excused person is the one who had an epileptic fit or was possessed by a jinn. If such a person regains his health/*intellect* in the second time, he must pray at this time.

The second type of excused person is the one who became drunk by accident with other than illegal intoxicants (e.g., beer, wine, etc. are illegal). (Please refer to footnote 474 for more information about this.) If such a person regains his health/*intellect* in the second time, he must pray at this time.

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And those who fainted <sup>668</sup> , were asleep <sup>669</sup> , or did forget <sup>670</sup> ,	11: 403
And those who water or a stone they couldn't get <sup>671</sup> ,	11: 404
And those women who were bleeding 'till the second time <sup>672</sup> .	11: 405
Most other people <sup>673</sup> do wrong <sup>674</sup> by waiting 'till this time.	11: 406
Prayers should only be prayed when their times arrive <sup>675</sup> .	11: 407
So, always pray in <sup>676</sup> time <sup>677</sup> as long as you're alive <sup>678</sup> .	11: 408

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<sup>668</sup> The third type of excused person is the one who *fainted* or lost his consciousness. If such a person regains consciousness in the second time, he must pray at this time.

<sup>669</sup> The fourth type of excused person is the one who overslept. If such a person wakes up in the second time, he must pray at this time. Please note that this person is only excused if he fell asleep before prayer's time entered; as for going to sleep after prayer's time enters, it is unlawful.

<sup>670</sup> The fifth type of excused person is the one who honestly *forgot* about praying. If such a person remembers in the second time, he must pray at this time.

<sup>671</sup> The sixth type of excused person is the one who *could not find* or use *water or* earth material for ablution. If such a person finds water or earth material in the second time, he must pray at this time.

<sup>672</sup> The seventh type of excused person is the *woman who was* experiencing menstrual *bleeding*. If such a person stops bleeding (in the first or second time) and then finishes her bath for purification in *the second time*, she must pray at this time.

The eighth type of excused person is the woman who was experiencing post-natal *bleeding*. If such a person stops bleeding (in the first or second time) and finishes her bath for purification in the second time, she must pray at this time.

As for the woman who stops bleeding before (or after) the second time but is unable to complete her bath until after the second time is over, she is totally excused from the prayer(s) she missed before her bath was complete (this is an easy way out for her in our din). For example if a woman stops bleeding a few hours before sunset but is unable to take a bath until after sunset, she is still excused from Dhuhr and `Asr that day; however, she will have to pray Maghrib and `Isha' if her bath is completed at night.

<sup>673</sup> The ninth type of excused person is the disbeliever who becomes Muslim. If such a person utters the testification in the second time, he must pray at this time.

The tenth type of excused person is the child who reaches puberty. If such a person reaches sexual maturity in the second time, he must pray at this time.

Please refer to footnote 644 to learn which of these ten classes of people are excused from the prayers they missed (i.e. they missed both the first and second time for the prayer) and those that are not excused.

<sup>674</sup> It is unlawful for people without a valid excuse to delay their prayer *until* the second *time*. Being busy with work (or entertainment) and laziness are not valid excuses. Such people should remember that the prayers in our din are simple and can be performed in about five minutes.

<sup>675</sup> It is not valid to start a prayer before its first time enters/*arrives*. Additionally, it is not valid to start a prayer before making certain that its time has actually arrived. Prayers prayed before their times or prayed before being certain that their times have arrived must be repeated. Two common exceptions to this rule are `Asr and `Isha' for travelling people in a hurry (see lines 555-560 of the Guiding Helper) and sick people afraid that they will lose their consciousness before `Asr's or `Isha's first time. Such people may pray `Asr (after Dhuhr) in Dhuhr's first time and `Isha' (after Maghrib) in Maghrib's first time.

<sup>676</sup> The *in* above alludes to the fact that it is lawful to *pray* in any portion of the first time of prayer. One may pray in the beginning, middle or end (the beginning is better) of the first time. Even if one completes one unit in the first time and the remainder of the prayer in the second time, one has not done anything wrong.

<sup>677</sup> Always try your best to pray each prayer in its first *time*. Additionally if for some reason you miss a prayer in its first time, try to pray it as soon as you can. Prayers prayed in the second time are still technically not late;



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however, it is unlawful to delay praying until this time. After the second time passes by, the missed prayer becomes **late**; it is an even greater offense to delay the prayer until it becomes late. In either case, the missed prayer must be prayed as soon as possible.

<sup>678</sup> Dead people are no longer responsible for praying. People who find the laws of the din cumbersome should remind themselves that their fatigue will come to an end with natural death; after which, Allah-willing, they will be relieved forever from the burden of responsibility.

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## Song 12: Performing Prayer<sup>679</sup>

Get clean<sup>680</sup>. Get pure<sup>681</sup>. Get dressed<sup>682</sup> because it's time to pray<sup>683</sup>. 12: 409  
Stand up<sup>684</sup>. Face the Ka`bah<sup>685</sup>. Make your intent<sup>686</sup> and say<sup>687</sup>, 12: 410

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<sup>679</sup> This song contains a graphic description of the **formal prayer** enacted by the laws of the din. This prayer must be performed five times a day by responsible able people. As we mentioned at the bottom of footnote 254, the specifics of the laws that we are narrating in the Guiding Helper are taken from a section of the scholars that follow Imam Malik.

<sup>680</sup> Remove/wipe-off/wash-off any of the twenty impurities (listed in the notes for Song 5: Purity and Water) from your body, clothes, pockets, and place of prostration.

<sup>681</sup> Perform ablution or take a bath for purification if you performed any of the twenty actions listed in footnote 455.

<sup>682</sup> Cover your coarse and light nakedness with loose non-transparent clothing. Please refer to footnotes 768 to learn the limits of the coarse and light nakedness of males and females.

<sup>683</sup> When the first *time* of prayer enters, it becomes wajib for responsible able people to perform the prayer.

<sup>684</sup> If you are able, *stand up* on your two feet and do not lean on anything. While standing, it is mandub to fix one's gaze straight ahead of one at eye level (see figure 12-7).

<sup>685</sup> Turn your chest towards the **Ka`bah** which is a square building in Makkah (see figure 12-1) and is the direction of prayer (**qiblah**) in our din. If you are close to the Ka`bah (i.e. you are in Makkah), you must *face* its exact direction. If you are far from the Ka`bah, you can simply face its general direction even if you are many degrees off (as long as you are not ninety or more degrees off). Please also refer to footnote 795.



**Figure 12-1**

<sup>686</sup> Make an *intention* in your mind about which of the five prayers you wish to pray. For example: "I want to pray Dhuhr now." There is no need to make an intention for the number of units, whether it is on time or late, or whether it is shortened for travelling; however, doing so is mandub.

<sup>687</sup> While making your intention raise both hands to shoulder height (see figure 12-2) and leave them in this posture. (This is the only time that the hands are raised during the prayer.) Then, utter, "Allahu Akbar" (which means: Allah is the Greatest) and is called the **takbīr**. It is mandub for the backs of the fingers to face the sky and for their insides to face the floor as shown in the figure associated with this footnote. The scholars note that it should look like one is about to throw something (like a shot-putter). Additionally, it is mandub for the palms to be at about shoulder height.

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"Allahu Akbar." Lower your hands<sup>688</sup>. Leave them<sup>689</sup> hung. 12: 411  
Begin with the Fatihah<sup>690</sup>. Make sure you move your tongue<sup>691</sup>. 12: 412

Then, recite some other Qur'an<sup>692</sup>. One verse or more<sup>693</sup>. 12: 413  
Say, "Allahu Akbar."<sup>694</sup> Bow down<sup>695</sup>. Look at the floor<sup>696</sup>. 12: 414



**Figure 12-2**

<sup>688</sup> As one starts *saying* "Allahu Akbar", one should start to gently *lower* one's *hands* to the sides (for both males and females). When one finishes saying "Allahu Akbar" one's hands should almost be down to one's sides (see figure 12-3).



**Figure 12-3**

<sup>689</sup> The hands should then be left to dangle/*hang* at one's sides (see figure 12-4) in all the standing postures of the prayer.



**Figure 12-4**

<sup>690</sup> Immediately after saying the takbir, one should start reciting the first chapter of the Arabic Qur'an (which is called the **Fātihah**). This chapter begins with the words "al-ḥamdu li l-lāhi rabbi l-`ālamīn. ar-raḥmāni r-raḥīm..." Please refer to appendix 1.1 for the complete transliterated/translated text of the *Fatihah*.

<sup>691</sup> One must say the parts of the Arabic prayer with one's tongue. The minimum allowed is the *movement* of the *tongue* with the words without making much of a sound.

<sup>692</sup> After the Fatihah is done, one should immediately *recite* one or more verses from the Arabic *Qur'an*. Any section of the Arabic Qur'an may be recited after the Fatihah. The reader may choose to recite one of the two selections given in appendices 1.2 and 1.3.

<sup>693</sup> One should recite something with meaning from the Arabic Qur'an (e.g., a section from a long verse) or *one* complete *verse* of the Qur'an. The verses of the Qur'an are usually marked with circled numbers at the end. Thus, a verse is what lies between two circles/markers.

<sup>694</sup> After completing the recitation of the chosen section of the Arabic Qur'an, one should say the takbir while starting to *bow down*.

<sup>695</sup> In bowing, one should keep one's legs pretty straight and bend at the waist to bring one's face closer to the floor. The minimum is to bend enough so that the palms of the hands can easily be placed on the knees.

<sup>696</sup> *In bowing*, it is mandub to try to keep one's neck and back in a straight line and fix one's gaze *at the floor* directly below the head (see figure 12-5).

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Grab your knees<sup>697</sup>. Glorify the Lord<sup>698</sup>. Then, stand up straight<sup>699</sup>. 12: 415  
Next, praise the Lord<sup>700</sup>. Then, proclaim: Allah is the Great<sup>701</sup>. 12: 416

<sup>702</sup>Next, fall flat on your hands<sup>703</sup>, then your knees, then your face<sup>704</sup>. 12: 417



**Figure 12-5**

<sup>697</sup> While bowing it is mandub to grab the two knee joints with each hand. Additionally for men, it is mandub to keep one's elbows away from one's sides (see figure 12-6).



**Figure 12-6**

<sup>698</sup> During the bowing, it is mandub to say "Subhāna Rabbiya l-`Aḏhīm" three times in succession. This phrase means: Glory be to my Lord, the Tremendous (or alternatively translated: High above all be my Lord, the Tremendous).

<sup>699</sup> After finishing with bowing, one then lifts one's torso and head up saying "Sami`a l-lāhu li man ḥamidah" (which means: Allah hears the one who praises Him) and stands up straight (see figure 12-7). This previous phrase is called the **taḥmīd**.



**Figure 12-7**

<sup>700</sup> After one's spinal column has become straight, one utters "Rabbanā wa laka l-ḥamd" (which means: Our Lord to You alone is praise due).

<sup>701</sup> After praising Allah, one says the takbir while starting to reach down with one's hands towards the floor.

<sup>702</sup> The next action of prayer is prostration. This is done by lowering oneself on one's hands, then knees, then forehead, and then nose. See figure 12-8.



**Figure 12-8**

# Main Text & Explanatory Notes

<sup>705</sup>Sit up saying<sup>706</sup>, "Allahu Akbar," on your base<sup>707</sup>. 12:418

Sit straight<sup>708</sup>. Then, go for it again with grace<sup>709</sup> 12:419

Saying, "Allahu Akbar." On the floor's your face<sup>710</sup>. 12:420

Exalt the Lord<sup>711</sup>. Then, push up with your hands for more 12:421

Saying, "Allahu Akbar." Stand up like before<sup>712</sup>. 12:422

<sup>703</sup> It is mandub for the two hands to be the first to come into contact with the floor.

<sup>704</sup> In prostrating, one must press/rest one's forehead on the floor. This is done to display humbleness in front of the Lord of the worlds, Allah. It is mandub for tip of the nose to also touch the floor. Additionally, it is mandub to keep one's hands in line with one's ears. Furthermore, it is mandub for men to keep their belly away from their thighs and their elbows away from their sides and away from the ground (see figure 12-9).



**Figure 12-9**

<sup>705</sup> While prostrating, it is mandub to utter "Subhāna Rabbiya l-A`lā" three times in succession. This phrase means: Glory be to my Lord, the High.

<sup>706</sup> After completing one prostration, one utters the takbir when starting to lift one's head off the floor and goes into the sitting posture described in lines 429-434 and illustrated below in figure 12-10.



**Figure 12-10**

<sup>707</sup> One sits down on the side of one's left thigh and places the palm of each hand flat on the lower thighs with the fingertips running over the knees (see figure 12-10). One keeps one's right foot somewhat upright with the bottom of the toes touching the ground (see figure 12-13).

<sup>708</sup> One must sit in the above-described posture for a second or two before prostrating again.

<sup>709</sup> Then, one utters the takbir and goes into prostration again placing one's hands on the floor first. One again says the phrase mentioned above in footnote 705.

<sup>710</sup> In both prostrations, one must keep one's forehead on the ground (see figure 12-9). The two prostrations are identical to each other in posture and words said.

<sup>711</sup> By saying the phrase mentioned above in footnote 705

<sup>712</sup> Then, one says the takbir and slides one's hands back towards one's feet while lifting the rest of the body up. One then continues to get up pushing up with one's hands until they leave contact with the floor; then, one stands up straight. See figure 12-11 for an illustration of this technique.

# The Guiding Helper

You've just completed one unit <sup>713</sup> . Now, go for more <sup>714</sup> .	12: 423
Prayers are normally two units, three, or four <sup>715</sup> .	12: 424
Open with the first chapter again <sup>716</sup> . Read each line <sup>717</sup> ,	12: 425
Then some Qur'an <sup>718</sup> . But, a little shorter is fine <sup>719</sup> .	12: 426
Next, bow down. Stand up. Then, go to the floor prostrate.	12: 427
Sit up. Go for the floor again <sup>720</sup> . Then, you sit straight <sup>721</sup> .	12: 428
Propping your right foot up with your toes on the ground <sup>722</sup> .	12: 429
Place your left foot under your right leg <sup>723</sup> . Don't turn around <sup>724</sup> .	12: 430



**Figure 12-11**

<sup>713</sup> A **unit of prayer** consists of standing and reciting the Fatihah, then bowing, then getting up from bowing, then prostrating once, then sitting on one's legs between the prostrations, then prostrating again, and then getting up again on one's feet.

<sup>714</sup> The Witr prayer is one unit in length. All other prayers (except the Funeral Prayer) are more than one unit in length.

<sup>715</sup> At the end of this song, we narrate the number of units in each of the five wajib prayers.

<sup>716</sup> After standing up straight, one should start the second unit as one began the first unit (i.e. by reciting the Fatihah in Arabic).

<sup>717</sup> It is wajib to recite *each line* of the Fatihah in Arabic completely from "al-ḥamdu li l-lāhi..." to "wa la ḍ-ḍāllīn." As for "Bismillāhi r-raḥmāni r-raḥīm", it is not part of the Fatihah.

<sup>718</sup> The second unit of prayer resembles the first unit. Thus after finishing the Fatihah, one recites one or more verses from another location in the *Qur'an*.

<sup>719</sup> It is mandub for the second chosen section for recitation to be *shorter* than the first chosen section. For example if one recited forty verses after the Fatihah in the first unit, it is mandub to recite thirty or less in the second unit. The verses chosen in the second unit do not necessarily have to be from a latter portion of the *Qur'an*.

<sup>720</sup> The rest of the second unit is exactly the same as the first unit up until one finishes the second prostration.

<sup>721</sup> After finishing the second prostration, one says the takbir and sits on one's legs as we will describe below.

<sup>722</sup> The right leg is kept straight and the bottom of the big toe of the right foot is placed on the ground. Thus, the right foot is propped up on the floor in a diagonal direction (see figure 12-12).



**Figure 12-12**

<sup>723</sup> The *left leg* is twisted so that its *foot* ends up *under the right leg*. To do this, one must lean to the left and sit on the left side of one's thigh and buttocks (see figure 12-13). The side of the left thigh, shank, and buttocks should stick to the floor.

# Main Text & Explanatory Notes

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The side of your left thigh and shank should stick to the floor <sup>725</sup> .	12: 431
Place your left hand flat on your lower thigh <sup>726</sup> . But, there's more.	12: 432
Fold your right smaller three fingers and make their tips	12: 433
Touch the flesh of your palm by your thumb <sup>727</sup> . Several grips	12: 434
Are allowed <sup>728</sup> . But in this one <sup>729</sup> , the thumb and finger	12: 435
Are pointing straight ahead and are both together <sup>730</sup> .	12: 436

---



**Figure 12-13**

<sup>724</sup> Those that have physical difficulty sitting in this posture may sit in another way; but in all cases, they should never *turn around* and away from prayer's direction.

<sup>725</sup> *The side of the left thigh, shank, and buttocks* should be in contact with the floor.

<sup>726</sup> The *left hand* should be *placed flat on the lower left thigh* with the finger tips on the knees (see figure 12-16). This hand is not moved at all during the testification or supplications.

<sup>727</sup> There is a special grip that the right hand can be placed in. This grip is achieved by folding the pinky, ring finger, and middle finger so that *their tips touch the part of the palm which contains the bone of the thumb* (see figure 12-14).



**Figure 12-14**

<sup>728</sup> There are *several* authentic *grips* narrated in the Maliki school for the right hand during the testification. One should get into the habit of not considering such minor differences as important. Rather, one should be happy of learning one correct method and should tolerate differences practiced by others in such issues.

<sup>729</sup> In the Guiding Helper, we narrate a simple straight-forward way to practice *din*. We have read the books of scholars and have sat with them enough to know that almost any issue can be complicated by considering all of the various interpretations and valid opinions. So, we have decided to narrate *one* straight-forward method of practicing *din* which can help people come closer to Allah. A way of coming closer to Allah is to simply practice the little one knows (without argumentation) with the intention of pleasing Him (even if there are slight mistakes in what one learned).

<sup>730</sup> The last part of this grip of the right hand that we are narrating is that the forefinger should be kept straight pointing towards the direction of prayer. Then, the thumb should be lowered on top of the side of the middle finger and pressed against the index finger (see figure 12-15).

# The Guiding Helper

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Place your right hand like this on your lower right thigh<sup>731</sup>.  
But, the side of the forefinger should face the sky<sup>732</sup>.

12: 437

12: 438

Move this forefinger clockwise in a tight circle<sup>733</sup>;  
Trying to keep it<sup>734</sup> straight (knuckles are vertical)<sup>735</sup>,

12: 439

12: 440



**Figure 12-15**

<sup>731</sup> The right hand with the above-mentioned grip should be placed on the lower right thigh vertically (see figure 12-16).



**Figure 12-16**

<sup>732</sup> The side of the right hand which has the pinky should touch the lower thigh while *the side with the forefinger should face the sky* or the ceiling (see figure 12-12).

<sup>733</sup> While reciting the testification and up until the end of the prayer/sitting one should *move* the right forefinger's tip in a small *clockwise circle* (see figure 12-17).



**Figure 12-17**

<sup>734</sup> One should try not to bend the forefinger but *to keep it* in a *straight* line while moving its tip in a tight clockwise circle.

<sup>735</sup> The grip of the right hand (as explained before) dictates that *knuckles* be *vertically* in line with each other. If they are horizontally in line with each other, one has not followed our instructions correctly (see figure 12-18).



# Main Text & Explanatory Notes

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Reciting the greetings and testifications<sup>736</sup> , 12:441  
And blessings for the Prophet<sup>737</sup> , and supplications<sup>738</sup> . 12:442

Then, put down your right hand flat just like your left one<sup>739</sup> . 12:443  
Say, "Assalamu `Alaykum"<sup>740</sup> once<sup>741</sup> and you're done<sup>742</sup> . 12:444



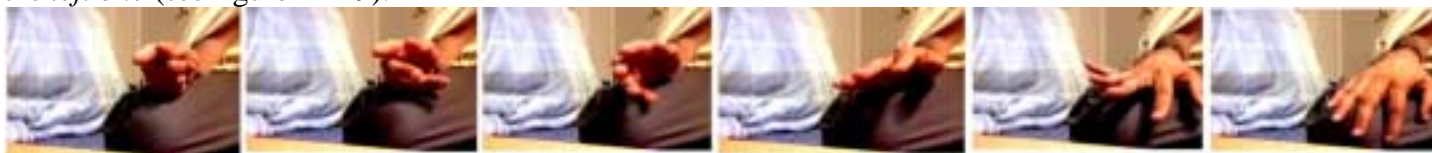
**Figure 12-18**

<sup>736</sup> While moving the forefinger in a tight circle, one should recite the Greeting and Testification (which is given in appendix 1.4) in Arabic quietly to oneself. During the sitting posture one should fix one's gaze straight ahead of one at eye level.

<sup>737</sup> After finishing the Greeting and Testification, one can bless the Prophet (May Allah bless him and give him peace) by reciting the Arabic phrases listed in appendix 1.5.

<sup>738</sup> After blessing the Prophet (May Allah bless him and give him peace), one may make any prayer/*supplication* that one likes. If the person knows Arabic, it is disliked for him to use English or another language to make the prayer. If the person does not know Arabic, he may pray for something in English or another language. For example: "O Allah please give us a lawful income. Make it easy for us to enter Paradise in the next world. And save us from burning in the Hellfire."

<sup>739</sup> After asking Allah for what one wants, one opens up one's right hand gracefully (middle finger, then ring finger, and then pinky) and twists the entire hand counter-clockwise until it lies flat on the lower thigh *just like the left one* (see figure 12-19).



**Figure 12-19**

<sup>740</sup> *As-salāmu `Alaykum* means: Peace be upon you all.

<sup>741</sup> The prayer is terminated with the **salām** which consists of the words "As-salāmu `Alaykum" just *one* time. The mandub way to do this for the person praying alone and the imam is to nod one's head down when saying "As-sa", then to bring it back up to the horizontal position saying "lāmu", then to turn it slowly to the right (looking straight ahead at eye level) saying "`Alay", and then finally to utter the "kum" when one has turned the head as far as it can go to the right (without strain). Thus, one's chin should be in a vertical line with one's right shoulder when uttering the "kum" (see figure 12-20). All of this should be done in one continuous motion so that the phrase is said smoothly and not broken up into choppy segments.

# The Guiding Helper

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Except sometimes you double the units to four<sup>743</sup>. 12: 445

And sometimes you go for three<sup>744</sup>, just only one more. 12: 446

But, you only recite Qur'an in the first pair<sup>745</sup> 12: 447

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**Figure 12-20**

As for the person praying behind an imam, he should turn his head all the way to the right (without nodding it) and then say the entire salam (i.e. Assalamu `Alaykum). Then, he can look straight ahead (or keep looking to the right) and say "wa `alaykum assalam" to respond to his imam. If someone prayed to the left of him, he can add another salam to respond to this person. The second and third salam for the follower of an imam are simply mandub and not wajib.

<sup>742</sup> The salam is the last action of prayer after which one may do anything one wishes. One can either sit for remembering Allah and reciting Arabic supplications or one can get up and leave. It is better for the imam to get up, turn to the right, and move to a new sitting position if he wishes to sit for remembering Allah; otherwise, he can leave.

<sup>743</sup> We have described how to perform a two unit prayer in this song. Some prayers are *four* units long. For such prayers, one gets up quietly (pushing up with one's hands) after finishing the Greeting and Testification (in the sitting posture of the second unit) which ends with the words "wa ash-shadu anna Muḥammadan `abduhu wa rasūluh." After standing up for the third unit, one says takbir and then recites the Fatihah with no following selection from the Qur'an. Then, one goes into the bowing posture saying the takbir. Then, one completes the unit as mentioned before until the second prostration. After the second prostration, one says the takbir and pushes up with one's hands to stand up for the fourth and last unit. Next, one recites only the Fatihah without any other Qur'an like in the third unit and then says the takbir to go into the bowing posture. Subsequently, one continues in the manner mentioned before until the second prostration. After the second prostration, one says the takbir and sits up like one did in the second unit. Then, one recites the Greeting and Testification, then the blessings for the Prophet (May Allah bless him and give him peace), and then any desired supplications. Finally, one ends the four unit prayer with one salam. Please note that no matter how many units a prayer has, there is only one wajib salam said throughout the whole prayer; the salam is the terminating action of all prayers.

<sup>744</sup> The Maghrib prayer has *three* units. For this prayer, one gets up quietly (pushing up with one's hands) after finishing the Greeting and Testification (in the sitting posture of the second unit) which ends with the words "wa ash-hadu anna Muḥammadan `abduhu wa rasūluh." After standing up for the third unit, one utters the takbir and then recites the Fatihah with no following selection from the Qur'an. Then, one goes into the bowing posture saying the takbir. Then, one completes the unit as mentioned before until the second prostration. After the second prostration, one says the takbir and sits up again like one did in the second unit. Then, one recites the Greeting and Testification, then the blessings for the Prophet (May Allah bless him and give him peace), and then any desired supplications. Finally, one ends the three unit prayer with one salam. Thus, both the three and four unit prayers have two lengthened sitting postures in which one recites the Greeting and Testification.

## Main Text & Explanatory Notes

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Of units. But, the Fatihah is always there<sup>746</sup>. 12:448

And you only sit in the second and fourth one<sup>747</sup>. 12:449

But, sit in the third<sup>748</sup> for the one after the sun<sup>749</sup>. 12:450

Subh has two units<sup>750</sup>. Dhuh, `Asr, and `Isha' have four<sup>751</sup>. 12:451

Maghrib has three<sup>752</sup> and is the one we meant before<sup>753</sup>. 12:452

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<sup>745</sup> The selection of the *Qur'an* after the Fatihah is *recited* only *in the* first standing and the second standing. As for the third and fourth standing, Fatihah is recited alone without any follow-up Qur'an.

<sup>746</sup> Every single unit of a wajib prayer must have a complete Fatihah recited in the standing posture.

<sup>747</sup> For Dhuh, `Asr, and `Isha', one should sit after the second prostration of the second and fourth unit of prayer.

<sup>748</sup> For Maghrib, one should sit after the second prostration of the second and third unit of prayer.

<sup>749</sup> *The one after the sun* is Maghrib, which is prayed after sunset.

<sup>750</sup> *Subh* is always prayed as a *two unit* prayer.

<sup>751</sup> *Dhuh*, `Asr, `Isha' must be prayed with *four* units when not travelling.

<sup>752</sup> *Maghrib* is the only wajib prayer with *three* units.

<sup>753</sup> Maghrib is the prayer intended by the words *the one after the sun* in line 450 of the Guiding Helper.

# The Guiding Helper

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## Song 13: Covering Up and Bleeding

Girls<sup>754</sup>, listen up<sup>755</sup>, `cause<sup>756</sup> you<sup>757</sup> gotta<sup>758</sup> cover<sup>759</sup> your hair<sup>760</sup> 13:453  
When you go out in public<sup>761</sup> or pray<sup>762</sup>, so take care<sup>763</sup>. 13:454

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<sup>754</sup> Females past puberty

<sup>755</sup> It is *wajib* for both men and women to know what is obligatory for them. They can learn this obligatory knowledge by reading, listening to words, watching a teacher, or another method. We suggest the method of *listening* and watching as this was the major way of teaching the *din* from the Prophet's time (May Allah bless him and give him peace) up until recently.

<sup>756</sup> *Because*

<sup>757</sup> The *you* here is directed to females past puberty and under elderly age. As for female children and elderly women (e.g., in their sixties or seventies), they do not have to cover their hair on their head when they go out in public. However such young/old women should still pray with their head covered.

As for non-Muslim women, they are also asked to cover their hair when in public if they are living under an Islamic government.

<sup>758</sup> *Gotta* means "have to" or "must" in North American English slang. The ruling is that it is *wajib* for women to cover their hair and all of their body (besides the hands and the face) whenever they go out in public or pray the formal prayer. In other words, Allah threatens them with a punishment (in the next world) for going out of the house uncovered or bare-headed.

<sup>759</sup> The *covering/clothing* for the body and the hair must fulfill the following criteria:

- a) It must be thick enough so it is not see-through (transparent clothing is equivalent to no clothing at all).
- b) It must be loose enough so it does not stick to the skin (like thin spandex or thin elastic clothing).
- c) It must not easily fall off the body

As for tight clothing which does not stick to the body but describes it, it fulfills the *wajib* requirement; however, it is disliked to wear such tight clothing. All of these clothing requirements in this footnote apply to both men and women.

<sup>760</sup> Whether it is understandable or not, there is agreement in the Maliki school (and in all other authentic interpretations of the primary texts) that the head *hair* of a woman is part of her nakedness. Thus, it must be covered like the other parts of her nakedness when she goes out in public or prays.

<sup>761</sup> *Out in public* has a very specific definition in our *din*. A woman must cover all but her hands and face when she is in front of an unrelated man who is not her husband. All men are unrelated to her except those that fall in the following twelve categories: (1) son (real or stepson), (2) brother (half or full), (3) paternal uncle (father's brother), (4) maternal uncle (mother's brother), (5) father, (6) grandfather/great-grandfather (maternal or paternal), (7) grandson/great-grandson (from male or female offspring), (8) sibling's son (nephew), (9) sibling's grandson (brother's or sister's grandson), (10) father-in-law (husband's father or grandfather), (11) son-in-law (daughter's husband), and (12) step-father (mother's husband). Notice how the first cousin (aunt's or uncle's son) is not listed above; this is because he is not related. Please also notice how the brother of one's husband is not listed above. Additionally, note how the husband of one's sister is not listed above.

However, unrelated people can become related to each other in the above ways by sucking breast-milk from the same woman before the age of two. For example if two unrelated infants suck milk from the same woman, they have become just like biological brother and sister. Thus, they can be alone with each other and are not allowed to marry each other. Additionally, the breast-feeder has now become just like the two infants' real mother. Furthermore, the breast-feeder's husband has become just like the infant's father. However, these people are not financially responsible for other than their real children or poor parents. For more information about this subject, please refer to Song 37: The Laws of Looking, Touching, and Relations.

# Main Text & Explanatory Notes

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Your two hands<sup>764</sup> and your face<sup>765</sup> can only<sup>766</sup> remain bare<sup>767</sup>.  
But if a little<sup>768</sup> shows<sup>769</sup>, you<sup>770</sup> can<sup>771</sup> repeat your prayer<sup>772</sup>

13: 455

13: 456

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<sup>762</sup> The ruling for covering up during *prayer* is basically the same as the ruling for covering up when going out in public. Thus, a woman must cover her entire body (except the hands and the face) before entering prayer.

<sup>763</sup> As it is quite possible that many women either living now or in the future do/will not know this ruling, they should *take care* to learn and practice it. Their prayers will not be fully correct if they pray with their nakedness exposed. Additionally if they go out in public without covering up, they should know that they are disobeying Allah (and every act of disobedience necessitates that one repent and ask for forgiveness).

<sup>764</sup> The *hands* (both palms and back) from the wrist joint (including the joint but not including the area on which a wristwatch or bracelet is worn) to the tips of the fingers are lawful to display when praying or out in public.

<sup>765</sup> The *face* from the top of the forehead (from where the head hair usually begins) to underneath the chin (including the entire chin to the upper front neck) is lawful to display when praying or out in public. As for breadth, the face from earlobe to earlobe (not including the ears) is lawful to display when praying or out in public.

<sup>766</sup> The arms, legs, and feet are part of the nakedness of the woman. To cover her ankles and feet, a woman may simply wear non-see-through socks (e.g., cotton or nylon socks) when she prays or goes out in public. Alternatively, she may wish to wear a long skirt or other article of clothing that covers the top of her feet (the bottom is forgiven).

<sup>767</sup> No other part of the body (besides the hands and the face) of a woman is allowed to remain bare during prayer or when out in public. Thus, the head hair, biceps, forearms, chest, belly, back, front genitals, buttocks, thighs, lower legs, and feet must all be covered.

<sup>768</sup> What we mean by *little* here is the light nakedness of a woman. Both the male and the female have two types of nakedness:

- a) light nakedness
- b) coarse nakedness

When the light nakedness of a woman is displayed in prayer (on purpose or by mistake), it does not invalidate the prayer (although, the woman is disobeying Allah by not covering her light nakedness if she does this on purpose when able to cover; however, it is still mandub to repeat such prayers as long as the second time remains). When the coarse nakedness of a woman is displayed in prayer, the prayer becomes invalidated (is ruined) and must be repeated whenever possible. When the light nakedness of a man is displayed (on purpose or by mistake), it does not invalidate the prayer; however, it is still mandub to repeat the prayer as long as time remains (unless, of course, only the thighs (and not the buttocks or pubic hair) were displayed (in which case it is not mandub to repeat)). When the coarse nakedness of a man is displayed in prayer, the prayer becomes invalidated (is ruined) and must be repeated (just like the case of the woman).

The **coarse nakedness** of a woman runs from the lowest rib (where the diaphragm is and the abdomen begins) to the lower thigh (just above the knees (both the front and back side of this region is considered part of the coarse nakedness)). Thus, the belly, navel, lower back, front genitals, buttocks, and thighs are all part of the coarse nakedness of a woman.

The **light nakedness** of a woman runs from the lowest rib, up to the head, and finally down to the ends of the head-hair. It also runs from the shoulder blades to the ends of the forearms (before the wrists). Additionally, it runs from the knees down to the tips of the toes of the feet. Thus, everything besides the coarse nakedness (except the hands and the face) is part of the light nakedness. Thus, the head hair, forearms, biceps, neck, shoulders, breasts, upper back, knees, calves/lower-legs, ankles, and top and bottom of the feet are all part of the light nakedness of a woman.

The **coarse nakedness** of a man includes the penis, testicles, and anal opening.

The **light nakedness** of the man runs from the bottom of his belly (from about where the pubic hair usually begins, a couple of inches below the bellybutton) to the end of the lower thigh (right before the knees). Both the

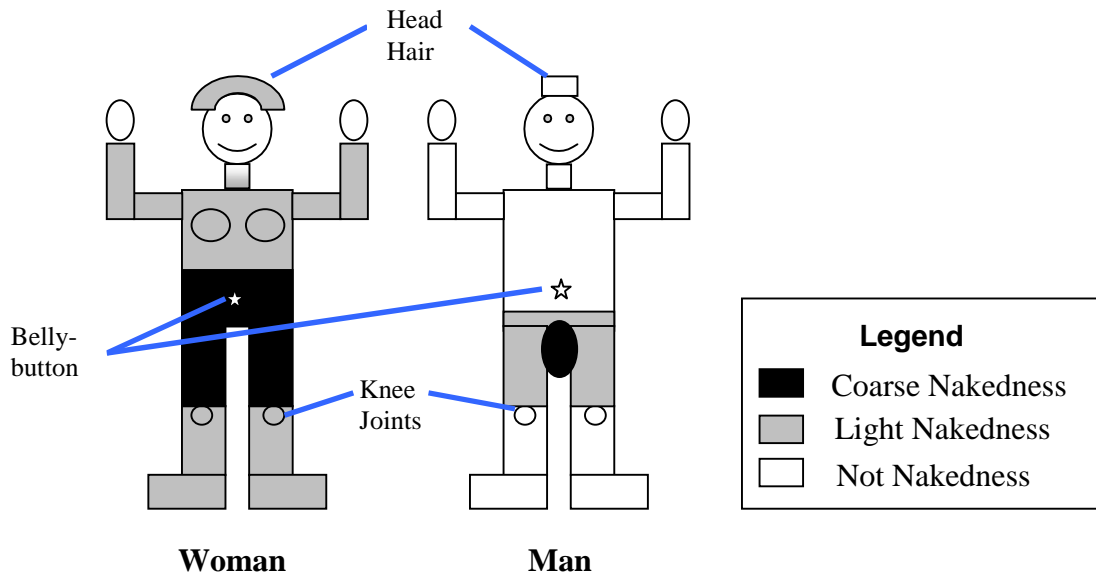
# The Guiding Helper

<sup>773</sup>...Long as time<sup>774</sup> remains; else, ask Allah to amend<sup>775</sup>.  
But, you<sup>776</sup> only have to pray<sup>777</sup> when your bleedings end<sup>778</sup>.

13: 457

13: 458

front and back of this region (besides the penis, testicles, and anal opening) is part of his light nakedness. Thus, the pubic hair, buttocks, and thighs are all part of the light nakedness of a man. Please see figure 13-1 which illustrates the light and coarse nakedness of both men and women.



**Figure 13-1: Illustration Of Adult Female's And Male's Light & Coarse Nakedness**

<sup>769</sup> What we mean by *show* is for the skin/nails/hair to be exposed so that someone standing at a close distance can easily see these parts.

<sup>770</sup> This *you* is directed to women who prayed with their light nakedness exposed.

<sup>771</sup> It is mandub (not wajib) for women who prayed with their light nakedness exposed (by mistake (i.e. unintentionally) or on purpose) to repeat their prayer as long as the time for repeating remains. Thus, having one's light nakedness exposed (by mistake or on purpose) does not invalidate the prayer; however, those that intentionally pray with their light nakedness exposed (when able to cover) have disobeyed Allah.

Please note that the same ruling is not true for the exposure of coarse nakedness during prayer. Those that pray with their coarse nakedness exposed (by mistake or on purpose) have an invalid/ruined prayer (if they were able to cover and did not forget to do so). Please refer to footnotes 809, 811, and 1060.

<sup>772</sup> *Your wajib prayer*

<sup>773</sup> *As long as time remains*

<sup>774</sup> Dhuhr and `Asr can be repeated up until the sun takes on a deep-yellow color (e.g., up until about thirty minutes before sunset). (The reason that they cannot be repeated until sunset is that this type of repetition is only mandub; praying a mandub prayer after the sun takes on a deep-yellow color is disliked; and mandub acts have no reward if they are done in a disliked (makruh) manner.) Maghrib and `Isha' can be repeated up until dawn. Subh can be repeated until sunrise.

Please note that we are talking about mandub repetition of the wajib prayers in this footnote. As for wajib repetition (due to a prayer becoming ruined or invalidated), there is no time limit for its repetition. Rather, one should repeat it whenever possible, even if the sun is rising or setting or even if many days later.

<sup>775</sup> Once the time-limit for the mandub repetition has passed, there is no chance to make up the defective prayer. Thus, such women should *ask Allah* to accept the prayer as it was and *to amend/fix* it.

<sup>776</sup> Mature women

# Main Text & Explanatory Notes

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"You don't have to make up the missed prayers," they <sup>779</sup> say,	13: 459
"But get clean <sup>780</sup> so <sup>781</sup> you can <sup>782</sup> pray the rest of the day <sup>783</sup> ."	13: 460
Boys <sup>784</sup> , when you go in public <sup>785</sup> , make sure no one sees <sup>786</sup>	13: 461

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<sup>777</sup> Women like men are responsible for their actions. Most parts of the din apply to both men and women. Thus just like men are responsible for praying five times a day, it is also wajib for women to pray five times a day. Just like it wajib for men with money to give Zakat, it is wajib for women with money to give Zakat. Just like it is wajib for men to fast in Ramadan, it is wajib for women to fast in Ramadan. Just like it is wajib for men to perform Hajj once in a life, it is wajib for women to perform Hajj once in a life. Just like men are responsible for telling the truth, it is wajib for women to be honest. Just like men are prohibited from stealing property, it is wajib for women to abstain from theft. Just like men are asked to be sincere to Allah, women are also asked to be sincere. Just like men will be held accountable in the next life for their actions, women will also be held accountable and will either go to Hell or Paradise.

However, Allah has created men and women with slightly different proportions. For example, men do not get pregnant or give birth to children. As such, Allah has made some laws that are different for women and men. Additionally, He has given women many dispensations (easy ways out) in the din and slightly less responsibility. For example, women are excused from praying during their menstrual bleedings. Another example is that women are not financially responsible for themselves nor their families (whereas men are). There are many other examples in our din, but the sum total is that women have been made less responsible for their actions than men. Nevertheless, our Prophet (May Allah bless him and give him peace) informed us that most of the people who will end up in Hell will be women [al-Bukhārī].

<sup>778</sup> The menstruating woman and the one undergoing post-natal discharge are excused from the five daily prayers. This freedom from praying lasts from the time the bleeding starts up until the bleeding stops and the woman is finished with her bath for purification. Thus, the one prayer that she missed because her bleeding started at that time is forgiven and she does not have to make it up. Additionally after she finishes her bath for purification, she has to analyze whether the second time will remain if she attempts to complete one unit of the current prayer. If she can pray one unit within the prayer's second time, then she is responsible for praying this one prayer. If there is not enough time to pray even one unit, then she is excused from this prayer. For more information on this topic please refer to footnotes 535 to 552.

<sup>779</sup> The scholars say that women do not *have to make up the prayers missed* during menstrual and post-natal bleeding. Rather, they are excused from them lock stock and barrel (i.e. entirely). The same is not true for fasting during Ramadan. Women who cannot fast during Ramadan due to menstrual or post-natal bleeding must make up the fasts later in the year.

<sup>780</sup> *Get clean* by taking a bath for purification as soon as possible after the bleeding stops.

<sup>781</sup> The purpose of the bath for purification is to allow the woman to pray the rest of the day. If there is no water available, the woman may clean herself as best as possible, perform dry ablution, and then pray (please refer to footnote 587).

<sup>782</sup> *So that you are able to pray*

<sup>783</sup> Once the bath for purification is complete, the woman is again responsible for the remaining prayers in *the day*.

<sup>784</sup> *Boys*, here and in other place of the Guiding Helper, refers to males past puberty. Such males (like women) must also cover their nakedness (both light and coarse (see footnote 768)) when they perform the formal prayer or go out in public.

<sup>785</sup> The meaning of *go in public* for men is everyone besides one's wife. That means that it is not lawful for men to display their light or coarse nakedness in front of any man, woman, or relative (even to a mother, sister, or a daughter). Of course in cases of necessity (such as medical examination and emergency situations), men and women are both excused from this ruling.

# The Guiding Helper

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From below your navel to just above your knees<sup>787</sup>. 13: 462

Also when you pray, none of this<sup>788</sup> should be displayed<sup>789</sup>. 13: 463

If you<sup>790</sup> cover more<sup>791</sup>, you've been safer and obeyed<sup>792</sup>. 13: 464

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<sup>786</sup> It is not lawful to look at the nakedness of a strange man or woman (either in real life or in a realistic image (e.g., photograph)). For the detailed laws concerning this, please refer to the notes for Song 37: The Laws of Looking, Touching, and Relations and footnote 2623.

<sup>787</sup> The entire nakedness of a man is confined to the region that begins a couple of inches below the naval (from about where the pubic hair usually begins) and proceeds down to the end of the lower thighs (just above the knees) both front and back. Thus, the naval/bellybutton and knees are not part of the nakedness of a man. For the detailed explanation of the man's light and coarse nakedness, please refer to footnote 768.

<sup>788</sup> It is wajib for men to cover their entire nakedness (light and coarse) while praying the formal prayer.

<sup>789</sup> Refer to footnotes 759 and 769.

<sup>790</sup> If men or women *cover more* (in prayer or when out in public) than what is required, they *have been safer*. However, it is better for women to leave their nose and hands bare when performing prayer so that they (i.e. the nose and palms of hands) may come in contact with the floor. Additionally, it is better for men to also cover their torso and belly when praying.

<sup>791</sup> We are narrating the opinion in the Guiding Helper that all women regardless of age and beauty can (it is mubah for them to) go out in public without a face veil or covering their hands. Additionally, all men regardless of age or physical build can (it is mubah for them to) go out in public in a pair of shorts or a wrap around garment that only covers the region between the naval and the knees (not including the naval or the knees).

<sup>792</sup> Covering more is an act of optional *obedience*.



# Main Text & Explanatory Notes

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## Song 14: Wajibs<sup>793</sup> of Prayer

The necessary conditions<sup>794</sup> for prayer are four: 14: 465

Facing the Ka`bah<sup>795</sup> and making sure you're pure<sup>796</sup>, 14: 466

Covering the body as we mentioned before<sup>797</sup> 14: 467

Washing impurities from body, clothes, and <sup>798</sup>floor<sup>799</sup>. 14: 468

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<sup>793</sup> Please refer to footnote 427.

<sup>794</sup> *The preconditions for the correctness of prayer are four.* If any of these preconditions are missed without an excuse, the prayer is invalid and ruined. Thus, such prayers must be repeated.

<sup>795</sup> The first precondition of prayer is to *face* with one's chest (as for the human face it is merely mandub for it to face the direction of prayer while standing or sitting) the direction of prayer (i.e. the qiblah towards the *Ka`bah*). (Please refer to footnote 685 for information about what the *Ka`bah* is.) People who face the qiblah are generally of three types:

- a) Those who are sure that they are facing the qiblah
- b) Those that have used a means (such as a compass, wind direction, stars, or mihrab (prayer niche) of a community masjid) to try figure out where the qiblah is
- c) Those that have simply trusted someone else who told them where the qiblah is

The type (a) person is the one who is praying in Makkah or praying in Madinah at the Prophet's Masjid (May Allah bless him and give him peace). The type (b) person is the one who is far from these two places and has tried to figure out where the qiblah is using some directional means (e.g., a global positioning device). The type (c) person is the one who could not figure out by himself where the qiblah was; so, he asked someone and trusted him. All three types of people will have correct prayers if they followed their best estimation of where the qiblah was. If they later find out that they prayed in the wrong direction by mistake, their prayer is still valid (but it is mandub to repeat it as long as time remains).

A fourth type of person is the one who cannot figure out where the qiblah is and cannot find anyone to ask. Such a person should pray the current prayer four successive times in four different directions (so that he can be sure that he prayed facing the qiblah in at least one of the prayers). From this, we know that outside of Makkah it is not necessary to face the exact compass direction of the *Ka`bah*. Rather, its general direction is sufficient even if one is off by eighty-nine degrees. It is only when one prays ninety or more compass degrees away from the actual direction of the *Ka`bah* that one's prayer will be invalidated and ruined. Thus if a person is praying towards the actual qiblah (outside of Makkah), then shifts to the right forty-five degrees, and then comes back, his prayer is still valid.

Additionally, please note that the earth is a globe and is not flat contrary to ancient belief. Thus when one is outside of the hemisphere that the *Ka`bah* is located in, there are multiple correct directions in which one can pray towards. This is because an arc between two points on the surface of a globe can have multiple travel paths. One may pray towards any of these paths when situated in the hemisphere opposite to Makkah and the *Ka`bah*. (The hemisphere, here, can be considered to be centered around Makkah.) The point of all this is that one should not make the direction of the qiblah a divisive issue (one that divides members of our din into opposing groups). Rather, one of the uniting qualities of our din is that we pray (when together) in the same direction.

<sup>796</sup> The second precondition of the formal prayer is having performed ablution or taken a bath for purification and not having performed one of the twenty acts listed in footnote 455 since.

<sup>797</sup> The third precondition of prayer to cover the nakedness of the body *as mentioned* in the notes for Song 13: Covering Up and Bleeding (refer to footnotes 768 and 771).

<sup>798</sup> The place of prayer can be almost anywhere. The whole earth is a place of prayer for the members of our din. Thus, one may pray in a park, in the woods, on the top of a mountain, on the side of a river, in a boat,

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The first <sup>800</sup> , third <sup>801</sup> , and fourth <sup>802</sup> don't affect validity	14: 469
If missed from forgetting or incapability <sup>803</sup> .	14: 470
If you prayed in the wrong direction by mistake,	14: 471
Your prayer is still true <sup>804</sup> . But, it's mandub to retake <sup>805</sup> .	14: 472

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inside a cave, underground, at home, etc. However, there are two places in which prayer is disliked but still valid:

- a) On the resting place of camels, the place where they are accustomed to kneel down and relax
- b) Inside a Christian church (please note however that praying inside a church is not disliked if it is cold/hot/raining outside or there is some other reason which makes praying outside difficult; as for praying outside next to a church, it is not disliked.)

All other places (including graveyards, garbage dumps, places of animal slaughter, etc.) are mubah to pray in as long as there are no impurities in the area where one sits and prostrates.

<sup>799</sup> The fourth precondition of prayer is to remove/wipe/wash off any of the twenty impurities (listed in Song 5: Purity and Water) that are on one's body, clothes, or place of prayer. The place of prayer consists of the floor area where one places one's feet, legs, knees, hands, and face. As for praying near impurities, it is valid (as long as one is not praying directly on the impurities themselves). (Please also note that one may not carry impurities (in one's pocket or otherwise) while praying.) To learn more about removing impurities, please refer to footnote 296.

<sup>800</sup> Facing the Ka`bah is the *first* precondition listed in this song.

<sup>801</sup> Covering one's nakedness is the *third* precondition listed in this song.

<sup>802</sup> Removing impurities from body, clothes and floor is the *fourth* precondition mentioned in this song.

<sup>803</sup> If one *forgets* to face the proper direction for prayer, one's prayer is still valid. Now, if one remembers during the prayer, one must turn around towards the correct direction and then continue. If one forgets to cover one's light or coarse nakedness, one's prayer is still valid. Now if one remembers during the prayer, one must quit the prayer get properly dressed and then start over from the beginning. If one forgets to remove impurities from body, clothes, or floor, one's prayer is still correct. Now if one remembers during the prayer, one may remove the impurities and continue or one may quit the prayer and then start over (if removing the impurities is not feasible during prayer). In all three cases if one remembers after the prayer is over (i.e. after the terminating salam), then the prayer is still considered correct (but it is mandub to repeat it as long as time remains (refer to footnote 774)).

If one is *unable* to face the direction of prayer (e.g., one is tied up, sick, fears a predatory animal, or fears a thief), one can pray in any direction that one is able to and the prayer will still be correct. If one is unable to cover one's nakedness (e.g., one does not have enough clothes or is in a hospital bed), one can pray with one's light or coarse nakedness displayed and the prayer will still be correct. If one is unable to remove impurities from body, clothes, or floor (e.g., one does not have clean clothes or access to water), one can pray with the impure remains on body, clothes, or floor and the prayer will still be correct.

All of this is not true for the second precondition (e.g., praying without having performed wet/dry ablution or having taken a bath for purification). People who miss the second precondition even by mistake, out of forgetfulness, or inability will have an incorrect prayer; thus, they have to make it up. However, the unable person is excused from all the prayers missed during his inability (to perform dry ablution) and does not have to make them up.

<sup>804</sup> People who pray in the wrong direction by mistake (e.g., a faulty compass or an error in judging the direction) still have a correct prayer even if they find out later that they prayed in the wrong direction.

<sup>805</sup> People who prayed in the wrong direction by mistake have an option of repeating the prayer to earn reward as long as time remains (refer to footnote 774). Normally speaking, people should not repeat correct wajib prayers after they are finished; but, this is one of the few exceptions.

# Main Text & Explanatory Notes

So, repeat as long as the second time remains <sup>806</sup> -	14: 473
Like if you forgot to wash off impure remains <sup>807</sup> -	14: 474
And like if you forgot to face the direction <sup>808</sup> -	14: 475
And if you forgot to cover <sup>809</sup> as we did mention <sup>810</sup> .	14: 476
But if you weren't able to cover that way	14: 477
Or you weren't able to face the proper way,	14: 478
Your prayer is true and it's not mandub to repeat <sup>811</sup> .	14: 479
There are more rules to this, but with this we'll complete <sup>812</sup> .	14: 480
The wajib actions of your prayer are sixteen <sup>813</sup> .	14: 481
Stand <sup>814</sup> . Say the first takbir <sup>815</sup> intending <sup>816</sup> what you mean	14: 482
To pray at this time <sup>817</sup> . Stand for the recitation <sup>818</sup>	14: 483

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<sup>806</sup> Refer to footnote 774 to learn about the time limit for mandub repetition of wajib prayers.

<sup>807</sup> This has been dealt with in footnote 803. It is mandub for people who *forgot to wash off impure remains* to repeat the prayer as long as time remains.

<sup>808</sup> This has been dealt with in footnote 803. It is mandub for people who *forgot to face the correct direction of prayer* to repeat the prayer as long as time remains.

<sup>809</sup> This has been dealt with in footnote 803. It is mandub for people who *forgot to cover* their light or coarse nakedness to repeat the prayer as long as time remains.

<sup>810</sup> As we did mention in Song 13: Covering Up and Bleeding

<sup>811</sup> People who were unable to cover their nakedness or unable to face the direction of prayer have valid and accepted (we pray) acts of formal prayer. Additionally, these two categories of people should not repeat their prayer (as *it is not mandub* for them to do so).

<sup>812</sup> As mentioned in footnote 438, there are almost always *more* cases and *rules*.

<sup>813</sup> This verse like many other verses in the Guiding Helper is simple and needs no explanation. The reason that we are writing these Explanatory Notes for the Guiding Helper is to reduce the number of possible interpretations of certain words and phrases and to clarify and expand on the issues discussed. We learned this technique of core-text expansion from our studies of ancient Arabic manuscripts.

<sup>814</sup> The first wajib action is to *stand* on one's two feet without leaning on anything for the opening takbir (if a person leans on something such that he would fall if the object were removed, then he has not fulfilled the wajib of standing; and thus his prayer is invalid [incapable people are excused from this ruling]).

<sup>815</sup> The second wajib action is to utter with one's tongue the opening *takbir* which consists of the words "Allāhu Akbar." As for raising one's hands to shoulder height during this opening takbir, it is not wajib but is mandub.

<sup>816</sup> The third wajib action is to *intend* in one's mind (one may also say it with one's tongue) which of the five wajib prayers that one desires to pray at the present time. For example: "I intend to pray Subh." This intention must accompany the first opening takbir (this is why we used the -ing word *intending*); however, it may also precede it by a few moments but may not occur after one has uttered the entire takbir.

<sup>817</sup> If praying a wajib prayer, one must intend which prayer one desires to *pray* at *this time* (e.g., Dhuhr). If praying a mandub prayer, one does not need to intend the exact type of prayer one desires but may simply make a general intention to pray a mandub prayer. The exceptions to this last rule are the strong mandub prayers which are called stressed sunnahs and raghibahs (e.g., Fajr, Witr, `Id, etc.) in which one has to intend to pray this specific strong mandub prayer.

As for intending the number of units, intending the shortening of a four-unit prayer, etc., it is not required but is mandub.

# The Guiding Helper

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Of the <i>Fatihah</i> <sup>819</sup> . Then, bow <sup>820</sup> in adoration <sup>821</sup> .	14: 484
Get up from bowing <sup>822</sup> . Go prostrate <sup>823</sup> in submission <sup>824</sup> .	14: 485
Get up and sit <sup>825</sup> before the second prostration.	14: 486
Sit <sup>826</sup> while making your salam <sup>827</sup> in termination.	14: 487
Keep to the order <sup>828</sup> that in this song we mention.	14: 488
Make sure that you stand and sit straight <sup>829</sup> when you have to.	14: 489
You must stop <sup>830</sup> in each posture a second or two.	14: 490
Followers should start only after the imam.	14: 491
And they should finish only after his salam <sup>831</sup> .	14: 492

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<sup>818</sup> The fourth wajib action is to *stand* on one's feet without leaning on anything *while reciting the Fatihah*. This ruling is for the imam and the person praying alone. As for the follower, he may sit or lean during the recitation of the *Fatihah*; but if he sits while it is recited, he should not get up again to bow (as it would count as moving too much against the actions of prayer which invalidates the prayer).

<sup>819</sup> The fifth wajib action is for the imam and the person praying alone to recite the Arabic *Fatihah* in every single unit of a wajib prayer. For example, in Maghrib, one must recite it once while standing in the first unit, then in the second, and then finally in the third. Please refer to appendix 1.1 for the complete transliterated text of the *Fatihah*.

In mandub prayers, it is a stressed sunnah (very strong mandub) to recite the *Fatihah* in each unit of prayer.

<sup>820</sup> The sixth wajib action is to *bow* down (bend at the waist) after reciting the *Fatihah* enough so that one's hands reach one's knees. Please refer to footnote 695.

<sup>821</sup> Bowing is an act of *adoration* (respect or worship).

<sup>822</sup> The seventh wajib action is to stand *up* straight after *bowing* so that one's shoulder's are in a vertical line with one's hips.

<sup>823</sup> The eighth wajib action is to place one's forehead on something firm (not necessarily rock hard) connected with the ground. As for placing one's nose on the ground, it is mandub and not wajib.

When travelling in an airplane or similar vehicle which leaves contact with the ground, one may pray standing and motion (bend slightly downward) for bowing and prostration (the motion for prostration should be closer to the floor). This is because prostration is only valid on something that is connected with the ground (with a solid or a liquid (e.g., prayer in a boat on water is o.k.)). Such prayers are correct and do not need to be repeated as long as one faced the qiblah and performed the other actions as best as one could.

<sup>824</sup> *Prostration* is an act of *submission* (recognizing that Allah has power over the person).

<sup>825</sup> The ninth wajib action is to *sit* on the floor between the two prostrations of each unit.

<sup>826</sup> The tenth wajib action is to *sit* on floor when making the terminating *salam*.

<sup>827</sup> The eleventh wajib action is to utter with one's tongue the *salam* which consists of the words "Assalāmu `Alaykum." This is the *terminating* action of the prayer.

<sup>828</sup> The twelfth wajib action is to perform all the previously-mentioned wajibs in the *order* that they have been listed in *this song*. For example it is not valid to start the prayer with the salam and end it with the opening takbir.

<sup>829</sup> The thirteenth wajib action is to *stand* or *sit* straight in all the postures besides bowing and prostration. This means that the shoulders should be in a vertical line with the hips when standing or sitting (hunchbacked people are excused from this ruling).

<sup>830</sup> The fourteenth wajib action is to *stop* in each posture for one second before going into the next posture. Thus, it is not valid to get up from bowing and then immediately (in one continuous motion) go into prostration. Rather one has to stop for a second *or two* in each posture.

# Main Text & Explanatory Notes

They <sup>832</sup> must intend to pray behind the one in lead <sup>833</sup> .	14: 493
In some cases <sup>834</sup> , the imam must intend to lead:	14: 494
When joining two prayers <sup>835</sup> , and also when in fear <sup>836</sup> ,	14: 495
On Fridays <sup>837</sup> , and in coming to lead from the rear <sup>838</sup> .	14: 496
Each person praying must do all wajib action <sup>839</sup> .	14: 497
But, followers' Fatihah is an exception <sup>840</sup> .	14: 498
For wajib prayers, it's wajib to stand on your feet <sup>841</sup> .	14: 499
For mandub prayers, you can make your legs <sup>842</sup> your seat <sup>843</sup> .	14: 500

<sup>831</sup> The fifteenth wajib action is for *followers* to start the prayer *only after the imam* has uttered the opening takbir and for them to end their prayers *only after* the imam has uttered the terminating *salam*. As for the other actions of the prayer (such as bowing), it is mandub for the followers to go into the posture of the imam shortly after he goes into them.

<sup>832</sup> The followers

<sup>833</sup> The sixteenth and last wajib action is for followers to intend to follow their imam. Their prayer will not be valid if they do not intend to follow the imam. The imam on the other hand does not normally have to intend to lead the prayer. For example if a man is praying and another man or woman joins him (taking him as an imam without him being aware of it), both people's prayers will still be correct.

Please note that in order for the followers' prayers to be correct, they have to intend to pray the same prayer that the imam is praying. For example, it is not valid for a follower to pray Dhuhr behind an imam who is praying `Asr.

<sup>834</sup> There are four *cases* in which *the imam must make an intention to lead* followers.

<sup>835</sup> The first case is when *joining the two night prayers* (Maghrib and `Isha') in a masjid when there is turbulent weather (e.g., a storm or mud slide).

<sup>836</sup> The second case is when leading the Prayer of *Fear* prayed during battle as described in Song 23: Prayers of Fear.

<sup>837</sup> The third case is when leading the *Friday Prayer* as described in Song 22: The Friday Prayer.

<sup>838</sup> The fourth case is when acting as a replacement imam for the previous imam who left the prayer because he became impure or remembered that he was not pure. Please refer to footnotes 1305 to 1307.

<sup>839</sup> The imam, follower, and the person praying alone must all perform each of the sixteen *wajib actions* listed in this song.

<sup>840</sup> The *exception* to the last rule is *the follower* in the recitation of the *Fatihah*. Followers are not responsible for reciting the *Fatihah* in any unit of any prayer while praying behind an imam. This exception holds true for both out loud and quiet recitations. However if a follower came late to group prayer, he must recite the *Fatihah* in the units that he makes up after the *salam* of his imam.

[Another exception is that it is not wajib for followers to stand for the recitation of the *Fatihah*. Thus, they may lean on something while it is being recited and their prayers will still be correct (see footnote 814)]

[Please note that followers of an imam are also not responsible (while praying behind the imam) for performing any of the stressed-sunnahs listed in the next song (see footnote 1015).]

<sup>841</sup> For all wajib prayers, it is necessary for able people to stand on their feet and not lean on anything. However if there are circumstances out of one's control, one is forgiven and should just try one's best.

<sup>842</sup> Sitting for *mandub prayers* is done on the floor with one's lower *legs* on the ground. However if the person is in a vehicle of transportation and he is travelling more than 48 miles (77.3 km) away from home (or one has another excuse), then he may sit on a chair/seat and perform the mandub prayer. In such vehicles of transportation, it is not necessary to face the qiblah when praying mandub prayers. Please note however that praying wajib prayers inside vehicles of transportation requires one to stand and face the qiblah.

# The Guiding Helper

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If you can't stand, since you're sick or incapable,	14: 501
You can pray cross-legged <sup>844</sup> or however you're able <sup>845</sup> .	14: 502
If you can't bow or do prostration on the floor.	14: 503
Stand <sup>846</sup> and motion for bowing, but prostration more <sup>847</sup> .	14: 504
If you don't know <sup>848</sup> the Fatihah in Arabic,	14: 505

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<sup>843</sup> In mandub prayers one is allowed to sit for all parts of the prayer from beginning to end even without an excuse. Additionally if one starts the prayer sitting, it is still valid to get up and stand for the rest of the prayer. The opposite situation is also valid (i.e. one may start out standing and then sit for the remaining units of the prayer). When sitting, one should tilt one's head and torso slightly towards the floor to motion for bowing, then sit straight again, and then do a full prostration on the floor.

<sup>844</sup> The mandub way for sick people to pray wajib prayers is to sit *cross-legged* (see figure 14-1) in place of the standing and bowing postures and to sit like normal (as described in footnote 707) when going into the prostrations, between the prostrations, during the Testification and Greeting, and while making the terminating salam. This sitting posture is only mandub and people who have trouble with it can sit however they wish.



**Figure 14-1**

<sup>845</sup> The general rule in our din for sick or incapable (those unable to perform, even if not handicapped) people is that they should just try their best and hope that Allah accepts the action with its shortcomings. Prayer is no different; sick or incapable people may pray sitting down (on the floor or on a chair) or lying down (on their back or their side) facing the qiblah (if they are able to). Such people may motion for bowing and prostration; the motion for prostration should be more exaggerated (i.e. closer to the floor or of a bigger movement) than the motion for bowing.

<sup>846</sup> People who are unable to prostrate on the floor due to an illness or some other reason should stand and face the qiblah and begin their prayer. Then, they should not bow but should only motion for bowing (by tilting their head or torso slightly towards the floor). Then, they should stand up straight again. Then, they should motion for the prostrations (by tilting their head or torso a little more towards the floor). They should straighten back up between and after the prostrations. Then, they should stand straight while reciting the Greeting and Testification, blessings for the Prophet (May Allah bless him and give him peace), supplications, and when making their final salam.

This ruling applies equally to handicapped people and to people in life situations that do not allow prostration on the floor. For example, those riding in vehicles of mass transportation may pray standing facing the qiblah if they fear that the vehicle will not stop before the first time of prayer is over. Such people should try their best to face the qiblah and should turn around during the prayer (if the vehicle makes a large (greater than ninety degree) turn). Please also refer to footnote 823.

<sup>847</sup> It is necessary that the motion for prostration be *more* exaggerated (e.g., closer to the floor) than the motion for bowing. It is not valid for the motion for bowing to be closer to the floor than the motion for prostration (this is why people who cannot prostrate on the floor should only motion for bowing and not actually perform the bowing (unless they sit for the prostration and Greeting and Testification (e.g., on a chair), which is preferable)).

# Main Text & Explanatory Notes

<sup>849</sup>Pray behind someone. Keep quiet. Or learn<sup>850</sup> real quick. 14: 506

If you are really dumb<sup>851</sup> and you can't speak or talk, 14: 507

Just do whatever you can<sup>852</sup>. But, prayer you<sup>853</sup> can't balk<sup>854</sup>. 14: 508

If your nose bleeds<sup>855</sup> and you think it will keep going 14: 509

'Till time is over<sup>856</sup>, you can pray<sup>857</sup> while it's<sup>858</sup> flowing. 14: 510

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<sup>848</sup> As noted in footnote 819, it is wajib for the imam and the person praying alone to utter the Fatihah in Arabic with their tongues. This entails that learning and *knowing* the Fatihah in Arabic is wajib for every member for our din (even if non-Arab).

<sup>849</sup> People who have not yet memorized the Fatihah must try to find an adult Muslim male to *pray behind* who knows the Fatihah in Arabic. If such a person is not available, then they may pray alone and remain *quiet* while standing for the amount of time that it usually takes to recite the Fatihah. They should still perform the rest of the prayer as described in Song 12: Performing Prayer. However, they may remain quiet for any of the other parts that they do not know.

<sup>850</sup> Muslims should learn the necessary parts of the din as soon as possible. The Fatihah is absolutely wajib for every member of the din to learn in Arabic. What we mean by *learn* is to memorize by heart as the tradition of our din believes in memorization and internalization of knowledge. A real scholar of the din does not need books to teach, but can teach even complex subjects off the top his/her head.

<sup>851</sup> A *dumb* person is a person who cannot *speak* and is mute.

<sup>852</sup> Mute people should perform all of the non-verbal parts of the prayer as best as possible. They are not responsible for uttering the opening takbir, Fatihah, and terminating salam.

<sup>853</sup> The din has been sent for every sane responsible person in every time and place until the end of the world (regardless of their life situation). If people have handicaps or live in life situations that make practicing some aspect of the din difficult or impossible, they must still perform the other aspects of the din as best as possible.

<sup>854</sup> **Balk** means to miss. It is not lawful for mute people or any other responsible able person to miss any of the five daily prayers without a valid excuse.

<sup>855</sup> A *nose bleed* does not break prayer or ablution. However, blood is one of the twenty impurities listed in Song 5: Purity and Water. It is not valid to continue praying with more than a 25 square centimeter wet blood stain on one's external body or clothes. However, this is only if one feels that the bleeding will stop before the first time of prayer is over.

<sup>856</sup> If a person feels that his nose will *keep* bleeding *until* the first *time* of prayer *is over*, he can pray while it is still bleeding and is forgiven for the large impurity stain that his bleeding nose may cause. Now if his nose stops bleeding after he is done with the prayer, there is no need to repeat the prayer as he acted on his best estimate at that particular time.

If a person feels that the bleed will stop before the first time of prayer is over, he must delay the prayer until the bleed stops or until the end of the first time for prayer (if it keeps flowing).

<sup>857</sup> The person with a nose bleed may pray while standing and he may motion for bowing and prostration. This is if he feels that there is a likelihood that prostrating may exacerbate the nose bleed or that the blood will stain the flooring or his clothes. Additionally, the person with a nose bleed may hold his finger (or a napkin or a tissue) near the opening of his nostril while praying to keep the blood from flowing all over the place.

<sup>858</sup> If *you think* that your nose *will keep* bleeding, *you can pray* even *while* blood *is still flowing*. This ruling also applies to those with cuts or wounds which are bleeding or excreting puss.

# The Guiding Helper

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## Song 15: Sunnahs<sup>859</sup> of Prayer

Sunnahs <sup>860</sup> are the things that are really good <sup>861</sup> to do.	15:511
But if you miss less than three <sup>862</sup> , your prayer is still true.	15:512
And if you miss three or more, you can still correct	15:513
With two prostrations of forgetfulness in effect <sup>863</sup> .	15:514
If you miss one or two <sup>864</sup> , it's mandub to correct.	15:515
But even if you don't, your prayer is still correct.	15:516
Recite some Qur'an <sup>865</sup> after Fatihah's gone forth <sup>866</sup>	15:517
While standing <sup>867</sup> in the first two <sup>868</sup> , not the third or fourth <sup>869</sup> .	15:518
Recite softly <sup>870</sup> to yourself in the daytime ones <sup>871</sup>	15:519

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<sup>859</sup> Please refer to footnote 405.

<sup>860</sup> A *Sunnah* is a strong mandub (please refer to the notes for lines 155-158 of the Guiding Helper). Additionally, sunnahs themselves are of various levels; some are more stressed than others. The first eight sunnahs mentioned in this song are considered **stressed**. These eight sunnahs should be compensated for (by making prostrations of forgetfulness) if missed. The rest of the sunnahs are also important but do not need to be compensated for if missed.

<sup>861</sup> They are *really good* because the Prophet (May Allah bless him and give him peace) was seen doing them almost all of the time.

<sup>862</sup> If a person *misses three* or more of the eight stressed sunnahs listed in the first half of this song, prostrations of forgetfulness become wajib for him to perform. If he misses these wajib prostrations of forgetfulness, then his prayer becomes invalid or ruined.

<sup>863</sup> People who miss *three or more* of the eight stressed sunnahs must prostrate two prostrations before the terminating salam. These prostrations are described in detail in lines 616-620 of the Guiding Helper.

<sup>864</sup> People who *miss one or two* of the eight stressed sunnahs (by mistake or out of forgetfulness) have an option of performing prostrations of forgetfulness before the terminating salam for mandub credit. However if they do not perform these prostrations of forgetfulness, their prayer is still valid.

<sup>865</sup> The first stressed sunnah is to recite a selection of the Arabic *Qur'an* immediately *after* the *Fatihah* is read. Any selection may be chosen with the restriction that it must at least be one verse in length or something with meaning from part of a large verse. Please note that this is a stressed sunnah only for the imam and the person praying alone. As for the follower, it is not sunnah for him to recite; however, it is a fadilah for him to recite when the imam recites softly.

<sup>866</sup> *Gone forth* here means after the recitation of the *Fatihah* is done.

<sup>867</sup> The second stressed sunnah is to *stand* while reciting the selection of the *Qur'an* after the *Fatihah*.

<sup>868</sup> Recitation of a selection of the *Qur'an* is only a stressed sunnah *in the first two* units of the prayer. In the third or fourth unit, it is better to bow immediately after the *Fatihah* is read without reciting any other *Qur'an*.

<sup>869</sup> It is better not to recite any selection from the *Qur'an* after the *Fatihah* in the third unit of *Dhuhr*, *`Asr*, *Maghrib*, and *`Isha'*. Additionally, it is better not to recite any *Qur'an* after the *Fatihah* in the fourth unit of *Dhuhr*, *`Asr*, and *`Isha'*.

<sup>870</sup> The third stressed sunnah is to keep to the proper volume when reciting the Fatihah and the following selection from the Qur'an. There are two volume levels allowed:

a) **soft** (or quiet)

b) **loud**



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And softly in the third and fourth <sup>872</sup> when nighttime runs.	15:520
Recite out loud at <sup>873</sup> dawn and at night in the first two <sup>874</sup> .	15:521
Say the takbir <sup>875</sup> when a change of postures you do.	15:522
Except when you get up from bowing, you should say, "Sami`a l-lahu li man hamidah", this way <sup>876</sup>	15:523 15:524
Not for the followers <sup>877</sup> , but for the other two <sup>878</sup> .	15:525
Greet and testify <sup>879</sup> sitting <sup>880</sup> , twice <sup>881</sup> if you have to.	15:526

The **minimum soft** volume level consists of the movement of the tongue without making oneself hear the words. The **maximum soft** volume level consists of making oneself hear the words (but not the person standing next to one).

The **minimum loud** volume level consists of making a person standing besides one hear the words said (but not the person standing at a distance). The **maximum loud** volume level consists of making everyone within eyesight-radius easily hear the words said.

People who confine themselves to the maximum soft volume level when asked to be loud do not need to prostrate and have fulfilled the sunnah requirement. Likewise, people who recite with the minimum loud volume level when asked to be soft do not need to prostrate and have fulfilled the sunnah requirement. Finally, it is better for women to use the maximum soft volume level when asked to be loud.

Please note that these volume level rulings are only for wajib prayers. For mandub prayers, one is given the option to either recite softly or out loud. However, it is better to recite the night mandub prayers (e.g., Tarawih and night vigil prayers) out loud and the day mandub prayers quietly.

Please note that the volume level for the other verbal parts of the prayer (e.g., the opening takbir, the tahmid, etc.) is not a stressed sunnah. However, it is better for the imam to say all the takbirs, tahmids, and the terminating salam loud enough so that the followers hear. Additionally, it is better for all those praying to glorify Allah softly (and not out loud) while bowing or prostrating. Finally, the Greeting and Testifications, blessings for the Prophet (May Allah bless him and give him peace), supplications, etc. are better if uttered softly.

<sup>871</sup> It is a stressed sunnah to recite the Fatihah (and following selection from the Qur'an) softly in all of the units of Dhuhr and `Asr (these two prayers are *the daytime ones*).

<sup>872</sup> It is a stressed sunnah to recite the Fatihah softly in the third and fourth units of `Isha' and in the third unit of Maghrib (these two prayers are the *nighttime ones*).

<sup>873</sup> Please note that in Arabic, the night lasts from sunset to dawn and the day lasts from dawn to sunset.

<sup>874</sup> It is a stressed sunnah to recite the Fatihah and following selection from the Qur'an out loud in the *first two* units of Subh, Maghrib, and `Isha'.

<sup>875</sup> The fourth stressed sunnah is to say "Allahu Akbar" (i.e. *the takbir*) when going into the bowing posture, going into prostration, getting up from prostration, and when standing back up after sitting for the Greeting and Testification. As for saying the opening takbir, it is wajib as mentioned in the last song and not sunnah.

<sup>876</sup> The fifth stressed sunnah is to say "*Sami`a l-lāhu li man ḥamidah*" (i.e. the **tahmid**) when straightening back up after bowing. This phrase means: Allah hears the one who praises Him.

<sup>877</sup> This fifth stressed sunnah is *not for followers but for* the imam and the person praying alone. As for the follower of an imam, he should simply listen to the imam say this and then respond with "Rabbanā wa laka l-ḥamd." (which means: Our Lord to You belongs the praise) after standing up straight.

<sup>878</sup> *The other two* are the imam and the person praying alone.

<sup>879</sup> The sixth stressed sunnah is to say the *Greeting and Testification* (see appendix 1.4) in the second unit of each of the five wajib prayers.

<sup>880</sup> The seventh stressed sunnah is to *sit* (and not stand) while saying the Greeting and Testification.

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You must miss at least two takbirs <sup>882</sup> or tahmids <sup>883</sup>	15: 527
Before you prostrate <sup>884</sup> . Thus, Ibn Juzayy's <sup>885</sup> book reads.	15: 528
But, the Qur'an after Fatihah counts as three <sup>886</sup> :	15: 529
Saying it, it's volume, and for it standing ... <sup>887</sup> three.	15: 530
Volume in multiple units all counts as one <sup>888</sup> .	15: 531

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<sup>881</sup> The eight stressed sunnah is to say the Greeting in Testification (see appendix 1.4) again (this is what is meant by *twice*) in the third unit of Maghrib and the fourth unit of Dhuhr, `Asr, and `Isha'. Please note that each sitting for the Greeting and Testification counts as a separate stressed sunnah.

<sup>882</sup> The takbir consists of the words "Allahu Akbar" and what is meant here is all the takbirs of the prayer besides the opening takbir. As for the opening takbir, it is wajib and missing a wajib action invalidates/ruins the prayer.

<sup>883</sup> The tahmīd consists the words mentioned line 524 of the Guiding Helper.

<sup>884</sup> People who miss only one takbir or tahmid should not prostrate until missing another stressed sunnah. Thus, the Maliki school has decided after looking at all of the primary text evidence (e.g., sayings and actions of the Prophet (May Allah bless him and give him peace)). However, each takbir and tahmid counts as a full stressed sunnah and not as half. Thus, missing one takbir and two other stressed sunnahs makes prostrations of forgetfulness wajib (as the total number of missed stressed sunnahs in this case is three).

<sup>885</sup> He is Abu I-Qāsim Muḥammad ibn Aḥmad ibn Juzayy al-Kalbi of Grenada, Spain, a scholar of the seventh Islamic century. The *book* referred to above is *al-Qawānīn al-Fiqhiyyah* in which this scholar gathered in a mere four hundred pages all of the aspects of the laws of our din (as related from the great scholars of Jurisprudence: (1) Imam Mālik, (2) Imam al-Shāfi`ī, (3) Imam Abu Ḥanīfah, (4) Imam Ḥanbal, (5) Imam Sufyān al-Thawrī, (6) Imam Ḥasan al-Baṣrī, (7) Imam `Abdullah ibn al-Mubārak, (8) Imam Ishāq ibn Rāhawīyah, (9) Imam Abu Thawr, (10) Imam Dawūd ibn `Alī al-Dḥāhirī, (11) Imam Layth ibn Sa`d, (12) Imam Sa`īd ibn Musayyab, and (13) Imam al-Awzā`ī).

Please note that there were more than thirteen great scholars of Jurisprudence in the history of our din; however, these thirteen were the major ones followed by the Muslims of the past. Today, the first three of the thirteen above are still followed by a large number of the members of our din (while the knowledge of the latter has either died out or been diminished).

<sup>886</sup> Missing the recitation of the selection of the *Qur'an after the Fatihah counts as* missing *three* stressed sunnahs and not one:

- Missing the recitation (*saying it*) of this selection itself
- Missing the correct *volume* (either soft or loud) for this selection
- Standing* while reciting this selection

Thus, people who missed the selection of the Qur'an after the Fatihah must make two prostrations of forgetfulness before their terminating salam in order for their prayer to still be correct.

<sup>887</sup> See. That is *three*.

<sup>888</sup> Missing the *volume* (softness or loudness) of the recitations always *counts as* only *one* stressed sunnah, regardless of the number of times one recites with the wrong volume. For example if one recites softly in the first two units of `Isha' (by mistake or out of forgetfulness) and then out loud in the last two (by mistake or out of forgetfulness), the number of stressed sunnahs missed is still only one. Thus in such a case, prostrations of forgetfulness do not become wajib (since the number of missed stressed sunnahs is under three) and the prayer is correct without them. [Please note that people who recite out loud in the units where they were supposed to recite softly are asked to prostrate after the salam while people who recite softly when asked to be loud should prostrate before the salam. Please also refer to footnote 1011.]

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If you change your volume two or more times, it's <sup>889</sup> still one.	15:532
Only for missing the above <sup>890</sup> do you prostrate.	15:533
The next <sup>891</sup> are also called sunnahs, but don't prostrate.	15:534
Even if you miss them all, your prayer is still true <sup>892</sup> .	15:535
So people don't pass <sup>893</sup> , put something in front of you <sup>894</sup> .	15:536
Make the Call to Commence <sup>895</sup> . Listen; Don't make a sound <sup>896</sup>	15:537

<sup>889</sup> Your multiple errors in volume *still* count as *one* stressed sunnah.

<sup>890</sup> The *above* listed eight stressed sunnahs are the only sunnahs for which one should *prostrate* if they are missed. The rest of the song contains more sunnahs, but *prayer is* always correct *even if they are all missed*. One should not prostrate for missing any of them; and if one does prostrate, one's prayer will become invalid (if the prostrations were done before the salam, not after).

<sup>891</sup> The *next* part of the song lists the less-stressed sunnahs.

<sup>892</sup> If a person prays with only the wajibs and stressed sunnahs done, he will have a fully correct and accepted (we pray) prayer. However, he may wish to earn mandub credits by performing the less-stressed sunnah and fadilahs also.

<sup>893</sup> If someone passes directly in front of one in prayer, one's prayer is still correct and fully valid. However, the person who passed in front has disobeyed Allah if he had another way to get to where he was going. If he did not have another way to go where he wanted, then he did not disobey Allah by passing in front of the praying person. Now, the person praying disobeyed Allah in this last case if he was aware that people would not find another way to pass but would pass in front of him.

Please note that people who pass at a distance greater than one meter away from the feet of the praying person do not disobey Allah. Thus, there is nothing wrong with someone passing at a distance away from a praying person (even if there is no physical object between them).

Please also note that there are two exceptions to this rule:

a) In the place of circumambulation of the Ka`bah in the Sacred Masjid, it is mubah for people to pass in front of other people praying. Thus, there is nothing wrong if while walking around the Ka`bah one passes in front of a praying person.

b) When there is room in the line of people ahead of one in group prayer, there is nothing wrong with walking towards that line to fill the gap, even if one passes in front of praying people.

<sup>894</sup> If a person is praying in a place where there is a danger of someone passing directly in front of him (which means within one meter of his feet or about where he places his forehead in prostration on the ground), it is a less-stressed sunnah to place *something* at least as wide as a spear (3 centimeters) and as high a forearm and hand (0.5 meters) *in front of* him in the direction of prayer (so that people are informed and *do not pass*). The person praying then stands behind this object and prays towards it (although, it is better if he positions himself so that it is not exactly in the center between his two eyes but is slightly off center). The person may also gain the credit for this sunnah by praying towards a wall, column, bench, chair, car, tree, bush, or any other object that is pure and at least 0.5 meters high and 3 centimeters in width.

If the imam places an object in front of him, all the followers will also get mandub credits for praying towards an object which deters someone to pass.

Now, people who pass at a distance beyond the placed object do not disobey Allah.

<sup>895</sup> It is a less-stressed sunnah for the person praying alone and for one of the followers to make the *Call to Commence* before the prayer is started. The words for the Call to Commence prayer are given in appendix 1.7. The person who is making the Call to Commence for a group must be an adult sane male Muslim. So if an imam is leading only women and/or children, he should make the Call to Commence himself. It is mandub for the person who made the adhan (or Call to Prayer) to also make the Call to Commence. It is mandub for the

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When imam recites <sup>897</sup> . Prostrate with hands on the ground,	15: 538
Also your toes and two knees <sup>898</sup> . Testify and greet	15: 539
With the words <sup>899</sup> `Umar taught while staying on your seat <sup>900</sup> .	15: 540
Bless the Prophet <sup>901</sup> and say out loud <sup>902</sup> the first salam.	15: 541
Add a second one <sup>903</sup> to respond to the imam.	15: 542
Add a third one <sup>904</sup> if on your left someone did pray.	15: 543
More than a second or two <sup>905</sup> in each posture stay.	15: 544

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person making the Call to Commence to stand, face the qiblah, and be pure when saying the words. It is mandub for the woman or child praying alone to make the Call to Commence to himself/herself.

When praying in a group, there is no specific phrase at which point one must stand up for prayer when hearing the Call to Commence. Rather one may stand up before, during, or after the Call to Commence.

<sup>896</sup> It is a less-stressed sunnah for the follower to listen quietly to the imam when he recites the Fatihah and following selection from the Qur'an out loud. Additionally, it is a less-stressed sunnah for such a follower not to recite anything himself in the out loud recitations. However (as will be noted in the next song), it is a fadilah for the follower to recite quietly during the soft recitations of his imam.

<sup>897</sup> When your imam recites out loud, please remain quiet, *listen*, and *don't make a sound*.

<sup>898</sup> It is a less-stressed sunnah to *prostrate with* both palms, both *knees*, and the *toes* of the two feet touching the floor/ground. To gain credit for this sunnah, one need not expose the skin of one's toes or knees but may prostrate with clothes and socks on. As for the hands, it is better if gloves are not worn (but, prayer is still valid if the person prays with gloves on). As for the nose, it is also mandub that it touch the floor/ground (as mentioned in footnotes 704 and 823).

<sup>899</sup> It is a less-stressed sunnah to use *the words* that `Umar ibn al-Khaṭṭāb related for the *Greeting and Testification*. We have placed these words in appendix 1.4 (we have taken these words from Imam Malik's hadith collection which is called *al-Muwaṭṭah*)

<sup>900</sup> As mentioned in footnote 880, sitting for the Greeting and Testification is a stressed sunnah and not a less-stressed sunnah as could be mistaken from the above verse.

<sup>901</sup> It is a less-stressed sunnah to utter *blessings* for *the Prophet* (May Allah bless him and give him peace) quietly after finishing the Greeting and Testification. This is only in the final sitting posture of the prayer before the terminating salam. The words used can be any Arabic blessing for the Prophet (May Allah bless him and give him peace). The reader may wish to use the words we narrate in appendix 1.5.

<sup>902</sup> It is a less-stressed sunnah for each and every person praying (imam, follower, and the one praying alone) to *say the first* terminating *salam out loud* and not quietly. The words for this are "Assalamu `Alaykum." This is the entire salam and there are no more words such as "wa rahmatullahi wa barakatuh" (and His mercy and blessings) in the Maliki school.

<sup>903</sup> It is a less-stressed sunnah for the follower to quietly say a *second* salam to respond to the imam. The words used may be the same as the first salam or something like "wa `alaykum assalam". The follower does need to turn his head towards the imam or towards the left when saying this second salam. Rather, he may keep looking to the right or look straight in front of him.

<sup>904</sup> It is a less-stressed sunnah for the follower to quietly say a *third* salam to respond to the person *praying on the left*. If there was no one praying on the left, then it is not sunnah to say this third salam. Again, the follower does need to turn his head towards the left when saying this third salam. Rather, he may keep looking to the right or may look straight in front of him.

Please note that the imam and the person praying alone always utter only one salam. They never add a second one or a third one.

# Main Text & Explanatory Notes

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Praying in groups is sunnah <sup>906</sup> for two <sup>907</sup> or more men <sup>908</sup> .	15:545
Females <sup>909</sup> can also pray behind men <sup>910</sup> not women <sup>911</sup> .	15:546
It's a strong sunnah <sup>912</sup> to call people to prayer <sup>913</sup>	15:547
By making adhan <sup>914</sup> if it's a wajib prayer <sup>915</sup>	15:548
Whose time exists <sup>916</sup> and the group wants more people there <sup>917</sup> .	15:549
And it's sunnah to shorten <sup>918</sup> a four-unit prayer <sup>919</sup>	15:550

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<sup>905</sup> It is a less-stressed sunnah to stay in each posture for more than the minimum requirement of stopping for one second in each posture (see footnote 830). Thus, one may exalt Allah with many words while prostrating or bowing to lengthen them.

<sup>906</sup> It is a sunnah *for men* to *pray* each of the five wajib prayers together *in a group*. They should appoint one of themselves as an imam and should follow him. Prayers prayed in a group are rewarded at least twenty-five times more than prayers that are prayed alone.

<sup>907</sup> One can earn the merit of praying in a group with just *two* people praying anywhere (where one of them acts as the imam and the other one acts as the follower). One man can also earn the merit of praying in a group if a woman (e.g., wife, sister, mother, or unrelated woman (in a public place)) follows him.

<sup>908</sup> It is better if the number of people in the group prayer is larger. Thus, group prayers at the local masjid are better than group prayers at home. And group prayers at home are better than prayers prayed alone.

<sup>909</sup> Women and young girls can pray with a group of men and earn reward. Women can pray in masjids behind the imam and away from the line of men. Women can pray together in a group as long as there is at least one man to act as the imam.

<sup>910</sup> It is not disliked or unlawful for a man to lead a woman (in a public place) or many women in prayer even if they are unrelated to him (even if there are no other men present).

<sup>911</sup> If women are together during prayer's time and there are no men present, each one of them should pray separately. This is because it is not valid for a woman to act as an imam (even if there are no men available).

<sup>912</sup> The *strongest* of these less-stressed sunnahs is the Call to Prayer or adhan. Please note however that making the adhan in at least one place in a city where Muslims live is a communal obligation and it is lawful for an Islamic ruler to attack a city (within jurisdiction) which does not make adhan.

<sup>913</sup> If the adhan is not made for a wajib prayer, the prayer is still valid.

<sup>914</sup> **Adhān** is a series of Arabic phrases which are said loud enough so that the people around may hear it and know that it is now time for prayer. The words for the adhan are listed in appendix 1.6.

<sup>915</sup> Adhan (like the Call to Commence) is only made for *wajib prayers* with specific times. There is no adhan or Call to Commence for sunnah or mandub prayers like `Id. Additionally, there is no adhan or Call to Commence for the Funeral Prayer as it does not have a specific time in which it must be performed.

<sup>916</sup> Adhan should only be made after the *time* for the prayer has entered. However, it is lawful to make the adhan for Subh in the last sixth of the night. Please note that after a prayer's first time has passed, one should no longer make adhan for that prayer.

<sup>917</sup> Making adhan is only sunnah if *the group* hopes that *more people* will come to the prayer. As for those in closed quarters who do not expect more people, it is not sunnah for them to make the adhan.

The person making the adhan for a group must be an adult sane upright male Muslim who knows the current timings of prayer; thus, the adhan of a woman, child, or machine is invalid.

It is mandub for the person who hears the adhan to repeat the phrases he/she hears one by one when the caller to prayer takes gaps for catching his breath. However, it is only mandub to repeat the phrases that occur before "hayya `ala s-salah" (i.e. the two takbirs and the eight testifications).

<sup>918</sup> It is sunnah to shorten Dhuhr, `Asr, and `Isha' down to two units when travelling away from home (more than forty-eight miles). What this means is that it is sunnah for the person to make the terminating salam after sitting for the Greeting and Testification, blessings on the Prophet, and supplications in the second unit.

# The Guiding Helper

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When more than forty-eight miles <sup>920</sup> travelling away <sup>921</sup> ,	15: 551
About eighty kilometers <sup>922</sup> if you don't if you don't stay <sup>923</sup>	15: 552
More than four days <sup>924</sup> from the time <sup>925</sup> you leave your own town	15: 553
Until the time <sup>926</sup> to its border you come back down.	15: 554
You can join <sup>927</sup> the two day prayers <sup>928</sup> , the two at night <sup>929</sup>	15: 555
While journeying on land <sup>930</sup> , hurrying <sup>931</sup> since time's tight <sup>932</sup> .	15: 556

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Now if a travelling imam shortens his prayer, the travelling followers should make their terminating salam with him. The non-travelling followers must get up after his salam and finish their prayers (i.e. they must each pray two more units separately as normal).

Now if the imam prays four units, all of the followers must also pray four units (it is not valid for the travelling followers to make their salams after having prayed only two units).

<sup>919</sup> Subh and Maghrib are not shortened but are prayed as normal, even while travelling.

<sup>920</sup> *Forty-eight miles* (where one mile is equal to 5,280 feet and 1.609 kilometers)

<sup>921</sup> If the path/road to the destination is more than forty-eight miles in length, one can shorten the prayer, even if the straight-line radius length is less than forty-eight miles. One should measure the distance starting from one's home or current place of residence.

<sup>922</sup> In the Guiding Helper, we are narrating the opinion that the distance which allows one to shorten the four unit prayers is 77.3 kilometers.

<sup>923</sup> If the person is in a location for more than four days (or plans to be there for more than four days), this location is considered to be his place of residence (or home). Thus, he may not shorten his prayers while in this location. However, if he travels again to a destination more than forty-eight miles away from his current location, then he may start shortening the four unit prayers as soon as he leaves the city/town/village that he is currently in.

<sup>924</sup> What we mean by *four days* is long enough to pray twenty wajib prayers on time. Please note that there are five wajib prayers a day; so, this is about four days.

<sup>925</sup> One may start shortening the prayers as soon as one crosses the *border/limits* of one's current city/town/village.

<sup>926</sup> One may continue to shorten the four unit prayers after reaching one's destination (as long as one does not plan to stay there for more than four days). Additionally, one may continue to shorten the four-unit prayers up until one (comes back or) crosses the border/limits of one's place of residence. Please note that a place of residence is any place in which one intends to spend four or more days. Thus if on the road to one's destination, one stops at a location in which one plans to stay for four or more days, one cannot shorten prayers while at this location; this new location would then be considered the person's place of residence and he must measure starting from it to determine whether or not he should shorten prayers on the next leg of his journey.

<sup>927</sup> *Joining the two prayers* is allowed for people while moving from one location to another, even if the distance between the two locations is less than forty-eight miles. Joining is not allowed (normally) while at home or after reaching one's destination.

<sup>928</sup> *The two day prayers* are Dhuhr and `Asr.

<sup>929</sup> *The two night prayers* are Maghrib and `Isha'. It is not valid to join any other pair of prayers. For example, it is not valid to join Subh and Dhuhr; it is not valid to join `Asr and Maghrib; and it is not valid to join `Isha' and Subh.

<sup>930</sup> Joining prayers is only allowed when moving *on land* from one location to another. In order to join, one must stop and pray. The time of the stop determines when the prayers should be joined. Please also refer to the last section in footnote 939.

It is not valid to join prayers while journeying in a moving airplane or a boat.

# Main Text & Explanatory Notes

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Pray the day ones <sup>933</sup> gathered in the first's <sup>934</sup> or second's time <sup>935</sup> .	15:557
Pray the night ones <sup>936</sup> gathered <sup>937</sup> like above in this rhyme <sup>938</sup> .	15:558
The time you join depends on when you plan to stop <sup>939</sup> .	15:559
And with this <sup>940</sup> , the rulings of joining we will stop <sup>941</sup> .	15:560

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<sup>931</sup> The purpose of joining the prayer is to save time. This is because stopping twice while journeying on land takes up more time than just stopping once.

<sup>932</sup> Joining prayers is only allowed if the person fears that stopping twice will make him late for (or miss) some affair or appointment. This affair or appointment does not necessarily have to be important.

<sup>933</sup> When joining Dhuhr and `Asr, one should first pray Dhuhr and then pray `Asr afterwards. The exact time one does this depends on when one plans to stop or actually stops.

<sup>934</sup> The two day prayers may be joined in Dhuhr's first time if the stop takes place in Dhuhr's first time. In this case, `Asr is prayed before its actual time.

<sup>935</sup> The two day prayers may be joined in Dhuhr's second time if the stop takes place in Dhuhr's second time. In this case, Dhuhr is prayed after its first time has passed. In any case, one must not pray these prayers before high noon or after sunset.

<sup>936</sup> When joining Maghrib and `Isha', one should first pray Maghrib and then pray `Isha' afterwards. The exact time one does this depends on when one plans to stop or actually stops.

<sup>937</sup> The night prayers may be joined in Maghrib's first time if the stop takes place in Maghrib's first time. In this case, `Isha' is prayed before its actual time. The night prayers may also be joined in Maghrib's second time if the stop takes place in Maghrib's second time. In this case, Maghrib is prayed after its first time has passed. In any case, one must not pray these prayers before sunset or after dawn.

<sup>938</sup> The joining of the night prayers is similar to the joining of the day prayers. This is what we mean by *like* (mentioned) *above in this rhyme*.

<sup>939</sup> As explained above, the actual time at which one joins the prayer *depends on when one plans to stop* or actually stops.

[Now if a person is ready to leave for a journey by land but is still at home during Dhuhr's first time (or Maghrib's first time) and thinks that he will not reach his destination nor stop before sunset (or before dawn in the case of the night prayers), he may pray `Asr in Dhuhr's first time after praying Dhuhr (or `Isha' in Maghrib's first time after completing Maghrib). From this you can see, that his being at home can count as a *stop* if he (a) leaves for his journey during Dhuhr's first time or Maghrib's first time, (b) plans not to stop before reaching his destination, and (c) expects to reach his destination only after sunset or dawn.]

<sup>940</sup> There are almost always more rulings as explained in footnote 438.

<sup>941</sup> However, we will narrate some more rulings in these Explanatory Notes and then *stop*.

a) The sick person at home who is afraid that he will lose his consciousness before `Asr's time may pray `Asr in Dhuhr's first time after praying Dhuhr. Additionally, the sick person who is afraid that he will lose his consciousness before `Isha's time may pray `Isha' in Maghrib's first time after praying Maghrib.

b) If there is heavy rain or other torrential conditions in a community, the people may pray Maghrib and `Isha' in the masjid in Maghrib's first time. Again, Maghrib should be prayed first and then `Isha'. They may make a separate adhan and Call to Commence for each prayer. However, it is better if the adhan for `Isha' is done in a low voice so that people outside do not hear it. Also it is better if the people do not pray mandub prayers in the masjid before, in between, and after the joining of these night prayers. Please note that the person who prayed Maghrib alone may also pray `Isha' early with the group in this case.

c) In Hajj, Dhuhr and `Asr are joined together in `Arafah in Dhuhr's first time and Maghrib and `Isha' are joined together in Muzdalifah after reaching Muzdalifah. Please refer lines 1181-1191 of the Guiding Helper for more details about this subject.

# The Guiding Helper

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d) People who are not rushing while moving on land may pray Dhuhhr at the end of its first time and `Asr at the beginning of its first time. Similarly, they may pray Maghrib at the end of its first time and `Isha' at the beginning of its first time. Thus, it will appear to them as if they joined the two prayers; but in actuality, each of the two prayers was prayed during its time. This kind of joining is disliked without an excuse. However, it can be resorted to by the people whose life situations make it difficult for them to pray two prayers at two separate times.



# Main Text & Explanatory Notes

## Song 16: Fadilahs<sup>942</sup> of Prayer

The following mandubs <sup>943</sup> are somewhat good to do.	16: 561
But if you miss <sup>944</sup> all of them, your prayer is still true <sup>945</sup> .	16: 562
Raise your hands to your shoulders with the first takbir <sup>946</sup> .	16: 563
Then, lower them slowly down to your sides with fear <sup>947</sup> .	16: 564
Wear a cloak or a long shirt <sup>948</sup> . And look straight ahead <sup>949</sup>	16: 565
When you stand or sit, but bow without lifting your head <sup>950</sup> .	16: 566
Say, "Amin," to yourself <sup>951</sup> after the Fatihah's done	16: 567

<sup>942</sup> Please refer to footnotes 289 and 427.

<sup>943</sup> The *mandub* acts listed in this song (which are called fadilahs) are less important than the sunnahs listed in the last song.

<sup>944</sup> Unlike stressed sunnahs, one should never prostrate prostrations of forgetfulness for omitting a fadilah. Anyone who prostrates such prostrations before the salam for *missing* a fadilah will have an invalid prayer.

<sup>945</sup> All of these fadilah acts are only for earning extra reward. People who neglect all of them (or act against them) will *still* have legally correct acts of worship.

<sup>946</sup> It is a fadilah to *raise both hands to shoulder* height when saying the *first* opening *takbir*. Please refer to footnote 687 to learn the mandub way to do this. This is the only time that the two hands should be raised in the prayer. The hands are not raised when going into bowing, getting up, before or after the prostrations, or before the salam.

<sup>947</sup> It is a fadilah in wajib prayers (please refer to footnote 1003) to not cross the hands across one's chest or abdomen but to leave them to dangle at the *sides* while standing (refer to footnotes 688 and 689). The mandub way to do this is to *lower* the hands *gently/slowly* with sobriety (*with fear*) while saying the opening/*first takbir*. This is better than dropping them with speed and letting them sway back-and-forth like a pendulum. To fulfill this fadilah's requirement, one may either leave the hands to dangle freely at the sides or place them on one's thighs.

<sup>948</sup> It is a fadilah for both men and women to *wear* a loose outer garment over their normal clothing when praying. This outer garment may either be a sheet (measuring about 3m x 1.5m), cape, robe, *cloak*, or a *long shirt* which reaches to at least the knees. In the case of the sheet, it is mandub to first place it on one's back across one's shoulder blades and then to wrap it around the front and over a shoulder (see figure 16-1). Any other outer garment that is loose and covers the back from the shoulders to the knees also fulfills this fadilah's requirement.



**Figure 16-1**

<sup>949</sup> It is a fadilah to fix one's gaze *straight ahead* of one at eye-level in the *standing* and *sitting* postures of the prayer. This is better than looking off to the side, at the sky/ceiling, or at the floor. As for during the bowing and prostration postures, it is better to look at the floor.

<sup>950</sup> It is not a fadilah to try to look straight ahead (by *lifting one's head*) towards the qiblah when bowing. Rather, it is better to keep one's neck and back in a straight line.

# The Guiding Helper

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If you're not in lead <sup>952</sup> reciting for everyone.	16: 568
Recite behind the imam softly to yourself <sup>953</sup>	16: 569
In prayers where he recites softly to himself.	16: 570
In the second standing in Subh <sup>954</sup> , to Allah pray	16: 571
Before you bow with the words we've been taught to say <sup>955</sup> .	16: 572
Bow with your back <sup>956</sup> and legs straight <sup>957</sup> . Grab your two knee joints <sup>958</sup> .	16: 573
Men, put your elbows out <sup>959</sup> . Each one the side points <sup>960</sup> .	16: 574
Say, "Subhana Rabiyya l-`Adhim," when you bow.	16: 575
Say this while bowing three times <sup>961</sup> like we've taught you now.	16: 576

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<sup>951</sup> It is a fadilah to always quietly (*to yourself*) say "*Āmīn*" (which means: O Allah, please answer) after the recitation of the Fatihah when praying alone or following an imam.

<sup>952</sup> As for the imam, it is also a fadilah for him to say "Amin" quietly when he is reciting softly. However when he is reciting out loud (*reciting for everyone*), it is better for him to not say this phrase at all (either quietly or out loud).

<sup>953</sup> It is a fadilah for the follower to *recite* to himself the Fatihah and/or a following selection from the Qur'an while standing during the units in which the imam *recites softly to himself*. Now if the imam goes into the bowing posture before the follower is done reciting, the follower should cut his recitation short and follow the imam without finishing. Now if the follower finishes before the imam is done reciting softly to himself, the follower may either wait quietly or engage in remembrance of Allah.

<sup>954</sup> It is a fadilah to utter a special Arabic supplication in the *Subh* prayer. The *words* for this supplication are transliterated in appendix 1.8. It is mandub for this special supplication to be read *in the second standing* of Subh after the recitation of the selection of the Qur'an and *before* going into the *bowing* posture. (However, one may still gain credit for this fadilah even if one recites this supplication after getting up from bowing in the second unit of Subh before prostrating.) It is not a fadilah to lift one's hands (as in prayer) while uttering this supplication; rather, it is better to leave them at the sides. Additionally, it is not a fadilah for the imam to say this out loud and for the followers to say "Amin" after each phrase; rather, each person praying should say this supplication quietly to himself. Please note that Subh is the only prayer in which it is a fadilah to say this supplication.

<sup>955</sup> *We've been taught* these words by the teachers that narrated the sayings of the Prophet (May Allah bless him and give him peace), such as Imam Malik.

<sup>956</sup> It is a fadilah keep one's *back* and neck in a straight line when *bowing*. Additionally, it is a fadilah to bow so that one's back is about parallel to the ground so that if a glass of water were placed on one's back while bowing it would not spill or drop. Please refer to footnote 696.

<sup>957</sup> It is a fadilah to keep one's two *legs* fairly *straight* while bowing. However, one may bend the legs (at the knees) slightly and still get the credit for this fadilah.

<sup>958</sup> It is a fadilah to place both hands near the knees and to spread the fingers over the *knee joints* while bowing (please refer to footnote 697).

<sup>959</sup> It is a fadilah for *men* (not women) to keep their *elbows* from touching the sides of their bodies while bowing (please refer to footnote 697). As for women, it is better for them to bow and prostrate in a way so that the curvatures of their bodies are less obvious; this is done by keeping the body parts close together (e.g., keeping the forearms next to one's thighs while bowing).

<sup>960</sup> In order to fulfill the requirement for the last fadilah, it is not necessary to make the elbows point all the way to the right and left side (like the wings of a hen), but they both should *point* somewhat away *to the sides*.

# Main Text & Explanatory Notes

Say, "Rabbana wa laka l-hamd," when you've stood straight <sup>962</sup> ,	16:577
If you're not leading people <sup>963</sup> , before you prostrate <sup>964</sup> .	16:578
Say the takbirs as soon as you move down or up <sup>965</sup> .	16:579
But, delay it for the third standing 'till you're up <sup>966</sup> .	16:580
Make hands the first to touch ground when you go prostrate <sup>967</sup> .	16:581
And make them the last to leave when you stand up straight <sup>968</sup> .	16:582
Prostrate with your two hands in line with your two ears <sup>969</sup> .	16:583
Men, keep your belly from thighs <sup>970</sup> . Be humble with tears <sup>971</sup> .	16:584
While prostrating say, "Subhana Rabbiya l-A`la,"	16:585
Three times <sup>972</sup> . Make the fingers on ground face the qiblah <sup>973</sup> .	16:586

<sup>961</sup> It is a fadilah to say "*Subhāhana Rabbiya l-`Adhīm*" three times while *bowing*. This phrase means: Glory be to my Lord, the Tremendous. One may also say this phrase more than three times or substitute another similar phrase.

<sup>962</sup> It is a fadilah to say "*Rabbanā wa laka l-ḥamd*" one time after *standing up straight* from bowing. This phrase means: Our Lord, to You alone is the praise. One may also say this phrase without the word "wa" in the middle.

<sup>963</sup> Saying this phrase is a fadilah for the person praying alone and the follower. As for the imam, it is better for him not to say this phrase; rather, he only says the tahmid (which the followers do not say). Please refer to footnote 876.

<sup>964</sup> This phrase is said after standing up straight from bowing and *before* saying the takbir to go into *prostration*.

<sup>965</sup> It is a fadilah to say the takbir or tahmid *as soon* as one starts changing one's posture. This is better than delaying it to after one has gone into the next posture. There is only one exception to this rule as noted in the next footnote.

<sup>966</sup> It is a fadilah to *delay* the takbir after the Greeting and Testification (said while sitting) in the second unit *until* one has stood *up* completely straight *for the third* unit. What this means is that one should quietly get up after finishing the Greeting and Testification of the second unit and stand up completely straight without making a sound. Then, one should take a deep breath and then say the takbir for the third standing. Subsequently, one should start reciting the Fatihah and then continue as normal.

<sup>967</sup> It is a fadilah to *make the hands the first to touch the ground when going into prostration*. This is better than making the face or knees the first to touch the ground.

<sup>968</sup> It is a fadilah to make the hands the last body part to *leave* contact with the floor *when standing up* for the second, third, or fourth unit of prayer. One should use one's hands to push oneself up off the ground and onto one's feet.

<sup>969</sup> It is a fadilah to keep the palms of the *hands* (when prostrating on the floor) *in* a horizontal *line with* one's *ears*. This is better than placing them near the knees or far ahead of one's head.

<sup>970</sup> It is a fadilah for men (not women) to prostrate so that the *thighs* are not touching the *belly* and the elbows are off the ground and away from the sides. As for women, it is better for them to bow and prostrate in a way so that the curvatures of their bodies are less obvious; this is done by keeping the body parts close together (e.g., by keeping the forearms on the ground and one's thighs and belly next to each other while prostrating)

<sup>971</sup> It is a fadilah to be *humble* (which means feeling that one is low and not worth much) in the prayer. Additionally, crying (*with tears*) out of love or fear of Allah is meritorious and is a sign that Allah will shade one from punishment in the next life.

<sup>972</sup> It is a fadilah to say "*Subhāna Rabbiya l-A`lā*" *three times while prostrating*. This phrase means: Glory be to my Lord, the High. One may also say this phrase more than three times or substitute another similar phrase.

# The Guiding Helper

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Grip your hand <sup>974</sup> testifying like we said before	16: 587
In that sitting posture <sup>975</sup> . Ask for what you long for <sup>976</sup> .	16: 588
Make the first sitting shorter than the second one <sup>977</sup> .	16: 589
Turn your head to the right with the "kum" and you're done <sup>978</sup> .	16: 590
There are a lot of more mandub things scholars say <sup>979</sup> .	16: 591
But, what we've mentioned here <sup>980</sup> will put you on your way <sup>981</sup> .	16: 592

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Additionally, it is a fadilah to ask Allah for things (e.g., forgiveness, mercy, wealth, a good spouse, etc.) while prostrating.

<sup>973</sup> It is a fadilah to keep the *fingers on the ground* together and pointing towards the direction of prayer (which is called the **qiblah**) while prostrating. Additionally, it is also a fadilah to make the toes and knees on the ground face the direction of prayer.

<sup>974</sup> It is a fadilah to *grip* one's right *hand*, place it on one's thigh, and move the forefinger (as described in footnotes 728 to 736) while sitting and quietly reciting the Greeting and Testification, blessings on the Prophet, and supplications.

<sup>975</sup> It is a fadilah to *sit* as we described in footnotes 722 to 726 between the prostrations and while reciting the Greeting and Testification, blessings for the Prophet (May Allah bless him and give him peace), supplications, and terminating salam.

<sup>976</sup> It is a fadilah to *ask* Allah for things and make supplications quietly right before the terminating salam. Now if the imam says his terminating salam while the follower is still supplicating, the follower should cut his supplications short and make his salam right after the imam's. Please note that these supplications (and others made in the prayer) should be said in Arabic if one knows and understands Arabic like a natural language. If one does not know Arabic, then he may supplicate using English or another non-Arabic language. For example, it is perfectly valid for a non-Arab to make the following supplication in prayer before the salam in English: "O Allah, please help me pass the test I have to take today. O Allah, please turn away bad things from our family in this world and the next. Make it easy for our family to practice the din. Help us love each other for You. Please give us what we need in this world in a lawful way. Please save us from the Hellfire in the next world and let us go to Paradise directly without much or any questioning."

As for the person who knows Arabic, it is disliked for him to use English or another non-Arabic language in making his supplications. However if he does make supplications in English, his prayer is still valid.

All of these rulings are for making supplication while moving one's tongue. As for asking for things in one's mind (without moving one's tongue), it is never disliked regardless of the language used.

<sup>977</sup> It is a fadilah to recite only the Greeting and Testification (without any blessings for the Prophet (May Allah bless him and give him peace) or any supplications) in the first sitting (in the second unit) of Dhuhr, `Asr, Maghrib and `Isha'. In the second sitting, one should recite the Greeting and Testification, blessings for the Prophet (May Allah bless him and give him peace), and supplications. This way, the *first sitting* will be *shorter than the second one*, which is a fadilah.

<sup>978</sup> It is a fadilah to have one's chin in a vertical line with one's right shoulder when uttering the "kum" of the first terminating salam. Please refer to footnotes 741 and 742.

<sup>979</sup> The fadilahs of prayer are many (please refer to footnote 438). However, what we have mentioned is probably sufficient for the average person. People who want to learn more about our din should learn Arabic and then sit with the authentic traditional Arabic-speaking scholars of our din or read the long books of the ancient scholars (some of which run into thirty or more volumes).

<sup>980</sup> *What we have mentioned* in the Guiding Helper can help the average person live a life that leads to eternal bliss.

<sup>981</sup> *On your way* to eternal bliss; we pray to Allah to make it so for the people who try to follow the Guiding Helper.

# Main Text & Explanatory Notes

## Song 17: Disliked<sup>982</sup> Acts in Prayer

It's disliked in wajib prayers to say "Bismillah" <sup>983</sup> .	17:593
And it's disliked to utter "A`udhu bi l-lah" <sup>984</sup> ,	17:594
To prostrate on something that is not from the earth <sup>985</sup> ,	17:595
To prostrate with something thin on the forehead's girth <sup>986</sup> ,	17:596
To prostrate with long sleeves covering palms of hand <sup>987</sup> ,	17:597
To carry something in one's mouth <sup>988</sup> or in one's hand <sup>989</sup> ,	17:598

<sup>982</sup> Please refer to footnote 427.

<sup>983</sup> *It is disliked in wajib prayers to say "Bismillah" (which means: [I begin] in the name of Allah) before the recitation of the Fatihah or the following selection from the Qur'an. Rather, one should begin the recitation of the Fatihah (with al-hamdu li l-lahi...) immediately after saying the opening takbir (or the takbir for standing up). Similarly, one should start reciting the selection from the Qur'an soon after finishing the Fatihah.*

Please note that saying "Bismillah" before the recitations in mandub prayers is not disliked but is mubah.

<sup>984</sup> *It is disliked in wajib prayers to say "A`udhu bi l-lahi mina sh-shaytāni r-rajīm" (which means: I seek protection with Allah from the accursed Shaytan) before the recitation of the Fatihah or the following selection from the Qur'an. Rather, one should begin the recitation of the Fatihah immediately after saying the opening takbir (or the takbir for standing up). Similarly, one should start reciting the selection from the Qur'an soon after finishing the Fatihah.*

Please note that saying this phrase before the recitations in mandub prayers is not disliked but is mubah; however, it is better not to say either of these two phrases (mentioned in this rhyme) in any prayer.

<sup>985</sup> It is disliked to place one's face or palms (not knees, legs, or feet) while prostrating *on something that is not part of the earth or grown from the earth*. It is better to prostrate on dirt, rocks, pebbles, grass, plants, leaves, wood chips, reed mats, mats made from rough tree fibers, etc. (see figure 17-1). The exception to this rule is the flooring of a masjid: It is not disliked to prostrate on carpets that are spread on the floor of a masjid. However, prostrating on cloth (even if from one's garment) or carpets outside of masjids (such as at home) is disliked.



**Figure 17-1**

In any case, the prayer is still valid even if prostration is done on velvet carpeting at home.

<sup>986</sup> It is disliked to prostrate while there is *something thin* (one to five millimeters in thickness) covering *the forehead* (e.g., a hat, a cap, an over-sized head scarf, a veil, a bandana, one layer of a turban, etc.). Rather, it is better for the forehead to be absolutely bare so that it comes in contact with the floor. If the layer covering the forehead is thick (more than five millimeters) and prevents all parts of the forehead from coming in contact with the ground, then the prostration is invalid.

Of course, it is allowed for people with injuries to prostrate with bandages on or to pray standing without prostration.

<sup>987</sup> It is disliked for *long sleeves* or gloves to be covering the palms while prostrating on the floor. However, doing so (or going against any of the recommendations in this song) does not break or invalidate the prayer.

# The Guiding Helper

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To recite Qur'an while bowing or prostrating <sup>990</sup> ,	17: 599
To think about the world or wealth calculating <sup>991</sup> ,	17: 600
To play around with hands <sup>992</sup> , or head to side turning <sup>993</sup> ,	17: 601
To ask Allah for things while reciting or bowing <sup>994</sup> ,	17: 602
To crack knuckles <sup>995</sup> , or to have fingers interlaced <sup>996</sup> ,	17: 603
To close one's eyes <sup>997</sup> , or to put one's hands on the waist <sup>998</sup> ,	17: 604
To start prayer while needing to do nature's call <sup>999</sup> .	17: 605

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<sup>988</sup> It is disliked to pray while keeping *something in one's mouth* (like a rubber ball). However, those with dentures or other medical devices are excused.

<sup>989</sup> It is disliked to carry something *in one's hand* (like a book) while praying. As for reciting while looking at the Arabic Qur'an during prayer (since one has not memorized it), it is *mubah* in *mandub* prayers (e.g., Tarawih and the Night Vigil Prayer) and disliked in *wajib* prayers. As for reading other material out loud (e.g., a health or entertainment magazine) during prayer, it is not allowed and will invalidate the prayer. As for reading and understanding (without moving one's tongue) something written near the place where one is praying (e.g., on the wall in front of one), it is forgiven and does not invalidate the prayer.

<sup>990</sup> It is disliked to *recite* selections from the *Qur'an* during the *bowing* and *prostrating* postures of the prayer. Rather, one should recite Qur'an during the standing posture after the *Fatihah*. As for saying selections of the Qur'an while bowing or prostrating with the intention of remembering Allah or asking Him for something, it is allowed and is not disliked (this is an example of how a distinguishing intention can change the ruling for the exact same act).

<sup>991</sup> It is disliked in prayer *to think about* one's problems or aspirations in the material world. For example, it is disliked to sum together in one's mind the total amount of money (*wealth calculating*) one has (e.g., "I have 1,000 units of currency invested in stock A. I have 5,000 units of currency in the bank. However, I owe so and so 450 units of currency. Therefore, I have only 5,550 units of currency in total. Oh yeah, I'm supposed to be praying..." ☺).

Rather, one can either try to concentrate on the meaning of words one is saying or stop one's thoughts all together (if one knows how to do this) to feel Allah's presence. Nevertheless, Allah realizes that this is difficult for most people; thus, He accepts prayers that have stray thoughts scattered throughout them.

<sup>992</sup> It is disliked *to play around* with one's clothes or hair *with one's hands* during prayer. For example, it is disliked for a man to constantly assess the length of his beard by stroking his hand over it. Similarly, it is disliked to play around with any other object while praying.

<sup>993</sup> It is disliked to *turn one's head to the side* while praying. Rather, it is better to look straight ahead at eye-level (while standing and sitting) and at the floor (while bowing and prostrating).

<sup>994</sup> It is disliked to make supplications (*ask Allah for things*) during the *recitation* of the *Fatihah* and following selection from the Qur'an. Making supplications is also disliked during *bowing*. However, supplicating is not disliked (but is actually meritorious) when prostrating. As for in the other parts of the prayer, supplication is not disliked therein.

<sup>995</sup> It is disliked to *crack* a body joint (without a necessity). **Cracking** a body joint means to flex it until a popping sound is heard.

<sup>996</sup> It is disliked to **interlace** (insert between each other) the *fingers* of the hands even when crossing the hands across the abdomen.

<sup>997</sup> It is disliked *to close one's eyes* in any part of the prayer. However, if one feels that closing one's eyes will help one concentrate, then it is not disliked.

<sup>998</sup> It is disliked *to put either hand on the side of the waist* so that the elbow is pointing off to the side. Rather, it is better to leave both hands to dangle freely at the sides (so that the arms are straight) while standing.

# Main Text & Explanatory Notes

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But, these things don't make prayer's validity fall <sup>1000</sup> .	17:606
It's not disliked to pray with socks or wear a heel <sup>1001</sup> ,	17:607
To shift weight from heel to heel when tired you feel <sup>1002</sup> ,	17:608
Or to fold right hand over left on abdomen	17:609
In the mandub prayers <sup>1003</sup> , for both men and women <sup>1004</sup> .	17:610

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<sup>999</sup> It is disliked *to start praying* if one feels a *need* to urinate or eject feces. However if one fears that the first or second time of prayer will pass by if one performs nature's call (since time is short), then it is not disliked to pray while holding back the food waste in one's bowels or kidneys.

<sup>1000</sup> All of these disliked *things* mentioned in this song do not *invalidate prayer*. However, one is rewarded for avoiding them.

<sup>1001</sup> It is not disliked to pray while *wearing socks* (any type) or *heels/shoes* (any type). Thus, one does not need to remove them before prayer; but, can pray while still wearing them. However, it has been the practice of Muslims in almost every part of the world not to walk while wearing shoes inside the prayer area of the masjid. The reason for this is so that the prayer area of the masjid remains clean and free of impurities.

<sup>1002</sup> *It is not disliked to shift one's weight* around *from foot to foot* when one stands for a long time in prayer and *feels tired*. Such shifting of weight around helps some people avoid discomfort.

<sup>1003</sup> It is not disliked *in mandub prayers to fold the right hand over the left* (grabbing the wrist/forearm of the left hand) placing them above one's naval and below one's chest (*on one's upper abdomen*). If one does this in mandub prayers in an attempt to follow the Prophet (May Allah bless him and give him peace), one will get credit for it. As for during wajib prayers, the popular opinion in the Maliki school is that it is disliked to cross one's hands in the standing posture. Additionally, please note that it is not a fadilah to cross the hands in any other posture of the prayer (e.g., after getting up from bowing).

However in any case, the prayer will still be true and accepted (we pray).

<sup>1004</sup> All of the rulings in this song apply equally to *both men and women*: It is also disliked for women to fold right hand over left in wajib prayers. Rather, they (like men) should leave hands to dangle freely at their sides (please refer to footnote 947).

# The Guiding Helper

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## Song 18: Prostrations of Forgetfulness

Know if you missed a stressed sunnah<sup>1005</sup> you can prostrate. 18:611  
That's two times before the salam to compensate<sup>1006</sup>. 18:612

If you added some actions or words<sup>1007</sup> by mistake<sup>1008</sup>, 18:613  
Two prostrations<sup>1009</sup> after<sup>1010</sup> the salam you can take<sup>1011</sup>. 18:614

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<sup>1005</sup> The *stressed sunnahs* for prayer are eight and are listed in the notes for Song 15: Sunnahs of Prayer. Missing stressed sunnahs by mistake or out of forgetfulness does not invalidate prayer; however, missing stressed sunnahs on purpose (without an excuse) does invalidate prayer (refer to footnote 405).

As for missing one of the sixteen wajibs mentioned in Song 14: Wajibs of Prayer, it invalidates the prayer if done on purpose. If one misses wajibs by mistake (out of forgetfulness), one can try to make them up and then prostrate after the salam (please refer to footnote 1019).

As for missing less-stressed sunnahs or fadilahs, it does not affect the validity of the prayer and one should never prostrate for missing such minor acts.

<sup>1006</sup> If a person *misses* (by mistake or out of forgetfulness) one or two stressed sunnahs, it is mandub for him to correct/*compensate* for it by making *two prostrations before the terminating salam*; but if he does not prostrate these mandub prostrations, his prayer is still correct. If a person misses three or more stressed sunnahs, it is wajib for him to correct/*compensate* by making two prostrations before the terminating salam. If he forgets to do these wajib prostrations before the salam, he may prostrate shortly afterwards (within five minutes). If he forgets to prostrate (or on purpose does not prostrate) shortly afterwards, his prayer will become invalid/ruined from missing these wajib prostrations.

<sup>1007</sup> *Words* and *physical actions added* during prayer are of two types:

- a) Those that resemble the words and actions of prayer (e.g., bowing twice in one unit by mistake, prostrating three times in one unit by mistake, saying the Fatihah twice in one unit by mistake, etc.)
- b) Those that do not resemble the actions of prayer (e.g., saying a few words in English/Arabic by mistake (like "Oh, now I remember." or "Yes/no"), flapping one's hands up and down by mistake, etc.)

If these words or actions are added out of forgetfulness (*by mistake*), one should prostrate two prostrations of forgetfulness after the salam. If these are added on purpose (intentionally), then one's prayer has become invalidated/ruined and one must start over (except in the case of adding words that resemble the words of prayer (see footnote 1046)). All this is if the word or action added by mistake is significantly noticeable: As for swallowing phlegm, clearing one's throat, turning one's head to the side, flexing one's arm, leg, or neck muscles, breathing hard through one's nose or mouth, etc., it is all forgiven and overlooked and there is no need to prostrate after the salam for such minor sounds or physical actions.

<sup>1008</sup> It is only those words and actions added by mistake that can be compensated for by prostrating prostrations of forgetfulness. Additionally, physical actions added that are extremely different from the desired actions of prayer always invalidate/ruin the prayer regardless of whether they are done on purpose or by mistake. For example, jumping up and down and flapping one's hands continuously (like a bird) will always ruin the prayer even if done out of forgetfulness.

<sup>1009</sup> No matter how many stressed sunnahs one misses, one prostrates only two times before the salam. Similarly, no matter how many non-extreme words and actions one adds, one prostrates only *two times*.

<sup>1010</sup> The person who only adds words and actions (but does not miss any stressed sunnahs) should prostrate *after* the salam and not before. However if he prostrates before by mistake (or on purpose), his prayer does not become invalid/ruined and is still correct.



# Main Text & Explanatory Notes

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If you both add and miss, you should prostrate before <sup>1012</sup> .	18:615
<sup>1013</sup> Say, "Allahu Akbar," before you hit the floor.	18:616
Say, "Allahu Akbar." Sit straight and then again	18:617
Say, "Allahu Akbar." Hit the floor. Sit up then	18:618
Saying, "Allahu Akbar." Testify and greet.	18:619
Finish with the salam while staying on your seat <sup>1014</sup> .	18:620

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If he forgets to prostrate after, his prayer is still correct and he may prostrate whenever he remembers (even if after a long time). Please note that we are narrating the opinion in the Guiding Helper that prostrating after the salam for adding words or actions is mandub and not wajib; thus, people who omit such prostrations of forgetfulness altogether will still have correct and accepted (we pray) prayers.

<sup>1011</sup> Please note that people who recite softly when asked to be loud, have missed a stressed sunnah. Likewise, people who recite out loud in the units that they were supposed to recite softly in have added words to the prayer. Thus, the former should prostrate before the terminating salam and the latter should prostrate after it (as long as they did not miss any other stressed sunnahs, in which case they should also prostrate before the salam (refer to footnote 1012)).

<sup>1012</sup> The person who adds words and actions and also misses a stressed sunnah should prostrate before the salam. However if he prostrates after by mistake (or on purpose), his prayer does not become invalid/ruined and is still correct

<sup>1013</sup> The method of performing prostrations of forgetfulness follows:

- a) Utter the takbir and go into the first prostration.
- b) Utter the takbir and sit between the prostrations.
- c) Utter the takbir and go into the second prostration.
- d) Utter the takbir and sit up straight
- e) Say the Greeting and Testification.
- f) Utter one terminating salam.

The two prostrations are both wajib to do. Sitting between the two prostrations is also wajib. Finally, the terminating salam is also wajib. As for the takbirs and the Greeting and Testification mentioned above, they are mandub and prostrations of forgetfulness are correct without them.

It is a fadilah to Glorify Allah in the prostrations, say blessings for the Prophet (May Allah bless him and give him peace), and make supplications (after the Greeting and Testification) before the terminating salam.

The complete method for performing prostrations of forgetfulness before the salam follows:

- a) In the last unit of prayer, sit for the Greeting and Testification, blessings for the Prophet (May Allah bless him and give him peace), and supplications.
- b) Then right before making the terminating salam, perform two prostrations of forgetfulness and one terminating salam as noted above in this footnote (sections (a) through (f)).
- c) Pray to Allah that He accepts the prayer with its shortcomings.

The complete method for performing prostrations of forgetfulness after the salam follows:

- a) Make an intention to prostrate prostrations of forgetfulness (this is wajib for prostrations that are after the salam).
- b) Perform two prostrations of forgetfulness and one terminating salam as noted above in this footnote (sections (a) through (f)).
- c) Pray to Allah that He accepts the prayer with its shortcomings.

Thus, there are two salams for the prostrations that are after: one from the original prayer and one after the two prostrations of forgetfulness.

<sup>1014</sup> Prostrations of forgetfulness are performed while sitting on the floor just like in prayer.

# The Guiding Helper

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Behind an imam, don't prostrate for such <sup>1015</sup> mistakes	18:621
'Cause such mistakes off your shoulders the imam takes.	18:622
If you forget to prostrate before, do it after <sup>1016</sup> .	18:623
That's after the salam, not a long time after <sup>1017</sup> .	18:624
If you miss prostrations that had to be after,	18:625
Do them when remembered, even ten months after <sup>1018</sup> .	18:626
If you leave out a wajib part, but by mistake <sup>1019</sup> ,	18:627
Go back and do it <sup>1020</sup> if a bow you did not take.	18:628

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<sup>1015</sup> The follower should never prostrate for missing stressed sunnahs or for adding words or actions while praying behind an imam. This is because the imam takes the responsibility of these acts *off of the shoulders* the followers. Now if the imam (himself) makes such mistakes, then the follower should follow the imam when he makes his prostrations of forgetfulness either before or after the salam. Now if the follower came late to group prayer and makes such a mistake after the salam of his imam (while making up his own missed parts), then the follower is responsible for such mistakes and should prostrate his own prostrations of forgetfulness for them.

<sup>1016</sup> People who had to *prostrate before* the salam (but *forgot*) should prostrate soon *after* (within five minutes of) the terminating *salam*. If they do not prostrate soon after the terminating salam, then they have to examine how many stressed sunnahs they missed. If they missed less than three stressed sunnahs, then their prayer is still correct without the prostrations of forgetfulness. If they missed more than three stressed sunnahs, then their prayer has become invalid by not prostrating the prostrations of forgetfulness soon after the terminating salam; thus, such people must repeat their prayers.

<sup>1017</sup> Prostrations of forgetfulness which had to be before the salam may *not* be made *long after* (e.g., more than five minutes after) the terminating salam.

<sup>1018</sup> Prostrations of forgetfulness which *had to be after* may be done anytime after the terminating salam. Thus, people who forget to prostrate soon after the salam may do them anytime that they remember, *even* if they remember *ten months after* or many years after. However, they should perform ablution (if needed), dress for prayer (if not properly dressed), face the qiblah, and remove impurities before performing these prostrations. Please refer to the end of footnote 1013 to learn the method of prostrating prostrations of forgetfulness after the salam.

<sup>1019</sup> Leaving out one of the sixteen wajib acts (listed in the notes for Song 14: Wajibs of Prayer) on purpose invalidates/ruins the prayer (please also refer to footnote 840). If someone misses (*by mistake*) one or more of these wajib acts (besides the opening takbir and the intention for prayer), he can try to make his prayer valid by doing it when he remembers.

<sup>1020</sup> If a person remembers that he forgot to do *a wajib part* but before the next *bowing*, he should *go back and do it* and then continue the prayer from that point (from that missed action) as normal. For example if a person forgot to recite the Fatihah and remembered while reciting the following selection from the Qur'an, he should stop his recitation and start reciting the Fatihah from its beginning. After finishing the Fatihah, he should then recite a selection of the Qur'an and then continue the prayer as normal. As another example if a person prostrated (in the first unit) only once (instead of twice) and then remembered it when he was standing and reciting the Fatihah (for the second unit), he should stop reciting the Fatihah and quietly go to the floor to sit down (as sitting between the prostrations is wajib). Then, he should say the takbir and do one prostration. Then, he should say the takbir and get up (for the second unit) as if nothing went wrong. Then, he should recite the Fatihah from its beginning and then continue the prayer as normal. As another example if a person forgot a prostration (in the fourth unit) and then remembered before the salam, he should say the takbir and prostrate. Then, he should say the takbir again and sit straight to recite the Greeting and Testification. Then, he should continue as normal and make his terminating salam. In all cases, he should prostrate two times after the salam.

# Main Text & Explanatory Notes

If you bowed, cancel <sup>1021</sup> that unit and then build up <sup>1022</sup> .	18:629
So, continue with your prayer when you get up <sup>1023</sup> .	18:630
If you make <sup>1024</sup> salam too soon <sup>1025</sup> , repeat the takbir <sup>1026</sup>	18:631
Standing <sup>1027</sup> . Then, finish the prayer if it was near <sup>1028</sup> .	18:632

<sup>1021</sup> What *cancel that unit and then build up* means is to imagine that that unit does not exist. Thus if the defective unit is the first one and one remembers the mistake in the fourth one, the second unit becomes the first, the third takes the place of the second, and the fourth (and current unit) is considered to be the third.

<sup>1022</sup> If a person forgot to a wajib part and only remembered it after the next *bowing* (i.e. he bent over to bow), then he should imagine that the unit that contains the missed wajib was not prayed at all. In other words he should *cancel that unit and then build up*. For example if a person forgot to recite the Fatihah in the second unit of prayer and then remembered while reciting the Fatihah in the third unit of prayer, he should imagine as if his current unit of prayer is the second unit (instead of the third since he has cancelled the one defective unit prayed without a Fatihah). Thus after reciting the Fatihah, he should recite a selection from the Qur'an, bow, get up from bowing, do two prostrations, then sit again for the Greeting and Testification, and then continue the prayer as if nothing went wrong. However at the end of the prayer, he should make two prostrations after his salam.

<sup>1023</sup> If a person remembers while bowing that he missed a wajib part, he should *get up* from bowing *and* then *continue* the *prayer* as if the defective unit was not prayed at all. For example if a person missed a prostration in the second unit and then remembered it while bowing in the third unit, he should get up from bowing (as normal) and imagine that he just bowed for the second unit. Thus, he should then say the takbir and go into prostration. After doing the two prostrations (as normal), he should sit for the Greeting and Testification (since it is as if he is in the second unit again) and then continue the prayer from this point as if nothing went wrong. As another example: If a person remembers that he missed the Fatihah for the first unit while bowing in the first unit, he should get up from bowing and then imagine as if he did not bow at all. Thus, he should then recite the Fatihah and the following selection from the Qur'an and then bow again for the first unit. Then, he should continue the prayer as normal. As another example: If a person remembers that he missed the Fatihah in a prior unit right before the terminating salam, he should stand up and recite the Fatihah (as if he were in the last unit for prayer). Then, he should bow, get up from bowing, do prostration (as normal), sit for the Greeting and Testification (and optionally bless the Prophet (May Allah bless him and give him peace) and make supplications), and then make his terminating salam.

In all the cases mentioned above (which concern missing a wajib act by mistake), one should prostrate two times after the terminating salam.

<sup>1024</sup> If a person forgets to perform the terminating *salam* altogether, he may return to the sitting posture and then make it. Then, he should prostrate two prostrations of forgetfulness. This is if he remembered the salam soon afterwards (within five minutes); else, his prayer becomes invalid/ruined.

<sup>1025</sup> If a person makes the terminating *salam* and then remembers that he forgot to pray one or more remaining units, he should stand up, make an intention for prayer, and say the takbir. Subsequently, he should recite the Fatihah and complete the remaining units of the prayer as normal. Then, he should prostrate two prostrations of forgetfulness after the salam for adding some actions.

Similarly if a person makes the terminating salam and then remembers that he forgot some wajib action in one of the units, he should cancel that unit and build up. Thus, he should stand up, make an intention for prayer, and say the takbir. Subsequently, he should recite the Fatihah and then complete the prayer up to the terminating salam as if it were his last unit. Then, he should make two prostrations of forgetfulness after the salam for adding some actions.

<sup>1026</sup> People who make salam too soon, should stand up, make an intention for prayer, and then make *takbir* as noted in the last footnote.

# The Guiding Helper

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In such cases <sup>1029</sup> , you prostrate after your salam,	18: 633
Even if you are praying behind an imam <sup>1030</sup> .	18: 634
<sup>1031</sup> If unsure <sup>1032</sup> whether you did a wajib or not	18: 635
Or the number of units you've prayed you forgot,	18: 636
Build on what you're sure of <sup>1033</sup> and prostrate afterwards <sup>1034</sup> .	18: 637
But if you missed Qur'an after Fatihah's words,	18: 638
You prostrate before <sup>1035</sup> ; ...like if you forgot to sit	18: 639

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<sup>1027</sup> One may also say this takbir sitting down and then stand up for the remaining unit(s). Saying the takbir while sitting is usually done by the people who make salam too soon and then recognize their mistake while still sitting.

<sup>1028</sup> All of this is if the person remembered the missed parts of prayer soon after the terminating salam (*if it was near*). If he remembered it a long time (about five minutes) after the terminating salam, the prayer is invalid and cannot be corrected.

<sup>1029</sup> Basically in all of the cases above (in which a person forgets to do a wajib act or makes the salam too soon), he should prostrate two prostrations of forgetfulness after the final salam for adding extra actions. The exception to this rule is if a person also missed some stressed sunnah (like the recitation of the selection of the Qur'an in the first two units); in such a case, he should prostrate before the salam. Please also refer to footnote 1012.

<sup>1030</sup> The *imam* carries the responsibility of the stressed-sunnahs off the shoulders of the follower, but he does not carry the responsibility of the wajib acts (except the Fatihah) off of the followers. Thus, followers who miss a wajib should also follow the above-mentioned rules for making up a missed wajib act.

<sup>1031</sup> If all of these rulings seem tedious, one should refer to footnote 438. If one wants to be a minimalist, one can break out of one's prayer when a wajib is missed and start all over again. Doing so is an example of working around unknown issues with what one already knows.

<sup>1032</sup> People who are *unsure* about the *number of units* they have prayed *or whether* or not they have *done a wajib* are of two types:

- a) Those that are hardly ever unsure (these people may be unsure about such issues a few times a week or once a year)
- b) Those that are always bothered by being unsure (these are the people that are unsure about such issues at least once every day)

The first group should *build upon what they are sure of* while the second group should ignore their doubts (by assuming that they have already done the wajib act that they are unsure of) and finish the prayer as normal. However, both groups should prostrate two prostrations of forgetfulness after the salam.

<sup>1033</sup> If one is not bothered by doubts everyday, one should build on what one is sure of. For example if a person is unsure whether the current unit is the third or the second, he should assume that it is the second and then continue the prayer as normal. Likewise if a person is unsure of whether he has performed two prostrations or only one, he should prostrate again and then continue the prayer as normal. The same is true for the person who is unsure whether he is praying the first of two consecutive prayers (e.g., Shaf' and Witr) or the second one. He should assume that he is praying the first one and then prostrate two times after the salam. Subsequently, he should pray the second one and he will done.

<sup>1034</sup> People who are unsure of whether they have done a wajib or not or are unsure about the number of units they have prayed should always *prostrate after* the salam regardless of the which of the two categories (mentioned in footnote 1032) they fall in (please also refer to footnote 1012).

<sup>1035</sup> In some cases when a person cancels a unit, it happens that the unit cancelled had a recitation of a selection of the *Qur'an* in it while the later units (which he prayed after remembering the missed wajib) did not have such

# Main Text & Explanatory Notes

In the middle and then did not come back to it<sup>1036</sup>. 18:640

If you came back<sup>1037</sup>, you prostrate after the full round<sup>1038</sup>, 18:641

Only if your hands did actually leave the ground<sup>1039, 1040</sup>. 18:642

a recitation. Thus, the person has in effect *missed* three stressed sunnahs by canceling the unit. Therefore, he must prostrate two prostrations of forgetfulness to have a correct prayer. It is better if these prostrations are done before the salam (as noted in footnote 1006); however, the prayer is still correct if they are done after the salam. An example of this situation is if a person remembers while sitting in the fourth unit that he missed the recitation of the Fatihah in the first unit. In such a case, he should cancel the first unit; thus, the second unit (which had a recitation of a selection of the Qur'an) will now be considered the first unit, the third unit (which did not have a recitation of a selection of the Qur'an) will take the place of the second unit, and the fourth unit will be considered the third unit. As one can see, the newly considered second unit is missing the recitation of a selection of the Qur'an after the Fatihah (which is a stressed sunnah in the first two units of prayer). Thus in such a case, the person praying should get up, recite the Fatihah alone (as he should consider himself in the fourth unit), bow, get up from bowing, prostrate (as normal), recite the Greeting and Testification, bless the Prophet (May Allah bless him and give him peace), recite supplications, and then prostrate two prostrations of forgetfulness in the manner outlined in footnote 1013 before the salam.

<sup>1036</sup> People who *forgot to sit* and recite the Greeting and Testification in the second unit of prayer (meaning they stood up for the third unit directly after the second prostration of the second unit) should continue the prayer as normal. Then near the end of their prayer, they should prostrate two prostrations of forgetfulness before the salam.

<sup>1037</sup> It is better not to *come back* to sit for a missed Greeting and Testification as one does not leave a wajib (i.e. the Fatihah for the third unit) to come back to a sunnah. However if one does come back, then one should recite the Greeting and Testification and continue as normal. Now because one came back after standing, one has in effect added some actions to prayer. Thus, such a person should prostrate two prostrations of forgetfulness after the salam.

<sup>1038</sup> *After the full round* above means after the terminating salam.

<sup>1039</sup> All of these rulings (in these last two rhymes) apply to people whose hands leave contact with the ground when getting up for the third unit. As for people who remember that they need to sit for the Greeting and Testification while their hands are still in contact with the ground, they do not need to prostrate either before or after. Rather, they should return to the sitting posture (which they are already near), recite the Greeting and Testification, and then finish the prayer as normal. This is because they did not add any major actions but were fairly close to the sitting posture. Such minor movements are forgiven in prayer.

[Now if a person sits and starts reciting the Greeting and Testification by mistake in the first unit (of a two, three, or four unit prayer) or the third unit (of a four unit prayer), he should get up and stand when he notices his mistake. Then, he should continue his prayer like normal but should prostrate two times after the salam for adding some actions.

Now if a person sits by mistake in the first unit (of a two, three, or four unit prayer) or the third unit (of a four unit prayer) but soon remembers (before reciting any words from the Greeting and Testification) that he was supposed to stand, he should get up and stand when he notices his mistake. Then, he should continue his prayer like normal and there is no need to prostrate after the salam for adding such a minor movement to prayer.]

<sup>1040</sup> Another case that the scholars usually mention associated with this subject involves getting up after the last sitting by mistake for a fifth unit (or for an extra third or fourth unit in Subh or Maghrib). In such a case, the person should return to the sitting posture and make the salam. Subsequently, he should prostrate two times after the salam. If he stood up for the extra unit immediately after the second prostration (without sitting for the Greeting and Testification) of the last unit, he should return to the sitting posture, recite the Greeting and Testification, and then make his terminating salam. Subsequently, he should prostrate two prostrations of

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forgetfulness after the salam. There are many more rulings about this subject, but what we have mentioned should be sufficient for the needs of most people (please refer to footnote 1031).

# Main Text & Explanatory Notes

## Song 19: Acts That Break Prayer and Acts That Don't

After the first takbir<sup>1041</sup>, they're some acts<sup>1042</sup> you can't do 19: 643  
Until the salam<sup>1043</sup>, else you're prayer will not be true. 19: 644

The following acts break prayer if on purpose done<sup>1044</sup>: 19: 645  
To skip a wajib<sup>1045</sup>, to add a non-verbal one<sup>1046</sup>, 19: 646

To eat<sup>1047</sup>, drink<sup>1048</sup>, vomit<sup>1049</sup>, talk<sup>1050</sup> Arabic or English<sup>1051</sup>, 19: 647

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<sup>1041</sup> After saying *the first takbir*, one has entered into the prayer, and for it to be valid, one has to refrain from doing nineteen *acts*. If any of these nineteen acts are done before *the final salam*, the prayer becomes invalid/ruined and the person praying must make it up (if it was a wajib prayer like Subh). If it was a mandub prayer, then the person praying does not have to make it up unless he broke it on purpose without an excuse (please refer to footnote 434).

<sup>1042</sup> The acts that break prayer are about nineteen.

<sup>1043</sup> After the salam, one may do any of the nineteen acts that break prayer and one's previous prayer will still be correct (as the prayer is now over).

<sup>1044</sup> The first nine acts only break prayer if they are done on purpose (intentionally). People who do them by mistake will still have correct prayers. However, they may have to prostrate twice for their mistake as noted in the last song.

<sup>1045</sup> The first act that ruins prayer is to intentionally *skip* one of the sixteen *wajib* actions of prayer mentioned in Song 14: Wajibs of Prayer. To learn the ruling for missing such wajibs by mistake, please refer to the notes for lines 627-634 of the Guiding Helper.

The second act that breaks prayer is omitting (not performing) a stressed sunnah on purpose (not by mistake, out of forgetfulness, ignorance, or incapability). Please refer to footnote 405.

<sup>1046</sup> The third act that ruins prayer is to intentionally perform a wajib physical (*non-verbal*) action more times than is required. For example, bowing twice in the same unit on purpose or prostrating three times in the same unit on purpose both invalidate/ruin the prayer. As for verbal wajibs (i.e. opening takbir, Fatihah, and final salam), repeating them more times than it is required does not invalidate/ruin the prayer. However, it is mandub to prostrate after the salam for such verbal additions.

<sup>1047</sup> The fourth act that ruins prayer is to intentionally *eat* something (e.g., a candy bar) even if it is only a little bite. As for small amounts of food which may be between one's teeth or sticking to one's gums, swallowing it is forgiven and does not break the prayer.

<sup>1048</sup> The fifth act that ruins prayer is to intentionally *drink* a liquid (e.g., apple juice) even if it is only a gulp. As for swallowing one's saliva or phlegm, it does not break the prayer.

<sup>1049</sup> The sixth act that ruins prayer is to intentionally make oneself *vomit* even if what comes up to the mouth is only a small amount and is not rotten. As for involuntary vomiting, it does not break the prayer if the vomit is not reswallowed.

<sup>1050</sup> The seventh act that ruins prayer is to intentionally speak one word or more that does not resemble the words of prayer (e.g., "Please go away. I'm praying."). As for the ruling of saying a few words by mistake, please refer to footnote 1007. An exception to this rule is correcting an imam that adds a wajib action by mistake. To such an imam, one may say (even in English), "You stood up for a fifth unit. So sit back down." However when correcting with such words, one must use the minimal amount necessary; else, the prayer will become invalid. The imam may also ask the followers for a confirmation in such a case without his prayer becoming invalidated.

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Grunt <sup>1052</sup> , say salam when you think you did not finish <sup>1053</sup> ,	19: 648
Prayer breaks if the next are done even by mistake <sup>1054</sup> :	19: 649
Moving around a lot <sup>1055</sup> (stay still for Allah's sake!) <sup>1056</sup> ,	19: 650
Getting an impurity stain <sup>1057</sup> , losing pureness <sup>1058</sup> ,	19: 651

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It is also permissible to correct the imam's Qur'anic recitation if he makes a major mistake. However, doing so for other than the Fatihah is not necessary and the prayer is correct even if the non-Fatihah Qur'anic recitation contains some errors.

<sup>1051</sup> The language that the words (for this seventh act) are spoken in is irrelevant. As for the ruling of making supplications in a language other than Arabic, please refer to footnote 976.

<sup>1052</sup> The eighth act that ruins prayer is to intentionally make sounds that do not resemble words in prayer (e.g., "Ugh"). As for clearing one's throat or making such sounds by mistake (or out of a necessity), it is forgiven.

<sup>1053</sup> The ninth act that ruins prayer is to intentionally *say* the terminating *salam* when one is unsure about whether one has prayed enough units or not. If a person is unsure about whether or not he has prayed enough units, he should build upon what he is certain of and prostrate two times after the salam. This is if he is not constantly bothered by such doubts (refer to footnote 1032). If he is constantly bothered by such doubts, he should assume that he has already finished the prayer and make his salam; subsequently, this person should prostrate two times for the doubt.

As for the person who makes a salam intentionally when knowing full-well that he has not yet completed the prayer, his prayer becomes invalid. This is because the salam is the terminating action of the prayer; thus, it is as if he is intending to leave the prayer with this salam; and a firm intention to leave prayer invalidates the prayer.

<sup>1054</sup> The next ten acts always invalidate/ruin the prayer even if done by mistake (unintentionally).

<sup>1055</sup> The tenth act that breaks prayer is to perform actions that are extremely different from those required in prayer (please refer to footnote 1008). Please note that performing prostrations of forgetfulness before the salam for missing only a less-stressed sunnah or a fadilah also breaks the prayer as it counts as *moving much* without a need (please refer to footnote 890) or as adding extra *non-verbal* wajib actions on purpose (see footnote 1046).

Additionally note that followers who came late to group prayer should not prostrate prostrations of forgetfulness with the imam which he does after the salam (please refer to footnote 1297); if they intentionally (not out of forgetfulness) prostrate such prostrations with him before making up their missed units, their prayer will become invalidated/ruined. Additionally, followers who came very late to group prayer (i.e. after the imam raised his head from bowing in the final/last unit of prayer) should not prostrate prostrations of forgetfulness with the imam which he does before the salam either; if such very late followers prostrate before the salam with him, their prayers will be ruined/invalidated (please refer to footnote 1299).

<sup>1056</sup> Minor movements in prayer are forgiven and overlooked (as mentioned in footnote 1007). However, the person praying should avoid jumping up and down, flapping his hands continuously, jogging in his place, or going away to run an errand. In other words, he should try to *stay still* and tranquil *for the sake* of the Divine.

<sup>1057</sup> The eleventh act that breaks prayer is to have body or clothes *stained* with one of the twenty *impurities* listed in the notes for Song 5: Purity and Water. For example if someone is praying with a baby in his arms and then the baby urinates on his clothes, his prayer becomes invalid/ruined. (If the baby urinates in its diaper without staining the person's clothes, the person's prayer is not ruined (since such is forgiven).) As for blood and puss from a wound or cut, it does not break the prayer if it covers an area less than twenty-five square centimeters (see footnote 326). As for people that have a wound that continuously excretes blood or puss, they may still pray with it even if it covers more than twenty-five square centimeters as they are excused.

<sup>1058</sup> The twelfth class of acts that breaks prayer is to perform one of the twenty acts listed in footnote 455 that break ablution. As for people with constant problems (please refer to footnote 469) with one of these, they are forgiven and their uncontrollable emissions do not break prayer.



# Main Text & Explanatory Notes

Laughing out loud <sup>1059</sup> , disclosure of coarse nakedness <sup>1060</sup> ,	19:652
Turning completely away from prayer's direction <sup>1061</sup> ,	19:653
Being occupied away from wajib action <sup>1062</sup> ,	19:654
Remembering <sup>1063</sup> five or fewer prayers you missed <sup>1064</sup> ,	19:655
Omitting the prostrations for three sunnahs missed <sup>1065</sup>	19:656
(That's only if remembered after a long break) <sup>1066</sup> ,	19:657
Doubling the units <sup>1067</sup> in prayer by mistake <sup>1068</sup> .	19:658

<sup>1059</sup> The thirteenth act that breaks prayer is to *laugh out loud* (laughing with audible sounds). As for smiling and laughing without sound, it does not invalidate/ruin prayer. Additionally, those that laugh out loud in prayer still have a valid ablution and may immediately start the prayer over.

<sup>1060</sup> The fourteenth act that breaks prayer is to have one's *coarse nakedness* (please refer to footnote 768) exposed (see footnote 769) while praying.

<sup>1061</sup> The fifteenth act that breaks prayer is to *turn one's chest* ninety degrees away from the *direction* in which the Ka`bah (please refer to footnote 685) is found in. If there are multiple arcs to the Ka`bah from where one lives (since one is in the opposite hemisphere of the globe), one should start in one correct direction and try not to move one's chest ninety degrees away from this initial starting direction.

<sup>1062</sup> The sixteenth act that breaks prayer is to *be occupied away from a wajib action* in prayer by something like a pain in one's belly. However if one can still perform the wajib action with the pain (or discomfort) present, then the prayer is still valid. Additionally if the pain (or discomfort) only lasts for a few moments and then goes away, the prayer is still valid. It is only when the pain (or discomfort) persists for a long period of time and prevents one from performing the wajib action that the prayer is invalidated.

<sup>1063</sup> The seventeenth act that breaks prayer is to *remember* that one has not prayed a previous wajib prayer. It is wajib to pray each and every wajib prayer in order. For example, one must pray Subh before praying Dhuhr, Dhuhr before `Asr, `Asr before Maghrib, and Maghrib before Isha'. For example if a person is praying Dhuhr and then remembers that he not yet prayed Subh (for this day) or has not prayed `Asr (from the previous day), his prayer becomes invalid and ruined. Such a person must stop praying the current prayer and pray the missed prayer first. Then after finishing the missed prayer, he should pray the prayer for the current time. Additionally if one remembers while praying the current prayer that one missed part of a previous prayer (i.e. a few units or a wajib action in a previous prayer), the current prayer becomes invalidated/ruined; in such a case, the person should repeat the previous prayer (if a long time has passed, else he can follow the advice outlined in footnote 1025) and then pray the current prayer.

<sup>1064</sup> This seventeenth act only breaks prayer if one has missed five or fewer wajib prayers in the past. As for the person who has missed more than five prayers (e.g., a person who disobeyed Allah for many years by not praying and now has about three thousand missed prayers), his current prayer is still valid even if he remembers that he has missed many wajib prayers before. Such a person should now try his best to pray each of the five daily prayers on time. Additionally, it is wajib for this person to make up all of his missed wajib prayers (even if three thousand or more) as soon as possible before he dies. Please refer to footnote 1216 for more details about this topic.

<sup>1065</sup> The eighteenth act that breaks prayer is not prostrating two prostrations of forgetfulness before the salam after missing three or more stressed sunnahs. Please refer to footnote 1006.

<sup>1066</sup> If a person forgets to prostrate two prostrations of forgetfulness before the terminating salam (for missing three or more stressed sunnahs), he may prostrate them shortly after (within five minutes of) the salam. If he does not prostrate shortly afterwards (in such a case), his prayer becomes invalid/ruined from missing these wajib prostrations.

<sup>1067</sup> The nineteenth and last act that breaks prayer is *doubling the units of prayer by mistake*. For example if a person prays four units for Subh or eight units for Dhuhr, his prayer has become invalid/ruined. Now if a person

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The following acts don't break prayer if they're done <sup>1069</sup> .	19: 659
Also, there's no need to prostrate <sup>1070</sup> for any one:	19: 660
Listening to someone that wants to tell you something <sup>1071</sup> ,	19: 661
Motioning to someone <sup>1072</sup> (that's if a need did bring <sup>1073</sup> ),	19: 662
Moaning out of pain <sup>1074</sup> , crying out of divine fear <sup>1075</sup> ,	19: 663
Walking two or three meters to the front or rear <sup>1076</sup> ,	19: 664
Picking up a loose garment that fell on the floor <sup>1077</sup> ,	19: 665
Covering one's mouth when yawning <sup>1078</sup> , scratching a sore <sup>1079</sup> ,	19: 666

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(by mistake) adds extra units to the prayer (but the total number of units is less than double the original), the prayer is not invalid and he should prostrate after the salam. For example if a person realizes while sitting before the salam that he has prayed five units in Dhuhur by mistake, he should simply make the salam and then prostrate two prostrations of forgetfulness; and his prayer will be correct. Please also refer to footnote 1040.

<sup>1068</sup> As noted in footnote 1046, adding units or wajib parts on purpose invalidates the prayer (even if only one unit was added).

<sup>1069</sup> Basically, only the nineteen acts listed above invalidate/ruin prayer. All other acts (e.g., praying with a fire, mirror, or picture in front of one) do not ruin prayer (although such acts may be disliked). The rest of the song mentions some actions that people often mistake to ruin prayer; but in actuality, these acts do not ruin prayer (we are calling such acts **permissible** in the notes for this song).

<sup>1070</sup> The following acts do not necessitate prostrations of forgetfulness either before or after the salam. Rather, a person should only prostrate for (1) missing stressed sunnahs (see footnote 1006), (2) adding words or non-extreme actions (see footnotes 1007 and 1008), (3) making up a missed wajib action (see footnote 1029), or (4) doubting about whether one did a wajib action or not (see footnote 1032).

<sup>1071</sup> It is permissible for the person praying to stop reciting for a few moments to listen to the words of someone that wants to tell him something (e.g., "When you're done praying, please turn off the stove. I have to leave now.").

<sup>1072</sup> It is permissible to nod one's head or raise one's hand/finger to motion to someone while praying. For example, one may raise one's finger to inform the person mentioned in the last example not to leave yet since one will be done praying soon. However, it is not permissible to utter words that express this. Thus saying, "Wait! I'll be done soon," will break the prayer (please refer to footnote 1050).

<sup>1073</sup> *Motioning* is allowed if there is a *need* for it. It is also permissible to motion to someone in order to return their greeting (e.g., "Assalamu `Alaykum"); but again, one should not respond with words.

<sup>1074</sup> It is permissible to *moan* or make minor sounds due to physical *pain* (e.g., a painful wound).

<sup>1075</sup> It is permissible to *cry* with tears and sobs if the reason for crying is *fear* (or love) of Allah.

<sup>1076</sup> It is permissible to *walk to the front, side or rear two or three meters* if there is a need to do so (e.g., filling a gap in the line ahead of one, bringing back a loose pet or riding animal, opening a locked door, etc.). However, if one walks much more than three meters, one's prayer will become invalid/ruined (as it counts as *moving much*). Additionally if one turns ninety or more degrees away from the direction of prayer while walking, one's prayer will also be ruined.

<sup>1077</sup> It is permissible to pick up a loose outer garment (refer to footnote 948) that fell on the floor even if one has to bend a little towards the floor.

<sup>1078</sup> It is permissible to cover one's mouth when yawning. Rather, it is always mandub to cover one's mouth with the left hand when yawning even if outside of prayer. Additionally, one should try one's best to keep oneself from yawning (as it leads to laziness and is a cause for making Shaytan laugh at one).

<sup>1079</sup> It is permissible to scratch over itchy skin or *over a sore* (a rash or injury).

# Main Text & Explanatory Notes

Reciting Qur'an in the third or fourth unit <sup>1080</sup>	19:667
Or from different locations in the same unit <sup>1081</sup> ,	19:668
Reciting one verse or two out loud or quiet <sup>1082</sup>	19:669
When in the other way you were asked to try it <sup>1083</sup> ,	19:670
Reciting under one's breath when asked to be loud <sup>1084</sup> ,	19:671
Being barely heard <sup>1085</sup> when quietness was allowed <sup>1086</sup> ,	19:672
Clearing one's throat <sup>1087</sup> , burping <sup>1088</sup> , or spitting out a bug <sup>1089</sup> ,	19:673
Killing a scorpion, snake, or a vicious bug <sup>1090</sup> .	19:674
There are more <sup>1091</sup> cases <sup>1092</sup> , but we've mentioned just enough <sup>1093</sup>	19:675
To set guidelines <sup>1094</sup> for you <sup>1095</sup> to handle other stuff <sup>1096</sup> .	19:676

<sup>1080</sup> It is permissible to *recite* a selection of the *Qur'an* after the *Fatihah* in the *third* and *fourth unit* of prayer. However, it is better only to recite such a selection in the first two units and then to only recite the *Fatihah* in the third and fourth.

<sup>1081</sup> It is permissible to recite verses that are *from different locations* in the *Qur'an* in the *same unit* after the *Fatihah*. However, it is better if the verses are recited in a consecutive order conforming to the placement of the verses in the *Qur'an*.

<sup>1082</sup> It is permissible to *recite one or two verses* of the *Fatihah* or following selection of the *Qur'an* out loud in the units in which it is a stressed sunnah to recite them softly. Similarly, it is permissible to recite one or two verses of the *Fatihah* or following selection of the *Qur'an* softly in the units in which it is a stressed sunnah to recite them out loud. This may happen if one mistakenly recites the other way and then subsequently remembers. If one recites half of the *Fatihah* or the following selection of the *Qur'an* with the wrong sound volume, it is mandub to prostrate (please refer to footnote 1011).

<sup>1083</sup> *In the other way you were asked to try it* means you were requested to recite with the other sound volume level.

<sup>1084</sup> It is permissible to confine oneself to the maximum soft volume level in the recitations which should be said out loud.

<sup>1085</sup> It is permissible to recite with the minimum loud volume level in the recitations which should be uttered softly. Please refer to footnote 870 to learn the minimum and maximum limits for the soft and out loud recitation.

<sup>1086</sup> *Was allowed*, here, means was allowed and requested.

<sup>1087</sup> It is permissible to make a sound to clear one's throat.

<sup>1088</sup> It is permissible to release gas from the mouth or nose. As for releasing gas from the anus, it breaks the prayer (please refer to footnote 1058).

<sup>1089</sup> It is permissible to eject saliva during prayer or to spit out an insect/*bug* which has entered the mouth. One should spit to the left if one has to; however, it is better to restrain oneself until the end of the prayer.

<sup>1090</sup> It is permissible to *kill a scorpion* or a *snake* (or other attacking creature) which seems to want to sting/bite the person praying.

<sup>1091</sup> A **case** is a situation in life that one finds oneself in. The *cases* are almost infinite and cannot be all dealt with in a short text such as the Guiding Helper.

<sup>1092</sup> Please refer to footnote 438.

<sup>1093</sup> The material in the Guiding Helper has been very carefully chosen from deeper/longer sources in view of what most people need to get through life. What *we have mentioned* is *just enough* to produce independent people who have a solid foundation in the din.

<sup>1094</sup> As the title of the Guiding Helper implies, the purpose of this text is to set general *guidelines* for people to apply to the life situations that they find themselves in.

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<sup>1095</sup> We are interested in producing independent personalities that do not need to rely on anyone for handling basic issues of din. We pray that the person who memorizes and understands the Guiding Helper will be able to make his own decisions in life based upon the general guidelines we have narrated from the Maliki scholars.

<sup>1096</sup> *Other stuff* is a life situation not covered in the Guiding Helper or the Explanatory Notes. Of course for major issues that are significantly different from what one knows, the common person can rely on a scholar for an answer. Please refer to the bottom of footnote 254.

# Main Text & Explanatory Notes

## Song 20: Types of Prayers<sup>1097</sup>

Those responsible <sup>1098</sup> must pray five prayers a day <sup>1099</sup> .	20: 677
Men have to pray in congregation on Friday <sup>1100</sup> .	20: 678
A few <sup>1101</sup> in a group must wash up <sup>1102</sup> , wrap up <sup>1103</sup> the dead.	20: 679
A few in a group must pray on <sup>1104</sup> , bury <sup>1105</sup> the dead.	20: 680
Besides the <i>wajibs</i> <sup>1106</sup> , the strong <i>sunnahs</i> <sup>1107</sup> should be read <sup>1108</sup> .	20: 681
Witr's <sup>1109</sup> done after `Isha' <sup>1110</sup> with one unit read <sup>1111</sup> .	20: 682
Start and recite <sup>1112</sup> like normal. Bow. Then, stand up <sup>1113</sup> straight.	20: 683
Then just like normal ones, go to the floor prostrate.	20: 684

<sup>1097</sup> Not all formal *prayers* are *wajib*; some are *mandub*. Additionally, *mandub* prayers themselves are of various levels.

<sup>1098</sup> Please refer to footnote 644.

<sup>1099</sup> The *five prayers* and their timings are described in Song 11: The Timings for the Five Prayers.

<sup>1100</sup> Each and every *Friday*, it is *wajib* for men to pray in a congregation of twelve or more men. This prayer takes the place of *Dhuhr* on *Friday*. To learn more about this prayer, please refer to the notes for Song 22: The *Friday Prayer*.

<sup>1101</sup> The *Funeral Prayer* along with the preceding washing and wrapping and subsequent burial is a communal *wajib* (refer to footnote 285).

<sup>1102</sup> For the details of the method of washing the dead body, please refer to the notes for Song 24: *Funeral Services*.

<sup>1103</sup> For the details of the method of enshrouding/*wrapping* the dead body in a simple sheet, please refer to the notes for Song 24: *Funeral Services*.

<sup>1104</sup> For the details of the method of praying on the dead body before burial, please refer to the notes for Song 24: *Funeral Services*.

<sup>1105</sup> For the details of the method of burying the dead body in a simple grave under the earth, please refer to the notes for Song 24: *Funeral Services*.

<sup>1106</sup> The seven *wajib* prayers are alluded to in the previous two rhymes: (1) *Subh*, (2) *Dhuhr*, (3) `Asr, (4) *Maghrib*, (5) `Isha', (6) the *Friday Prayer*, and (7) the *Funeral Prayer*. These are basically the only *wajib* prayers in our *din*. However if one vows (refer to footnote 2109) to pray some units, they also becomes *wajib* for him.

<sup>1107</sup> The *strong/stressed sunnah* prayers are five: (1) *Witr*, (2 & 3) the two `Id prayers, (4) the *Solar Eclipse Prayer*, and (5) The *Prayer for Water*.

<sup>1108</sup> Although the strong *sunnahs* are not *wajib*, one *should* make an effort to perform them as it was the practice of our Prophet (May Allah bless him and give him peace). Of all of these strong *sunnahs*, *Witr* is the most important and should almost never be missed.

<sup>1109</sup> The first strong *sunnah* prayer is *Witr*.

<sup>1110</sup> *Witr* has two times like the five daily prayers: (1) a first time and (2) a second time. The first time of *Witr* starts for a person after he has finished praying `Isha' (and after the sky's red glow is no longer seen) and lasts up until dawn. The second time of *Witr* lasts from dawn until one has prayed *Subh*. Thus after praying *Subh*, the time for *Witr* has passed and it should no longer be prayed. This is because *mandub* prayers are not made up after their times in the *Maliki* school. The only exception to this rule is *Fajr*, which may be made up from a little after sunrise up until high noon.

<sup>1111</sup> The *Witr* prayer is unique in that it has only *one unit*.

<sup>1112</sup> Please note that reciting the *Fatihah* in *mandub* prayers is not *wajib* but a stressed *sunnah*.

<sup>1113</sup> Since *Witr* is a *mandub* prayer, one may also perform it sitting down (refer to footnote 843).

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But after the prostrations, sit and remain calm <sup>1114</sup> .	20: 685
Testify <sup>1115</sup> . Bless the Prophet. Then, make your salam <sup>1116</sup> .	20: 686
Pray the two `Id prayers <sup>1117</sup> in a group <sup>1118</sup> before noon <sup>1119</sup> .	20: 687
Pray them like Subh <sup>1120</sup> , but differences <sup>1121</sup> we'll tell you soon:	20: 688
Don't call the adhan nor make the Call to Commence <sup>1122</sup> .	20: 689
Say six takbirs <sup>1123</sup> without gap <sup>1124</sup> after you commence <sup>1125</sup> .	20: 690

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<sup>1114</sup> Instead of standing up again (as one usually does after the second prostration of the first unit), one should *sit* down as if one is in the second unit of prayer.

<sup>1115</sup> The Greeting and *Testification* is recited in the sitting posture in the Witr prayer.

<sup>1116</sup> The method for praying Witr follows:

- a) Utter the first takbir while intending to pray Witr.
- b) *Recite* the Fatihah
- c) *Recite* a selection from the Qur'an.
- d) Utter the takbir and *bow* down (one may glorify Allah in this posture).
- e) Utter the tahmid and *stand up straight* (one may praise Allah in this posture).
- f) Utter the takbir and go into *prostration* (one may glorify Allah in this posture).
- g) Utter the takbir and sit up straight between the prostrations.
- h) Utter the takbir and go into prostration again (one may glorify Allah in this posture).
- i) Utter the takbir and sit up straight again.
- j) Recite the Greeting and Testification, blessings for the Prophet (May Allah bless him and give him peace), and supplications.
- k) Make one terminating *salam*.
- l) Ask Allah to accept the prayer (as always) since prayers that He does not accept are of no worth.

All of the minor details of the Witr prayer (and other mandub prayers) are the same as that of wajib prayers. The only difference is that it contains only one unit. Please note that there is no special supplication (refer to footnote 954) which is mandub or wajib to recite in the Witr prayer.

<sup>1117</sup> The second and third strong sunnah prayers are the *`Id prayers*. One of these is prayed after Ramadan on the first of Shawwal while the other is prayed on the tenth of Dhu l-Hijjah by people who are not performing Hajj. Please refer to the notes for Song 27: The Lunar Months and Fasting to learn more about the lunar months.

<sup>1118</sup> The two `Id prayers should be prayed *in a group*. However, those that miss the group prayer may pray alone by themselves before noon.

<sup>1119</sup> The time for `Id prayer starts a little after sunrise and lasts up until high *noon*. After the time for it passes, one is no longer asked to pray it (please refer to footnote 1110).

<sup>1120</sup> The two `Id prayers resemble *Subh* in that they consist of two units with out loud recitation.

<sup>1121</sup> However unlike Subh, there are eleven extra takbirs that are said in the `Id prayer before the recitation of the Fatihah. Additionally, there is no special supplication said in the `Id prayer in the second unit before bowing.

<sup>1122</sup> As noted in footnote 915, the Call to Prayer (*adhan*) and Call to Commence are only made for wajib prayers that have specific times.

<sup>1123</sup> It is a stressed sunnah to utter *six takbirs* (i.e. "Allahu Akbar" six times in succession) *after* making the initial opening takbir.

<sup>1124</sup> There is no recitation between these six takbirs. However, the imam may say them with small *gaps* in between to allow the followers to also repeat each one.

# Main Text & Explanatory Notes

Don't raise your hands <sup>1126</sup> for these six takbirs. Then, follow <sup>1127</sup>	20: 691
With the Fatihah and Qur'an <sup>1128</sup> and then do follow	20: 692
Like normal 'till you stand up for the second time	20: 693
Saying takbir <sup>1129</sup> . Then, say five more takbirs this time <sup>1130</sup> .	20: 694
Finish the prayer like normal <sup>1131</sup> . Then, sit quiet <sup>1132</sup> .	20: 695
Hear the imam give a talk <sup>1133</sup> and remain quiet <sup>1134</sup> .	20: 696
The imam will sit <sup>1135</sup> and then stand to talk again.	20: 697
He will say takbirs over and over again <sup>1136</sup> .	20: 698
For Sacrificial `Ids <sup>1137</sup> , watch the imam sacrifice <sup>1138</sup> .	20: 699
Then, it's sunnah <sup>1139</sup> for <sup>1140</sup> you <sup>1141</sup> a sheep <sup>1142</sup> to sacrifice <sup>1143</sup> ,	20: 700

<sup>1125</sup> These six takbirs do not include the initial opening takbir (during which one makes the intention to pray the `Id prayer).

<sup>1126</sup> One should leave one's hands to dangle at the sides (or leave them folded across one's abdomen (refer to footnote 1003)) when saying the extra takbirs in the `Id prayer. The only time that the hands are raised in the Maliki school for any prayer is during the initial opening takbir.

<sup>1127</sup> These extra six takbirs like the extra five in the second unit are said before the recitation of the Fatihah.

<sup>1128</sup> After the six extra takbirs, one should recite *the Fatihah* and continue as if one was praying Subh until one stands up for the second unit with takbir.

<sup>1129</sup> After the second prostration of the first unit, one should *say takbir* and *stand up* straight for the *second* unit.

<sup>1130</sup> After standing up straight with one takbir, it is a stressed sunnah for the imam and the followers to utter *five* more extra *takbirs this time* instead of the six last time.

<sup>1131</sup> After the five extra takbirs of the second unit, the Fatihah should be recited out loud by only the imam (since the imam carries the responsibility of the followers' recitation) and then the prayer should be finished like Subh (except there is no special supplication said at all (refer to footnote 954)).

<sup>1132</sup> After the final salam, the followers should not get up to congratulate each other. Rather, they should *sit*, remain *quiet*, and listen to *the imam give two talks*.

<sup>1133</sup> In his talk, the imam should tell people about the sunnah actions of `Id day (e.g., sacrificing a sheep).

<sup>1134</sup> *Remaining quiet* during the `Id speech is mandub while remaining quiet during the Friday Prayer speech is wajib.

<sup>1135</sup> It is mandub for the imam to give two speeches after the `Id prayer and to *sit* once between these two speeches.

<sup>1136</sup> It is mandub to start each speech by saying multiple *takbirs* (e.g., "Allahu Akbar" multiple times). There is no set minimum or maximum number of repetitions for these takbirs.

<sup>1137</sup> The *Sacrificial `Id* is the one on the tenth of Dhu l-Hijjah.

<sup>1138</sup> *The imam* must be the first to *sacrifice* his sheep/goat/cow/camel. The people may only sacrifice after the imam is done. This can be achieved by the imam bringing his sacrificial animal to the place of the `Id prayer and then sacrificing the animal after his two speeches so that the people see/know that he is done. If this is difficult due to the non-Muslim laws in the region one lives in, then the imam should just try his best to be the first to sacrifice in the designated place of slaughter and the rest of the people should try to sacrifice later on that day (or on the eleventh or twelfth of Dhu l-Hijjah).

<sup>1139</sup> It is a strong *sunnah* (not a wajib) to sacrifice a sheep, goat, cow (any type of cattle), or camel on the tenth, eleventh, or twelfth of Dhu l-Hijjah. The sacrifice must take place after the `Id prayer. Additionally, the sacrifice must be done in the daytime (not at night) sometime between dawn and sunset.

# The Guiding Helper

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One that's over a year old <sup>1144</sup> without major faults <sup>1145</sup> .	20: 701
Or sacrifice a cow <sup>1146</sup> or a camel <sup>1147</sup> that vaults.	20: 702
It's mandub <sup>1148</sup> for everyone the takbir to say <sup>1149</sup>	20: 703
After each prayer from Dhuhr 'till Subh the fourth day.	20: 704
"Allahu Akbar" is said three times and no more.	20: 705
This <sup>1150</sup> is the better way, but of ways <sup>1151</sup> there are more <sup>1152</sup> .	20: 706

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<sup>1140</sup> It is sunnah for free Muslims not performing Hajj to carry out this sacrifice (if they can afford it). A man may sacrifice one sheep/goat/cow/camel on behalf of his entire family (i.e. those that are financially dependent on him). However, it is not valid for more than one able man to share in a single sacrificial animal.

<sup>1141</sup> A person may also appoint someone else to sacrifice on behalf of him; however, it is better if the sacrifice is done with one's own hands. In any case, the person slaughtering the `Id sacrifice animal must be Muslim.

<sup>1142</sup> The animal may either be a sheep, goat, any-cattle-type-beast, or camel. The sheep is considered the best in the Maliki school (then the goat, then a cattle-type animal, and then a camel).

It is permissible to eat the sacrificed animal and to distribute it to friends and poor people (even if they are non-Muslim). However, it is not lawful to sell any part of the animal which was sacrificed (this is also the general ruling for animals sacrificed during pilgrimage).

<sup>1143</sup> To learn how to *sacrifice/*slaughter animals according to the laws of our din, please refer to Song 34: Food Laws.

<sup>1144</sup> The sheep must be *over a year* in age but may be of either gender.

<sup>1145</sup> The sacrificial animal (i.e. sheep/goat/cow/camel) must be free of *major faults*. Among the *major faults* are: (1) missing one eye, (2) missing a limb (but castrated animals are allowed), (3) muteness, (4) blindness, (5) deafness, (6) extreme sickness (near death), (7) extreme emaciation (no flesh on bones), (8) extreme difficulty in walking, and (9) infliction with rabies.

<sup>1146</sup> It is also valid to sacrifice any breed of cattle. However, the cattle-type animal must be at least four years old.

<sup>1147</sup> It is also valid to sacrifice any type of camel. However, the camel must be at least six years old (*one that vaults*).

<sup>1148</sup> There are many *mandub* actions that can be done in connection with `Id. Among these mandub acts are: (1) taking a bath after dawn, (2) wearing fine clothes, (3) performing hygienic acts (e.g., those listed in lines 1379-1382 of the Guiding Helper), (4) walking to the place of prayer on feet, (5) choosing a place to pray out in the open or away from the masjid, (6) saying takbir while walking there, (7) saying takbir while waiting for the imam to start the prayer, (8) having breakfast in the morning for the post-Ramadan `Id, (9) delaying breakfast until one sacrifices and then eats from the animal for the Sacrificial `Id, and (10) taking a path back home that is different from the path one took to the place of prayer.

<sup>1149</sup> It is mandub for the imam, follower, and person praying alone to utter the takbir three times in succession after each wajib prayer *from Dhuhr* prayer on the tenth of Dhu l-Hijjah *until Subh* prayer on the thirteenth of Dhu l-Hijjah (this is *the fourth day* counting from the tenth). Thus, it is mandub to utter the takbir after fifteen wajib prayers in total.

<sup>1150</sup> The mandub *way* to utter the takbir is to say "Allahu Akbar" three times in succession. The imam can lead the followers in this by saying the takbirs out loud while the followers repeat it simultaneously with him.

<sup>1151</sup> Another *way* to say the takbir is to utter "Allahu Akbar. Allahu Akbar. Lā ilāha illa llāh. Wa l-lāhu Akbar. Allahu Akbar. Wa li l-lāhi l-ḥamd," three times. This phrase means: Allah is the Greatest. Allah is the Greatest. There is no god but Allah. And Allah is the Greatest. Allah is the Greatest. And to Allah belongs the praise.



# Main Text & Explanatory Notes

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Pray a sunnah <sup>1153</sup> before noon <sup>1154</sup> when the sun's eclipsed <sup>1155</sup> .	20: 707
Pray two units of prayer <sup>1156</sup> , but there's a slight twist <sup>1157</sup> :	20: 708
For each unit, bow twice and stand and recite <sup>1158</sup> twice	20: 709
Lengthened <sup>1159</sup> . But for each unit, only prostrate twice <sup>1160</sup> .	20: 710
When water is not plenty, it's sunnah <sup>1161</sup> to pray	20: 711
Two units in a group <sup>1162</sup> . Then, for water all pray <sup>1163</sup> .	20: 712
Sincerely ask for forgiveness and it <sup>1164</sup> will come.	20: 713
This is what the Qur'an <sup>1165</sup> says and thus it has come <sup>1166</sup> .	20: 714

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<sup>1152</sup> The student of our din should realize that many times there are multiple correct and acceptable ways of practicing an act. One of these ways may be chosen for purposes of unity but the others should not be condemned (please refer to footnote 17 and bottom of footnote 254).

<sup>1153</sup> The fourth strong *sunnah* prayer is the Solar Eclipse Prayer.

<sup>1154</sup> The time for this prayer is *before high noon* during a partial or total solar *eclipse*.

<sup>1155</sup> It is better to pray the Solar Eclipse Prayer in a group in the masjid with an imam.

<sup>1156</sup> The Solar Eclipse prayer has *two units*.

<sup>1157</sup> The *twist/difference* is that this prayer has two *bowing* postures and two *standing* postures in the same *unit*.

<sup>1158</sup> The entire *recitation* of the Solar Eclipse Prayer is uttered softly/quietly.

<sup>1159</sup> The recitation, bowing and prostration of the Solar Eclipse Prayer should be much longer than normal prayers.

<sup>1160</sup> The complete method to pray the Solar Eclipse Prayer follows:

- a) Make an intention to pray this sunnah prayer and make the opening takbir.
- b) Start reciting the Fatihah softly.
- c) Recite a long section of the Qur'an (like the second chapter of the Qur'an).
- d) Say the takbir and go into the bowing posture. Stay in this posture for a long time.
- e) Say the tahmid and stand back up.
- f) Recite the Fatihah again and follow with a long selection from the Qur'an.
- g) Say the takbir and go into the bowing posture. Stay in this posture for a long time.
- h) Say the tahmid and stand back up. Utter "Rabbanā wa laka l-ḥamd."
- i) Say the takbir and go into prostration. Stay in this posture for a long time. Say the takbir and sit up. Say the takbir and go into prostration again. Stay in this posture for a long time.
- j) Say the takbir and stand back up.
- k) Repeat steps (b) through (i), but a little shorter is fine.
- l) Say the takbir and sit back up. Recite the Greeting and Testification and finish the prayer as normal.

<sup>1161</sup> The fifth and last strong *sunnah* prayer is the Prayer for Water.

<sup>1162</sup> During a water shortage, it is mandub for the imam and the followers to go out in the open and pray *two units* of prayer as normal. The recitation in this prayer is short and done out loud. After the prayer, the imam should give two talks (sitting between them once) telling people to ask for forgiveness.

<sup>1163</sup> All the people should repent to Allah and ask *for water* displaying their need.

<sup>1164</sup> *Sincerely ask Allah for forgiveness and the water will come.*

<sup>1165</sup> This is what the Prophet Nuh told his people as narrated in the Qur'an [71:10-11].

<sup>1166</sup> *And thus we have seen the water come down when people sincerely repent and leave their misdeeds. However, please note that sometimes Allah holds back the water for some higher purpose or to test people even though they are sincere and are asking for forgiveness.*

# The Guiding Helper

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These were the sunnahs <sup>1167</sup> . Fajr <sup>1168</sup> is a raghibah prayed	20: 715
At dawn <sup>1169</sup> before Subh. But if missed, 'till noon it's <sup>1170</sup> prayed.	20: 716
Fajr is said softly <sup>1171</sup> and with Fatihah only <sup>1172</sup> ;	20: 717
No Qur'an <sup>1173</sup> is said. It has two units only.	20: 718
Next are the fadilahs <sup>1174</sup> . Pray to greet the masjid <sup>1175</sup> .	20: 719
Pray Tarawih <sup>1176</sup> in your home <sup>1177</sup> or in the masjid.	20: 720
It is ten units of two <sup>1178</sup> after `Isha's done <sup>1179</sup>	20: 721
In Ramadan <sup>1180</sup> . And read <sup>1181</sup> the Qur'an 'till it's done <sup>1182</sup> .	20: 722

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In this connection, please note that before the coming of the Great Deceiver there will be a great drought in most or all of the world for a period of about two years. People will become very desperate for water. Then, the Great Deceiver will come and it will seem as if he can make it rain. Using this trick and other tricks, he will deceive many people into believing that he is the God or a god.

<sup>1167</sup> These previous five mentioned prayers were the strong *sunnah* prayers. The rest of the song mentions some less-strong mandub prayers.

<sup>1168</sup> *Fajr is a raghiba* which means that it is a strong mandub prayer but is less important than the five above-mentioned strong sunnah prayers. Fajr is the only raghiba prayer in the Maliki school.

<sup>1169</sup> The time for Fajr is after *dawn* and *before Subh* prayer.

<sup>1170</sup> If one missed Fajr before Subh, one should wait until the sun comes up and above the horizon (about ten to fifteen minutes after sunrise). Then, one may pray Fajr *until high noon* and still get credit for it. After high noon, Fajr may no longer be prayed.

<sup>1171</sup> The recitation of Fajr is said *softly/quietly*.

<sup>1172</sup> The standing recitation of Fajr should contain *only* the *Fatihah* without a following selection from the Qur'an.

<sup>1173</sup> It is not a sunnah to recite a selection of the *Qur'an* after the *Fatihah* in the *two units* of Fajr.

<sup>1174</sup> The *fadilah* prayers are less important than the raghiba prayer and more important than the nafilah prayers.

<sup>1175</sup> It is a fadilah for the person who wants to sit down in a masjid to first pray two units before sitting down *to greet the masjid*. However if a person came to pray a wajib prayer, he can make an intention to greet the masjid with that wajib prayer and still get credit for this fadilah (even without praying any mandub units). Additionally, please note that on Friday it is better not to greet the masjid after high noon until the imam is done with his prayer.

<sup>1176</sup> *Tarāwīḥ* is a fadilah prayed during Ramadan after `Isha'.

<sup>1177</sup> Tarawih may either be prayed alone *at home* (which is mandub) or in a group *in the masjid* (which should be done by some people at least).

<sup>1178</sup> The Tarawih prayer consists of *two* regular units of prayer repeated *ten* times in succession. Thus in total, twenty units are prayed. It is mandub to take a short quiet relaxation break after each salam. Thus in total, ten breaks are taken. After the twenty units, one should also pray Shaf` and Witr (in a group (with out loud recitation) or alone). No special standing supplication (see the bottom of footnote 1116) is narrated for the Witr prayer in the Maliki school; however, having such a standing supplication will not invalidate the Witr prayer.

<sup>1179</sup> The time for Tarawih is after `Isha' and before dawn.

<sup>1180</sup> Tarawih is only prayed in the nights of Ramadan.

<sup>1181</sup> It is better if the recitation of Tarawih is done out loud.

<sup>1182</sup> It is mandub to recite about 1/30 of the Qur'an each night starting from the first night so that the entire *Qur'an* is *read* in prayer during Ramadan. Please note that the Qur'an has been divided into thirty sections by the scholars for this and similar purposes.

# Main Text & Explanatory Notes

Get up on your two feet when people are asleep <sup>1183</sup> .	20: 723
Pray units of two <sup>1184</sup> . Then, you can go back to sleep <sup>1185</sup> .	20: 724
Pray the Midmorning Prayer <sup>1186</sup> . After Wudu' pray <sup>1187</sup> .	20: 725
After Dhuhr, Maghrib and before Dhuhr, `Asr, do pray <sup>1188</sup> .	20: 726
For the above four ones <sup>1189</sup> , you can pray two or more.	20: 727
Pray Shaf` <sup>1190</sup> , two units just before Witr <sup>1191</sup> and not four <sup>1192</sup> .	20: 728
When the moon is eclipsed <sup>1193</sup> , pray in units of two	20: 729
Like normal 'till the entire moon is in view' <sup>1194</sup> .	20: 730
Next are the nafilahs <sup>1195</sup> . Pray them when it's allowed <sup>1196</sup>	20: 731
For no reason <sup>1197</sup> or a reason <sup>1198</sup> which has allowed <sup>1199</sup> .	20: 732

<sup>1183</sup> It is a fadilah to pray the Night Vigil prayer.

<sup>1184</sup> The Night Vigil Prayer is prayed like a normal *two unit* mandub prayer. One may pray one, two, three, or four sets of these two units during the night. After which, it is mandub to pray Shaf` and then Witr. Thus, the maximum mandub number of units is eleven. It is mubah to pray these units after Witr if one usually goes to sleep after Witr and is not sure about whether or not one will get up.

<sup>1185</sup> The time for the Night Vigil Prayer is after waking up in the middle of the night and before dawn. After praying the units of this prayer, the person may go back to sleep until dawn if he wishes.

People who pray Night Vigil Prayers may find it helpful to take a short nap in the early afternoon to make up for lost sleep. This is better than oversleeping in the morning. Since, the early morning is more blessed for worship and earning a livelihood.

<sup>1186</sup> It is a fadilah to *pray the Midmorning Prayer* which is a normal two unit mandub prayer repeated one, two, three, or four times in succession. The time for this prayer is from a little after sunrise (about ten to fifteen minutes after) up until high noon. People who constantly pray this prayer will acquire a spiritual light that will burn up and keep away bad jinn. Additionally, people who pray this prayer will have fulfilled the thankfulness/charity due to Allah for each of the working joints of the body (e.g., knees, elbows, fingers, etc.). Furthermore, such people will have all their previous sins forgiven (except the ones that involve the rights of others).

<sup>1187</sup> It is a fadilah to pray a normal two unit mandub prayer *after* performing wet ablution.

<sup>1188</sup> It is a fadilah to pray two units *before Dhuhr* (after its first time enters) and two *after* it. It is a fadilah to pray two units before `Asr (after its first time enters). Finally, it is a fadilah to pray two units after *Maghrib*. As for Subh, it is a raghiba to pray Fajr before it. As for `Isha', it is sunnah to pray Witr after it.

<sup>1189</sup> For the prayers before and after Dhuhr, before `Asr, and after Maghrib, one may pray either two units or four units with one salam (i.e. *two or more*) and still get credit for this fadilah.

<sup>1190</sup> It is a fadilah to pray *two normal units* immediately *before* starting *Witr*. This prayer is called Shaf`.

<sup>1191</sup> After making the salam in the second unit of Shaf`, one should get up immediately and start Witr with a new opening takbir and intention.

<sup>1192</sup> Shaf` consists of only two units *and not four*.

<sup>1193</sup> It is a fadilah to pray the Lunar Eclipse Prayer which consists of *two normal units* which can be repeated successively until *the moon* comes out of the *eclipse*. This prayer is prayed alone at home and not in a group and the recitation for it is done out loud.

<sup>1194</sup> It is mandub to keep praying in units of two *until the moon is fully back in view*.

<sup>1195</sup> The next part of the song deals with the *nafilah* prayers which are less important than the fadilah prayers.

<sup>1196</sup> No nafilah prayers should be prayed in the times when mandub prayers are prohibited (see lines 741-746 of the Guiding Helper).

# The Guiding Helper

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If you did something wrong and now want to repent <sup>1200</sup> , Pray a two unit prayer <sup>1201</sup> and again <sup>1202</sup> repent <sup>1203</sup> .	20: 733 20: 734
If you do need something <sup>1204</sup> , pray the Prayer of Need, Just two units of prayer <sup>1205</sup> . Then, ask for your need <sup>1206</sup> .	20: 735 20: 736
If you're unsure <sup>1207</sup> , ask Allah to give you the best. Pray two units of prayer <sup>1208</sup> . Then, ask for the best <sup>1209</sup> .	20: 737 20: 738
There are more nafilahs <sup>1210</sup> , but this is a good start <sup>1211</sup> . Next <sup>1212</sup> , we'll tell you when mandub prayers not to start.	20: 739 20: 740
Don't pray mandub <sup>1213</sup> prayers during sundown <sup>1214</sup> , sun up <sup>1215</sup> .	20: 741

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<sup>1197</sup> Nafilahs may be prayed at any *allowed* time without any particular *reason*/triggering-cause. Many Muslims of the previous ages used to pray hundreds of units each day for no particular reason.

<sup>1198</sup> There are some specific nafilah prayers which are prayed for some particular purpose/*reason*.

<sup>1199</sup> *Which has allowed* means which has made praying mandub.

<sup>1200</sup> It is a nafilah to pray the Prayer of Repentance which consists of two units. This prayer is prayed after disobeying Allah in an attempt to beg Allah for forgiveness.

<sup>1201</sup> The Prayer of Repentance consists of *two* normal mandub *units* and may be said quietly (or out loud).

<sup>1202</sup> One must always repent and ask for forgiveness immediately and as soon as possible after all misdeeds and not wait for an opportunity to pray this specific prayer. Then, it is a nafilah for the person who disobeyed to pray two units and then *again* repent to Allah. For the definition of repentance in our din, please refer to footnotes 2605 to 2608.

<sup>1203</sup> One may say the Forgiveness Supplication listed in appendix 1.9 after the salam of the Prayer of Repentance.

<sup>1204</sup> It is a nafilah to *pray the Prayer of Need* when one is faced with a moderate or extreme need. For example if one's money has run out and one has bills to pay, this prayer may be prayed to ask Allah for a lawful means of income to fulfill one's needs.

<sup>1205</sup> The Prayer of Need consists of *two* normal mandub *units* and may be said quietly (or out loud).

<sup>1206</sup> One may say the Supplication of Need listed in appendix 1.10 after the salam of the Prayer of Need. After saying this supplication, one may ask Allah for what one desires.

<sup>1207</sup> It is a nafilah to pray the Decision Making Prayer when one is *unsure* about which of two mubah affairs one should choose. For example, a person faced with the choice of marrying someone or not marrying him/her should pray this prayer if he/she is unable to decide. Then, after praying the prayer one should make the decision and trust that this is what is *best* and what Allah wants for one. It is not necessary to look for a sign in order to decide; however, those that are in touch with their spiritual selves may choose to do so.

<sup>1208</sup> The Decision Making Prayer consists of *two* normal mandub *units* and may be said quietly (or out loud).

<sup>1209</sup> One may say the Decision Making Supplication listed in appendix 1.11 after the salam of the Decision Making Prayer. After saying this supplication, one should make the choice on the basis of trust. If things do not turn out favorably after the decision, one should trust that this was what was best anyway. [Many times in this world, things that seem unfavorable are actually better for one in the next world.]

<sup>1210</sup> *There are more nafilah* prayers mentioned in longer books of Law.

<sup>1211</sup> What we mention in the Guiding Helper is a *good start* to becoming educated in the din. It may even turn out to be more than enough for most people living now and in the future near the end of the world (when practicing even this small amount becomes difficult).

<sup>1212</sup> The next part of the song explains when it is unlawful or disliked to pray (or *start*) a mandub prayer.

# Main Text & Explanatory Notes

Also, don't pray them when wajibs you must<sup>1216</sup> make up<sup>1217</sup>. 20: 742

Don't pray them on Friday<sup>1218</sup> when the imam comes out. 20: 743

And don't pray them during his talk throughout<sup>1219</sup>. 20: 744

Don't pray them when for wajibs you barely have time<sup>1220</sup>. 20: 745

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<sup>1213</sup> All prayers (including prostrations of worship and the Funeral Prayer) besides the five wajib prayers are unlawful at these times.

<sup>1214</sup> It is unlawful to pray mandub prayers while the disk of the sun is in contact with the horizon during sunset (*sun down*).

<sup>1215</sup> It is unlawful to pray mandub prayers while the disk of the sun is in contact with the horizon during sunrise (*sun up*).

Please note that it is not unlawful to pray mandub prayers during high noon. Additionally, please note that praying missed wajib prayers is never disliked or unlawful, even during sunset or sunrise.

<sup>1216</sup> It is obligatory to pray each wajib prayer at its time. If for some reason, one delays the prayer past its second time, it has become late/missed. All such missed prayers must be prayed (*made up*) as soon as possible. Now if the number of missed prayers is five or fewer, one must pray them in time-sequential order and before the current prayer. Now if the number of missed prayers is more than five, one may pray the current prayer before the missed prayers are done.

The missed prayers themselves should also be prayed in the order that they were missed in. For example if one missed Dhuhr from two days ago and Subh from yesterday and then only remembers about these today, Dhuhr should be prayed first and then Subh. If a person has missed two or more prayers but has doubts about the days they belong to, he must pray them so that he is sure that they have fallen in order (refer to footnote 489). Thus, a person who missed Dhuhr from one day and `Asr from another day (but does not know which one was first) should pray three prayers (i.e. a Dhuhr between two `Asrs or an `Asr between two Duhurs); this way, he will take care of all the possible time-sequential orders.

One does not need to specify in one's intention the particular day to which the missed prayer belongs. Additionally, one does not need to specify in one's intention that the prayer is late, but it is mandub to do so.

If a person has many missed prayers, he may still go about his life working, eating, performing nature's call, bathing, fulfilling the needs of the family, etc. However, all his extra free time must be devoted to making up the prayers until they are all done.

If a person cannot remember how many prayers he has missed, he should act upon his highest estimate. For example if he is unsure about whether he missed fifteen or twelve prayers, he should pray fifteen.

The prayers should be made up in accordance to how they should have been prayed in their missed times. For example if a person missed a four unit prayer during long-distance travel, he may shorten it to a two unit prayer while making it up (even if he is now at home) since this is how it should/could have been prayed.

<sup>1217</sup> It is unlawful for the person who has missed one or more wajib prayers to pray any mandub prayers (except strong sunnah and raghibah prayers). Rather, such a person should exert all his extra worship efforts to making up the wajib prayers. Please note that it is much more important to perform wajib acts and stay away from haram ones than it is to perform mandub acts and stay away from makruh ones. Thus, one should get one's priorities straightened out.

<sup>1218</sup> It is unlawful to pray mandub prayers *on Friday* in the masjid when the imam comes out and sits down right before his Friday Prayer speech. [To announce that the imam is about to make his speech, it is sunnah to make the Call to Prayer (adhan).]

<sup>1219</sup> It is unlawful to pray mandub prayers in the masjid *during/throughout* the Friday Prayer speech of the imam.

<sup>1220</sup> It is unlawful to pray mandub prayers when the first time of an unprayed wajib prayer is about to finish. Additionally, it is unlawful to pray mandub prayers when the second time of an unprayed wajib prayer is about

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And during group prayer it is also a crime <sup>1221</sup> .	20: 746
After `Asr <sup>1222</sup> , they <sup>1223</sup> are disliked but are not crimes <sup>1224</sup> ,	20: 747
And after dawn <sup>1225</sup> . But, they're o.k. in other times <sup>1226</sup> .	20: 748
It's not disliked to pray Fajr <sup>1227</sup> or Witr <sup>1228</sup> after dawn	20: 749
Since Shaf <sup>1229</sup> and Witr's second time <sup>1230</sup> is after dawn <sup>1231</sup> .	20: 750

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to expire. One knows that the time is about to expire when there will not be enough time to pray even one unit of the current wajib prayer after the mandub prayer is done.

<sup>1221</sup> The last and final time (there are seven times in total) that it is unlawful to pray a mandub prayer is during a wajib group prayer in a place that has a regular imam (e.g., a masjid). As for during group prayer out in the open or at home, it is not unlawful to pray mandub prayers at that time next to the group.

Please note that it is not unlawful for someone who has already prayed the current wajib prayer to pray again with the group for mandub credit (however, repeating with the group is sometimes disliked (e.g., after `Asr)).

<sup>1222</sup> The first of two time intervals that it is disliked to pray mandub prayers is from *after* finishing `Asr to before finishing Maghrib.

<sup>1223</sup> All prayers besides the five wajib prayers, prostrations of worship, and the Funeral Prayer are disliked at these times.

<sup>1224</sup> It is not unlawful (it is *not* a *crime*) to pray in the disliked times. However, the scholars note that performing mandub acts of worship at disliked times makes the act of worship lose its associated reward.

<sup>1225</sup> The second and last time interval in which it is disliked to pray mandub prayers lasts from after dawn up until the sun rises and is a little above the horizon (about ten to fifteen minutes after sunrise).

<sup>1226</sup> After this time, mandub prayers are not disliked up until finishing `Asr. Additionally after Maghrib, they are not disliked to pray up until dawn.

<sup>1227</sup> *It is not disliked to pray Fajr after dawn and before Subh; rather, it is a raghiba.*

<sup>1228</sup> It is not disliked to pray *Witr* after dawn and before Subh.

<sup>1229</sup> It is not disliked to pray *Shaf* after dawn and before Subh.

<sup>1230</sup> The second time of *Shaf* and *Witr* lasts from dawn until praying Subh.

<sup>1231</sup> Please note that it is not disliked to pray the Funeral Prayer or to do prostrations of worship (refer to footnote 516) after dawn (even if after Subh) and before the disappearance of the stars (about twenty minutes before sunrise). Additionally, it is not disliked to pray the Funeral Prayer or to do prostrations of worship after `Asr and before the sun takes on a deep yellow color (about thirty minutes before sunset). However, these two acts of worship are disliked from the disappearance of the stars until a little after sunrise and from the yellowing of the sun to after praying Maghrib.

Finally, please note that people who overslept and missed their regular Night Vigil Prayer may pray it after dawn and before Subh (as long as the stars have not disappeared) and still get credit for it.

# Main Text & Explanatory Notes

## Song 21: Group<sup>1232</sup> Prayer

The one who leads <sup>1233</sup> the prayer has to be a man <sup>1234</sup> .	21: 751
On a woman <sup>1235</sup> or a <sup>1236</sup> child <sup>1237</sup> , there is a ban <sup>1238</sup> .	21: 752
The imam must be Muslim <sup>1239</sup> , be sane <sup>1240</sup> , and informed <sup>1241</sup>	21: 753
Of prayers rulings <sup>1242</sup> and how it must be performed <sup>1243</sup> .	21: 754
He must perform it <sup>1244</sup> with all the wajibs done <sup>1245</sup> and read <sup>1246</sup> .	21: 755
He must not alter the meaning of what <sup>1247</sup> is said.	21: 756
He must repent from his disobedience done <sup>1248</sup> .	21: 757
He must lead alone and not follow anyone <sup>1249</sup> .	21: 758

<sup>1232</sup> The **group prayer** consists of a leader who is called an imam and one or more followers.

<sup>1233</sup> The **imam** (*the one who leads the group prayer*) must fulfill eight or nine preconditions.

<sup>1234</sup> The first precondition is that the imam must be male and cannot be female. Additionally, the imam must be a live person; it is not valid to take a machine voice player or computer as an imam.

<sup>1235</sup> Any and all prayers led by a woman are invalid. Females may not lead men, other women, nor children. Rather, females may only pray group prayer behind a man. Please refer to footnote 911.

<sup>1236</sup> The second precondition is that the imam must be past puberty.

<sup>1237</sup> Young males (under puberty) may not lead wajib prayers for adults. However, young males may lead adults in mandub prayers (e.g., Tarawih). Additionally, they may lead other children in wajib prayers.

<sup>1238</sup> *There is a prohibition/ban* against women and children leading prayer.

<sup>1239</sup> The third precondition is that *the imam must be Muslim* (e.g., he cannot be a Jew or a Christian).

<sup>1240</sup> The fourth precondition is that the imam must *be sane* (please refer to footnote 71).

<sup>1241</sup> The fifth precondition is that the imam must be *informed* about the wajib acts in prayer, the stressed sunnahs, and what invalidates prayer. He does not need to know all of the details of the less-stressed sunnahs, fadilahs, disliked acts, and rulings for prostrations of forgetfulness.

[Additionally, he does not have to be a follower of the Maliki school.]

<sup>1242</sup> *Prayer's rulings* concern what makes a prayer valid or invalid as mentioned in the previous songs.

<sup>1243</sup> He must know *how to perform* all of the wajib postures (e.g., prostrations) and he must know how to say all the verbal wajib and stressed sunnah parts.

<sup>1244</sup> The sixth precondition is that the imam must *perform* all the wajib parts fully. For example, a sick/disabled person who cannot stand may not lead the prayer for able people. However, a sick/disabled person is allowed to lead the prayer for someone who is also similarly sick/disabled.

However, it is valid for an imam who performed dry ablution to lead followers who performed wet ablution or took baths for purification. Additionally, it is valid for an imam who wiped over leather socks to lead the prayer for people who washed their feet.

<sup>1245</sup> He must be able to perform all the *wajib* actions *done* in prayer.

<sup>1246</sup> He must be able to perform all the wajib verbal statements *read* (i.e. opening takbir, Fatihah, and terminating salam) in prayer.

<sup>1247</sup> *He must not alter the Arabic meaning of* the wajib verbal statements of prayer. However, pronunciation problems that do not alter the meaning are forgiven.

<sup>1248</sup> The seventh precondition is that the imam must not persist in major acts of disobedience (refer to section (c) in footnote 244). Rather, he should *repent* and intend never to return before leading prayer.

<sup>1249</sup> The eighth precondition is that he must not be *following* another imam. Thus, it is not valid to take a follower as an imam (even if he came late and is now making up his prayer). The exception is that if the imam

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For the Friday Prayer <sup>1250</sup> , he can't be travelling <sup>1251</sup> .	21: 759
Next <sup>1252</sup> , those that are disliked you we will be telling <sup>1253</sup> .	21: 760
A rural imam for city people is disliked <sup>1254</sup> ,	21: 761
And the one who by pious people is disliked <sup>1255</sup> ,	21: 762
One with a constant problem <sup>1256</sup> in ablution,	21: 763
Or from a wound continues to have excretion <sup>1257</sup> ,	21: 764
One who can't move his hand or doesn't have a hand <sup>1258</sup> ,	21: 765
One leading in a mosque without a cloak at hand <sup>1259</sup> ,	21: 766
A regular imam who had a castration <sup>1260</sup> ,	21: 767
Born out of wedlock <sup>1261</sup> , or had no circumcision <sup>1262</sup> ,	21: 768
Unknown by people <sup>1263</sup> , or has a bad reputation <sup>1264</sup> .	21: 769
Ethnic background is not a qualification <sup>1265</sup> .	21: 770

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leaves prayer after losing his pureness (or remembering that he is impure), a follower may continue as the new imam.

<sup>1250</sup> The first eight conditions are for all wajib prayers. The ninth precondition is *for the Friday Prayer*.

<sup>1251</sup> The ninth precondition is that for the Friday Prayer the imam must *not be travelling* away from his home more than forty-eight miles (77.3 kilometers) intending to stay for less than four days near the Friday Prayer masjid. If he plans to stay four or more days near the Friday Prayer location, he may then lead the prayer.

<sup>1252</sup> The first part of the song listed the imam's preconditions without which the group prayer is invalid. The *next* part of the song lists the *disliked* characteristics for the imam. If a person has one or more of these disliked characteristics, he can act as the imam and the prayer will be still be valid; however, it is better for such a person to refrain from acting as imam.

<sup>1253</sup> There are eleven *disliked* characteristics for the imam (as *we will be telling you*).

<sup>1254</sup> It is *disliked* for a rural uneducated (in din) imam to lead educated (in din) city people.

<sup>1255</sup> It is disliked for a person detested/*disliked* by pious followers to lead them in the prayer.

<sup>1256</sup> It is disliked for a person *with a constant problem* (please refer to footnote 469) with impurity emission to lead the prayer.

<sup>1257</sup> It is disliked for a person who has constant *excretion/oozing* of blood or puss from a wound to lead the prayer.

<sup>1258</sup> It is disliked for a person who has paralysis in his hand to lead the prayer. Similarly, it is disliked for a person with an amputated hand (e.g., due to past gangrene) to lead the prayer.

<sup>1259</sup> It is disliked for the imam in a masjid to pray without a loose outer garment (*cloak*). Please refer to footnote 948. However, it is not disliked for the imam outside of a masjid (e.g., at home or out in the open) to lead without a loose outer garment. Additionally, it is not disliked for other people to pray in normal loose-fitting clothes without an extra outer garment anywhere.

<sup>1260</sup> It is disliked for a **regular imam** (i.e. an assigned imam of a masjid or place of prayer who always leads the prayer) to have *had a castration*. It is not disliked for non-*regular* imams who had a castration to lead the prayer.

[Please note that undergoing castration is unlawful in our din for humans; however, it is permissible to castrate animals.]

<sup>1261</sup> It is disliked for a *regular* imam to have been *born* as a result of fornication (i.e. sex outside of marriage).

<sup>1262</sup> It is disliked for a *regular* imam to have *had no circumcision*.

<sup>1263</sup> It is disliked to choose a *regular* imam whose uprightness of character is not *known* to people.

<sup>1264</sup> It is disliked to choose a *regular* imam who *has a reputation* for disobeying Allah.



# Main Text & Explanatory Notes

And it's o.k. if the imam is impotent <sup>1266</sup> .	21: 771
A lisp or speaking problem is not important <sup>1267</sup> .	21: 772
Also, neither is blindness <sup>1268</sup> nor light leprosy <sup>1269</sup> .	21: 773
Next <sup>1270</sup> , how to arrange a group prayer you will see.	21: 774
For two males, imam on left, follower on right <sup>1271</sup> .	21: 775
If at left he <sup>1272</sup> stood, imam moves him to the right.	21: 776
For more males, imam up front, followers behind <sup>1273</sup> .	21: 777
Prayer is still correct if other than this <sup>1274</sup> you find.	21: 778

<sup>1265</sup> Our Prophet (May Allah bless him and give him peace) explained to us that *ethnic background* does not make people more worthy or less worthy. Muslims should strive for a society in which ethnic background ceases to be a major distinguishing quality.

<sup>1266</sup> It is mubah for *the imam* to be sexually *impotent*.

[Please note that one proven treatment for impotence is the swallowing of water-wet fenugreek seeds.]

<sup>1267</sup> It is mubah for the imam to have a *speaking* disability which makes some of the letters of the Arabic alphabet sound different.

<sup>1268</sup> It is mubah to choose a blind imam.

<sup>1269</sup> It is mubah to choose an imam with *light leprosy* or other skin disease.

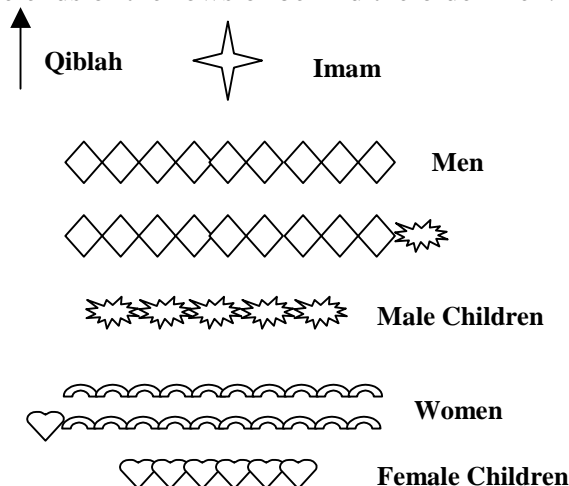
<sup>1270</sup> The *next* part of the song is devoted to explaining the mandub place where people in *group prayer* should stand.

<sup>1271</sup> If there are *two* men, it is mandub for the *imam* to stand *on the left* and slightly ahead (a few centimeters) and for the *follower* to stand to the *right* and slightly behind. They should both face the direction of prayer and be relatively close to each other.

If there is one man and one woman, it is mandub for the man (imam) to stand in front and the woman to pray behind and away from him.

<sup>1272</sup> If the follower *stood at the left* side of the imam while the imam was praying, the *imam* should gently grab his hand and *move him to the right* from behind his back.

<sup>1273</sup> For three or *more males* (at least two followers and one imam), the *imam* should stand *up front* and the *followers* should form a straight line *behind* the imam. The followers may form multiple parallel lines facing the direction of prayer if the first line gets too long or if there is not enough space in the first line. It is mandub for young children to stand at the ends of the rows or behind the older men.



**Figure 21-1: Mandub Standing Positions For Group Prayer**

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Women pray in rows behind <sup>1275</sup> or off to the side <sup>1276</sup> .	21: 779
It's disliked for them <sup>1277</sup> and men to pray side to side.	21: 780
And it's disliked for a row of women or men	21: 781
To be in between a row of men or women <sup>1278</sup> .	21: 782
It's disliked for a row to be cut by pillars <sup>1279</sup> ,	21: 783
Being in front of the imam for followers <sup>1280</sup> ,	21: 784
Having a second group after the imam's done	21: 785
For the same prayer <sup>1281</sup> if he's a regular <sup>1282</sup> one.	21: 786
Followers follow everything <sup>1283</sup> the imam does.	21: 787
Except when he adds an action, give him a buzz <sup>1284</sup> .	21: 788
If you come late to group prayer, enter with takbir <sup>1285</sup> .	21: 789
If they're bowing, prostrating, add another takbir.	21: 790
Go into the posture that the imam is in <sup>1286</sup> .	21: 791
Then, everything the imam does you follow in <sup>1287</sup> .	21: 792

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<sup>1274</sup> All of these arrangements for group prayer are only mandub and recommended. Even if the followers stand in front of the imam, the *prayer is still correct*.

<sup>1275</sup> Females should *pray in rows* facing the direction of prayer *behind* the last row of men.

<sup>1276</sup> If there is no free space behind the last row of men, then females may pray at a distance *off to the side* or in another room.

<sup>1277</sup> *It is disliked for females (them) to pray side to side with men*; however, doing so does not invalidate prayer. This ruling is especially useful in the Masjid of the Ka'bah where men and women are often caught next to each other when prayer starts.

<sup>1278</sup> *It is disliked for a row of females to be directly in front of a row of males*. Similarly, it is disliked for a row of males to be directly behind a row of females. However in either case, the prayer is still valid.

<sup>1279</sup> *It is disliked for a horizontal row of followers to be bisected by a column or a pillar*.

<sup>1280</sup> It is disliked for followers to place their ankles ahead of *the imam's ankles* when praying. However, their prayers are still correct even if they are praying far ahead of the imam.

<sup>1281</sup> It is disliked for people who come late to the masjid or place of prayer to have their own second group *for the same prayer after the regular imam* has finished his prayer. As for before he has finished, it is not lawful for the late-comers to start a second group.

<sup>1282</sup> A *regular imam* is defined in footnote 1260.

<sup>1283</sup> It is *wajib* for the *follower to follow the imam in* all the postures that he performs. For example when the imam bows, it is *wajib* for the followers to also bow (shortly afterwards).

<sup>1284</sup> The *exception* to the last rule is when the imam *adds an action* (e.g., he does an extra prostration or he stands up for an extra unit). When the imam adds such an action, the followers should not follow him but should say "Subhāna l-lāh" (which means: Glory be to Allah) to inform the imam that he has added an action. If the imam does not return, then the followers may use a sound such as *a buzz* or speak a few words (please refer to footnote 1050).

<sup>1285</sup> People who *come to group prayer* after the imam has started should make their intention and say the opening *takbir* to join the rest of the followers.

<sup>1286</sup> If the latecomer finds that the imam is *bowing* or *prostrating*, he should *add another takbir* and then *go into the posture that the imam is in*.

# Main Text & Explanatory Notes

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When he makes his salam <sup>1288</sup> , stand <sup>1289</sup> ready to make up	21: 793
The recitations <sup>1290</sup> , but on the units <sup>1291</sup> build up.	21: 794
Stand up with takbir if of units you caught two.	21: 795
Or didn't catch any <sup>1292</sup> , not more or less than two <sup>1293</sup> .	21: 796
If you enter and bow before the imam's up	21: 797
From bowing, you caught the unit <sup>1294</sup> ; else, make it up <sup>1295</sup> .	21: 798
If you caught one unit <sup>1296</sup> , prostrate with the imam	21: 799

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<sup>1287</sup> After joining the prayer, the follower should stay with the group and the imam *following* all of *the imam's* actions up until the imam's salam.

<sup>1288</sup> When the imam *makes his salam*, the latecomer who joined in sometime after the imam had stood straight from bowing in the first unit should not make his salam yet.

<sup>1289</sup> After the imam makes his salam, the latecomer should *stand up ready to make up* the missed verbal recitations and to build on the units that he prayed with the imam.

<sup>1290</sup> The Fatihah and the following selection from the Qur'an

<sup>1291</sup> To decide how many more units to pray, the latecomer should examine the number of times he has bowed with the imam. Each bow that he took with the imam counts as a complete unit. For example if he bowed three times with the imam in a four unit prayer, he has caught three units and missed only one (which he has to make up). In such a case, he should stand up and imagine that this is his fourth unit in respect to the physical actions of the prayer (this is what we mean by *on the units build up*). Then, he should recite the Fatihah. Then, he should recite a selection from the Qur'an if he missed the first or second unit of prayer (this is what we mean by *make up the recitations*). Then, he should finish the prayer as normal as if it were his fourth unit.

As another example if a latecomer bowed with the imam only once in a three unit prayer (i.e. Maghrib), he should stand up after the imam's salam and imagine that this is his second unit in respect to the physical actions of the prayer. Then, he should recite the Fatihah. Then, he should recite a selection from the Qur'an since he missed the first unit of prayer. Then, he should bow, get up from bowing, prostrate two prostrations, and then sit for the Greeting and Testification (since it is as if he is in his second unit of prayer). Then, he should get up with takbir as normal and imagine that this is his third unit of prayer. Then, he should recite the Fatihah. Then, he should recite a selection from the Qur'an since he also missed the second unit of prayer. Then, he should bow, get up from bowing, do two prostrations, and then sit for the Greeting and Testification (since it is as if he is in his third unit of Maghrib). Finally, he should finish the prayer with salam as normal and he will be done. [Thus in such a case, the latecomer sits three times in a row for the Greeting and Testification.]

<sup>1292</sup> After the imam makes his salam, the latecomer should *stand up* saying the *takbir* if he bowed twice with the imam (*if of units you caught two*) or did not bow at all (*or didn't catch any*). This takbir is only sunnah and prayer is correct without it.

<sup>1293</sup> After the imam makes his salam, the latecomer should stand up without saying the takbir if he bowed once or three times with the imam (*more or less than two*).

<sup>1294</sup> If you *enter* with the opening takbir and then *bow* enough so that your hands reach your knees *before the imam stands up* straight after *bowing*, you have *caught the unit* in full.

<sup>1295</sup> If a latecomer joins the prayer while the imam is bowing (or before the imam bows), he can count that unit as prayed in full. Thus, those that join in the first unit before the imam gets up from bowing have caught the whole prayer and do not need to *make up* any parts after the salam. Thus, such people should make their terminating salam immediately after the imam's. Similarly, those that join the prayer in the second, third, or fourth unit before the imam stands up straight after bowing have caught that unit and do not need to make it up.

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Prostrations of forgetfulness before salam.	21: 800
But, make up the ones that he does after salam	21: 801
After you're done <sup>1297</sup> . So, stand up with his first salam <sup>1298</sup> .	21: 802
You should still prostrate, even if you weren't there	21: 803
For his mistake if you caught one unit of prayer <sup>1299</sup> .	21: 804
Make up the missed parts alone if you did come late <sup>1300</sup> .	21: 805
If the imam's prayer something did invalidate,	21: 806
All the followers' prayers are ruined too <sup>1301</sup> .	21: 807
Common exceptions to this above rule are two <sup>1302</sup> :	21: 808
(Number one) he remembers that he wasn't pure <sup>1303</sup> .	21: 809
(Number two) he's overcome and becomes impure <sup>1304</sup> .	21: 810
For these <sup>1305</sup> , he quickly <sup>1306</sup> instructs any follower	21: 811
To come forth and continue as the next leader.	21: 812
If he leaves without appointing a new leader,	21: 813

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<sup>1296</sup> If the latecomer *caught* at least *one unit* in the group prayer, he should *prostrate prostrations of forgetfulness* that the *imam* does *before* the *salam* along *with* him (i.e. before making up his own missed parts of prayer).

<sup>1297</sup> Latecomers should not prostrate prostrations of forgetfulness that the imam does *after* the *salam* along with him. Rather, they should immediately stand up after the imam's first salam and start making up the missed parts. Then after their own terminating salam, they should prostrate these prostrations (or they should prostrate before if they missed a stressed sunnah while they were making up their missed prayer (refer to footnote 1012)). If such latecomers intentionally prostrate prostrations of forgetfulness with the imam after his salam, their prayer will become invalid.

<sup>1298</sup> There is no need to wait for the imam to finish his prostrations of forgetfulness that he does after the salam. Thus, latecomers should *stand up with his first salam*.

<sup>1299</sup> Latecomers *should prostrate* the prostrations of forgetfulness of their imam *even if* they joined in after the *mistake* was made. However, this is only *if* the latecomer *caught* at least *one unit of prayer* (refer to footnote 1296).

<sup>1300</sup> All latecomers should *make up* their *missed parts* by themselves without taking a new imam (please refer to footnote 1249).

<sup>1301</sup> The general rule is that *if the imam's prayer* becomes *invalid* (e.g., by him performing one of the acts listed in the notes for Song 19: Acts That Break Prayer and Acts That Don't) all of the followers' prayers become invalid *also/too*. Thus, everyone will have to start over again.

<sup>1302</sup> There are *two exceptions* to this *above* general rule.

<sup>1303</sup> The first exception is that the imam *remembers* in prayer *that he* has not performed ablution or taken a bath for purification (when in need to do so).

<sup>1304</sup> The second exception is that the imam *is overcome* (it happens out his control) by one of the acts that break ablution (e.g., flatulation).

<sup>1305</sup> *For these* two exceptions, *he* should *instruct* (by using words or a hand motion) a *follower to come* forward *and continue* the prayer *as the* replacement imam. The follower should then pick up where the imam left off and finish the prayer as normal. In such a case, all of the followers' prayers will still be correct.

<sup>1306</sup> He must *quickly* without delay leave the prayer and instruct a follower to continue as the next leader. If he delays his departure from prayer, all of the followers' prayers will also be ruined just like his.

# Main Text & Explanatory Notes

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They<sup>1307</sup> may appoint one or finish alone, either.

21:814

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<sup>1307</sup> If the imam *leaves without appointing a new leader*, the followers may push someone forward or *finish* their prayers separately, each by himself. In *either* case, their prayer will still be valid and correct.

# The Guiding Helper

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## Song 22: The Friday Prayer

The Friday Prayer is wajib <sup>1308</sup> for able men <sup>1309</sup>	22:815
That are not travelling <sup>1310</sup> nor are disease stricken <sup>1311</sup> ,	22:816
Free people <sup>1312</sup> within four miles <sup>1313</sup> of where its held,	22:817
A masjid in a city <sup>1314</sup> , when adhan is yelled.	22:818
Other people will get credit if they too pray <sup>1315</sup> .	22:819
People who pray it are excused from Dhuhr that day <sup>1316</sup> .	22:820
After high noon 'till sunset's the time for it <sup>1317</sup> .	22:821

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<sup>1308</sup> *The Friday Prayer is wajib* every Friday of the year (even on `Id day (however, please note that those in `Arafah or Mina during the days of Hajj should pray Dhuhr instead)) on people who meet six qualifications.

<sup>1309</sup> The first qualification is that the person is male. The second qualification is that the person has passed puberty.

<sup>1310</sup> The third qualification is that the person is *not travelling* more than forty-eight miles (77.3 kilometers) away from home without the intention of staying four or more days at a location where Friday Prayer is held.

<sup>1311</sup> The fourth qualification is that the person does not have a valid excuse for missing the Friday Prayer. The valid excuses are:

- An illness that might increase or take longer to heal if the person goes out to prayer
- Taking care of another ill person who does not have anyone else to look after him
- Preparing a dead body for burial if there is a fear that delaying washing and shrouding may lead the body to decay
- Being enclosed or imprisoned at a location
- Not having someone to guide one there if the person is blind
- Fearing one's creditor if in extreme debt
- Other circumstances that make going to Friday Prayer physically impossible or extremely difficult (e.g., disability, extremely inclement weather, etc.)

<sup>1312</sup> The fifth qualification is that the person is *free* and not owned by another person (like a slave).

<sup>1313</sup> The sixth and last qualification is that the person is *within* about *four miles* (or within 5.565 kilometers (a straight-line distance), exactly speaking) of the location of the Friday Prayer when the adhan for the imam's speech is called (*when adhan is yelled*).

<sup>1314</sup> The location of the Friday Prayer must be a full-time *masjid in a city/town/permanent-locality* where Muslims live. The masjid must be easily accessible to all Muslims in the locality who want to pray (e.g., it cannot be in a closed or locked location). It is better if only one large masjid in a locality is used for the Friday Prayer if there are multiple masjids that are close to each other. However if there is not enough space inside, then multiple masjids that are in one locality may be used. [In our din, we try not to divide our masjids according to denomination or the particular scholar followed. Rather, we believe that each masjid is open for prayer for all the members of our din. Additionally in our din, we do not force people to become members of a particular masjid. Rather, each and every masjid is a public place for all Muslims. Furthermore, several masjids that are in the same locality should cooperate with each other and not compete with each other. This is how we have understood the din to have been practiced by the righteous people of the past.]

<sup>1315</sup> *People* for whom it is not wajib to pray the Friday Prayer may still *pray* it for mandub credit. Additionally, such people are also excused from praying Dhuhr if they prayed the Friday Prayer.

<sup>1316</sup> *All people* (man, woman, and child) *who pray* the Friday Prayer *are excused from praying Dhuhr* on Friday. However, they must still pray the other four wajib prayers that day.

<sup>1317</sup> *The time for* the Friday Prayer starts immediately *after high noon* and lasts up *until sunset*.

# Main Text & Explanatory Notes

It's mandub a little after noon to start it <sup>1318</sup> .	22:822
When the adhan for the speech is called <sup>1319</sup> , business stops <sup>1320</sup>	22:823
'Till the imam with salam off the prayer tops <sup>1321</sup> .	22:824
At least twelve men have to be there to hear the speech <sup>1322</sup> .	22:825
Keep quiet even if ears the speech doesn't reach <sup>1323</sup> .	22:826
Two speeches before the prayer have to be said <sup>1324</sup> .	22:827
The imam should stand <sup>1325</sup> facing people up ahead <sup>1326</sup> .	22:828
He should speak loud enough so everyone does hear <sup>1327</sup> .	22:829
He can say <sup>1328</sup> the next rhyme <sup>1329</sup> that we will mention here:	22:830

<sup>1318</sup> However, *it is mandub* to pray the Friday Prayer shortly after (*a little after*) high noon in Dhuhr's first time.

<sup>1319</sup> It is a sunnah to make the Call to Prayer (*adhan*) immediately before the imam gets up to give his *speech*. Multiple calls to prayer may also be given (e.g., first at high noon and then again before the imam's speech).

<sup>1320</sup> From the time the adhan for the speech is called up until the time the imam utters the terminating salam for the formal prayer, it is unlawful to conduct *business* transactions (e.g., buying, selling, renting, etc.) or enter into (agree to or sign) other contracts (e.g., marriage contracts, partnership contracts, transfer of ownership deeds, etc.) for all the people (man, woman, and child) living in the locality (within four miles) of the masjid where Friday Prayer is held.

With people's needs in view (for this reason and other reasons), the imam should try not to conduct a long prayer service (e.g., more than one hour in length). Please note that this restriction in our din on business is much easier than the Sabbath restriction (of earlier nations) which lasted twenty-four hours.

[Please also note that it is generally unlawful to conduct business transactions for personal benefit within the prayer area of the masjid in any time and day of the week; however, one may buy and sell things outside the prayer hall.]

<sup>1321</sup> Once *the imam* makes his terminating *salam*, people may go about their daily lives and conduct business transactions and enter into contracts.

<sup>1322</sup> *At least twelve* adult males (other than the imam) who live in the locality (e.g., they are not travelling away from their homes) of the Friday Prayer Masjid must be present from the time the imam starts his *speech* up until he utters the terminating salam. If there are fewer than twelve men around, then the Friday Prayer is not valid and the people should pray Dhuhr instead.

<sup>1323</sup> It is *wajib* to *keep quiet* during the imam's Friday Prayer *speech even if* one is unable to hear his words. The person who attends the Friday Prayer should refrain from saying all words including: (1) offering a greeting/salam, (2) returning a greeting, (3) telling someone else to be quiet, (4) etc. [The exception of course is that it is o.k. to talk when there is an extreme need or emergency. As the general principle in our din is that extreme needs make prohibited acts permissible (i.e. o.k. to do).] Additionally, it is unlawful for those present at the masjid to eat or drink during the speech. Furthermore, one should not pray mandub prayers during the speech.

<sup>1324</sup> It is *wajib* for the imam to *say two* distinct *speeches before the* formal prayer. It is sunnah for him to sit between these two speeches.

<sup>1325</sup> It is *wajib* for *the imam* to *stand* in the masjid during the two speeches. It is a fadilah for him to lean on something like a staff or a podium during the speeches. If the imam gives the speeches while sitting, the Friday Prayer is still correct but he has disobeyed Allah in doing so.

<sup>1326</sup> It is a less-stressed sunnah for the imam to position himself in front of the *people facing* them with his back towards the qiblah.

<sup>1327</sup> It is a fadilah for the imam to *speak loud enough* so that *everyone hears* the words said.

# The Guiding Helper

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He can say, "Ittaqu l-laha fi ma amar,"	22: 831
And then, "Wa n-tahu `amma naha wa zajar."	22: 832
Telling people to do what Allah's <sup>1330</sup> commanded	22: 833
And to stay away from bad as He's demanded <sup>1331</sup> .	22: 834
Before the speech, it's sunnah for him to sit <sup>1332</sup> .	22: 835
And in between the speeches <sup>1333</sup> , the same ruling's fit <sup>1334</sup> .	22: 836
To greet people, the imam doesn't say salam <sup>1335</sup> .	22: 837
It's mandub to bless the Prophet and send salam <sup>1336</sup> ,	22: 838
And to praise Allah at the start of the speeches <sup>1337</sup> ,	22: 839
And in them to recite the Book Allah teaches <sup>1338</sup> .	22: 840
Then, it's a sunnah to give the Call to Commence <sup>1339</sup> .	22: 841
Then <sup>1340</sup> , prayer starts. To Subh it <sup>1341</sup> has a resemblance.	22: 842

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<sup>1328</sup> Each of the two Friday Prayer speeches must be in Arabic. Thus, imams who lead non-Arabs should first fulfill the Arabic requirement by saying a short Arabic speech (in the beginning of each of the two speeches) whose words tell people to fear Allah, to obey Him, and to stay away from acts of disobedience. Then, they may use a non-Arabic language to teach/remind people about the din. They may also mention important current issues and how the Muslim community should deal with them. However, the imam should avoid speeches that cause dissent among the Muslims. Additionally, he should not use the Friday Prayer speech to gain political or other worldly advantages for himself. In summary, the imam should command the right, forbid the wrong, and not abuse the authority given to him for personal benefit.

<sup>1329</sup> If the imam says the following phrase at the beginning of each of the two speeches, he will have fulfilled the wajib Arabic requirement for the speeches: *ittaqu l-lāha fī mā amar. Wa n-tahū `ammā nahā wa zajar.* This phrase means: Fear Allah in what He has commanded and stop doing the things He has forbidden and scolded against.

<sup>1330</sup> *Allah has*

<sup>1331</sup> This rhyme is a rough translation of the last rhyme.

<sup>1332</sup> It is a less-stressed *sunnah* for the imam to sit before his first speech while the Call to Prayer for the speech is being made.

<sup>1333</sup> It is also a less-stressed sunnah for the imam to sit after the first *speech* for a few seconds and then to stand back up for the second speech.

<sup>1334</sup> The same ruling is fit for in between the speeches as it is before the first speech (i.e. it is sunnah for the imam to sit).

<sup>1335</sup> When the imam stands up for the speech, it is not sunnah or wajib for him to say "Assalamu `Alaykum" to the people as they might return the greeting (whereas they are prohibited from speaking words).

<sup>1336</sup> It is mandub for the imam to send peace and blessings on the Prophet (May Allah bless him and give him peace) at the beginning of each of the two speeches.

<sup>1337</sup> It is mandub for the imam to praise Allah at the beginning of each of the two speeches before blessing the Prophet (May Allah bless him and give him peace).

<sup>1338</sup> It is mandub to recite one or more verses from the Arabic Qur'an in each of the two speeches.

<sup>1339</sup> After the imam finishes his second speech, it is sunnah for him to keep standing and to instruct one of the followers to give the Call to Commence (listed in appendix 1.7).

<sup>1340</sup> After the Call to Commence is completed and the people have stood up in rows, the imam should make an intention to lead the Friday Prayer and utter the opening takbir.



# Main Text & Explanatory Notes

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There are no fadilahs prayed before or after <sup>1342</sup> .	22:843
It's sunnah to bathe and go to pray right after <sup>1343</sup> .	22:844
It's mandub to go when the sun is high above <sup>1344</sup>	22:845
And to wear good clothes <sup>1345</sup> and pleasing scents that you love <sup>1346</sup> .	22:846
It's disliked to take the whole day off just to pray.	22:847
You can work before prayer and after the whole day <sup>1347</sup> .	22:848
It is not lawful to travel away at noon <sup>1348</sup> .	22:849
But after praying with the group, you can leave soon <sup>1349</sup> .	22:850

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<sup>1341</sup> The formal Friday Prayer *resembles Subh* in that it consists of two units with out loud recitations. However, there is no special supplication (see footnote 954) which has to said during the formal Friday Prayer.

<sup>1342</sup> There are no sunnah, raghibah, fadilah, or nafilah prayers associated with the Friday Prayer. Thus unlike Dhuhr, there are no fadilahs prayed before or after the prayer. Rather, people who come to the masjid for the Friday Prayer may immediately sit down. Similarly after the terminating salam, they may immediately leave (without praying any mandub prayers) and go about their business.

<sup>1343</sup> *It is a less-stressed sunnah to take a bath for purification on Friday after dawn and right before leaving for the masjid.*

<sup>1344</sup> It is a fadilah to leave for the Friday Prayer shortly before high noon.

<sup>1345</sup> It is a fadilah *to wear clean fine clothes* before going to prayer.

<sup>1346</sup> It is a fadilah for men (not for women) to rub *pleasing scents* (e.g., natural musk) on their clothes and body before the prayer. Additionally, it is a fadilah to trim one's nails and shave/pluck one's pubic and armpit hair before the Friday Prayer.

<sup>1347</sup> *It is disliked to take Friday as a Sabbath* (i.e. a day in which there is no worldly work). Rather, our din has no Sabbath day. It is only during the forty-five minutes to one hour period that the imam is conducting the Friday Prayer ceremony that one should not work.

<sup>1348</sup> *It is unlawful for people in the locality* (within 5.6 kilometers) of the Friday Prayer masjid *to travel away from home after high noon.*

<sup>1349</sup> People who want to travel away on Friday should *leave* in the morning or *after praying* the Friday Prayer *with the group* in the masjid.

# The Guiding Helper

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## Song 23: Prayers of Fear<sup>1350</sup>

Prayers of Fear are prayed when enemies are near <sup>1351</sup> .	23:851
Half start <sup>1352</sup> behind the imam while half guard at rear <sup>1353</sup> .	23:852
After half the prayer's done, the imam stands up <sup>1354</sup> .	23:853
Then, the first group finishes <sup>1355</sup> alone <sup>1356</sup> and gets up <sup>1357</sup> .	23:854
Then, the second group <sup>1358</sup> comes and enters it standing <sup>1359</sup> .	23:855
All of this time the imam's waiting and standing <sup>1360</sup> .	23:856
Then, the imam finishes what was left before <sup>1361</sup> .	23:857
Then, this second group makes up what the first group bore <sup>1362</sup> .	23:858
If the enemy's <sup>1363</sup> here <sup>1364</sup> and you can't pray in groups,	23:859

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<sup>1350</sup> Since the five prayers must be prayed on time even in battle, our din sanctions a way for people engaged in battle to pray.

<sup>1351</sup> The **Prayer of Fear** is a special way to perform Subh, Dhuhr, `Asr, Maghrib, or `Isha' in a group when there is a danger of armed attack. The Prayer of Fear is prayed during battle with an *enemy* (see footnote 2545 for the definition of an enemy) or when such battle is expected. It is sunnah to pray such a prayer only if part of the Muslim army can safely disengage themselves while another part of the army faces the enemy or stands at guard.

<sup>1352</sup> The leader of the army unit should divide the people into two sections. Then, one section should withdraw to a safe place with an *imam*; the imam should then *start* the prayer as normal with this *half* of the followers.

<sup>1353</sup> The other section of the army should continue to face the enemy and protect the praying Muslims from attack (if necessary).

<sup>1354</sup> After half the units of prayer are over, *the imam* should *stand up* with takbir for the next unit as normal. If the prayer consists of two units (e.g., Subh or a shortened Dhuhr, `Asr, or `Isha'), *half of the prayer is done* after the second prostration of the first unit. If the prayer consists of three or four units (e.g., Maghrib or an unshortened Dhuhr, `Asr, or `Isha') half of the prayer is done after sitting for the Greeting and Testification in the second unit.

<sup>1355</sup> *The first group* who prayed with the imam should also stand up with the imam. Then, each person in this first group should finish the rest of the prayer as normal but separately.

<sup>1356</sup> This first group finishes their prayers without an imam each person at his own pace.

<sup>1357</sup> After the terminating salam, each member of the first group should *get up* and go back to face the enemy.

<sup>1358</sup> Once the fighting line is fortified with the first group, the leader of the army should instruct the *second* section of the army to proceed behind the waiting imam (so that they too may pray).

<sup>1359</sup> The second group should form lines behind the imam (if possible). Each member of this second group must say the opening takbir intending to pray the current prayer behind the waiting imam

<sup>1360</sup> *The imam* will have been *waiting and standing all of this time*. After he feels that most of the second group has joined, he should continue the prayer as normal (as if there were no long pause).

<sup>1361</sup> After most of the second group has joined, *the imam* should then recite the Fatihah and *finish* the rest of the prayer (*what was left from before*). The second group should follow the actions of the imam up to his salam and imagine that they came late to group prayer after half of the units were missed.

<sup>1362</sup> After the imam's salam, *this second group* should stand up to make up the missed parts (*what the first group bore/performed*) separately (each individual by himself) as outlined in the notes for lines 793-796 of the Guiding Helper since it is as if they came late to group prayer.

<sup>1363</sup> *If the enemy is*

# Main Text & Explanatory Notes

Everyone prays alone<sup>1365</sup>, even while facing<sup>1366</sup> troops<sup>1367</sup>.

23:860

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<sup>1364</sup> If the enemy is very close or engaged in heavy battle with the Muslim army, then the Prayer of Fear should not be performed since it might lead to a weakness in the ranks of the Muslim army.

<sup>1365</sup> Each person may pray *alone* by himself when the *enemy is* very close or engaged in heavy battle with the Muslim army.

<sup>1366</sup> The members of the Muslim army may pray while wielding their weapons against the enemy. They may pray with dry ablution if necessary. They may turn completely away from the direction of prayer while praying (e.g., in a maneuver of battle). Additionally, they may pray with impurities such as blood on their body and clothes. In other words, they should pray on time but in whatsoever way they can. This whole section demonstrates the importance of praying on time in our din. Even during heavy battle, prayers should be prayed on time. However if for some reason they cannot pray on time, they should make up the late prayer as soon as possible.

<sup>1367</sup> Muslims in general may pray however possible during extreme fear. This includes praying while standing without bowing and prostrating. This also includes praying while sitting. In either case, the person praying should make motions for bowing and prostrating if he is unable to bow or prostrate.

# The Guiding Helper

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## Song 24: Funeral Services<sup>1368</sup>

When someone's<sup>1369</sup> about to die<sup>1370</sup>, to them gently say<sup>1371</sup>, 24:861  
"La ilaha illa l-lah"<sup>1372</sup>. Good is on the way<sup>1373</sup>." 24:862

Gently<sup>1374</sup> lower their eyelids<sup>1375</sup> after they have passed<sup>1376</sup>. 24:863

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<sup>1368</sup> Our din deals with all aspects of life. Death and *funeral services* are no exception. Please note that our din mandates a specific way that the dead body should be dealt with. Cremating the dead body (i.e. burning the body to ashes), recycling the dead body (i.e. cutting it up and selling or donating the body parts), cryogenizing the dead body (i.e. freezing the body to avoid decay), etc. are all against the teaching of our Prophet (May Allah bless him and give him peace).

<sup>1369</sup> Man, woman, or discerning child (please refer to footnote 73).

<sup>1370</sup> If there are signs that the person is approaching death (e.g., low/high pulse rate, difficulty in breathing, extreme pain, loss of motor (nerve impulse) ability, etc.), it is mandub to start uttering the testification (see footnote 188) in his presence in the hope that he will repeat it.

<sup>1371</sup> The dying person should not be commanded to say the testification or constantly pestered about it. Rather, one should *say* it in his presence in the hope that he will repeat it.

<sup>1372</sup> Whoever's last words are "*Lā ilāha illa l-lāh. Muḥammadun rasūlu l-lāh.*" (which means: There is no god but Allah. Muhammad is the messenger of Allah.) will eventually go to Paradise in the next world out of Allah's mercy (please refer to footnote 245) no matter how they lived their life (e.g., fornicating, drinking alcohol, conducting unlawful business practices, etc.). Even so, most of humanity will not say such and will end up in Hell forever. Most people who stubbornly refuse to say the testification (which includes the fact that Muhammad is the messenger of Allah (May Allah bless him and give him peace)), especially at the time of death, do so either out of arrogance or self-pride (e.g., "How can I, a noble descendent of Queen X, follow an Arab Prophet?"). People who want to go to Paradise should get rid of all arrogance and haughty pride from their hearts.

<sup>1373</sup> The dying person should be told to expect the best from Allah (i.e. expect that *good is on the way*) as Allah deals with people in the manner that they expect Him to deal with them.

<sup>1374</sup> The whole funeral service process should be carried out *gently* showing respect to the dead person's body.

<sup>1375</sup> After the dead person's soul has been taken away, his two *eyelids* should be gently shut and a band should be tied from top of the head to the bottom of the jaw (under his chin) to keep his mouth closed. The dead body may be placed straight on its back and its hands may be straightened and placed at his sides. This is because after a certain time period, the dead body will become stiff (difficult to bend).

<sup>1376</sup> When the Angel of Death takes the soul of the person away (*they have passed away*), there are physical signs. Among these physical signs are:

- a) No heartbeat or pulse
- b) A fixed unmoving gaze (eyes are fixed at a location as if looking far away)
- c) No breathing/no lung activity
- d) Cooling of the body temperature
- e) No voluntary/involuntary response to physical stimulus

Please notice how **brain death** is not listed above. In our din, we do not believe that a person is considered dead when there is no brain activity while the physical body still functions (e.g., in a coma). [As for machine extended-life-support for those in a coma, it can either be used or not used (i.e. to let the body die naturally or become revived naturally). The decision whether or not to continue/start extended life support first returns to the preference of the brain-dead person. [Thus, those that do not want their family to go through the trauma of having to decide whether or not to start/shut-down the life-support machine should write down on paper and sign (or clearly express in front of witnesses) the statement that they do not want to resort to mechanical

# Main Text & Explanatory Notes

Inform people<sup>1377</sup>. Then, take them<sup>1378</sup> for a bath<sup>1379</sup> real fast<sup>1380</sup>. 24:864

Strip them of their clothes<sup>1381</sup>, but over them put a sheet<sup>1382</sup>. 24:865

Then, pour water on them and rub<sup>1383</sup> from head to feet<sup>1384</sup>. 24:866

extended life support in the event of brain death but would rather be left to die naturally or become revived naturally. From this, you can see that it is allowed in our din for a person to refuse medical care; however at the same time, we do not believe that resorting to medical care conflicts with the precepts of the din] If the brain-dead person left no known preference, then his guardian (parent or other male who is responsible for him) must make the decision. If the brain-dead person does not have a guardian, then a consensus (full unanimity) of the adult close family members (see footnote 1606) is needed to decide about machine extended-life-support. If a third party is voluntarily funding the life support of the brain-dead person, he may withdraw support unless there was a contract to continue.

If the brain dead person continues to breathe alone without a machine, it is not lawful to further assist or induce the death of the brain-dead person (or any other patient, even if terminally ill) by, for example, injecting him with a poison. As for cutting off his liquid food supply, it may not be done unless the family is overly financially burdened (i.e. they cannot obtain their basic necessities) by the continued medical care for the brain-dead person and no Collective Bank (see footnote 2525) or Muslim charity organization exists which will fund the liquid food supply and continued care of the brain-dead person.]

<sup>1377</sup> It is mandub to *inform* many *people*, such as the close relatives and neighbors about the death so that they can help/participate in the funeral services. The death of a person may not be kept secret (which means that a person lies about the deceased life-state when asked).

<sup>1378</sup> What we mean by *them* is the dead person. Here and in other places of the Guiding Helper, we have used the words *they* and *them* to stand for he/she/him/her. Additionally, we have used *he/him* in the Guiding Helper and associated Explanatory Notes to stand for she/her. A person should not get caught up in terms, words, and language styles but should care about the meaning and intent of the words instead.

<sup>1379</sup> After a person dies, four things must be done to his body: (1) washing it with water, (2) wrapping it in a sheet, (3) praying over it, and (4) burying it. Of course, the body has to be carried to different places to perform these tasks; thus, carrying the body is also *wajib* (please refer to section (k) of footnote 254).

<sup>1380</sup> Normally speaking, the whole funeral service process (from washing to burial) should be done quickly and without delay. However if the person died of drowning or a sudden killer (a disease/cause that takes life suddenly without warning), the funeral services should be delayed until one is sure that the person is dead. This is because drowning and sudden-killer victims sometimes appear to be dead (e.g., their vital signs stop) but they later come back to life. In any case, the burial should take place before the body starts decaying.

<sup>1381</sup> The dead body should be taken to a place where it can be given an entire bath for purification. Next, the dead body's *clothes/jewelry/wristbands/etc.* should be removed/*stripped*.

<sup>1382</sup> Just like it is not lawful to look at the nakedness of a living person, it is also not lawful to view the nakedness of a dead body. [Additionally, it is unlawful to perform sexual intercourse with a dead body (even if one's spouse).] With these points in view, a simple sheet should be put over the dead body that covers at least the region between the naval and the knees (for both males and females).

<sup>1383</sup> Water should be *poured over* the sheet and the person washing may slide his hands above or below the sheet to rub the body. It is *wajib* for water to reach all external parts of the body (*from head to feet*) and for the washer to pass his hand or a cloth over (which is the meaning of **rub**) the external surface of the body. If a body has a small open wound in it, the washer may leave it untouched to avoid the spread of blood or puss. If the body has a large open wound in it or its skin is lacerating (peeling off), then it should not be washed but only dry ablution should be performed on its face and hands. In deciding whether to wash a body or simply perform dry ablution over it, one must examine whether or not pouring water over the body will make the wound even larger or will tear the skin. If washing will make the wound larger or increase the tears in the skin, dry ablution should be resorted to instead. When deciding whether to rub the body or to simply pour water over it, one must

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But, you can use a glove <sup>1385</sup> for cleanliness' sake <sup>1386</sup>	24: 867
The bath you give the dead is like the one you take <sup>1387</sup> .	24: 868
It's mandub to put the body on its left side	24: 869
When washing it <sup>1388</sup> , then the right so water may glide <sup>1389</sup> .	24: 870
It's good to press their belly to clear their entrails <sup>1390</sup> .	24: 871
But, it is disliked to cut their hair or their nails <sup>1391</sup> .	24: 872
Wash them three times <sup>1392</sup> : once with soap <sup>1393</sup> , once with clear water <sup>1394</sup> ,	24: 873
And once from a bucket full of perfumed water <sup>1395</sup> .	24: 874
Men should wash dead men and women should wash women <sup>1396</sup> .	24: 875
But, men can wash their spouses and so can women <sup>1397</sup> .	24: 876

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examine whether or not passing one's hands over the skin will cause laceration or not. If passing one's hand over the body is likely to cause laceration, then only water should be poured on it without any rubbing.

<sup>1384</sup> When there are many dead bodies (e.g., after a battle or a natural disaster) which all need to be washed, it is not wajib to *rub* each one. Rather, one may simply shower them all with water completely and the washing will be complete.

<sup>1385</sup> The washer may *use a glove* or wrap a cloth around his hand (it is actually mandub to do so for the lower private parts) when passing his hand over the dead body.

<sup>1386</sup> *For the sake of cleanliness* or for the sake of not feeling (with the hands) the dead body's private parts

<sup>1387</sup> Basically, all of the rulings given in the second part of Song 9: Bathing for Purification also apply to washing *the dead* body. Thus, it is mandub to perform wet ablution on the dead body first and put water in the dead person's mouth and nose to clean it. Similarly, it is mandub to start from the head hair and make one's way down to the feet.

<sup>1388</sup> It is mandub to start off *washing* the right side first with *the body on its left side*. Then, one may turn the body to lie on its right side to wash the left part.

<sup>1389</sup> *So that water* may reach (*glide to*) the entire left side also

<sup>1390</sup> *It is* mandub to gently *press* on the intestines to release impurities (*clear their entrails/intestines*).

<sup>1391</sup> *It is disliked to cut* the deceased's body *hair or* his finger and toe *nails*. Additionally in our din, we do not embalm the dead body (treat it with a preservative to avoid decay).

<sup>1392</sup> It is mandub to wash the body an odd number of times, such as *three* or five.

<sup>1393</sup> It is mandub to first wash the body with water along with something that will help remove dirt, such as *soap*.

<sup>1394</sup> After the soap wash, it is mandub to wash the body with *clear* pure and purifying *water* (please refer to footnote 338)

<sup>1395</sup> After the clear water wash, it is mandub to wash the body with *fragrant/perfumed water*. The fragrance used should be natural and pure (e.g., camphor). It should not be impure like a cologne made with ethanol alcohol (please refer to the last note in footnote 331).

<sup>1396</sup> The general rule is that only people of the same gender should wash the dead body. Thus, a dead male should only be washed by a living male and a dead female should only be washed by a living female. If a person of the same gender is not available, then the washer should simply perform dry ablution on the hands and the face of the dead body and skip the whole bath (praying to Allah to accept the dry ablution).

<sup>1397</sup> An exception to the above rule is that people who were married to each other until death can wash each other. Thus, the husband may wash his deceased wife and the wife may wash her dead husband. Another exception is young children (males under nine years of age and females under three years of age) may be washed by anyone.

# Main Text & Explanatory Notes

Don't repeat the bath for an ooze of the bowel <sup>1398</sup> . Then, dry them off with a clean cloth or a towel <sup>1399</sup> .	24: 877 24: 878
Place one or more simple <sup>1400</sup> shrouding sheets on the ground <sup>1401</sup> . It <sup>1402</sup> must be enough to completely wrap around.	24: 879 24: 880
Place the body on the sheet so it can be covered <sup>1403</sup> . The body from its toes to head must be covered <sup>1404</sup> .	24: 881 24: 882
Wrap the left edge then right <sup>1405</sup> . Make everything covered <sup>1406</sup> . Secure the sheet <sup>1407</sup> so it doesn't get uncovered <sup>1408</sup> .	24: 883 24: 884

<sup>1398</sup> The bath for purification or a preceding wet ablution given to the dead body need not be repeated if the body emits an impurity (e.g., solid feces or urine). Rather, one may simply wash the impurity off and the bath or ablution will still be complete.

<sup>1399</sup> After the bath is complete, it is mandub to *dry off* the dead body with a *clean/pure towel or cloth* before enshrouding it (wrapping it in a sheet).

<sup>1400</sup> The whole funeral process should *simple* and not extravagant. The *sheets* used are no exception. Simple inexpensive white sheets are mandub to use.

<sup>1401</sup> After the body is dry, the body must be wrapped in at least one sheet that covers it from head to toe. One easy way to do this is to *place one or more simple shrouding sheets* (on top of each other) *on* a clean surface (*ground*) and then to place the body in the center of the top sheet.

<sup>1402</sup> The sheet used must be *enough to completely wrap around* the body (front and back) from head to toe.

<sup>1403</sup> After the sheet(s) is/are laid on a clean surface, *the body* should be *placed* on its back approximately in the center on the top sheet.

<sup>1404</sup> All parts of *the body* (including head hair and bottom of feet) must be covered by the wrapping sheet, regardless of the gender of the deceased. If there is not enough cloth material around, then one should try to cover it as much as possible as the general ruling is that physical inability to practice a ruling gives a person an excuse to perform the act differently.

<sup>1405</sup> It is mandub for the *right* edge to be on top of *the left* edge of the enshrouding sheet.

<sup>1406</sup> After the body is placed upon its back on the top sheet, the left edge (the edge closer to the dead body's left hand) should be wrapped over the entire dead body and then this edge should be tucked under the right side of the body. Then, the right edge should be wrapped over the entire body and then this edge should be tucked under the left side of the body. If there are more sheets on the ground under the top sheet, the same procedure should be repeated.

<sup>1407</sup> One may tie a knot at the ends or use a rope/band to *secure the top sheet* so that the body is not *uncovered* during the rest of the funeral services.

<sup>1408</sup> One sheet fulfills the wajib requirement for wrapping up the dead body. However, it is mandub to wrap the male in five sheets of varying size and the female in seven sheets of varying size.

a) For males, it is mandub to wrap a short sheet to cover the region between the naval and the knees first, then to wrap a short sheet to cover the region between the neck and naval, and then to wrap a long narrow cloth around the top of the head to act as a turban (one may also wrap the turban so that the face is covered with a drop-down face-curtain). Thus, the number of sheets up to this point is three. Next, two full size sheets should be placed on the floor and wrapped around the body as explained in footnote 1406. Thus, the total number of mandub sheets for males is five.

b) For females, it is mandub to wrap a short sheet to cover the region between the naval and the knees first and then to wrap a short sheet to cover the region between the neck and naval. Then, their hair should be parted in two and one lock should be placed over the right chest while the

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Next <sup>1409</sup> , carry it to where <sup>1410</sup> it'll be prayed upon.	24: 885
<sup>1411</sup> We only pray on those who on our <i>din</i> died on <sup>1412</sup> .	24: 886
We don't pray on stillborn children that did not scream <sup>1413</sup> ,	24: 887
Nor martyrs of war <sup>1414</sup> , nor whose body is not seen <sup>1415</sup> .	24: 888
<sup>1416</sup> Lay the body <sup>1417</sup> in the front <sup>1418</sup> . Let the imam stand <sup>1419</sup>	24: 889

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other lock should be placed over the left. Then, a short sheet should be tied over their entire head to act as a head scarf and veil. Thus, the number of sheets up to this point is three. Next, four full size sheets should be placed on the floor and wrapped around the body as explained in footnote 1406. Thus, the total number of mandub sheets for females is seven.

<sup>1409</sup> After the first two parts of the funeral services are over, the body should be *carried to the place where it will be prayed upon*. It is mandub to inform the Muslims in the locality about when and where the Funeral Prayer will take place so that they too may join in.

<sup>1410</sup> The Funeral Prayer can be conducted in almost any location. However, it is disliked for the Funeral Prayer to be conducted inside a masjid; nevertheless, the Funeral Prayer is still correct even if conducted inside a masjid (as committing disliked actions does not invalidate an act of worship).

<sup>1411</sup> This short digression explains which types of people are washed and prayed upon and which are not. There are only four types of people who are not washed or prayed upon in our *din*.

<sup>1412</sup> The first type of person that *we do not wash or pray upon* is the non-Muslim (who did not utter the testification before death). Please note that acts of disobedience do not make a person non-Muslim (please refer to the bottom of footnote 491). Thus, it is valid to pray on someone that is known to have committed a grave act of disobedience, such as suicide.

<sup>1413</sup> The second type of person that we do not wash or pray upon is the *stillborn child* that did not display signs of life after being born (e.g., he *did not scream*). Such stillborn babies should just be wrapped in a sheet and buried without any washing or Funeral Prayer performed for them. As for babies and children that die after suckling or showing other signs of life, they are washed, wrapped, prayed upon, and buried like normal adult Muslims.

<sup>1414</sup> The third type of person that we do not wash or pray upon is the *martyr* who died on the battlefield while fighting against non-Muslims. Such people should be buried in the clothes (that they are wearing during battle) after being stripped of weapons. As for people who were injured on the battlefield and then later died outside of the battlefield (e.g., in a hospital), they are washed, wrapped, prayed upon, and buried like normal adult Muslims. As for people who died due to friendly-fire (from the Muslim army by mistake) while fighting non-Muslims, they are also martyrs of war and are not washed, wrapped, or prayed upon. As for people who died while fighting Muslims (in an intra-*din* war), they are not considered martyrs of war. As for people who are considered martyrs in Allah's eyes (e.g., a scholar who is killed for speaking the truth in front of an oppressor, a person who dies defending his property, a person who dies due to drowning, a person who is killed in a sudden accident, a person who is crushed by a building, etc.), they are not considered martyrs *of war* and as such should be washed, wrapped, prayed upon, and buried. As for civilian casualties in a war (e.g., due to a bomb blast), they are also not considered martyrs of war and as such should be washed, wrapped, prayed upon, and buried.

<sup>1415</sup> The fourth and last category of people that we do not wash or pray upon are those *whose body* (or most of their body) *is not present/seen* during the funeral services. For example if a Muslim dies in a distant land and transporting the body is not feasible, he is not prayed upon in his absence (as the Funeral Prayer must be conducted in the physical presence of the dead body). Additionally if less than half of the deceased person's body is found, he is not washed or prayed upon. Thus if only a decapitated head or an amputated arm is found, it should be wrapped and buried without any washing or prayer.

<sup>1416</sup> This is the start of the description of the formal Funeral Prayer.



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Behind somewhere near its center <sup>1420</sup> . Then, people stand	24:890
Behind the imam in rows just like in prayer <sup>1421</sup> .	24:891
<sup>1422</sup> Make an intent <sup>1423</sup> . Raise your hands <sup>1424</sup> . Begin the prayer <sup>1425</sup> .	24:892
Utter the takbir four times <sup>1426</sup> facing the qiblah <sup>1427</sup> .	24:893
After each one <sup>1428</sup> whisper <sup>1429</sup> , "Allahumma gh-firlah." <sup>1430</sup>	24:894

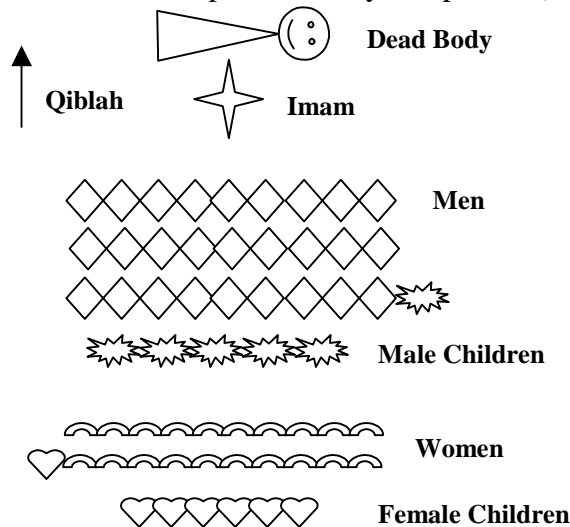
<sup>1417</sup> If there are multiple dead bodies present, one Funeral Prayer may be performed for all them. In such a case the bodies should be lined up either horizontally head to foot or vertically head to head. Longer books of Law list the mandub way to order the bodies with respect to closeness to the imam.

<sup>1418</sup> *The body* of the deceased person should be placed *in front* of the group imam. It is mandub for its head to be on the right side and its feet to be pointing to the left.

<sup>1419</sup> *The imam* should *stand somewhere near the center* and *behind* the dead body and face the direction of prayer.

<sup>1420</sup> For dead males, it is better if the imam stands near the stomach. For dead females, it is better if the imam stands near the shoulders.

<sup>1421</sup> If there are more *people* who want to join in the Funeral Prayer, they should stand behind the imam in rows similar to how we described in the notes to lines 774-779 of the Guiding Helper (*just like in prayer*). Please note that the Funeral Prayer is still valid even if performed by one person (male or female) alone.



**Figure 24-1: Mandub Positions For The Funeral Prayer**

<sup>1422</sup> There are six wajibs acts in the Funeral Prayer.

<sup>1423</sup> The first wajib act is to *make an intention* to pray on the dead person before the opening takbir. One need not know the gender of the dead body or its name.

<sup>1424</sup> It is mandub (not wajib) to *raise the hands* to the shoulders as described in footnote 687 when uttering the opening takbir.

<sup>1425</sup> The second wajib act is to *begin the prayer* by uttering the opening takbir (i.e. "Allahu Akbar").

<sup>1426</sup> The third wajib act is to say *the takbir* three more times after the initial opening takbir.

<sup>1427</sup> All of the necessary preconditions for the regular prayer are also necessary preconditions for the Funeral Prayer (see lines 465-468 of the Guiding Helper). Thus, it is necessary to face the direction of prayer (which is called the **qiblah**).

<sup>1428</sup> The fourth wajib act is to utter a supplication (prayer) for the deceased *after each* takbir. Thus, the supplication is said four times: (1) after the opening takbir, (2) after the first ensuing takbir, (3) after the next ensuing takbir, and (4) after the final takbir and before the salam.

<sup>1429</sup> It is mandub to say the prayer for the deceased after each takbir quietly (in a *whisper*).

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Allah, please forgive him <sup>1431</sup> . But, you can also say	24: 895
Longer Arabic supplications <sup>1432</sup> in this way <sup>1433</sup> .	24: 896
Make one salam to end <sup>1434</sup> . Turn your head to the right <sup>1435</sup> .	24: 897
That's all <sup>1436</sup> , but only raise hands once <sup>1437</sup> to shoulder height.	24: 898
Here <sup>1438</sup> , there is no bowing nor any prostration.	24: 899
Next <sup>1439</sup> , the graveyard <sup>1440</sup> will be the body's location <sup>1441</sup> .	24: 900
Dig the earth <sup>1442</sup> deep enough <sup>1443</sup> so animals don't smell	24: 901
The corpse <sup>1444</sup> ; else, their friends <sup>1445</sup> to join the feast they might tell.	24: 902

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<sup>1430</sup> As we realize that learning long Arabic supplications for non-Arabs is initially difficult, we have chosen the shortest prayer narrated from our scholars for the Funeral Prayer. *Allāhumma gh-firlah* means: O Allah, please forgive him.

<sup>1431</sup> This is a translation of the previously mentioned Arabic phrase.

<sup>1432</sup> After each takbir, one may also say longer Arabic supplications narrated for the Funeral Prayer (such as the one listed in appendix 1.12).

<sup>1433</sup> If one chooses to say other forgiveness supplications, one should use this same method/*way* (i.e. saying them once after each takbir).

<sup>1434</sup> The fifth wajib act is to utter one terminating *salam*. The sixth and last wajib (mentioned earlier in the song) is to stand on one's own feet while performing the Funeral Prayer. All of these six wajib acts must be performed by the imam, follower, and person praying alone.

<sup>1435</sup> It is mandub to turn one's *head to the right* with the terminating salam (please refer to footnote 978)

<sup>1436</sup> These are the only six wajib acts in the Funeral Prayer. If a person performs them all, the Funeral Prayer will be correct and accepted (we pray).

<sup>1437</sup> The *hands* are only *raised* for the opening takbir and are not raised for the ensuing three takbirs (refer to footnote 946).

<sup>1438</sup> The Funeral Prayer consists of only one unit without any *bowing*, *prostration*, or sitting down.

<sup>1439</sup> The *next* part of the song describes the burial of the dead body.

<sup>1440</sup> It is better for Muslims to be buried next to Muslims and non-Muslims to be buried next to non-Muslims. However, it is still permissible for a Muslim to be buried next to a non-Muslim.

<sup>1441</sup> The body may be buried at almost any *location* on the earth; however, it is disliked to bury the body in a place of residence (i.e. under a house that people live in).

The body may be transported to a distant land for burial if there is a need (and decay is not likely).

<sup>1442</sup> The body must be buried under *the earth*. It is not valid to keep the body in a sarcophagus or mausoleum that is above the ground.

<sup>1443</sup> There are only three wajib acts in burial in our din:

- a) Digging the earth *deep enough* (at least 1.5 meters) so that scavenger animals do not get to the dead body after it is placed in the grave and covered with dirt
- b) Placing the wrapped/enshrouded dead body in the grave
- c) Filling and covering the grave (e.g., with dirt)

<sup>1444</sup> As our din recommends that the corpse not be buried in a box (coffin) nor that it be embalmed, it may release an above ground foul odor after decay (if it is not buried deep enough). Upon smelling this foul odor, it is possible that a scavenger *animal* may dig up the grave and eat the dead body. Thus, it is essential to dig deep enough to avoid this. If it is not possible to dig deep (e.g., due to a high water table or rock-hard earth) and scavenger animals are known to be in the area, then a coffin may be used (as it is only disliked and not unlawful).

# Main Text & Explanatory Notes

If the earth is hard<sup>1446</sup>, an L-shaped grave is better.  
A vertical 'L'<sup>1447</sup> facing qiblah is better<sup>1448</sup>.

24: 903

24: 904

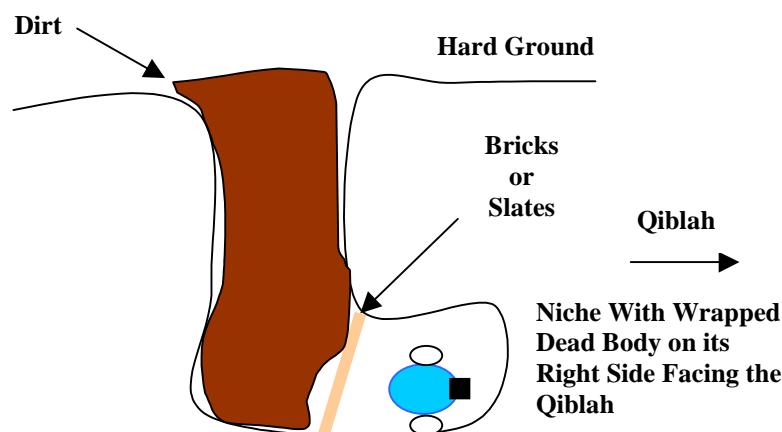
If the earth is soft<sup>1449</sup>, you can make a simple trench<sup>1450</sup>.

24: 905

<sup>1445</sup> The animals that eat in packs *may tell their associates about the decaying dead body to join in the feast* (i.e. to help eat the dead body).

<sup>1446</sup> *If the earth* where the dead body is to be buried *is hard* enough to avoid collapse, then a special 'L'-type grave is mandub to dig.

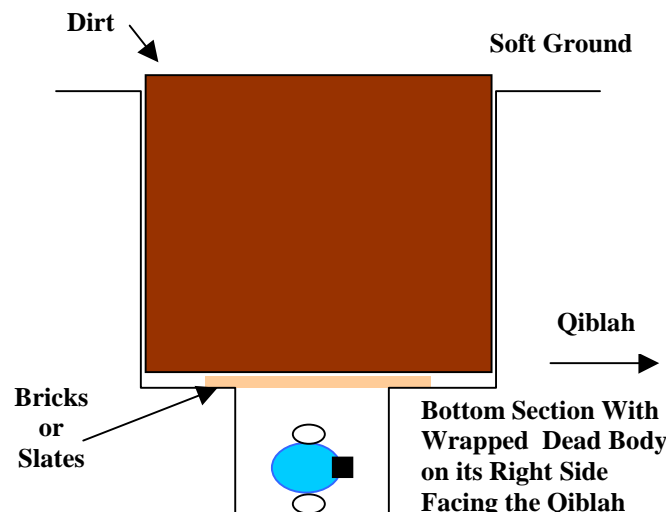
<sup>1447</sup> The **L-shaped** grave consists of a vertical rectangular shaft and a small niche made at the bottom of this shaft (see figure 24-2).



**Figure 24-2: Mandub L-shaped Grave**

<sup>1448</sup> It is mandub to dig the niche at the bottom of the L-shaped grave towards the direction of prayer (*facing qiblah*).

<sup>1449</sup> If the earth is soft, it is possible that the ceiling of the niche of the L-shaped grave may collapse in on the dead body. Thus for soft ground soil, it is better to dig a **simple trench**. The mandub way to dig a simple trench is to dig a wide grave with a narrower deeper compartment at the bottom center of the grave (see figure 24-3).



**Figure 24-3: Mandub Simple Trench**

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Again, dig deep enough <sup>1451</sup> so that there isn't a stench.	24: 906
Then, lower the <sup>1452</sup> body <sup>1453</sup> . Put it on its right side <sup>1454</sup> .	24: 907
It's mandub with bricks or slates the body to hide <sup>1455</sup> .	24: 908
It's better not to use a box <sup>1456</sup> . Keep it simple <sup>1457</sup> .	24: 909
Then, shovel dirt into the grave 'till it's level <sup>1458</sup> .	24: 910
<sup>1459</sup> It's not lawful to slap cheeks, rip pockets, or wail <sup>1460</sup> .	24: 911

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<sup>1450</sup> Any simple furrow in the ground fulfils the wajib requirement. However, it is better if the simple trench is shaped as shown in figure 24-3.

<sup>1451</sup> In any case, the simple trench should be *deep enough so that* scavenger animals do not smell the *stench* (foul odor) of dead body after decay.

<sup>1452</sup> It is lawful to bury more than one body in one large grave if there are many dead bodies around (and digging a grave for each one separately is difficult). Additionally, males and females may be buried next to each other.

<sup>1453</sup> After the grave is dug, *the body* should be *lowered* (either by a live person entering the grave or by using a rope) into the niche or the bottom of the grave.

<sup>1454</sup> It is mandub to lay the body *on its right side* with its face towards the qiblah. Additionally, it is mandub for the person lowering the body to say, "Bismillāh wa `alā millati rasūli l-lāh" (which means: [I lay the body down] in the name of Allah according to the method outlined by the Messenger of Allah (May Allah bless him and give him peace)).

<sup>1455</sup> After the body is placed in the niche (of the L-shaped grave) or bottom section (of the simple trench), it is mandub to shut the open side of the niche with a wall of adobe bricks (unburned bricks), slates, plaster tiles, baked bricks, rocks, wooden canes, wooden planks, or something similar as shown in figure 24-2 and to shut the top of the bottom section of the simple trench by laying such materials over it as shown in figure 24-3.

<sup>1456</sup> It is better not to bury the body in a coffin (*box*); however, doing so does still fulfill the wajib requirement.

<sup>1457</sup> The burial should be *simple*. Much money should not be spent on a coffin or a marker for the grave (a simple sign is better than a gravestone or expensive tombstone). Additionally, no building should be built over the grave.

<sup>1458</sup> After sealing the niche or bottom section, *dirt* should be poured forth on the grave until it is full and slightly above the ground. It is mandub for the family members to help in this process by throwing three handfuls of dirt into the grave. With the first handful, one should say, "minhā khalaqnakum," (which means: From it (i.e. dirt) We created you), then with the next handful say, "wa fihā nu`īdukum," (which means: And to it (i.e. dirt) We make you return), and then with the last handful say, "wa minhā nukhrijukum tārratan ukhrā" (which means: And from it (i.e. dirt) We will take you out again [on Resurrection Day]). [al-Qur'an 20:55]

<sup>1459</sup> Once the dead body is buried, the grave should be respected. It is not lawful to dig up the grave as long as the body has not fully decayed. However if there is an extreme need to dig up the grave, it may be done. If a person is buried without a washing and/or a prayer done on them, then they should still be left in the grave and a Funeral Prayer can be performed near the grave.

[Please note that it is permissible for both men and women to be present at the Funeral Prayer and burial services. Additionally, both men and women may visit graves but should avoid wailing and other unlawful acts.]

<sup>1460</sup> The family members of the deceased should practice patience by not *wailing* (crying with loud screams), *slapping their cheeks* (slaps that cause pain and leave marks), *ripping pockets* (tearing clothes out of distress), etc. Rather, they should pray for the deceased and know that death is a natural and accepted event for all human beings. They may also say: innā li l-lāhi wa innā ilayhi rāji`ūn (which means: We all belong to Allah and to

# Main Text & Explanatory Notes

It's o.k. to cry<sup>1461</sup>. So, in consoling<sup>1462</sup> don't fail<sup>1463</sup>.

24:912

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Him we return). Anyone who says this when afflicted with a loss/misfortune (even if small and insignificant) is given something better.

<sup>1461</sup> It is mubah *to cry* with tears and sobs out of mercy and soft-heartedness. However, one should not prolong the mourning process beyond three days. The exception is the wife who lost her husband (whose mourning process may last for four lunar months and ten days).

<sup>1462</sup> It is mandub *to console* (calm down and comfort) the family who experienced the loss of a relative. Additionally, one can prepare food for them and help them with their daily needs until they feel better.

<sup>1463</sup> Please note that we have mentioned all the wajibs of the funeral services in our din in this song and associated notes. Acts that certain cultures perform associated with death (e.g., reciting the entire Qur'an forty days after death or on the anniversary day every year after death, etc.) are not mandated by our din and do not need to be performed. As was hinted in footnote 295, new acts are almost never wajib. New acts are usually mubah, mandub, or makruh. New acts are only haram if they sufficiently resemble known haram acts or usually lead to such. Thus, most of the things that certain cultures perform associated with death are mandub, mubah, or makruh. Allah has only made us responsible for performing wajibs and avoiding harams. Performing mandub acts and staying away from makruh acts is optional. Therefore, the minimalist (please refer to footnote 438) needs to only know and perform the wajibs and stay away from the harams. We have tried our best to list most of the major wajib and haram acts in our din in the Guiding Helper and associated Explanatory Notes.

# The Guiding Helper

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## Song 25: Zakat<sup>1464</sup>

Zakat is the alms<sup>1465</sup> you must give<sup>1466</sup> to the needy<sup>1467</sup> 25:913  
From your surplus wealth<sup>1468</sup> so you don't get too greedy<sup>1469</sup>. 25:914

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<sup>1464</sup> *Zakat* is an absolute wajib for every free Muslim who has surplus wealth. In detail, *Zakat* is wajib if the person fulfills the following six preconditions:

- a) The person is Muslim (the non-Muslim is not responsible for giving *Zakat*).
- b) The person is not a slave owned by someone else.
- c) The wealth the person has is either a liquid asset, business merchandise, one of the livestock animals subject to *Zakat*, or one of the crops subject to *Zakat*.
- d) The wealth is past the minimum threshold value below which there is no *Zakat*.
- e) The liquid asset remains owned by the person for one full year, the crop reaches fruit and is ready for harvest, or the *Zakat* livestock collector appears after one year of owning the livestock (if no *Zakat* collector exists, then *Zakat* must still be paid once a year).
- f) The person's debt does not outweigh his assets (liquid and non-liquid) [this precondition is only for *Zakat* becoming wajib on liquid assets; thus, people in extreme debt must still give *Zakat* on crops and livestock]

Please note how sanity and sexual maturity are not listed above. Thus, young children and retarded people who have money must also give *Zakat*; such people's guardians should give *Zakat* from the wealth on their behalf. [As for impersonal business entities (e.g., a corporation), there is no *Zakat* on the wealth that is held by it (as *Zakat* is only wajib on people and not impersonal organizations). However, all of the shareholders (people who have invested in the impersonal entity) must give *Zakat* on their personal investments (see footnote 1490); thus a double *Zakat* portion is avoided.]

<sup>1465</sup> **Zakat** is a set portion of wealth (*alms*) that must be *given to needy* people (either directly or through a third party) or to the Islamic government's *Zakat* collector.

<sup>1466</sup> There are three wajib acts in giving *Zakat*:

- a) Making an intention to give *Zakat* when making the transfer of wealth
- b) Giving *Zakat* after it becomes wajib (e.g., after a year of holding liquid assets totaling more than 84.7 grams of gold) [thus, those who give *Zakat* before it is wajib will have to give it again after it is wajib; additionally, those that unduly delay giving *Zakat* after it becomes wajib are disobeying Allah]
- c) Transferring the wealth to the needy person as if it is his rightful money [thus, the transfer should not degrade the needy person; the needy person should not be asked to be thankful to the giver of *Zakat*; the needy person should be left to do what he wills with the money without any stipulations (since it is his own money now, as if he earned it); the needy person should not be asked to come get the *Zakat* wealth; rather, the *Zakat* distributor should make an effort to give the needy person the wealth at his own home location; the needy person should not be subjected to extensive bureaucratic processes (e.g., extensive interrogation or paperwork)]

From examining the last point, it is easy to see that *Zakat* is not charity, but it is money that belongs to needy people in our din. By agreeing to be a member of our din, the person has given up his right to the portion of his surplus wealth that *Zakat* demands from him. It is not an act of generosity to give *Zakat*; rather, it is an owed obligation and absolute requirement for those with surplus wealth.

<sup>1467</sup> The notes for lines 991-1004 of the Guiding Helper explain to whom *Zakat* may or may not be given.

<sup>1468</sup> **Surplus wealth** is of five types:

- a) **Liquid assets** (e.g., cash, stocks, gold, silver, checks, money orders, other money certificates that can easily be cashed, etc.)

# Main Text & Explanatory Notes

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Zakat is given on crops, livestock, and your cash <sup>1470</sup> .	25:915
For crops it's given upon harvest <sup>1471</sup> . So, don't stash! <sup>1472</sup>	25:916
For livestock <sup>1473</sup> and money <sup>1474</sup> , it's given once a year <sup>1475</sup> .	25:917
For crops <sup>1476</sup> , you must give one-twentieth <sup>1477</sup> of the ear <sup>1478</sup>	25:918

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b) **Business merchandise** (e.g., packaged foods, electronic equipment, vehicles of transportation, clothes, office supplies, or anything that is up for sale (as long as one does not have an intention of keeping it as a personal possession or renting it))

c) **Mined gold and silver**

d) **Grazing livestock** (this includes only sheep, goats, cows/bulls, buffaloes, and camels; other livestock are exempt from Zakat)

e) **Crop harvests** (this includes only the crops mentioned in lines 979-981 of the Guiding Helper; other crops are exempt from Zakat)

<sup>1469</sup> The ultimate reason that members of our din give Zakat is that Allah has commanded them to (please refer to footnote 249). However, giving Zakat is a way of curing **greediness** (the desire to gain more material wealth at any cost). Such greediness along with greed for fame can do more damage to a person's din than two hungry wolves can do to a flock of sheep.

The Zakat portion is only a small percentage of the person's total surplus wealth; however, greedy people are unwilling to give up even this small portion. Allah has informed us [al-Qur'an 9:34] that such greedy people will be severely punished in the next world for withholding Zakat.

<sup>1470</sup> Zakat is given on surplus wealth. Surplus wealth is defined in footnote 1468.

<sup>1471</sup> Each type of surplus wealth has a specific time associated with it after which Zakat becomes wajib. The time for crops is when the fruit reaches maturity and is ready for picking (*upon harvest*). This is for other than crops which are used to make oil (e.g., olives). Zakat on such oil-bearing crops only becomes wajib after the crops reach the point at which they can be pressed for oil (the Zakat should be given from the oil of such crops).

<sup>1472</sup> Farmers may feel that the percentage of the harvest given in Zakat which our din mandates is awfully high; but, they should remember that a drought can cause all their crops to die and thus should thank Allah for what He has given them. In any case, they should not *stash* (hide away) the harvest to avoid paying Zakat on it (as Allah sees and knows all).

<sup>1473</sup> The wajib time *for livestock* is after a year of holding more than the minimum threshold number below which there is no Zakat. After a year of holding such a number of livestock, the rancher should give Zakat on the livestock. If there is an Islamic government that sends a Zakat livestock collector, then the rancher must wait for this collector; else, the rancher should take his own initiative to give Zakat on his animals.

<sup>1474</sup> The wajib time for liquid assets is one year after receiving the liquid assets. This is if the liquid assets remain owned by the person for one year and are more than the minimum threshold value below which there is no Zakat.

<sup>1475</sup> In any case, Zakat is only given once a year (not twice or three times) after it becomes wajib. However, those that miss paying Zakat in any year must still pay it, even if in a subsequent year.

<sup>1476</sup> Each type of surplus wealth has a specific **fixed portion** which must be given in Zakat. *For crops* this fixed portion depends upon whether or not irrigation was used:

a) If irrigation was used to water the whole field area, then 5% of the harvest must be given in Zakat.

b) If **irrigation** was not used to water the whole field area (rather, the entire field was watered by rain, floods, natural water springs, rivers, or other natural methods (in which pipes, hoses, sprinklers, buckets, motors, electricity, or other water transport tools are not used)), then 10% of the harvest must be given in Zakat.

# The Guiding Helper

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If you used irrigation; else, you give one-tenth <sup>1479</sup> .	25: 919
For money <sup>1480</sup> , you have to give two-point-five percent	25: 920
Of your liquid assets, but only if you hold	25: 921
For one year the price of eighty-five grams of gold <sup>1481</sup> ,	25: 922
About three ounces <sup>1482</sup> . Six-hundred-nine dry liters	25: 923
Is the minimum harvest <sup>1483</sup> . That's nothing for seeders <sup>1484</sup> .	25: 924
That's seventeen bushels <sup>1485</sup> after removing straw	25: 925
And after produce dries and is no longer raw <sup>1486</sup> .	25: 926
Gold and silver you own is a liquid asset <sup>1487</sup>	25: 927

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c) If irrigation was used to water about half of the field area while the other half was watered by natural methods, then 7.5% of the harvest must be given. The same is true if both irrigation and natural methods were used to water the entire field area (and each method contributed to about half of the total watering of the field).

d) If irrigation was used to water less than half of the field area or contributed to less than half of the total watering of the field, then 10% of the harvest must still be given in Zakat.

e) If irrigation was used to water more than half of the field area or contributed to more than half of the total watering of the field, then only 5% of the harvest must be given in Zakat. From this, it is easy to see that when both irrigation and natural methods are used, the method used the most takes complete dominance in determining the portion of the harvest to be given in Zakat.

<sup>1477</sup> *One-twentieth* is 5%.

<sup>1478</sup> The *ear* is the harvest.

<sup>1479</sup> *One-tenth* in 10%.

<sup>1480</sup> For liquid assets (*money* and other instruments), this fixed portion is 2.5 percent or one-fourth of one-tenth of the liquid assets that remained owned by the person for an entire year.

<sup>1481</sup> Each type of surplus wealth must be above a **minimum threshold** value for Zakat to become wajib on it. The minimum threshold value for liquid assets (also for business merchandise and for mined gold and silver) is the current market price of *eighty-five grams of gold*. Thus, people who do not *hold/own* this amount of liquid assets *for one entire year* are not obligated to pay Zakat. Only people, who **hold** (i.e. can easily spend the liquid asset or trade it) this amount or more of liquid assets for a year are obligated to pay Zakat after a year. Please refer to footnote 1546 for more details about how Zakat on liquid assets is given.

<sup>1482</sup> The exact minimum threshold for liquid assets is the price of 84.7 grams of gold or 2.99 standard *ounces*.

<sup>1483</sup> The *minimum* threshold value for crop *harvests* is *six-hundred-nine* volumetric *liters*. Thus if the harvest fruit can fill a six-hundred-nine liter basket, Zakat is wajib on it.

<sup>1484</sup> Six-hundred-nine dry liters is a very insignificant amount. Most farmers (*seeders*) harvest much more than this amount. However, this minimum threshold value frees individuals who have small vegetable/fruit gardens from needing to pay Zakat (as they probably will not reach this threshold value).

<sup>1485</sup> The exact minimum threshold value for crop harvests is 609.0 liters or about 17.28 standard bushels.

<sup>1486</sup> The minimum threshold value is measured after produce shrinks from *drying* (to the state in which it will be ready to eat and *no longer raw*) and after extra *straw* (stalks, leaves, etc.) are removed.

<sup>1487</sup> The real *liquid* currency recognized by our din is *gold and silver*. As people have drifted away (at the current time) from the laws of our din, those that need to give Zakat can treat the paper money bills in circulation (and similar devices) as a liquid currency. Nevertheless, the price of any real gold and silver owned by the person must also be factored in since they are considered to be liquid assets in our din. For example if one has held 600 units of common currency and also has held some gold and silver (worth 400 units of



# Main Text & Explanatory Notes

Like <sup>1488</sup> coins, blocks <sup>1489</sup> , rods, thread, or an oddly-shaped nugget.	25: 928
You must also give Zakat on money you did loan <sup>1490</sup>	25: 929
After you get it back, but for one year alone <sup>1491</sup> .	25: 930
That's if the return date is over a year set <sup>1492</sup> ;	25: 931
Else, you factor it in as a liquid asset <sup>1493</sup> .	25: 932
You can deduct from assets if you took a loan <sup>1494</sup> .	25: 933
Business people give Zakat on goods for sale shown <sup>1495</sup> .	25: 934

common currency) for one year, the wajib Zakat portion is 2.5% of 1000 units of common currency (or 25 units of common currency).

<sup>1488</sup> The shape of the gold and silver does not affect the fact that Zakat must be given on it. Zakat must be given on the weight of the gold or silver regardless of the shape of the precious metal or the engravings/inscriptions on its surface. The exception is lawful jewelry; there is no Zakat on personal lawful jewelry owned.

<sup>1489</sup> If the gold or silver is not 100% pure but is an alloy (i.e. mixed with other metals, such as nickel), then Zakat must only be given on the weight of the actual gold or silver contained in the *block/object*. For example if a person has 100 grams of twelve-karat gold (which means that the gold-to-other-metal ratio is 12/24), Zakat need only be given on half of the weight of the object (i.e. 50 grams of gold).

<sup>1490</sup> *Zakat must also be given on money that is loaned* to another person, business, or financial institution. Now if the person can immediately and easily (without hassle) withdraw (take back) the money from the person/business/institution, the money is considered to be **held** by the person. Thus, Zakat must be given on such money every year (as if it were in one's own hands). Now if the person is not able to immediately or easily (without hassle or penalty) withdraw the money from the person/business/institution, the money is considered to be **loaned** by the person and not held. Thus, Zakat need only be given after retrieving the money.

<sup>1491</sup> If the money was loaned by the person for many years, he need not give Zakat on it until he retrieves it. Then immediately after he retrieves it, Zakat must be given but only *for one year* (i.e. only one 2.5% portion of the total loan). This is if the total value of the loan(s) was/were above the minimum threshold value (refer to footnote 1481). If the total value was less than the minimum threshold value, there is no Zakat on it for the period that it was loaned.

<sup>1492</sup> It is not valid to run away from paying Zakat entirely by loaning money for a few days or months during the year to find a loophole (refer to footnote 515) around the requirement for having held the money for one year. Thus, people who loan money for less than a year should factor it in as a liquid asset when paying Zakat on their liquid assets. For example if a person holds 1000 units of currency and has loaned 500 units of currency (expected back within a year), he should pay Zakat on 1500 units of currency (assuming that the fiscal year for the entire money is the same). To learn more about paying Zakat on liquid assets, please refer to footnote 1546.

<sup>1493</sup> Loans expected back in less than a year should be *factored in as a liquid asset* when paying Zakat.

<sup>1494</sup> If a person took a loan from another person/business/institution, he may deduct the amount of the loan from his liquid assets when figuring out his Zakat portion. For example if he currently holds 2000 units of liquid asset currency but owes someone 800 units, then he need only give Zakat on 1200 units of liquid asset currency (2000 - 800 = 1200). [Current bills that one must pay (e.g., rent or utility bills for the current month) also count as loans taken from someone.] However if the person took a loan to buy a house, car, boat, appliance, or other physical property, he may not deduct the amount of the loan from his current liquid assets. This is because the physical possession that he bought with a loan can be sold (with or without hassle) to recover most (more than half) or all of the amount owed.

<sup>1495</sup> Any piece of merchandise that is owned exclusively for the purpose of *selling* it must be factored into one's liquid assets when paying Zakat. As for goods that are owned for the purpose of personal possession or renting (lease), Zakat need not be given on them. As for goods that are owned for the purpose of selling along with the purposes of personal benefit and/or lease, they also are exempt from Zakat.

# The Guiding Helper

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They estimate current prices at which they're sold <sup>1496</sup> .	25: 935
The ruling's different if onto the goods they hold,	25: 936
Unwilling to sell them 'till the market's up high	25: 937
So that their profits can really reach to the sky <sup>1497</sup> .	25: 938
For them, they pay Zakat after selling the good <sup>1498</sup> ,	25: 939
If they had it for a year <sup>1499</sup> , for the price that stood <sup>1500</sup> .	25: 940
In either case <sup>1501</sup> , they must give two-point-five percent.	25: 941
But, there's no Zakat on goods that are to be lent <sup>1502</sup> .	25: 942
If they mine gold or silver <sup>1503</sup> , they'll have to give Zakat.	25: 943
It's only two-point-five percent <sup>1504</sup> . That's not a lot <sup>1505</sup> !	25: 944

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<sup>1496</sup> Business people who do not practice **speculation** (i.e. waiting until the market price is high before selling the good) should appoint a month in the year to pay Zakat in (based upon their fiscal year (refer to footnote 1546)). Then in this month, they should estimate the current prices of all the goods that they have in their possession. Then, Zakat must be paid on this price. For example if their total merchandise can be sold for 10,000 units of currency, they must give 250 units of currency in Zakat for this year.

<sup>1497</sup> *Reach to the sky* means that *their profits* will become greatly increased.

<sup>1498</sup> Business people who practice speculation (e.g., a person who hoards goods until the market price is high) must pay Zakat only one time *after selling the good*, even if they held the goods for many years. For example if a person was unwilling to sell a piece of merchandise that was worth 5,000 units of currency in year-1 but then sold it for 6,000 units of currency in year-4, he should pay Zakat on 6,000 units of currency immediately after selling the piece of merchandise (in this case he would pay 150 units of currency in Zakat).

<sup>1499</sup> If they hoarded the good/merchandise for less than a year (e.g., one month), then there is no Zakat on it. However, they will have to still have to pay Zakat on the money they received for selling the good (if they still own it when the fiscal year for the capital starts/ends).

<sup>1500</sup> If they sold it after many years of hoarding it, they should pay Zakat on *the price* that it was sold for, even if the price is lower than the actual cost of the good.

<sup>1501</sup> Both speculative and non-speculative business people must give 2.5% of the price of their goods when Zakat is wajib on them.

<sup>1502</sup> Any piece of merchandise held for the purpose of renting/lease is exempt from Zakat, even if a person is ready to sell it as soon as one can find a buyer.

<sup>1503</sup> *Gold and silver* that is *mined* is also subject to *Zakat*. Zakat for such mined gold and silver becomes wajib as soon as it is purified and is ready for use (and not after a year of holding it). The Zakat for mining need only be paid once for each quantity of gold or silver mined. Please note that all other minerals and natural resources (e.g., sulfur, phosphorus, crystals, diamonds, gems, copper, bronze, zinc, nickel, mercury, iron, bauxite, lead, uranium, platinum, natural gas, natural oil, etc.) are not subject to Zakat. Only gold and silver are subject to Zakat. This is if these minerals and natural resources are not turned into merchandise which is ready for sale. If they are turned into merchandise, then Zakat must be paid on them like all other merchandise.

<sup>1504</sup> If the gold or silver needs to be purified or processed (to obtain the ore), then only 2.5% of the final purified weight must be given in Zakat. However if the gold or silver is found already in a near pure state (e.g., a gold nugget or a buried treasure), then 20% of the weight must be given not in Zakat but to the Collective Bank (see footnote 2525) of the Muslims for general welfare and health.

<sup>1505</sup> The 2.5% requested by our din is not much (*a lot*); however, the tight-fisted (miserly) person may think that it is a lot.

# Main Text & Explanatory Notes

<sup>1506</sup> For every five camels <sup>1507</sup> , give <sup>1508</sup> a one-year-old sheep <sup>1509</sup> .	25: 945
For twenty-five <sup>1510</sup> , give a she-camel <sup>1511</sup> that's <sup>1512</sup> learned to leap <sup>1513</sup> .	25: 946
That's a one-year-old <sup>1514</sup> ; thirty-six, a two year old <sup>1515</sup> ;	25: 947
Forty-six, a three-year-old <sup>1516</sup> , one that's gotten bold <sup>1517</sup> .	25: 948
A four-year-old is just enough for sixty-one <sup>1518</sup> .	25: 949
Seventy-six, give two two-year-olds <sup>1519</sup> , not just one <sup>1520</sup> .	25: 950
For ninety-one, give two that are three years of age <sup>1521</sup> .	25: 951
One-twenty-one to nine, "Pick <sup>1522</sup> ...," says Malik <sup>1523</sup> , the sage,	25: 952

<sup>1506</sup> This is the start of the explanation of the minimum threshold levels and fixed portions due upon grazing livestock (see footnote 1468). Livestock in terms of Zakat are put in three categories according to their size:

- a) Large (this includes all types of camels)
- b) Medium (this includes all types of cattle)
- c) Small (this includes sheep and goats)

When counting these animals, each creature regardless of gender or age counts as a full livestock unit within its group. Thus, all the numbers in the next part of the song indicate the total number of owned animals within each group regardless of gender, age, or other characteristic (e.g., color, shape, etc.).

<sup>1507</sup> There is no Zakat on people who own less than five camels (e.g., the minimum threshold level for camels is five livestock units).

<sup>1508</sup> The animals that are given in Zakat must be alive (and not dead) and be free of major faults (please refer to footnote 1145).

<sup>1509</sup> People who own between five and nine camels should *give a single one-year-old sheep* (the sheep given here (and in the other categories) may be either male or female) in Zakat. People who own between ten and fourteen camels should give two one-year-old sheep in Zakat. People who own between fifteen and nineteen camels should give three one-year-old sheep in Zakat. People who own between twenty and twenty-four camels should give four one-year-old sheep in Zakat. Thus, *every five additional camels* necessitates one more sheep to be given in Zakat.

<sup>1510</sup> Once the number of owned camels reaches *twenty-five*, the animal which has to be given in Zakat can no longer be a sheep but must be a female camel (*she-camel*).

<sup>1511</sup> All of the camels that are given in Zakat must be female (and not male). If a female of the proper age is not available, then one that is older may be given instead. If a female that is older is also not available, then a male that is at least two years older may be given instead.

<sup>1512</sup> *That has*

<sup>1513</sup> A one year old she-camel usually has *learned to leap* by that age.

<sup>1514</sup> People who own between *twenty-five* and thirty-five camels must give a single one-year-old female camel (*she-camel*) in Zakat.

<sup>1515</sup> People who own between *thirty-six* and forty-five camels must give a single two-year-old she-camel in Zakat.

<sup>1516</sup> People who own between *forty-six* and sixty camels must give a single three-year-old she-camel in Zakat.

<sup>1517</sup> A three-year-old camel is a *bold* camel that is not timid.

<sup>1518</sup> People who own between *sixty-one* and seventy-five camels must give a single four-year-old she-camel in Zakat.

<sup>1519</sup> People who own between *seventy-six* and ninety camels must give two two-year-old she-camels in Zakat.

<sup>1520</sup> Only a single camel was requested up until this point. However, owning seventy-six or more camels necessitates that one give more than one she-camel in Zakat each year.

<sup>1521</sup> People who own between *ninety-one* and one-hundred-twenty camels must give *two three-year-old she-camels* in Zakat.

# The Guiding Helper

"Between three two-year-olds or two just under four."	25: 953
<sup>1524</sup> ...One passed two for every forty if you have more.	25: 954
...And one passed three for each fifty. So, mix and match <sup>1525</sup> .	25: 955

<sup>1522</sup> People who own between *one-hundred-twenty-one* and *one-hundred-twenty-nine* camels can either give *three two-year-old* she-camels or *two three-year-old (just under four)* she-camels in Zakat. If there is a Zakat livestock collector who is sent from the Islamic government, then he is the one who is allowed to *pick* (here and in other categories) and not the owner.

<sup>1523</sup> Imam *Malik, the sage* of Jurisprudence, gave this legal opinion (based upon systematic reasoning) since the statements of the Prophet (May Allah bless him and give him peace) were vague about this interval.

<sup>1524</sup> People who own one-hundred-thirty camels or more must give a two-year-old she-camel for each forty camels owned and/or a three-year-old she-camel for each fifty camels owned. What this means is that the obligatory number and types of camels given changes with every additional ten camels owned.

<sup>1525</sup> Giving a two-year-old she-camel counts for forty camel credits and giving a three-year-old she-camel counts for fifty camel credits. The two-year-old and three-year-old she-camels should be given (*mixed and matched*) so that the camel credits add up to the multiple of ten which starts the next tier of number of camels owned. For example people who own between one-thirty and one-thirty-nine camels should give two two-year-old she-camels (these two count for eighty camel credits) and one three-year-old camel (this one counts for fifty camel credits; thus, the total number of credits is one-hundred-thirty which is the multiple of ten which starts this tier). Similarly, people who own between one-hundred-forty and one-hundred-forty-nine camels should give one two-year-old she-camel and two three-year-old she-camels (thus the total camel credits is  $1 \times 40 + 2 \times 50 = 140$ ). And like such, the she-camels should be given for a higher number of camels owned. Now if a particular number (e.g., two-hundred camels owned) allows for different combinations of two-year-old and three-year-old she-camels to be given, then any one combination may be chosen and given. In this case (i.e. two-hundred to two-hundred-nine camels owned), four three-year-old she-camels may be given or five two-year-old she-camels may be given.

The following table illustrates the wajib fixed portions of Zakat due on camels:

Number of Camels	What to Give
1-4	Nothing
5-9	1 two-year-old sheep
10-14	2 one-year-old sheep
15-19	3 one-year-old sheep
20-24	4 one-year-old sheep
25-35	1 one-year-old female camel
36-45	1 two-year-old female camel
46-60	1 three-year-old female camel
61-75	1 four-year-old female camel
76-90	2 two-year-old female camels
91-120	2 three-year-old female camels
121-129	2 three-year-old female camels or 3 two-year-old female camels
130-139	1 three-year-old female camel and 2 two-year-old female camels
140-149	2 three-year-old female camels and 1 two-year-old female camel
150-159	3 three-year-old female camels
160-169	4 two-year-old female camels
170-179	1 three-year-old female camel and 3 two-year-old female camels

# Main Text & Explanatory Notes

<sup>1526</sup>Give a bull<sup>1527</sup> for thirty<sup>1528</sup> cattle in a batch.

25:956

That's a two-year-old<sup>1529</sup>. Each forty<sup>1530</sup>, ...a three-year cow.  
And just mix and match<sup>1531</sup> if more cattle you allow<sup>1532</sup>.

25:957

25:958

180-189	2 three-year-old female camels and 2 two-year-old female camels
190-199	3 three-year-old female camels and 1 two-year-old female camels
200-209	4 three-year-old female camels or 5 two-year-old female camels
210-219	1 three-year-old female camel and 4 two-year-old female camels
Higher numbers	The same pattern holds.

<sup>1526</sup> This is the start of the explanation of the minimum threshold number and fixed portion to be given in Zakat for cattle (e.g., cows, bulls, and buffaloes) owned.

<sup>1527</sup> A **bull** is a male bovine animal. For each *thirty cattle*, a *two-year-old* male bovine animal should be given.

<sup>1528</sup> The minimum threshold limit for cattle is thirty. Thus, people who own between one and twenty-nine cattle animals need not give any Zakat on their cattle.

<sup>1529</sup> All the bulls given should be two years old. If a two-year-old is not available, then a male that is at least one year older may be given.

<sup>1530</sup> For *each forty cattle*, a *three-year-old* female bovine animal (i.e. *cow*) should be given. If a three-year-old is not available, a female that is older should be given. Thus, each two-year-old bull counts for thirty cattle credits and each three-year-old cow counts for forty cattle credits.

<sup>1531</sup> *Mix and match* means to give enough bulls and cows so that the cattle credits add up to the multiple of ten that starts the current tier of owned cattle. Each tier begins at a multiple of ten. Thus, the first tier begins at thirty, the second at forty, the third at sixty (notice how we skipped fifty), the fourth at seventy, the fifth and eighty, and so on. For example, people who own between thirty and thirty-nine cattle should give a single two-year-old bull in Zakat. People who own between forty and fifty-nine cattle should give a single three-year-old cow in Zakat. People who own between sixty and sixty-nine cattle should give two two-year-old bulls in Zakat. People who own between seventy and seventy-nine cattle should give a single two-year-old bull and a single three-year-old cow in Zakat ( $1 \times 30 + 1 \times 40 = 70$ ). People who own between eighty and eighty-nine cattle should give two three-year-old cows in Zakat ( $2 \times 40 = 80$ ). People who own between ninety and ninety-nine cattle should give three two-year-old bulls in Zakat ( $3 \times 30 = 90$ ). People who own between one-hundred and one-hundred-nine cattle should give two two-year-old bulls and a single three-year-old cow in Zakat ( $2 \times 30 + 1 \times 40 = 100$ ). And thus the type and number of animals that are to be given changes at every additional ten cattle owned. Now if a particular number (e.g., one-hundred-twenty cattle owned) allows for different combinations of two and three year old bulls and cows to be given, then any one combination may be chosen and given. In this case (i.e. one-hundred-twenty to one-hundred-twenty-nine cattle owned), four two-year-old bulls may be given ( $4 \times 30 = 120$ ) or three three-year-old cows may be given ( $3 \times 40 = 120$ ).

The following table illustrates the wajib fixed portions of Zakat due on cattle:

Number of Cattle	What to Give
1-29	Nothing
30-39	1 two-year-old bull
40-59	1 three-year-old cow
60-69	2 two-year-old bulls
70-79	1 two-year-old bull and 1 three-year-old cow
80-89	2 three-year-old cows
90-99	3 two-year-old bulls
100-109	2 two-year-old bulls and 1 three-year-old cow

# The Guiding Helper

<sup>1533</sup> Give a one-year sheep <sup>1534</sup> for forty <sup>1535</sup> sheep to eighty more <sup>1536</sup> .	25: 959
One-twenty-one to two-hundred <sup>1537</sup> , give half of four <sup>1538</sup> .	25: 960
Then, give three sheep if you haven't reached four hundred <sup>1539</sup> .	25: 961
There's one for each hundred if even more are bred <sup>1540</sup> .	25: 962

110-119	1 two-year-old bull and 2 three-year-old cow
120-129	4 two-year-old bulls or 3 three-year-old cows
130-139	3 two-year-old bulls and 1 three-year-old cow
140-149	2 two-year-old bulls and 2 three-year-old cows
150-159	5 two-year-old bulls
160-169	4 three-year-old cows
170-179	3 two-year-old bulls and 2 three-year-old cows
180-189	6 two-year-old bulls or 2 two-year-old bulls and 3 three-year-old cows
190-191	1 two-year-old bull and 4 three-year-old cows
Higher numbers	The same pattern holds.

<sup>1532</sup> If a person learns the general rules (in this subject and other subjects), then he can handle the specific situations by derivation (figuring it out using known rules).

<sup>1533</sup> This is the start of the explanation of the minimum threshold number and fixed portion to be given in Zakat for sheep and goats owned.

<sup>1534</sup> The animal *given* in Zakat (regardless of the number of sheep/goats owned) should be one year in age (if a one-year-old is not available, then an older animal may be given). This animal can either be male or female. This animal can either be a sheep or a goat [there are a few more complications to this, but this should fulfill the wajib requirement (we pray); if one wants to be safe, one should give the more expensive animal of the two (i.e. sheep or goat)]. When counting the sheep/goats, each sheep/goat counts as a full livestock unit in this category (i.e. small grazing livestock).

<sup>1535</sup> The minimum threshold number for sheep and goats is *forty* owned. Thus, people who own between one and thirty-nine sheep or goats need not give any Zakat on these animals.

<sup>1536</sup> *Eighty more* than forty is one-hundred-twenty. People who own between forty and one-hundred-twenty sheep and/or goats should give a single one-year-old sheep/goat in Zakat.

<sup>1537</sup> People who own between *one-hundred-twenty-one* and *two-hundred* sheep and/or goats should give two one-year-old sheep/goats in Zakat.

<sup>1538</sup> *Half of four* is two.

<sup>1539</sup> People who own between two-hundred-one and three-hundred-ninety-nine sheep and/or goats should give three one-year-old sheep/goats in Zakat.

<sup>1540</sup> People who own between four-hundred and four-hundred-ninety-nine sheep and/or goats should give four one-year-old sheep/goats in Zakat. People who own between five-hundred and five-hundred-ninety-nine sheep and/or goats should give five one-year-old sheep/goats in Zakat. People who own between six-hundred and six-hundred-ninety-nine sheep and/or goats should give six one-year-old sheep/goats in Zakat. In other words, they should give a one-year-old sheep/goat for each one-hundred small grazing animals owned. Thus, people who own between four-thousand-nine-hundred and four-thousand-nine-hundred-ninety-nine sheep and/or goats should give forty-nine one-year-old sheep/goats in Zakat.

The following table illustrates the wajib fixed portions of Zakat due on sheep/goats:

# Main Text & Explanatory Notes

There's no partial Zakat <sup>1541</sup> on the extra livestock	25: 963
That fall between the limits <sup>1542</sup> of which we do talk.	25: 964
You can also give the price for crops <sup>1543</sup> and livestock <sup>1544</sup> .	25: 965
But, it's disliked not to give the actual stock <sup>1545</sup> .	25: 966
The fiscal year <sup>1546</sup> for profit <sup>1547</sup> is that of capital	25: 967

Number of Goats/Sheep	Number of One-Year-Old Sheep/Goats to Give
1-39	0
40-120	1
121-200	2
201-399	3
400-499	4
500-599	5
600-699	6
700-799	7
800-899	8
900-999	9
1000-1099	10
1100-1199	11
Higher numbers	The same pattern holds.

<sup>1541</sup> Unlike Zakat for liquid assets and crop harvests, Zakat for grazing livestock is not an exact percentage portion. Thus, there is no *partial Zakat* on the animals *that fall between the* above-mentioned tiers/limits. For example if a person owns one-hundred-ninety-nine sheep, he need only give two one-year-old sheep in Zakat (even though he is only two sheep short of the tier in which three sheep become wajib to give).

<sup>1542</sup> The *extra livestock* are the number of animals above the tier/limit.

<sup>1543</sup> People who find it difficult to give the actual crop harvest in Zakat may resort to estimating the current market price (of such a proportion of the crop harvest) and giving this price to the official Zakat collector or to the people who deserve Zakat (if such a collector does not exist). When estimating, the person should use a median (not too high, not too low) price for the produce.

<sup>1544</sup> People who find it difficult to give the actual living animal in Zakat may resort to estimating its current market price (of such an animal (e.g., a two-year-old bull)) and giving this price to the people who deserve Zakat. However if there is an official Islamic government Zakat livestock collector, then he must be allowed to take the living animal. When estimating, the person should use a median (not too high, not too low) price for the livestock.

<sup>1545</sup> We are narrating the opinion that *it is disliked* (makruh) not to give the *actual* living animal or the *actual* crop harvest fruit in Zakat (by substituting them for their current market price in common currency instead).

<sup>1546</sup> We will now explain how Zakat should be given for liquid assets and business goods:

a) The person should analyze when he first (with respect to the months of the lunar year) received/held liquid assets (worth more than eighty-five grams of gold) in his life (or after becoming Muslim). This point in the year (e.g., a lunar month, such as Rajab) should be taken to be the start of his Zakat *fiscal year*.

[Now if the person's liquid assets drop below the minimum threshold value at any point in the year, then he must only pay Zakat one year after he again continuously holds more than eighty-five grams of gold worth of liquid assets. In other words, his fiscal year will change (see figure 25-2).]

# The Guiding Helper

[Now if the person cannot remember the lunar month in which he first gained the minimum threshold of liquid assets on which Zakat is due, he may choose any one month (e.g., Ramadan) based upon his best estimate and pay Zakat every time this lunar month arrives (e.g., Ramadan).]

[Now if a person becomes Muslim and holds more than the minimum threshold amount of surplus wealth at the time of his conversion, he should mark his fiscal year to begin on the lunar month that he converted to Islam in. Thus, he will only have to pay Zakat one year after his conversion date.]

[Now if a neglectful Muslim has not been paying Zakat for many years, he must now pay all of the previous years' Zakat owed according to his best estimate.]

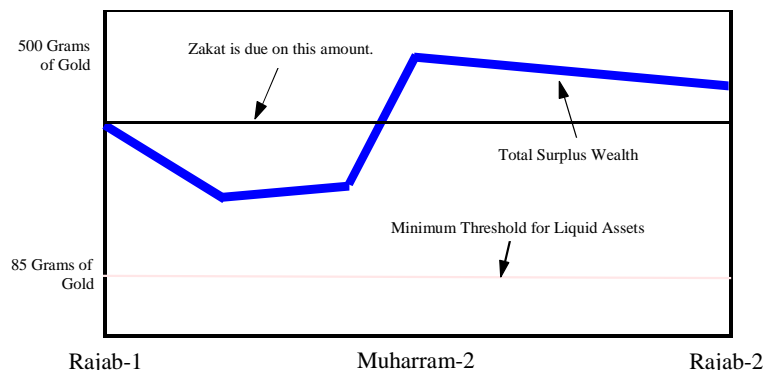
b) Now whenever this point of the year (i.e. lunar month) appears, he should count all of the liquid assets (see footnote 1468) that he currently holds (see footnote 1481 and 1490). Then, he should compare this amount to the amount he held at the same time last year. Now if he did not invest capital and receive profits (e.g., he is a wage-earner and not a business person), he should select the lower of the two numbers (see figure 25-1). We will call this lower number B. (The reason that the wage-earner should use the lower of the two number is that Zakat only becomes wajib after non-profit wealth remains for one year (which is calculated from the difference, regardless of the inter-year increases and decreases).) [The ruling for people that invest capital and receive profits is given in footnote 1547.]

c) Then, he should subtract (from B) any debt that he has acquired from other than credit purchasing of physical goods (see footnote 1494). We will call the difference C.

d) Now if the person has business merchandise up for sale (see footnote 1495), he should estimate the current market price of all of the merchandise owned. He should then add this estimated amount to the previous number obtained (called C above). We will call this sum D.

e) The person should figure out what 2.5% of D equals to (i.e. from multiplying D by 0.025). The person should then give this amount (i.e.  $0.025 \times D$ ) to the official Zakat collector or to needy people. Please note that if a person gives more money in Zakat than is necessary, he will have fulfilled the requirement. However if he gives less money than is necessary, he will not have fulfilled the requirement until he gives enough. People who do not want to do extensive calculations may give much more than necessary.

<sup>1547</sup> Business people should consider all *profit* obtained from their ventures to have the same *Zakat fiscal year* as the original capital. Thus, people who acquired the capital in Rajab, for instance, should always pay Zakat on all profit (from the capital) held when Rajab comes around (and they should not wait another year after receiving the profit before paying Zakat on it). Thus, they should add together all capital and profit owned when their fiscal year ends/begins and then give Zakat on this total amount. The following graphs (figures 25-1 to 25-3) illustrate the amount of money on which Zakat must be paid by both the wage-earner and the business person:



**Figure 25-1: A Wage Earner Who Must Pay Zakat**



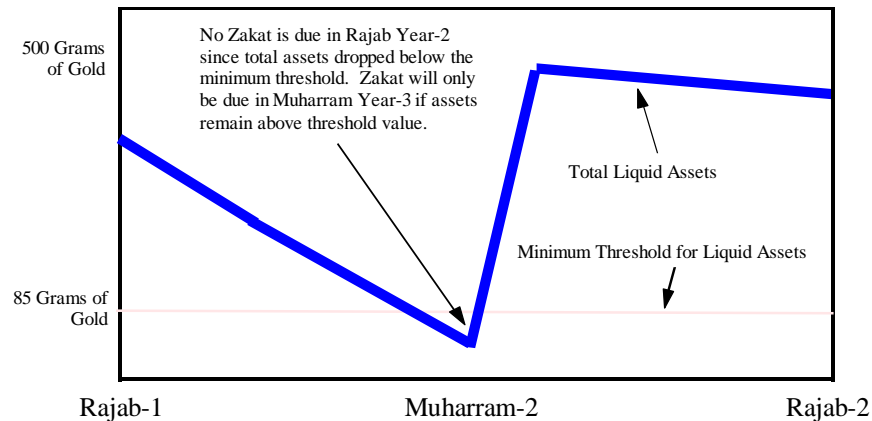
# Main Text & Explanatory Notes

Like for the new offspring of a camel, sheep, or bull<sup>1548</sup>,

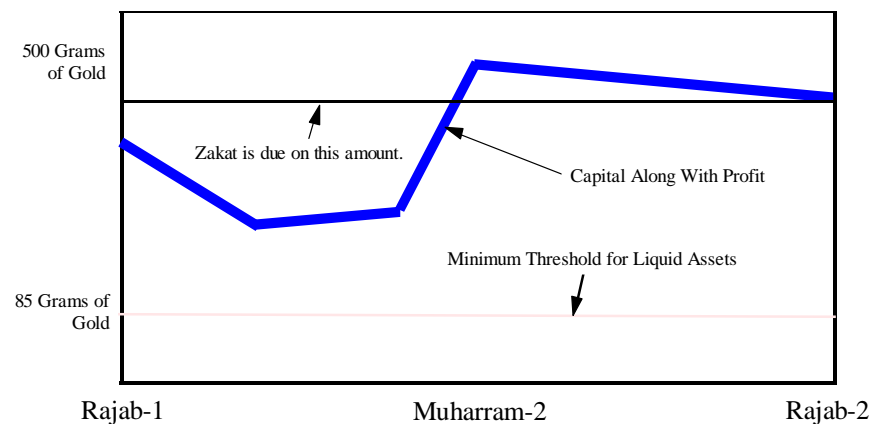
25: 968

Also livestock you buy, receive, or inherit<sup>1549</sup>,

25: 969



**Figure 25-2: A Wage Earner Who Is Exempt From Zakat**



**Figure 25-3: A Business Person Who Must Pay Zakat**

<sup>1548</sup> Normally, the Zakat fiscal year for those that own livestock starts at the point in the year at which the number of animals owned reached or surpassed the minimum threshold value. However in the case that a person owns livestock below the minimum threshold level and then these livestock produce offspring bringing the total number above the minimum threshold level, then Zakat must be given according to the fiscal year of the first animal bought/obtained. For example if a person bought thirty sheep in Ramadan in year-1 and then these sheep produced offspring bringing the total number of sheep owned to forty in Ramadan year-2, then Zakat must be given on these sheep in Ramadan year-2.

Generally speaking, any new offspring of the owned livestock must also be counted every time the owner's livestock Zakat fiscal year starts/ends. As another example if a person acquired one-hundred-ten sheep in Muharram, then his Zakat fiscal year starts/ends in Muharram. If after a year of holding the livestock, the total number along with the new children is now one-hundred-thirty, then two sheep (and not just one) must be given in Zakat.

# The Guiding Helper

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Only if it was already passed the limit <sup>1550</sup> .	25: 970
There's no Zakat <sup>1551</sup> on what a business needs to run <sup>1552</sup> ;	25: 971
<sup>1553</sup> Supplies, vehicles, machines like mills that are spun.	25: 972
There's no Zakat on a personal possession <sup>1554</sup> ,	25: 973
Private homes <sup>1555</sup> , or vehicles of transportation <sup>1556</sup> ,	25: 974
Nor women's own jewelry <sup>1557</sup> , even if it's gold <sup>1558</sup> ,	25: 975

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<sup>1549</sup> If a person already owns more than the minimum threshold number of livestock, then he must also count all the animals that he *bought*, *received* (as a gift), or *inherited* when the Zakat fiscal year for the original livestock starts/ends. For example if a person owned forty cattle and then bought forty more, he must give two (and not just one) three-year-old cows when the Zakat fiscal year for the livestock ends.

<sup>1550</sup> People who did not own the minimum threshold number of livestock but later bought/received/inherited more animals bringing the number of livestock beyond the threshold limit should consider their livestock fiscal year to start/end at the point in the year in which they bought/received/inherited the latter livestock. For example if a person owned twenty sheep in Muharram year-1 and then bought forty more sheep in Shawwal year-1, he should only pay Zakat in or after Shawwal year-2 (and not in Muharram year-2).

<sup>1551</sup> This is the start of listing common things that are exempt from Zakat but which are commonly mistaken for being subject to Zakat. Basically, Zakat is only for the five types of surplus wealth mentioned in footnote 1468. All other types of wealth are exempt from Zakat.

<sup>1552</sup> All non-merchandise goods/equipment/machinery/vehicles/etc. are exempt from Zakat. Thus, *there is no Zakat* on the building in which the *business runs*, office supplies, office equipment, drills, presses, textile mills, merchandise shelves/containers, cash registers, freezers, refrigerators, fans, lighting, etc. Basically, anything that is not up for sale is not subject to Zakat.

<sup>1553</sup> This line simply lists some examples of non-merchandise goods that are exempt from Zakat. However, please note that if any of these things (e.g., business *supplies*, vehicles of *transportation*, and textile/paper *mills*) are owned exclusively for the purpose of selling them, then they are not exempt from Zakat (please refer to footnote 1495).

<sup>1554</sup> All *personal possessions* (with the exception of unlawful gold and silver jewelry or decoration pieces) are exempt from Zakat. A **personal possession** is an article owned for the purpose of personal (non-commercial/non-monetary) benefit. Personal possessions can be as small as a wristwatch or as big as a jet airplane (or other expensive vehicle of transportation). A personal possession can either be mobile (e.g., a book) or be fixed at a particular location (e.g., an immovable house).

<sup>1555</sup> *There is no Zakat* on the house in which one lives or owns for personal benefit (e.g., a summer home or a mobile home). As for land or buildings held for the exclusive purpose of sale, the owner must give Zakat on them each year that they are in his possession (as they are considered business goods for sale); this is if he does not rent them or use them for personal benefit at all.

<sup>1556</sup> There is no Zakat on the *vehicle* (either machine or animal) which one uses for *transportation* or owns for personal benefit (e.g., a bicycle or a jet ski). As for vehicles held for the exclusive purpose of sale, the owner must give Zakat on them (as they are considered business goods for sale); this is if he does not rent them or use them for personal benefit at all.

<sup>1557</sup> There is no Zakat on lawful *jewelry*. Please note that this includes all jewelry for *women* regardless of composition (e.g., gold, silver, pearls, diamonds, sapphires, gems, etc.) and shape (e.g., rings, bracelets, necklaces, crowns, belts, lockets, earrings, etc.). Additionally, this includes non-gold (gold jewelry is unlawful for men) jewelry for men (e.g., a silver ring).

Please note that it is not lawful to keep vessels/decorations of pure (or an alloy of) gold and silver for decorating the house. Thus, people who own such should melt them or dispose of them. Until getting rid of such unlawful decorations, they must give Zakat every year on the weight of the gold and silver (regardless of shape).

# Main Text & Explanatory Notes

Nor ranchers' horses, donkeys, birds <sup>1559</sup> that aren't bold <sup>1560</sup> .	25: 976
There's no Zakat on many things farmers grow <sup>1561</sup> .	25: 977
Zakat is only for the crops we mention below <sup>1562</sup> ;	25: 978
Wheat <sup>1563</sup> , barley <sup>1564</sup> , millet <sup>1565</sup> , rice <sup>1566</sup> , corn <sup>1567</sup> , peas <sup>1568</sup> , lentils <sup>1569</sup> , and bean <sup>1570</sup> ,	25: 979
<sup>1571</sup> Sesame <sup>1572</sup> , safflower <sup>1573</sup> , red radish seeds <sup>1574</sup> (not green <sup>1575</sup> ),	25: 980

Please note that personal gold/silver teeth are considered lawful jewelry and are thus exempt from Zakat.

<sup>1558</sup> There is no Zakat on lawful jewelry of *gold* and silver which is owned for personal benefit (i.e. personal beautification). As for gold and silver jewelry held for the exclusive purpose of sale, the owner must give Zakat on the weight of the gold/silver (regardless of the handwork/engravings/shape) each year that he is ready to sell them (however, the owner need not give Zakat on the article itself since the general rule is that there is no merchandise Zakat on articles that are made up of pure/alloy gold or silver). As for other jewelry (not made up of pure or alloy gold or silver) up for sale, the owner must give 2.5% of the current market price of the article (taking shape/engravings/etc. into account) each year that they are in his possession (as they are considered business goods for sale).

<sup>1559</sup> Zakat on grazing livestock only includes sheep, goats, cattle (e.g., cows and buffaloes), and camels. Other animals that people own (e.g., horses, donkeys, ponies, chickens, turkeys, dogs, cats, fish, alligators, etc.) are exempt from Zakat. However if such animals are held exclusively for the purpose of selling them, then the owner must give in Zakat 2.5% of the current market price of the animals (as they are then considered business goods for sale). Now if a person owns sheep, goats, cattle, or camels up for sale, there is no Zakat on them for the fact that they are business goods (as the general rule is that anything that has a Zakat portion on it for simply owning it does not need to be factored in when paying Zakat on business goods; thus, a double-Zakat portion is avoided).

<sup>1560</sup> The *birds that aren't bold/courageous* are chickens and turkeys.

<sup>1561</sup> *There is no Zakat on many* crop harvests. Zakat is only for fourteen categories of crops. All other crops/plants are exempt from Zakat.

<sup>1562</sup> Zakat is only wajib on the fruit/grain/seed of the fourteen types of crops mentioned below after they reach fruit or bear oil.

<sup>1563</sup> The first type of crop harvest that Zakat is wajib on is all types of *wheat* grain (both one kernel and multi-kernel of genus *Triticum*).

<sup>1564</sup> The second type of crop harvest that Zakat is wajib on is all types of *barley* grain (genus *Hordeum*).

<sup>1565</sup> The third type of crop harvest that Zakat is wajib on is all types of *millet* grain (genus *Panicum milaiceum*).

<sup>1566</sup> The fourth type of crop harvest that Zakat is wajib on is all types of *rice* grain (genus *Oryza sativa*).

<sup>1567</sup> The fifth type of crop harvest that Zakat is wajib on is all types of *corn* grain/kernel (genus *Zea mays*).

<sup>1568</sup> The sixth type of crop harvest that Zakat is wajib on is all types of *pea* (genus *Pisum sativa*, *Lathyrus*, or other pea-like crop in the subfamily *Papilionoideae*).

<sup>1569</sup> The seventh type of crop harvest that Zakat is wajib on is all types of *lentil* (genus *Lens culinaris*).

<sup>1570</sup> The eighth type of crop harvest that Zakat is wajib on is all types of *beans* (genus *Phaseolus*).

<sup>1571</sup> The previous eight categories are grains and string vegetables. The next four categories are known as oil-producing fruit/seeds.

<sup>1572</sup> The ninth type of crop harvest that Zakat is wajib on is all types of *sesame* seeds (genus *Sesamum indicum*).

<sup>1573</sup> The tenth type of crop harvest that Zakat is wajib on is all types of *safflower* seeds (genus *Carthamus tinctorius*).

<sup>1574</sup> The eleventh type of crop harvest that Zakat is wajib on is all types of *red radish seeds* (those harvested in spring).

<sup>1575</sup> Zakat is not wajib on other than the seeds of small round red radishes (e.g., long white radishes are exempt).

Please note that Zakat is not wajib on the radish itself but on its seeds.

# The Guiding Helper

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Olive oil <sup>1576</sup> , dates <sup>1577</sup> , grapes <sup>1578</sup> . But that's all and nothing more <sup>1579</sup> .	25: 981
There's no Zakat on other fruits <sup>1580</sup> , spices <sup>1581</sup> , herbs <sup>1582</sup> , or	25: 982
Honey <sup>1583</sup> , other vegetables <sup>1584</sup> , all nuts <sup>1585</sup> , linen trees <sup>1586</sup> ,	25: 983
Cotton plants <sup>1587</sup> ... The list goes on <sup>1588</sup> , but we'll stop with these.	25: 984
Treat wheat and barley alike all in one big group <sup>1589</sup> .	25: 985
Peas, lentils, and beans should be put in the same scoop <sup>1590</sup> .	25: 986
Different liquid asset types <sup>1591</sup> are treated the same.	25: 987
So, group them together regardless of their name <sup>1592</sup> .	25: 988

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<sup>1576</sup> The twelfth type of crop harvest that Zakat is wajib on is all types of *olives* (genus *Olea europaea*).

<sup>1577</sup> The thirteenth type of crop harvest that Zakat is wajib on is all types of *dates* (the fruit of the date palm tree, genus *Phoenix dactylifera*).

<sup>1578</sup> The fourteenth and last type of crop harvest that Zakat is wajib on is all types of *grapes/raisins* (genus *Vitis*).

<sup>1579</sup> We are narrating the opinion in the Guiding Helper that there are no other categories of plants/crops on which Zakat is wajib.

<sup>1580</sup> Zakat is not wajib on *fruits*, such as apples, peaches, oranges, bananas, kiwis, cantaloupes, melons, etc.

<sup>1581</sup> Zakat is not wajib on other *spices*, such as pepper, cumin, cinnamon, nutmeg, coriander, turmeric, ginger, etc.

<sup>1582</sup> Zakat is not wajib on *herb* plants, such as oregano, rosemary, sage, mint, parsley, dill, etc.

<sup>1583</sup> There is no Zakat on *honey* or other excretions of insects/creatures.

<sup>1584</sup> There is no Zakat on *other vegetables*, such as tomatoes, squash, cucumbers, spinach, broccoli, lettuce, etc.

<sup>1585</sup> There is no Zakat on *nuts*, such as almonds, walnuts, chestnuts, hazelnuts, etc.

<sup>1586</sup> There is no Zakat on *linen trees* or other plants whose fibers are used to make cloth.

<sup>1587</sup> There is no Zakat on *cotton plants* or other similar plants whose fruit/grain/seed is not eaten by humans.

<sup>1588</sup> There are many more plants/crops that are exempt from Zakat; however, it is quite tedious to list them all. The person can use the exclusion principle: If the plant is not contained in one of the fourteen categories listed above, then there is no Zakat on the plant, its fruit, grain, or seed.

<sup>1589</sup> *Wheat and barley* may be treated as belonging to the same Zakat category. Thus, Zakat may be given from either category if a farmer grew them both. Additionally, the minimum threshold level is reached when the sum of the wheat and barley harvest is greater than or equal to six-hundred-nine dry liters.

<sup>1590</sup> *Pea, lentil, and bean* harvests may be treated as belonging to the same Zakat category. Thus, Zakat may be given from any one category if a farmer grew two or three of them during the same season. Additionally, the minimum threshold level is reached when the sum of the pea, lentil, and bean harvests is greater than or equal to six-hundred-nine dry liters.

From this you can see that other crops are treated as if they are in separate categories. Thus, a person who grew many types of crops each of whose harvests is individually below six-hundred-nine liters need not give Zakat (even if the total harvest of all the crops put together is above the minimum threshold value). Additionally, Zakat on other crops must be given from the harvest of that particular crop and not from the harvest of another. For example, it is not valid to give corn in Zakat for growing peas. Similarly, it is not valid to give peas in Zakat for growing wheat. Likewise, it is not valid to give olives in Zakat for growing dates (and so on).

<sup>1591</sup> When calculating one's currently held *liquid assets*, one should treat gold, silver, and other liquid monetary instruments as belonging to the *same* category. Thus, people who own monetary instruments which are each individually below the threshold level but when taken together, they exceed the minimum threshold, must still give Zakat. Likewise, the person may choose to give Zakat in any form of liquid asset (but not in the form of business goods (even if they can be easily sold)) that is easy to cash.

# Main Text & Explanatory Notes

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Group together camels with two or only one hump <sup>1593</sup> .	25: 989
Treat goats as sheep <sup>1594</sup> . Put buffaloes and cows in a lump <sup>1595</sup> .	25: 990
<sup>1596</sup> Zakat can only be given to those in need <sup>1597</sup> ,	25: 991
Those that are poor <sup>1598</sup> or don't have anything to feed <sup>1599</sup> .	25: 992
Those in debt <sup>1600</sup> , those that are away from home stranded <sup>1601</sup> ,	25: 993
Those fighting for Allah's cause since it's demanded <sup>1602</sup> ,	25: 994
Those who collect, distribute, or manage Zakat <sup>1603</sup> ,	25: 995

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<sup>1592</sup> Please refer to footnote 1468 to learn some *names* of liquid assets. Please also refer to footnote 1487.

<sup>1593</sup> All types of *camels* should be treated as belonging to the same category (regardless of size or price).

<sup>1594</sup> All types of *goats* and *sheep* should be treated together as belonging to the same category (regardless of size or price). Thus, a person who owns ten goats and thirty sheep, must give a single one-year-old sheep in Zakat (even though each type of animal taken individually is below the minimum threshold limit).

<sup>1595</sup> All types of *cows/bulls* and *buffaloes* should be treated together (*in a lump*) as belonging to the same category (regardless of size or price). Thus, a person who owns ten cows and twenty buffaloes, must give a single two-year-old bull in Zakat (even though each type of animal taken individually is below the minimum threshold limit).

<sup>1596</sup> This is the start of the last part of the song which explains to whom and for what purposes Zakat can be distributed and to whom and for what purposes it cannot be given.

<sup>1597</sup> As a general rule: *Zakat is given to people who need it*. Specifically speaking, Zakat may be given to seven categories of people.

<sup>1598</sup> The first category of people that Zakat may be given to is Muslims that are having a hard time making ends meet financially (e.g., because they have a large family, poor employment, sick household member, etc.). These people do not have to be extremely poor. They can themselves own wealth that is above the minimum threshold level (i.e. they can themselves be responsible for paying Zakat). The amount given to these people and those in the other categories should be enough to make a difference in their financial condition (and should be about what is customary for that particular region of the world; for example, it is not good to give too little or too much).

<sup>1599</sup> The second category of people that Zakat may be given to is Muslims that are extremely poor (so much so that they are having a hard time finding food (*don't have anything to feed* themselves or their families) and other basic necessities like shelter).

<sup>1600</sup> The third category of people that Zakat may be given to is Muslims that are having a hard time paying back a loan to their creditor. However if this person took a loan with the intent of not paying it back (but of making the Zakat distributor pay it instead), then he may not be given Zakat. The Zakat distributor should analyze the situation for possible abuses of the Zakat system by the debtor. If the Zakat distributor feels that the debtor is abusing the Zakat system (by taking loans and then putting the responsibility of paying them on the Zakat distributor), then such a debtor should not be given Zakat.

<sup>1601</sup> The fourth category of people that Zakat may be given to is Muslims that have become *stranded away from home*. These people should be given enough to make them safely reach their place of residence. It is not necessary for the stranded person to be poor at his own home location; it is just necessary for him to be poor (unable to afford return transport) at the stranded location.

<sup>1602</sup> The fifth category of people that Zakat may be given to is Muslims that are *fighting* (or guarding Muslim boundaries or spying against possible attack) in a lawful war in which it is obligatory for them to fight (see footnote 2544). As for Muslims fighting for sport or mandub credit, they may not be given Zakat.

# The Guiding Helper

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Those new Muslims and non-Muslims whose hearts are sought <sup>1604</sup> .	25: 996
All must be Muslim except the last one mentioned <sup>1605</sup> .	25: 997
To your wife, child, Zakat may not be rationed.	25: 998
You cannot give it to your father or mother.	25: 999
Nor can you give it to your sister or brother <sup>1606</sup> .	25: 1000
But, you can give it to another relative <sup>1607</sup> .	25: 1001
To the Prophet's family, it's unlawful to give <sup>1608</sup> .	25: 1002
Zakat can't be used to build <sup>1609</sup> masjids <sup>1610</sup> , schools <sup>1611</sup> , or walls <sup>1612</sup> ,	25: 1003
Public works <sup>1613</sup> , roads <sup>1614</sup> , dams <sup>1615</sup> , artificial waterfalls <sup>1616</sup> .	25: 1004
We have mentioned quite a bit of stuff in this song.	25: 1005
So, we will stop <sup>1617</sup> here so it doesn't get too long <sup>1618</sup> .	25: 1006

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<sup>1603</sup> The sixth category of people that Zakat may be given to is Muslims that help *collect, manage, and distribute Zakat* to poor people. Zakat may be used for the salaries of such people and for the upkeep of the organization they manage.

<sup>1604</sup> The seventh category of people that Zakat may be given to is *new Muslims* that are still not strong in their din and to *non-Muslims whose* acceptance of Islam is likely. These people are given Zakat in an attempt to improve their opinion about the din that Allah sent.

<sup>1605</sup> Zakat may not be given to non-Muslims except with the intention of bringing them closer to Islam.

<sup>1606</sup> Zakat may not be given to a close family member. The **close family members** are:

- a) Spouse (husband or wife)
- b) Children and grandchildren
- c) Siblings (both half and full)
- d) Parents and grandparents

Additionally, Zakat may not be given to any person for whom one is financially responsible (e.g., a legal contracted foster child).

<sup>1607</sup> Zakat may be given to *other relatives* (e.g., cousin) and distant family members (e.g., wife's brother).

<sup>1608</sup> It is absolutely *unlawful to give* Zakat to a person who is known to be a descendent of Hashim ibn `Abd al-Munaf, who was the Prophet's (May Allah bless him and give him peace) great-grandfather. Such poor people should either earn their own money or ask a relative for help.

<sup>1609</sup> Zakat is for people and not for *buildings*, even if these buildings will help poor people (e.g., a homeless shelter).

<sup>1610</sup> Zakat may not be used to build or maintain places of worship.

<sup>1611</sup> Zakat may not be used to build or maintain places of study. However, poor students may be given Zakat since they are people too.

<sup>1612</sup> Zakat may not be used to build or maintain *walls*, fences, or any other structure.

<sup>1613</sup> Zakat may not be used to build or maintain public utilities, services, etc.

<sup>1614</sup> Zakat may not be used to build or maintain *roads* or other transportation devices.

<sup>1615</sup> Zakat may not be used to build or maintain *dams* or other water storage/transportation devices.

<sup>1616</sup> Zakat should never be used for vain structures, such as a fountain or a decorative *waterfall*. Zakat is poor people's wealth and such uses of Zakat are clear abuses of someone else's property.

<sup>1617</sup> Before we *stop* we would like to mention the following:

- a) Zakat should be given to a person present within forty-eight miles (about eighty kilometers) of a person's home residence. However if there are no needy Muslims around or there are Muslims in extreme need elsewhere, then Zakat may be given to people residing in a far location.

# Main Text & Explanatory Notes

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b) If there is no Islamic government agency that collects Zakat, then Zakat may be given to organizations that distribute Zakat. If there is no official Islamic government agency and the person feels that he can best distribute Zakat by himself, he may distribute it directly to the person in need.

c) If the official Islamic government agency is corrupt and known to withhold Zakat wealth from deserving poor people, then it is permissible to give Zakat to poor people directly.

<sup>1618</sup> There are many more rules for Zakat listed in longer books of Law. However, what we have mentioned should be enough for most people. If a person is unsure about a particular ruling, he can ask a qualified scholar or play it safe by giving more Zakat than is required.

# The Guiding Helper

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## Song 26: Zakat al-Fitr

Zakatu I-Fitr is wajib <sup>1619</sup> after Ramadan <sup>1620</sup>	26: 1007
On free <sup>1621</sup> Muslim <sup>1622</sup> men <sup>1623</sup> who are able after dawn <sup>1624</sup> .	26: 1008
They <sup>1625</sup> give for themselves, wife, poor parents, daughter, son.	26: 1009
They give two dry liters, about half a gallon <sup>1626</sup>	26: 1010
For each person <sup>1627</sup> from a staple food <sup>1628</sup> . In general <sup>1629</sup> ,	26: 1011
They can give wheat, barley, millet, rice, corn kernel <sup>1630</sup> ,	26: 1012
Olives, dates or they can give that much <sup>1631</sup> cottage cheese <sup>1632</sup> .	26: 1013
It's better if the food given is one of these <sup>1633</sup> .	26: 1014
Yes, they can give the price of this amount of food <sup>1634</sup> .	26: 1015

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<sup>1619</sup> **Zakāt al-Fitr** is a *wajib* portion of food that every financially able person must give on behalf himself and his human dependents.

<sup>1620</sup> The time for giving Zakat al-Fitr is after sunset immediately *after* the last day of *Ramadan* up until sunset the next day (i.e. the 1<sup>st</sup> of Shawwal). However, people who give it up to two days before will have fulfilled the *wajib* obligation and will have gotten credit for giving Zakat al-Fitr on time.

<sup>1621</sup> Zakat al-Fitr is only *wajib* on *free* people who have access to their wealth.

<sup>1622</sup> Zakat al-Fitr is only *wajib* on *Muslims* and not on non-Muslims.

<sup>1623</sup> Zakat al-Fitr is *wajib* on financially able *men* and not women (even if financially able). Rather, the man responsible for taking care of the female (e.g., husband, father, or son) must pay Zakat al-Fitr on her behalf. However if a woman is financially able and does not have any man to care of her financially (e.g., a widow), then she too must pay Zakat al-Fitr on her own behalf. If a person (male, female, adult, or child) is not financially able and also does not have anyone to take care of him financially, then no Zakat al-Fitr is due on his behalf at all.

<sup>1624</sup> Zakat al-Fitr is only *wajib* on those that are financially *able* to afford/buy it *at dawn* on the 1<sup>st</sup> of Shawwal. People who are unable at dawn on the 1<sup>st</sup> of Shawwal are excused from paying Zakat al-Fitr.

<sup>1625</sup> A financially able man must give Zakat al-Fitr on behalf of himself, his *wife* (wives), *poor parents* (father, mother, or stepmother), pre-pubescent male children, and unmarried female children.

<sup>1626</sup> The portion due in of Zakat al-Fitr is 2.03 volumetric liters (0.536 gallons) of a staple food on behalf of each person.

<sup>1627</sup> A financially able man must give about two liters of a staple food *for each person* he is responsible for.

<sup>1628</sup> The food given in Zakat al-Fitr must be a common food (**staple food**) that people in the region eat for nourishment.

<sup>1629</sup> Zakat al-Fitr should be given from one of the eight categories of food mentioned below.

<sup>1630</sup> The first five categories are all types of *wheat* grain, *barley* grain, *millet* grain, *rice*, and *corn kernel*. At least two liters of the grain/fruit/kernel must be given on behalf of each person.

<sup>1631</sup> When giving cottage cheese, a person may give a container or multiple containers that add up to about two volumetric liters.

<sup>1632</sup> The next three categories are all types of *olives*, *dates*, and *cottage cheese*. At least two liters of the fruit/cheese should be given for each person.

<sup>1633</sup> A person should first search for *one of these* food types. If he is unable to find it, then he may give two liters of some other staple food (e.g., meat, fish, peas, etc.).

<sup>1634</sup> To fulfill the *wajib* requirement, a person may *give the price* of two liters of one of the above staple *foods* in Zakat al-Fitr. When estimating the price, the person should use the median-priced food of the eight categories



# Main Text & Explanatory Notes

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But, it's disliked not to give the actual food <sup>1635</sup> .	26: 1016
Zakatu I-Fitr may be given to Muslims in need <sup>1636</sup> ; Those that are poor or don't have anything to feed <sup>1637</sup> .	26: 1017 26: 1018
Zakatu I-Fitr may be given two days before Up until after `Id when the sun hits the floor <sup>1638</sup> .	26: 1019 26: 1020
If you missed the time for it, you still have to give <sup>1639</sup> . So, give food to poor people as long as you live <sup>1640</sup> .	26: 1021 26: 1022

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(i.e. the food that is neither the cheapest nor the most expensive). However if he gives more than the median price (of the median food), he will have fulfilled the wajib requirement.

<sup>1635</sup> *It is disliked not to give the actual food* to the poor person (substituting it for an equivalent amount in common currency).

<sup>1636</sup> A single person may be given more than two liters. Additionally, a single two liter unit may be divided among many poor people.

<sup>1637</sup> Zakat al-Fitr may only be given to people who meet the following four criteria:

- a) The person is not a slave (owned by someone else).
- b) The person is Muslim (Zakat al-Fitr may not be given to non-Muslims).
- c) The person is poor (by customary definition).
- d) The person is not a descendent of the Prophet's (May Allah bless him and give him peace) great-grand father Hashim ibn `Abd al-Munaf.

<sup>1638</sup> The time for giving Zakat al-Fitr is from the second last day of Ramadan up until sunset (*when the sun hits the floor*) on the 1<sup>st</sup> of Shawwal. If the transfer of the food/money to the poor person takes place before this time or after this time, the wajib of giving Zakat al-Fitr will not have been fulfilled

<sup>1639</sup> People who are able to give Zakat al-Fitr at dawn of the 1<sup>st</sup> of Shawwal but did not give it before sunset on the 1<sup>st</sup> of Shawwal must still give it whenever they remember or have the opportunity (even if years later). [However, they should know that they have disobeyed Allah by delaying it.]

<sup>1640</sup> Generally speaking, the Muslim should feed and look after the needs of less-financially-able people (*poor people*) as long as he is alive.

# The Guiding Helper

## Song 27: The Lunar Months<sup>1641</sup> and Fasting<sup>1642</sup>

The lunar months are twelve<sup>1643</sup> under divine decree<sup>1644</sup>:  
Muharram<sup>1645</sup>, Safar<sup>1646</sup>, Rabi` u l-Awwal<sup>1647</sup> (that's three<sup>1648</sup>), 27: 1023  
27: 1024

Rabi` u th-Thani<sup>1649</sup>, Jumada l-'Ula<sup>1650</sup> (that's five<sup>1651</sup>), 27: 1025  
Jumada l-'Aakhirah<sup>1652</sup>, Rajab<sup>1653</sup> (five more survive<sup>1654</sup>), 27: 1026

Sha` ban<sup>1655</sup>, Ramadan<sup>1656</sup>, Shawwal<sup>1657</sup> (...just a couple more<sup>1658</sup>), 27: 1027  
Dhu l-Qi` dah<sup>1659</sup>, Dhu l-Hijjah<sup>1660</sup> (and now we're now done for sure<sup>1661</sup>). 27: 1028

Lunar months can have thirty days or twenty-nine<sup>1662</sup>. 27: 1029

<sup>1641</sup> It is of utmost importance that every member of our din knows how the lunar calendar operates. This is because many laws in our din revolve around lunar calendar dates.

<sup>1642</sup> Fasting in Ramadan is an absolute wajib on every able adult Muslim male and female. This song covers most of the laws concerning fasting in Ramadan.

<sup>1643</sup> The *lunar* year consists of about three-hundred-fifty-four days (about eleven days less than the solar year). The lunar year is divided into *twelve* segments called *months*.

<sup>1644</sup> Allah has stated in the Qur'an [9:36] that the number of lunar months in the year that He has *decreed* is twelve.

<sup>1645</sup> The first lunar month is called **Muḥarram**.

<sup>1646</sup> The second lunar month is called **Ṣafar**.

<sup>1647</sup> The third lunar month is called **Rabi` al-Awwal**.

<sup>1648</sup> We have listed *three* lunar months so far in this song.

<sup>1649</sup> The fourth lunar month is called **Rabi` al-Thānī**.

<sup>1650</sup> The fifth lunar month is called **Jumādā al-'Ūlā**.

<sup>1651</sup> We have listed *five* lunar months so far in this song.

<sup>1652</sup> The sixth lunar month is called **Jumādā al-'Ākhirah**.

<sup>1653</sup> The seventh lunar month is called **Rajab**.

<sup>1654</sup> *Five more* lunar months remain (*survive*) to be listed in this song.

<sup>1655</sup> The eighth lunar month is called **Sha`bān**.

<sup>1656</sup> The ninth lunar month is called **Ramaḍān**.

<sup>1657</sup> The tenth lunar month is called **Shawwāl**.

<sup>1658</sup> There are *just a couple of more* (two more) lunar months remaining to be listed in this song.

<sup>1659</sup> The eleventh lunar month is called **Dhū al-Qi`dah** (also pronounced **Qa`dah**).

<sup>1660</sup> The twelfth and last lunar month is called **Dhū al-Ḥijjah**.

<sup>1661</sup> *And now we are done* listing all the names of the lunar months in the order that they occur in the year. Extensive knowledge of the phases of the moon allows a person to look at the moon (at any time in the year) and immediately know which day and which month he is currently in. This is one of the advantages of the lunar calendar. Additionally, the bodies of humans are affected by the phases of the moon (e.g., a woman may find that her menstrual cycle is in line with lunar phases).

<sup>1662</sup> Each of the twelve lunar months may fluctuate each year with respect to the number of days it contains. For example in some years, Ramadan has twenty-nine days and in some years it has thirty days. However, a lunar month can never only have twenty-eight days and it can never have thirty-one days (unlike some of the solar months). All *lunar months* must have either *twenty-nine or thirty days*.

# Main Text & Explanatory Notes

Days start when the sun dips below the horizon line <sup>1663</sup> .	27: 1030
A new lunar month starts with the crescent's sighting <sup>1664</sup> Or by finishing thirty days if it's hiding <sup>1665</sup> .	27: 1031 27: 1032
You can look for the crescent after the sun sets In the Western sky before too dark the night gets <sup>1666</sup> .	27: 1033 27: 1034
If it's seen in the daytime <sup>1667</sup> , it's for the next day. The Maliki scholars have chosen it this way <sup>1668</sup> .	27: 1035 27: 1036
If you don't see it <sup>1669</sup> , you should trust two upright men <sup>1670</sup>	27: 1037

<sup>1663</sup> Unlike the solar day which starts/ends at 12:00 am, the lunar *day starts/ends* after the entire disk of the sun dips below the Western horizon. In other words, sunset is the boundary-line between two lunar days. So, each lunar day lasts up until the next sunset. For example after sunset on the last day of a thirty-day Sha`ban, Ramadan immediately begins that night as soon as the sun has set (thus, one may pray Tarawih that night).

<sup>1664</sup> There are two ways that a lunar month can begin in our din. One way is by humans witnessing (seeing with their own unaided eyes) the first-day *crescent* of the moon (see figure 27-1). It is the actual witnessing of this crescent that starts the lunar month and not the mere presence of this crescent that starts the lunar month. Thus, scientific calculations of the crescent's sighting may be used for planning purposes (e.g., planning for Hajj preparations or `Id preparations) but may not be used for declaring the start of a lunar month in advance.



**Figure 27-1: Ramadan's New Moon Crescent**

Please also note that the astronomical new moon (the moon which is entirely dark and accurately predictable) is not what starts a lunar month in our din. Rather, it is the crescent (which appears to the eyes after the astronomical new moon) that starts a lunar month in our din.

<sup>1665</sup> The second way that a lunar month can begin in our din is by completing thirty days from the previous lunar month. Thus, after completing thirty days, a lunar month automatically begins even without a crescent sighting. Thus if the crescent moon is *hiding* behind clouds and the human observer on the ground cannot see it, then the lunar month does not start unless thirty days from the previous month have been completed.

<sup>1666</sup> Usually, the new moon crescent is seen within a couple of hours *after* sunset slightly above the Western horizon.

<sup>1667</sup> If the moon crescent *is seen in the daytime* (but only after the astronomical dark new moon has taken place), it is considered to be for the next day. Thus in such a case, the next lunar month will immediately begin after sunset that day.

<sup>1668</sup> *The Māliki scholars have chosen* to consider new moon crescents seen in the daytime (after sunrise and before sunset) as belonging to the next lunar day and not the present day. As with many of the rulings we have narrated in the Guiding Helper, authentic non-Maliki Islamic scholars have given different rulings on the same subject. Please refer to footnote 17.

<sup>1669</sup> It is not necessary for each individual to *see* the new lunar month crescent. Rather, a person may simply *trust* that the new lunar month has begun from an authentic report that at least *two upright men* said that they saw the crescent moon with their own eyes.

<sup>1670</sup> The witnesses for the new moon must be known for honesty and reliability. Additionally, the witnesses must be Muslim, sane, not-blind, male, and past puberty.

# The Guiding Helper

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Who saw it with their eyes <sup>1671</sup> in their local region <sup>1672</sup> .	27: 1038
So, follow the sighting of your global region <sup>1673</sup> .	27: 1039
But, don't follow sightings from a distant nation <sup>1674</sup> .	27: 1040
<sup>1675</sup> Ramadan's fasting is wajib <sup>1676</sup> on healthy <sup>1677</sup> men <sup>1678</sup>	27: 1041

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[The people living in a particular global region should have one central organization for the collection and verification of crescent sighting reports.]

<sup>1671</sup> The men must have seen it *with their own* two eyes. For example, it is not enough to narrate that the new moon was seen by my child, wife, or neighbor.

<sup>1672</sup> The witnesses must have been on the ground and seen it from their *locality*.

<sup>1673</sup> It is not valid to begin the lunar month in one's local region from hearing about a true sighting of the crescent on the other side of the earth. Rather, the two witnesses (mentioned-above) must have seen the crescent moon from the same *global region* that the person is living in order for the lunar month to begin in his own local region. We will give examples so that people can better understand the limits of a **global region**:

- a) Western Europe (England and the surrounding islands, France, Germany, Spain, and all adjacent countries) may be considered a single global region.
- b) Australia and surrounding islands (e.g., New Zealand and Tasmania) may be considered be a single global region.
- c) Northwest Africa (from Nigeria to Tunisia to Morocco) may be considered to be contained in a single global region.
- d) Northeast Africa (Libya and East to Somalia) may be considered to be contained in a single global region.
- f) Southern Africa (Zaire to South Africa) may be considered to be contained in a single global region.
- e) The central portion of North America (from the Rio Grande river to Southern Canada and from the Atlantic Ocean to the Pacific Ocean) may be considered to be contained in a single global region.
- f) The Southern portion of North America (Mexico to Panama) and surrounding islands (e.g., Cuba, Jamaica, and Puerto Rico)) may be considered to be contained in a single global region.
- g) Northern South America (all countries not including Argentina, Chile, and Uruguay) may be considered to be contained in a single global region.
- h) The Arabian Peninsula may be considered to be contained in a single global region.

The exact boundaries of the global region should be determined by local authorities. However, what we have mentioned sets general guidelines (e.g., the global region should span about one-fourth of a hemisphere; it cannot be as big as the entire Asian continent nor can it be as small as Ireland, for instance). If a particular small region/country is adjacent to two global regions, the local authorities may choose to become permanently part of either. The global region boundaries should not be used for political aims (rather, they are to be drawn in order to make the *din* easily applicable and also for people living in a region to share the same lunar dates; thus, these boundaries should be drawn with practicability and population demographics in mind).

The native English-speaking world may choose to use our boundaries listed above to avoid conflict and argumentation about the limits of the global region.

The exact parabola of crescent visibility (which opens up towards the West) is irrelevant to our discussion here. New scientific findings do not change the basic precepts of the *din*.

<sup>1674</sup> Those living in Australia should never follow a crescent sighting from the Arabian Peninsula. Similarly, those living in Arabia should never follow the crescent sighting of central North America (or vice versa). The person should not follow a crescent sighting outside of his *global region* (as determined by the regional Islamic authorities).

# Main Text & Explanatory Notes

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Who are Muslim <sup>1679</sup> , sane <sup>1680</sup> , not travelling <sup>1681</sup> ; and women <sup>1682</sup>	27: 1042
Who are not bleeding throughout the entire day <sup>1683</sup> .	27: 1043
"Else, she'll have to make up the fast," the scholars say <sup>1684</sup> .	27: 1044
Fasting is simple <sup>1685</sup> . All you must <sup>1686</sup> do is intend <sup>1687</sup>	27: 1045
At night not to eat <sup>1688</sup> , drink <sup>1689</sup> , or food up your throat send <sup>1690</sup> .	27: 1046

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<sup>1675</sup> This is the start of the explanation of the wajib fasting which each able adult Muslim must perform during the ninth lunar month, Ramadan.

<sup>1676</sup> *Ramadan's fasting* becomes *wajib* with the fulfillment of six preconditions.

<sup>1677</sup> The first precondition is that the person is not ill (which means that fasting will worsen his health condition or lead to a delayed recovery).

<sup>1678</sup> The second precondition is that the person is past puberty. Ramadan's fasting is wajib on both healthy adult men and women.

<sup>1679</sup> The third precondition is that the person is either Muslim or has had the opportunity to study an accurate description of our din (please refer to section (a) in footnote 644). However, non-Muslims who later become Muslim do not need to make up their missed fasts (nor expiate).

<sup>1680</sup> The fourth precondition is that the person is *sane* (please refer to footnote 71).

<sup>1681</sup> The fifth precondition is that person is not travelling away from his home more than forty-eight miles (77.3 kilometers) with the intention of staying at his current location for less than four days. Those that have an intention of staying in their current location for more than four days must keep fasts in the days of Ramadan. Additionally, those that are travelling and choose not to fast must still make up the fast after Ramadan.

<sup>1682</sup> *Women* must fulfill a sixth precondition before fasting in Ramadan becomes wajib (or allowed) for them.

<sup>1683</sup> The sixth precondition is for women. It states that they must not have menstrual (or post-natal) *bleeding* from dawn until sunset. Thus, women who started fasting first and then saw menstrual/post-natal blood being emit from their vagina (before sunset) must make up the fast after Ramadan since menstrual/post-natal bleeding invalidates/ruins all fasts. Additionally, women whose bleeding has not ended by dawn may not fast that day but should rather make up the fast after Ramadan. Now if a woman's bleeding ends at night much before dawn (at least an hour before), then she must intend to fast the next day before dawn and take a bath also before dawn; if she delays this bath until after dawn, she must still fast and she will fulfill the wajib requirement. Now if a woman's bleeding ends right before dawn (within an hour before), she does not need to fast the next day (if she feels that she will not complete the bath for purification before dawn); in such a case, she must make up the fast after Ramadan (if she chooses not to fast; otherwise, she may fast).

If a woman wakes up after dawn and is not sure whether her menstrual bleeding stopped before dawn or after dawn, she should fast that day and then make up the fast after Ramadan (see footnote 489).

<sup>1684</sup> All women who are excused from fasting due to menstrual or post-natal bleeding may freely eat and drink during the day in Ramadan. Then after Ramadan, they must fast only one day for each day missed during Ramadan.

<sup>1685</sup> Most or all of our din can be learned and practiced in a *simple* way. It is only when a person is interested in detailed rulings for specific situations do learning and practicing the din become difficult.

<sup>1686</sup> There are six wajibs in fasting.

<sup>1687</sup> The first wajib is to make a firm *intention at night* to fast the next day. The intention must be firm (see footnote 387), it is not enough just to say, "If I feel like fasting, I'll fast tomorrow." Additionally, the intention must be made at night (sometime between sunset and dawn), it is not valid to wake up in the morning and then all of the sudden say, "I feel like fasting today, so I'll fast (even if it is a mandub fast)".

<sup>1688</sup> The second wajib is to refrain from swallowing solids from the outside of the mouth/nose/ear (e.g., bread, crackers, meat, cheese, any other food, or any object, such as a stone). As for swallowing one's own phlegm, it does not break the fast as it did not come from outside the mouth. As for swallowing the little food between one's teeth, it also does not break the fast.

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And not to have intercourse<sup>1691</sup> or to masturbate<sup>1692</sup>  
From dawn up until sunset<sup>1693</sup> has advanced the date<sup>1694</sup>.

27: 1047  
27: 1048

<sup>1689</sup> The third wajib is to refrain from swallowing liquids from outside of the mouth/nose/ear (e.g., water, juice, soda, vinegar, any other drink, or any liquid, such as gasoline). As for swallowing one's own saliva, it does not break the fast. As for the film of water that remains on the tongue from rinsing one's mouth (e.g., in wet ablution), it also does not break the fast. As for mistakenly gulping water during wet ablution, it will break the fast; so, the person will have to make it up after Ramadan (but he does not need to expiate by fasting two months or feeding sixty poor people).

<sup>1690</sup> The fourth wajib is to refrain from inducing vomit. People who induce vomit (between dawn and sunset) will have invalid/ruined fasts and must make up the fast after Ramadan (but, such people do not have to expiate). As for people who experience involuntary vomiting (i.e. it was out of their control), their fast is not ruined (as long as they did not re-swallow the vomit). So, they should keep fasting and there is no need to make it up after Ramadan.

<sup>1691</sup> The fifth wajib is to refrain from penetrating one's penis in a vagina or an anus (please not that anal intercourse is always unlawful, even if not fasting). Similarly, a person must try to resist (stay away from) such penetration as much as possible. If a person penetrates or undergoes such penetration, his/her fast will be invalidated/ruined and he/she must make it up (regardless of whether or not ejaculation was reached). Now if the person performed this penetration or allowed this penetration to happen willfully and on purpose (e.g., he/she was not forced), he/she must also expiate for the fast by fasting two months straight or feeding sixty poor people. Now if such penetration happened out of forgetfulness or due to being forced, the fast will still be ruined but there is no need to expiate. Now if a person forced another person to undergo or perform such penetration, then the person who forced should expiate once for himself and also once for the victim (the person forced).

<sup>1692</sup> The sixth wajib is to refrain from sensual activity which usually leads to ejaculation/orgasm or pre-emen/vaginal-lubrication fluid discharge. If a person willfully and on purpose performs sensual activity (e.g., oral sex, assisted masturbation, self masturbation, mental sensual imagery, etc.) and ejaculation/orgasm is reached, then this person's fast will be invalidated/ruined; additionally, such a person will have to expiate (by fasting two months straight or feeding sixty poor people) for reaching ejaculation after performing such sensual activity on purpose during Ramadan. Now if ejaculation/orgasm is not reached by such a person but only pre-emen/vaginal-lubrication fluid is emitted, then the fast will still be invalidated (and thus has to be made up after Ramadan), but there is no need for the person to expiate. Now if not even pre-emen/vaginal-lubrication fluid is seen, then the fast is still valid and there is no need to make it up or expiate.

All this said and done, we will now give the general ruling for **masturbation** (the stimulation of the genitals in order to reach ejaculation/orgasm through other than vaginal or anal intercourse):

- a) Assisted masturbation (masturbation in which two people are involved) is permissible if done with one's marital spouse (e.g., oral sex, hand-stroking, placing the genitals on the other person's body while rubbing, etc.). Assisted masturbation is unlawful if it is done with other than one's spouse (e.g., a girlfriend, a boyfriend, or an animal).
- b) Self masturbation (masturbation in which only one person is involved) is permissible if done in private (alone or in the presence of one's spouse) and without pornography (or other illicit materials, such as drugs). Self masturbation is unlawful if done in public (in front of another person other than one's spouse) or if done with the aid of pornography (or other materials illicit in our din, such as narcotics).

The above two rulings apply equally to both males and females. Please note that this above ruling is the most lenient available and, as such, is not the safest.

<sup>1693</sup> The time for fasting is from the start of the first time of Subh until the start of the first time of Maghrib.

<sup>1694</sup> *Sunset advances the date* in the lunar calendar.

# Main Text & Explanatory Notes

If you do one <sup>1695</sup> of the above, your fast <sup>1696</sup> has broke <sup>1697</sup> .	27: 1049
So, you make it <sup>1698</sup> up even if you had a stroke <sup>1699</sup> .	27: 1050
You must also intend the type <sup>1700</sup> of fast to keep.	27: 1051
You may make it <sup>1701</sup> for successive fasts in a heap <sup>1702</sup> .	27: 1052
Being sane <sup>1703</sup> at dawn is a necessary condition <sup>1704</sup> .	27: 1053
Those that aren't will have to perform repetition <sup>1705</sup> .	27: 1054
It's disliked to touch <sup>1706</sup> , fondle <sup>1707</sup> , have sensual thought <sup>1708</sup> ,	27: 1055

<sup>1695</sup> If a person does not refrain from the acts listed in wajibs 2 through 6 during the day from dawn until sunset, his fast will have become invalidated/ruined. However, the person may lawfully perform these acts at night from sunset until dawn.

<sup>1696</sup> *Has broken* means that it has become invalid.

<sup>1697</sup> If one of these five categories of acts is performed (from dawn to sunset), it will break the *wajib fast*. The *wajib fast* breaks regardless of whether the person performed the act on purpose, by mistake, out of ignorance, or out of forgetfulness; so, all such people must make up the ruined fast. However, only those that on purpose abandon their intention to fast (without an excuse or false assumption), eat (from their mouth), drink (from their mouth), cause/undergo willful penetration, or masturbate (until ejaculation/orgasm is reached) need to expiate (by fasting two months straight or feeding sixty poor people).

<sup>1698</sup> All people (except the elderly) who break their fast during Ramadan must make it up after Ramadan, one day for each day missed. However as mentioned in the last footnote, some people need to also expiate.

<sup>1699</sup> Even if the person broke his fast with a valid excuse (e.g., a *stroke*, sudden loss of brain function, or other sickness), he must still make it up later after Ramadan when he is well.

<sup>1700</sup> When making the firm intention to fast at night for the next day, the person *must also intend the type of fast* (e.g., a *wajib fast* for Ramadan or a *mandub fast*) that he wants to keep. The intention, here and elsewhere in the Maliki school, can be made with the mind alone without uttering any words.

<sup>1701</sup> The intention for *successive fasts* (fasts kept from dawn to sunset for days that follow one another without a break) may be made during the night immediately before the first fast. Then, there is no need to intend at night to fast before the next days. For example if a person makes an intention to fast during the first night of Ramadan, he does not need to make any more intentions for the rest of Ramadan since the fasts are kept on *successive/consecutive* days. However, if the person takes a break (e.g., due to travelling, sickness, or menstrual bleeding) for a day or two, then he must renew his intention to fast the night before the next fast.

<sup>1702</sup> *In a heap* means all together in one instance.

<sup>1703</sup> What we mean by *sane* here is full consciousness of one's surroundings (for other than the sleeping person).

<sup>1704</sup> A *necessary precondition* for fasting is not (1) being in an epileptic fit, (2) possessed by a jinn, or (3) being unconscious (due to having fainted) when dawn enters. People who do not have their consciousness (due the above listed three causes) when dawn enters cannot fast. Such people must make up the *wajib fast* after Ramadan when they are better.

As for the person who was asleep when dawn entered, he must still fast that day and his fast is still perfectly correct (as long as he made an intention at night (after sunset) or at night on a previous consecutive day).

As for the person who was drunk when dawn entered, he may not fast that day (but must still refrain from all the things fasting people refrain from) and must make up the fast after Ramadan; however, such a person does not need to expiate.

<sup>1705</sup> All people (besides the sleeping person) who are not conscious when dawn enters must make up the fast for that day after Ramadan. If they refrain from the things that fasting people refrain from during the day, their fast will still be invalid; so, they will have to perform *repetition* of the fast after Ramadan.

<sup>1706</sup> Caress the other gender's skin/hair/nails or over thin clothing

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Or kiss if fluid <sup>1709</sup> is not likely to be wrought <sup>1710</sup> .	27: 1056
If you fear pre-semen, then this <sup>1711</sup> is unlawful.	27: 1057
It is disliked to taste things like salt <sup>1712</sup> or babble <sup>1713</sup> .	27: 1058
Involuntary vomiting doesn't break fasts <sup>1714</sup> ,	27: 1059
Nor swallowing bugs or dust like from plaster casts <sup>1715</sup> ,	27: 1060
Using a dry toothstick <sup>1716</sup> , nor having a wet dream <sup>1717</sup> ,	27: 1061

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<sup>1707</sup> Handle a body part for sensual pleasure

<sup>1708</sup> Mental imagery (imagining physical things in one's mind) can lead to the same results as actual physical touching or viewing with the eyes.

[As a side note, mental imagery can be used for both constructive and destructive tasks. Imagining physical things in the mind has effects on the person's body and heart. Past Muslims used mental imagery of the events after death to place their hearts into the state of fear or hope. Natural physicians (doctors) of the past also prescribed this method for people with problems such as depression; mental imagery can often be used as an alternative treatment for physiological and psychological problems; for more information about this topic, one can refer to the qualified Muslim natural doctors still alive today (or read their ancient authentic books (e.g., *al-Qānūn* by Ibn Sīnā)).]

<sup>1709</sup> If a person does not fear the emission of pre-semen/vaginal-lubrication *fluid*, it is still disliked for him/her to carry out sexual foreplay by touching, caressing, fondling, kissing, viewing the other gender, mental imagery, etc. However, engaging in such activity does not in and by itself invalidate/ruin the fast.

<sup>1710</sup> Is not likely to happen/*be wrought*.

<sup>1711</sup> Caressing, fondling, kissing, viewing, and imagining the body of the opposite gender *is unlawful* during fasting if a person fears the emission of pre-semen/vaginal-lubrication fluid. This is because pre-semen/vaginal-lubrication emit after sensual activity invalidates the fast (but there is no need to expiate). As for sexual-arousal/erection, it does not invalidate the fast.

[Now if a person has a problem in which pre-semen/vaginal-lubrication fluid is easily emit without much sensual activity at all, then he is forgiven and his fast is still valid.]

<sup>1712</sup> *It is disliked* while fasting *to taste things* by placing them on one's tongue. For example, it is disliked to taste something a person is cooking to see whether or not it has enough *salt* in it. Tasting other things (like toothpaste) are also put in the same category (i.e. they are disliked); however, this is only if none of the material placed in the mouth is swallowed. Swallowing the tasted material breaks the fast (even if done unintentionally).

<sup>1713</sup> It is disliked to talk incessantly about useless things during fasting. As for backbiting and other unlawful ways of speech, they are unlawful (both while fasting and while not fasting) but also do not break the fast.

<sup>1714</sup> If a person is overcome by vomiting, his fast is still correct and he should complete it up to sunset if he thinks he is able. This is if he does not re-swallow it. If he re-swallows the vomit, his fast will be ruined and he will have to make it up (but there is no need for him to expiate).

<sup>1715</sup> Swallowing air-borne particles (e.g., dust, wood chips, plaster, flour, spices, pepper, etc.) by mistake does not break the fast.

As for smoking (e.g., tobacco or cigarettes), it breaks the fast; thus, those that still smoke should abstain while fasting; as for the general ruling of smoking (e.g., tobacco or cigarettes), it is that it is unlawful to do; thus, those that smoke should try their best to quit and ask Allah for forgiveness in the meanwhile.

<sup>1716</sup> *Using a natural wood dry toothstick* (even if it has a taste) is not disliked nor does it break the fast. As for using a dry synthetic toothbrush, it is also allowed. As for using toothpaste, it is disliked since it has a taste; however, people who swallow any of the toothpaste used will have an invalid fast.

<sup>1717</sup> Ejaculation or experiencing orgasm as a result of a sensual *dream* or while asleep does not break the fast. However, such people should take a bath so that they can pray the next prayer. Please also note that the scholars



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Nor waking up with semen in your sleepwear's seam <sup>1718, 1719</sup>	27: 1062
It is mandub to eat a meal just before dawn <sup>1720</sup>	27: 1063
And to break the fast as soon as the sun is gone <sup>1721</sup> .	27: 1064
In <sup>1722</sup> Ramadan <sup>1723</sup> if you purposely eat or drink <sup>1724</sup> ,	27: 1065
Or if you abandon your intent while you think <sup>1725</sup>	27: 1066

discourage sleeping while fasting during the day; rather, the person should try to worship Allah in his extra time (in the time that he is not working).

As for emission of semen (or pre-semen/vaginal-lubrication fluid) as a result of an illness or without any prior sensual activity, it also does not break the fast and such people will have perfectly correct acts of fasting.

<sup>1718</sup> If a person *wakes up* in the morning and finds that he has ejaculated, he must still fast this day and his fast will be perfectly correct (as long as he made an intention at night (after sunset) or at night on a previous consecutive (i.e. there were no non-fasting days in between) fasting day).

<sup>1719</sup> One more ruling that we will mention is that of taking medication during fasting:

a) Injection of medication during fasting (e.g., via a hypodermic needle) does not break the fast if the medication must be taken from dawn until sunset. Thus, diabetic people (or people with similar diseases in which regular injections are necessary) should still fast.

b) As for people who must take (from dawn to sunset) the medication orally (i.e. swallowing through their mouth), they may not fast until they are off the medication. However, they must make up all the missed wajib fasts after Ramadan. As for people who can take (without worsening their condition or slowing down their recovery process) the medication right before dawn or right after sunset, they should still fast and take the medication in the night when it is allowed.

<sup>1720</sup> *It is mandub* to wake up at night right *before dawn* to have a small meal to help one gain energy for fasting. It is mandub for this meal take place in about the last hour before dawn. It is mandub to stop eating this meal about twenty minutes before dawn (twenty minutes before Subh's first time starts). However, those that eat even one minute before Subh's first time starts will still have valid fasts. As for people who eat after (e.g., fifteen minutes after) Subh's first time starts (even by mistake), they will have invalid/ruined fasts (and must make them up after Ramadan).

<sup>1721</sup> It is mandub *to break/end the fast* immediately after **sunset** (the disappearance of the entire disk of the sun below the horizon) and before praying Maghrib prayer. It is not a virtuous act to delay breaking the fast after the sun has already set.

<sup>1722</sup> Expiation need only be performed by people who purposely break their fast during Ramadan. As for people who purposely break their fasts outside of Ramadan (even if making up a missed Ramadan fast), they need to only make up their fasts and there is no expiation for them.

As for people who break their fast by mistake or out of forgetfulness, they also only make up their fast.

<sup>1723</sup> In the actual month of Ramadan, it is a grave act of disobedience to purposely (intentionally not caring for Ramadan or the laws of the din) break one's fast in four ways:

- Abandoning one's intention to fast (e.g., "Who cares if it's Ramadan. I don't feel like fasting.")
- Eating or drinking food through one's mouth
- Undergoing or causing vaginal or anal penetration with the head of the penis.
- Achieving ejaculation/orgasm through sensual activity (e.g., self or assisted masturbation)

Any person who intentionally performs any of the above must (in addition to making up the ruined fast after Ramadan) expiate by either fasting for two lunar months consecutively (about sixty days in a row without break (unless there is a valid excuse, such as menstruation)) or feeding sixty separate poor people each about half a liter of food for each fast violated as such.

<sup>1724</sup> Through your mouth

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It is wrong to do (but you do it anyway), Or you achieve coitus <sup>1726</sup> or sperm <sup>1727</sup> in any way <sup>1728</sup> ,	27: 1067 27: 1068
You have to fast two months straight <sup>1729</sup> or feed sixty poor <sup>1730</sup> But one-fourth <sup>1731</sup> of the amount we mentioned before.	27: 1069 27: 1070
Exceptions to this above rule <sup>1732</sup> are like seven: Those sick <sup>1733</sup> , those old <sup>1734</sup> , those breast-feeding <sup>1735</sup> , those pregnant women <sup>1736</sup> ,	27: 1071 27: 1072
Those who were forced <sup>1737</sup> , those in extreme hunger or thirst <sup>1738</sup> ,	27: 1073

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<sup>1725</sup> People who abandon their intent because of a false assumption (e.g., they thought that people who were travelling less than forty-miles could also break their fast) need not expiate but only need to make up the broken fast.

<sup>1726</sup> *Coitus* is the union of the male and female genitals.

<sup>1727</sup> What we mean by *sperm*, here, is ejaculation/orgasm achieved after sensual activity.

<sup>1728</sup> By *any* type of sensual activity that can lead to ejaculation/orgasm

<sup>1729</sup> One way to expiate is to *fast two* lunar *months* day after day from dawn to sunset (for fifty-nine or sixty days). Such people may eat, drink, and perform other activities at night which are forbidden in fasting. Additionally if such a person becomes ill or undergoes menstrual/post-natal bleeding during the consecutive fasting, he may take a break and continue where he left off when he is better or is no longer bleeding (such a person must complete a total of 60 days added together). If such a person (without excuse) breaks a fast during the two months of consecutive fasting, he must start counting anew and complete another two lunar months of continuous fasting.

[As an example if a person starts the consecutive fasting on the 15<sup>th</sup> of Jumada al-'Ula, he should fast the rest of Jumada al-'Ula, then all of Rajab (regardless of whether it has 29 or 30 days), and then up to the 14<sup>th</sup> (if Jumada al-'Ula had 30 days) or 15<sup>th</sup> (if Jumada al-'Ula had 29 days) of Sha`ban. Thus he will have completed fifty-nine or sixty days. If a person does not understand this, then he can always fast sixty consecutive days and will have made up for his grave act of disobedience (and may Allah forgive him).]

<sup>1730</sup> The second way to expiate is to feed sixty separate poor people about 0.5 liters of any common staple food (e.g., the food types mentioned in lines 1012-1013 of the Guiding Helper). For example, he may give sixty poor people each half a liter of cottage cheese (the final total is about thirty liters).

<sup>1731</sup> The amount of food that must be given to each poor person is about *one-fourth* of the amount for Zakat al-Fitr *mentioned before* in the last song. The person may not give much more or less than 0.5 liters (.135 gallons) to each poor person; thus, sixty separate poor people (Muslim or non-Muslim) must be fed.

<sup>1732</sup> There are seven categories of people who do not need to expiate when they break their fast on purpose.

<sup>1733</sup> The first category consists of *sick* people. People who feel that fasting will increase their illness or slowdown their recovery process are excused from fasting (but must make the fast up later after Ramadan when well).

<sup>1734</sup> The second category consists of elderly people. People who feel that they longer have the vigor/strength for fasting due their advanced age are excused from fasting (and such elderly people do not need to make the fast up later nor do they need to feed any poor people for the days that they missed).

<sup>1735</sup> The third category consists of *breast-feeding/nursing* women. Breast-feeding women who feel that fasting will weaken them or reduce the quantity/quality of their breast milk are excused from fasting (but must make the fast up later after Ramadan).

<sup>1736</sup> The fourth category consists of *pregnant women*. Pregnant women who feel that fasting will weaken them or cause injury to their fetuses are excused from fasting (but must make the fast up later after Ramadan).

# Main Text & Explanatory Notes

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Those travelling <sup>1739</sup> even if they started fasting first <sup>1740</sup> -	27: 1074
Except, it's wajib for them to make this fast last <sup>1741</sup> .	27: 1075
Everyone but the elderly makes up their fast <sup>1742</sup> .	27: 1076
Those who forgot also only make up their fast <sup>1743</sup>	27: 1077
If it was a wajib fast since mandub one's last <sup>1744</sup> .	27: 1078
If you missed fasts in Ramadan, make them up before	27: 1079
The next one comes; else, you feed for each day one poor <sup>1745</sup> .	27: 1080
And you must still make them up after Ramadan <sup>1746</sup> .	27: 1081

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<sup>1737</sup> The fifth category consists of people *who were forced* to break their fast (or not given a choice about the matter). People who were forced (e.g., forced to eat, forced to drink, forced to have sexual intercourse, underwent penetration while asleep or unaware, etc.) do not need to expiate (but must make up the fast later after Ramadan).

<sup>1738</sup> The sixth category consists of people in extreme hunger or thirst. People who feel that they will die (or incur serious injury) if they continue to fast are excused from fasting (but must make the fast up later after Ramadan when well). As for people who experience mild to strong hunger or thirst, they are not allowed to break their fasts since experiencing such hunger and thirst is normal in fasting.

<sup>1739</sup> The seventh category consists of those who were *travelling* at dawn. People who were not at a location of residence (e.g., they were in a place away from home at which they could shorten their four-unit prayers down to two) at dawn are excused from fasting (but must make the fast up later after Ramadan).

<sup>1740</sup> Such travelling people who started fasting but later broke the fast also do not need to expiate.

<sup>1741</sup> However, it is unlawful for such travelling people to break their fast after starting it with intent. As for people who are not travelling at dawn (e.g., they are still at home at dawn but are ready to almost leave the house for a long journey), they are not excused from fasting that day.

<sup>1742</sup> All people in the above seven categories must later make up the missed Ramadan fast except for elderly people (who are excused from fasting all together).

<sup>1743</sup> If a person mistakenly or out of forgetfulness (i.e. he *forgot* about the fact that he was fasting) eats, drinks, has sexual intercourse, or masturbates during Ramadan, he does not need to expiate. However, such a person must still make up the fast after Ramadan (even if he broke the fast out of forgetfulness).

[Now if a person breaks his fast by mistake during Ramadan, it is still wajib for him to refrain from eating, drinking, having sex, and masturbating for the rest of the day until sunset.]

<sup>1744</sup> When a person breaks a wajib fast out of forgetfulness, the wajib fast becomes invalidated/ruined and the person must later make it up. However if the same person breaks a mandub fast out of forgetfulness, the mandub fast *lasts* or continues to be valid. Thus when such a person remembers that he was supposed to be keeping a mandub fast, he should stop eating/drinking/having-sex (if he has not already done so) and then complete the fast as normal until sunset.

<sup>1745</sup> It is wajib for people who *missed fasts in Ramadan* to *make them up before the next* Ramadan starts. People who were able to make up their fasts during Sha`ban before the next Ramadan but did not do so out of neglect must *feed one poor* person 0.5 liters of food *for each day* that was neglected. For example if a person missed four fasts during Ramadan and then only made up two before the next Ramadan (and was able to fast the remaining two missed days in Sha`ban), he must feed two people 0.5 liters of common staple food each. The person may also give the price of this food to the poor people, but it is disliked.

<sup>1746</sup> People who missed fasts in Ramadan and did not make them up before the next Ramadan *must still make up* the first Ramadan's fasts after the second Ramadan is over. However if they still do not make up the missed fasts until a third Ramadan starts, there is no need to feed poor people for the missed fasts from the first Ramadan again.

# The Guiding Helper

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So, make up all your missed fasts before life is gone<sup>1747</sup>.

27: 1082

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<sup>1747</sup> If a person delays fasting until the end of his *life*, he may not make up for it in any way (e.g., he may not command another person to fast on his behalf or command his family members to feed people to make up for the missed days). Thus, the only avenue available is for him to repent to Allah and beg Him for forgiveness (as in the next world, he may be punished for not doing a wajib act).

The same is ruling is true for other missed wajib acts of worship, such as the five daily prayers and Hajj. However if he missed Zakat or stole another human's property, then he should command his family members to pay it from his estate before the inheritance division as a bequest (which can be up to one-third of the remaining estate (see footnote 2533)).

# Main Text & Explanatory Notes

## Song 28: Mandub Fasting

If you keep mandub fasts, they'll really make you soar <sup>1748</sup> .	28: 1083
<sup>1749</sup> The ninth <sup>1750</sup> of Dhu I-Hijjah and the eight days <sup>1751</sup> before,	28: 1084
The tenth <sup>1752</sup> and ninth <sup>1753</sup> of the first month of the year <sup>1754</sup> .	28: 1085
The rest of Muharram <sup>1755</sup> , Rajab <sup>1756</sup> after mid-year <sup>1757</sup> ,	28: 1086
The middle of Sha`ban <sup>1758</sup> , and the rest of Sha`ban <sup>1759</sup>	28: 1087
Each Monday <sup>1760</sup> and Thursday <sup>1761</sup> outside of Ramadan <sup>1762</sup> ,	28: 1088
The order we listed is of their mandub strength <sup>1763</sup> .	28: 1089
Other mandubs <sup>1764</sup> are listed in books of longer length <sup>1765</sup> .	28: 1090
It is not lawful on purpose to break the fast <sup>1766</sup>	28: 1091
Without a valid excuse <sup>1767</sup> . So, try to make it <sup>1768</sup> last.	28: 1092

<sup>1748</sup> *Mandub* acts of worship (e.g., *fasting*) done out of sincerity and for Allah's pleasure help a person *soar* to spiritual heights. Mandub acts of worship done for showing off in front of people and for worldly ulterior motives only make a person *sore* (i.e. make him tired and wear down his body) and there is no reward for them.

<sup>1749</sup> Mandub fasting like mandub prayer can be done almost at any time. However, it is unlawful to keep mandub fasts in Ramadan and on the days mentioned in lines 1097-1098 of the Guiding Helper. Additionally, some days have more reward associated with them than other days. In this song, we mention some of the days in which mandub fasts are highly encouraged.

<sup>1750</sup> The strongest mandub day for fasting is *the 9<sup>th</sup> of Dhu al-Hijjah* (the last month of the lunar calendar). It is mandub for people who are not performing Hajj to fast this day. As for people who are performing Hajj, it is better that they do not fast so that they will have more energy to worship Allah and supplicate on this day at `Arafah.

<sup>1751</sup> It is mandub also to fast on the 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>, 4<sup>th</sup>, 5<sup>th</sup>, 6<sup>th</sup>, 7<sup>th</sup>, and 8<sup>th</sup> of Dhu al-Hijjah.

<sup>1752</sup> It is mandub to fast on the 10<sup>th</sup> of Muharram because this is said to be the day that Prophet Musa (on whom be peace) crossed the sea with the descendents of Isra'il to escape from Pharaoh's army.

<sup>1753</sup> It is mandub also to fast on the 9<sup>th</sup> of Muharram.

<sup>1754</sup> *The first month of the lunar year* is Muharram.

<sup>1755</sup> It is mandub to fast on the 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>, 4<sup>th</sup>, 5<sup>th</sup>, 6<sup>th</sup>, 7<sup>th</sup>, 8<sup>th</sup>, 11<sup>th</sup>, 12<sup>th</sup>, 13<sup>th</sup>, 14<sup>th</sup>, 15<sup>th</sup>, 16<sup>th</sup>, 17<sup>th</sup>, 18<sup>th</sup>, 19<sup>th</sup>, 20<sup>th</sup>, 21<sup>st</sup>, 22<sup>nd</sup>, 23<sup>rd</sup>, 24<sup>th</sup>, 25<sup>th</sup>, 26<sup>th</sup>, 27<sup>th</sup>, 28<sup>th</sup>, 29<sup>th</sup>, and 30<sup>th</sup> day of Muharram.

<sup>1756</sup> It is mandub to fast on any or all days of *Rajab*, the seventh lunar month.

<sup>1757</sup> *Rajab* occurs *after mid-year* (i.e. after six months of the lunar year have elapsed).

<sup>1758</sup> It is mandub to fast on the 15<sup>th</sup> of *Sha`ban*.

<sup>1759</sup> It is mandub to fast on *the rest of the days of Sha`ban* (i.e. each day in *Sha`ban* is mandub to fast on).

<sup>1760</sup> It is mandub to fast on *each Monday* of the year *outside of Ramadan* when it is allowed.

<sup>1761</sup> It is mandub to fast on *each Thursday* of the year outside of Ramadan when it is allowed.

<sup>1762</sup> It is not lawful in Ramadan to keep mandub fasts or fasts which one vowed to keep (see footnote 2109).

<sup>1763</sup> *The order* of the footnotes indicates the *mandub strength* of the days when fasting is encouraged. Thus, the ninth of Dhu al-Hijjah is the most encouraged day for mandub fasts while the tenth of Muharram is less encouraged.

<sup>1764</sup> *Other mandub* fasts (e.g., fasting six days in Shawwal if they are not immediately after `Id, not kept on consecutive days, nor publicized in front of people)

<sup>1765</sup> The Guiding Helper is not a *long* detailed *book* of Law. It has been made short/brief on purpose. Please refer to footnote 18.

<sup>1766</sup> *It is not lawful to break the mandub fast* after starting it *without a serious valid excuse*.

# The Guiding Helper

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If you break it without an excuse <sup>1769</sup> , make it up <sup>1770</sup> .	28: 1093
Wives fasting without permission should just give it <sup>1771</sup> up.	28: 1094
That's <sup>1772</sup> outside of Ramadan for mandub fasting <sup>1773</sup> .	28: 1095
Next, we will tell you when never to start fasting <sup>1774</sup> .	28: 1096
Don't fast on the two `Id days <sup>1775</sup> or the eleventh <sup>1776</sup>	28: 1097
Of Dhu l-Hijjah, nor on the twelfth <sup>1777</sup> , nor thirteenth <sup>1778</sup> .	28: 1098
It's disliked to continue to fast without break <sup>1779</sup> .	28: 1099
So, take a break once in a while for your health's sake <sup>1780</sup> .	28: 1100

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<sup>1767</sup> The seven types of people that have serious valid excuses are listed in lines 1072-1074 of the Guiding Helper.

<sup>1768</sup> A person who starts a mandub fast must *try* his best to *make it last*. Please note that mandub fasts have basically the same rulings as wajib fasts. Thus, it is necessary to make a firm intention to keep the mandub fast the night before (after sunset and before dawn). Additionally, all of the things that break wajib fasts also break mandub fasts. The only exception to this last rule is breaking the fast out of forgetfulness (please refer to footnote 1744); breaking a mandub fast out of forgetfulness does not invalidate/ruin the fast and it is perfectly correct and accepted (we pray).

<sup>1769</sup> People who break their mandub fasts with a valid excuse (please refer to footnote 1767) do not need to make it up later.

<sup>1770</sup> People who *break* their mandub fast *without a serious valid excuse* must *make it up* (but there is no need to expiate; refer to footnote 1722). Please note that, usually, a mandub act does not need to be made up if it is invalidated; however, fasting is an exception (please refer to footnote 434).

<sup>1771</sup> It is not lawful for a wife to keep mandub fasts without her husband's prior permission. If she keeps a mandub fast without such permission, the husband is allowed to ruin her fast with sexual intercourse (but not by forcing her to eat or drink); if he forces her to break her mandub fast, there is no need for her to make it up later. Please also note that a wife should not vow (see footnote 2108) to fast without her husband's prior permission.

<sup>1772</sup> A wife does not need her husband's permission to perform a wajib act, such as fasting during Ramadan (as Allah's command takes precedence over a human being's command).

<sup>1773</sup> The husband can only ruin his wife's fast if it is a mandub fast (he is not allowed to ruin her fast during Ramadan).

<sup>1774</sup> There are five days in the lunar year in which fasting is unlawful (generally speaking).

<sup>1775</sup> It is unlawful to fast on the 1<sup>st</sup> of Shawwal and the 10<sup>th</sup> of Dhu al-Hijjah.

<sup>1776</sup> It is unlawful to fast on the 11<sup>th</sup> of *Dhu al-Hijjah*. However, those that must sacrifice an animal (in Hajj) but cannot afford it may fast on this day (since they must fast three days while in Makkah and seven days when they return to their land).

<sup>1777</sup> It is unlawful to fast on the 12<sup>th</sup> of Dhu al-Hijjah. However, those that must sacrifice an animal (in Hajj) but cannot afford it may fast on this day (since they must fast three days while in Makkah and seven days when they return to their land).

<sup>1778</sup> It is unlawful to fast on the 13<sup>th</sup> of Dhu al-Hijjah (even for those that must sacrifice an animal but cannot afford it). However, the person who vows to fast on this day, must still fast on this day. Please note however that it is not lawful for the person who vows to fast on the previous two days to carry out his vow (please refer to the bottom of footnote 2109).

<sup>1779</sup> *It is disliked to fast consecutively* (e.g., for many months) *without taking a break* of a few days in which one eats and drinks freely. The maximum allowed/recommended type of mandub fasting is fasting every other day of the year.

# Main Text & Explanatory Notes

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<sup>1780</sup> People who fast every day without break are likely to lose physical vigor/strength and be affected with depression. Additionally, it is unlikely that they will be able to continue to fast like such for the entire span of their life (whereas our din recommends choosing mandub acts of worship which one can easily continue all life long, even if they are very insignificant (e.g., giving a small amount of charity every week)).

# The Guiding Helper

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## Song 29: I`tikaf<sup>1781</sup>

I`tikaf's a nafilah <sup>1782</sup> for a male or female <sup>1783</sup>	29: 1101
Performed in a masjid <sup>1784</sup> . They stay there like in a jail <sup>1785</sup> .	29: 1102
While fasting <sup>1786</sup> and worshipping Allah with intent <sup>1787</sup>	29: 1103
For a minimum of a day and night spent <sup>1788</sup> .	29: 1104
They must enter before sunset to spend the whole night	29: 1105
And they leave after the sun has gone out of sight <sup>1789</sup> .	29: 1106
What breaks fasting ruins the i`tikaf in full <sup>1790</sup> .	29: 1107
Except at night, it's o.k. to eat and drink the lawful <sup>1791</sup> .	29: 1108
Also if they ate or drank by mistake or were forced,	29: 1109
This invalidation ruling isn't enforced <sup>1792</sup> .	29: 1110
But, caressing or kissing ruins this mandub deed <sup>1793</sup> .	29: 1111
And so does leaving the masjid <sup>1794</sup> without a need,	29: 1112

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<sup>1781</sup> **I`tikāf** in Arabic means to be devoted to something and in Law it means that a Muslim devotes/confines himself with intent to worship Allah inside a masjid while fasting and staying away from sexual acts for one or more full days.

<sup>1782</sup> *I`tikaf* is not a wajib nor is it a communal obligation at any time of the year. It is merely a weak mandub which is not highly encouraged in the Maliki school. Nevertheless, we will mention some laws for this weak mandub for those that would like to perform it.

<sup>1783</sup> *I`tikaf is a nafilah for both males and females.* However, they must have permission to stay in the masjid at night and there should be a separate compartment/place in the masjid for females which is away from males.

<sup>1784</sup> *I`tikaf* may not be performed at home but must be performed in a masjid (a permanent place where the five daily prayers are held).

<sup>1785</sup> The male or female performing *i`tikaf* must not leave the masjid (except for necessities like performing nature's call or buying food) but must restrict himself/herself as if he/she were *in a jail* or prison cell.

<sup>1786</sup> *I`tikaf* must be performed *while fasting*. People who are not fasting will not have valid acts of *i`tikaf*.

<sup>1787</sup> The people performing *i`tikaf* must have the *intention to worship Allah* through the act of *i`tikaf*.

<sup>1788</sup> The minimum time period for the *i`tikaf* is *an entire day* (from dawn to sunset) along with *an entire night* (sunset to dawn). People who stay for only twenty-three hours (for instance) will have invalid acts of *i`tikaf*.

<sup>1789</sup> The person performing *i`tikaf* should enter before or during sunset and stay at least up until after sunset the next day. If he stays for multiple days, then he may leave before sunset and still have a valid act of *i`tikaf* (since he will have completed a full day and a night).

<sup>1790</sup> The following acts break *i`tikaf*:

- a) Breaking one's fast on purpose during the day
- b) Drinking/imbibing an intoxicant (e.g., drinking wine at night)
- c) Having sexual intercourse
- d) Caressing or kissing the other gender with sensual pleasure
- e) Leaving the masjid without an excuse

Please note that having a wet/sensual dream does not break the *i`tikaf* or the fast.

<sup>1791</sup> At night, one may eat and drink lawful substances freely during *i`tikaf*.

<sup>1792</sup> Breaking one's fast during the day *by mistake* or out of being *forced* does not *invalidate/ruin* *i`tikaf*.

<sup>1793</sup> *Caressing or kissing* the other gender with sensual pleasure *invalidates/ruins* *i`tikaf*.



# Main Text & Explanatory Notes

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Such as buying food, getting pure, and nature's call <sup>1795</sup> .	29: 1113
Women who start bleeding should quit <sup>1796</sup> and leave the hall <sup>1797</sup> .	29: 1114
It's mandub to stay between a month and ten days <sup>1798</sup> ,	29: 1115
To do it in Ramadan or its last ten days <sup>1799</sup> .	29: 1116

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<sup>1794</sup> *Leaving the masjid without a necessity* also invalidates/ruins the i`tikaf.

<sup>1795</sup> The valid *needs* are (a) performing *nature's call*, (b) *buying* necessary *food*, (c) taking a bath for purification, and (d) performing wet ablution. Praying the Friday Prayer or visiting a sick family member is not a valid need. People who leave the masjid in order to perform a wajib act (e.g., praying Friday Prayer if it is not held in the masjid of i`tikaf) will have ruined their i`tikaf; thus, men who must pray the Friday Prayer should only perform i`tikaf on Friday in a masjid where the Friday Prayer is held.

<sup>1796</sup> *Women who start* menstruating have had their i`tikaf ruined. So, they should now leave the masjid and go home.

<sup>1797</sup> It is not lawful for a menstruating woman to enter *the prayer hall* of a masjid without an extreme necessity.

<sup>1798</sup> It is mandub for the duration of the i`tikaf to be between *ten* and thirty days (inclusive). Thus, fifteen days is mandub, while eight or thirty-five days is not.

<sup>1799</sup> It is mandub (for those that wish to perform i`tikaf) to perform *it in Ramadan or during its last ten days* (as the **Night of Decree** is more likely to be in these days; worship performed during the Night of Decree is worth more than a life-time's worth (one thousand months) of worship).

# The Guiding Helper

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## Song 30: Performing Hajj<sup>1800</sup>

Hajj<sup>1801</sup> is the journey to Makkah and pilgrimage. 30: 1117  
People<sup>1802</sup> go there from their city, town, or village 30: 1118

By walking, riding on land, water, or the air<sup>1803</sup>. 30: 1119  
Before passing their appointed station<sup>1804</sup>, men wear<sup>1805</sup> 30: 1120

Two unsewn sheets<sup>1806</sup> to cover their bottoms<sup>1807</sup> and tops<sup>1808</sup> 30: 1121  
And also low-cut slippers, sandals, or flip-flops<sup>1809</sup>. 30: 1122

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<sup>1800</sup> *Hajj* is a wajib on Muslims that are able to reach Makkah and perform it at the time of the year that it is held. Hajj must only be performed once in a life after puberty; however, it is not wajib to go to Hajj as soon as one is able (although, going as soon as one is able is safer).

<sup>1801</sup> **Hajj** is the great pilgrimage/journey to Makkah and is an important public distinguishing characteristic of our din.

<sup>1802</sup> All types of Muslims attend Hajj every year from various backgrounds and places in the world (*city, towns, and villages*).

<sup>1803</sup> People come to Hajj by using various methods of transport ranging from *walking* on feet to *riding* in an *airplane*.

<sup>1804</sup> When going to Makkah with the intention of Hajj or `Umrah, it is unlawful to pass a certain point without being in a state of sacredness. There are five points that the Prophet (May Allah bless him and give him peace) *appointed* for people to stop at and become sacred before proceeding to Makkah. The exact point that a person chooses depends on where he is arriving from. (This topic is discussed in more detail in the notes for lines 1255-1272 of the Guiding Helper.

<sup>1805</sup> Before *men* enter the state of sacredness, it is wajib for them to strip themselves of all sewn clothes (e.g., pants, shirt, underwear, hat, cap, etc.) and things that wrap around a limb (e.g., wristband, wristwatch, ring, etc.). However, they may wear a belt (over their skin) to keep money and other personal possessions.

As for women, they should remain in their sewn clothes and not undress.

<sup>1806</sup> It is wajib for the *sheets* not to be sewn together from multiple pieces and it is also wajib for its edges not to be sewn closed. It is mandub for the sheets to be white and simple.

<sup>1807</sup> As it is not lawful for men to walk around in public naked, they must cover their nakedness (see footnote 787) with a simple unsewn sheet.

<sup>1808</sup> It is mandub for men to also wear another sheet to cover their torso. The typical-sized man may find that two sheets each two square meters (2 meters x 1 meter) in size are sufficient for him; one sheet will cover the region between his navel and knees and the other will cover his torso/chest.

<sup>1809</sup> As it is quite difficult to perform Hajj without footwear, the man may also wear *sandals, flip-flops, or slippers*. It is better if this footwear is not sewn together with thread (e.g., rubber/plastic flip-flops are better than sewn sandals); however, people who are unable to find unsewn footwear may wear sewn footwear as long as it does not cover the ankles (i.e. it is *low-cut*). See figure 30-1.

# Main Text & Explanatory Notes

They tie one sheet around their waist <sup>1810</sup> so it's <sup>1811</sup> not displayed	30: 1123
They put the other sheet <sup>1812</sup> on their left shoulder-blade.	30: 1124
And wrap it around their back and under their right arm	30: 1125
Bringing it up to the left shoulder-blade and arm <sup>1813</sup> .	30: 1126
They take off other clothes <sup>1814</sup> and don't cover their hair <sup>1815</sup> .	30: 1127
Women stay in their clothes <sup>1816</sup> but leave hands and face bare <sup>1817</sup> .	30: 1128



**Figure 30-1: Allowable Footwear For Sacred Men**

<sup>1810</sup> To cover the region between the naval and knees, men may wrap one sheet around their waist (counter-clockwise) and tie the top two ends together at the left side of the pelvis.

<sup>1811</sup> The bottom sheet is wajib to wear so that the man's nakedness is not displayed.

<sup>1812</sup> It is mandub for men to wear a second *sheet* to cover their torso and chest. They may place this sheet simply over their shoulders or choose to follow the instructions stated above in the Guiding Helper. The instructions above demonstrate the mandub way to wear the top sheet during the first three rounds of a circumambulation which is done before running between Safa and Marwah.

<sup>1813</sup> It is mandub for the right shoulder to be left bare during the first three rounds of a circumambulation that one does before walking between Safa and Marwah. If a man wants to wear the top sheet in a mandub way, he may first place one end *on his left shoulder*. Then, he should wrap the other end behind his back and then bring it to the front from under his right arm. Then, he should place this end so it hangs over his left shoulder blade. He may also wish to tie the two ends together (near the left shoulder) so it does not slip off. See figure 30-2.



**Figure 30-2: Mandub Way Of Wearing Top Sheet**

<sup>1814</sup> It is wajib for men not to be wearing any sewn *clothes* when they are about to enter the state of sacredness.

<sup>1815</sup> It is wajib for men not to place any cloth/material on their head before entering sacredness. Once they are sacred, they must still refrain from wearing sewn clothes and headwear until they finish the `Umrah or stone the big pillar at Mina seven times on the 10th of Dhu al-Hijjah.

<sup>1816</sup> Women should *stay in their* normal sewn *clothes* before becoming sacred. Women can perform Hajj and `Umrah in their normal clothes (e.g., long shirt/dress and headscarf).

# The Guiding Helper

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Then by both of them, two mandub units are read <sup>1818</sup> .	30: 1129
Then, they say the talbiyah to become sacred <sup>1819</sup> .	30: 1130
They say, "Labbayk Allahumma labbayk labbayk."	30: 1131
Then they utter, "La sharika laka labbayk"	30: 1132
Inna l-hamda wa n-na`mata laka wa l-mulk(a)."	30: 1133
They finish it off with, "La sharika lak(a)." <sup>1820</sup>	30: 1134
They have to make an intent for `Umrah or Hajj <sup>1821</sup> .	30: 1135

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<sup>1817</sup> Women should still cover their head hair when they are sacred but it is wajib for them to refrain from wearing gloves and a veil that sticks to the skin of the face. Women who prefer to be modest can hang a face curtain from over their head which conceals their facial beauty. However, such a face curtain is optional for her.

<sup>1818</sup> After preparing to become sacred, it is *mandub* for both men and women to perform a normal *two unit* prayer. It is mandub to recite al-Kāfirūn (chapter 109) after the Fatihah in the first unit and al-Iklāṣ (chapter 112) after the Fatihah in the second unit.

<sup>1819</sup> A person enters sacredness by the mere intention *to become sacred*. However, this intention should also accompany some action, such as walking towards Makkah or uttering *the talbiyah*. Hajj and `Umrah can only be performed while a person is sacred. When a person is sacred, he is restricted from performing many acts (listed in the next song) until he comes out of the state of sacredness by either finishing `Umrah or finishing the wajib essentials of Hajj.

<sup>1820</sup> The words for the talbiyah are "*Labbayk. Allāhumma labbayk. Labbayk. La sharīka laka labbayk. Inna l-ḥamda wa n-na`mata laka wa l-mulk. La sharīka lak.*" This phrase means: [I am] at your service. O Allah, [I am] at your service. [I am] at your service. There is no partner for/[along with] You; [I am] at your service. Indeed, the praise, blessing, and dominion/[kingdom] is for You. There is no partner for/[along with] You.

<sup>1821</sup> When making the intention to enter into the state of sacredness, the person must also *intend* which type of pilgrimage he would like to perform. There are four types of pilgrimages:

- A pilgrimage in which only `Umrah is performed (this is a sunnah to do once in a life)
- A pilgrimage in which only Hajj is performed (this is wajib to do once in a life for those able)
- A pilgrimage in which both `Umrah and Hajj are performed simultaneously with the same state of sacredness (it is wajib for people (who do not live in Makkah) who perform this type of pilgrimage to sacrifice an animal after stoning the big pillar on the 10th of Dhu al-Hijjah or, if unable to sacrifice an animal, to fast ten days (three days in Hajj and seven after returning back home))
- A pilgrimage in which the person first performs an `Umrah sometime after the 1<sup>st</sup> of Shawwal and then comes out of the state of sacredness (after finishing the `Umrah). Subsequently, the person enters the state of sacredness again in the same year (usually on the 8th of Dhu al-Hijjah) with the intention to perform Hajj (it is wajib for people (who do not live in Makkah) who perform this type of pilgrimage to sacrifice an animal after stoning the big pillar on the 10th of Dhu al-Hijjah or, if unable to sacrifice an animal, to fast ten days (three days in Hajj and seven after returning back home))

The best type of pilgrimage is type (b) above (as it is simple and does not necessitate any animal sacrifice). People who perform a type (c) or type (d) pilgrimage will also fulfill the wajib once-in-a-life-Hajj requirement (as long as they were past puberty).

People who perform a type (c) pilgrimage do not actually perform an `Umrah but rather perform a regular Hajj intending to get credit for both Hajj and `Umrah from the first circumambulation and following Safa-Marwah circuits. Thus besides the intention and the sacrifice, a type (b) and a type (c) pilgrimage are exactly identical.

# Main Text & Explanatory Notes

They can start talbiyah anew each time they budge 30: 1136

And after they pray or move slower or faster<sup>1822</sup>. 30: 1137

They should feel like they are answering their Master<sup>1823</sup>. 30: 1138

When they are close to the Masjid, they should leave it<sup>1824</sup>, 30: 1139

Become quiet, and enter the Masjid as is fit<sup>1825</sup>. 30: 1140

People who perform a type (d) pilgrimage perform two separate acts of worship (i.e. a `Umrah and then a Hajj) but must sacrifice an animal (e.g., a sheep) for squeezing in two acts of worship in the same trip (however if they return back home after the `Umrah and then come back again to Makkah for Hajj, then there is no need for them to sacrifice an animal).

The season for Hajj begins on the 1st of Shawwal (immediately after Ramadan). And all people who are performing Hajj must enter sacredness for Hajj sometime between the 1st of Shawwal and the night of the 10th of Dhu al-Hijjah (this is because it is a wajib essential to stand on the ground of `Arafah while sacred for at least a second in the night of the tenth). [Please note again that days in the lunar calendar begin after sunset. Thus, the night of the tenth occurs before the day of the tenth.]

People who enter sacredness for Hajj many weeks before the 8th of Dhu al-Hijjah may experience difficulty from all of the restrictions on sacred people. Thus, if a person is performing a type (b) pilgrimage (which is the best), it is better for him to time his arrival to Makkah so that he arrives only a few days before the 8th of Dhu al-Hijjah. People who arrive in Makkah many days/weeks before the 8th of Dhu al-Hijjah may find it easier to perform a type (d) pilgrimage (as they can come out of sacredness after the `Umrah and live life in Makkah unrestricted until the 8th of Dhu al-Hijjah when they re-enter the state of sacredness, but this time for Hajj).

The season for `Umrah is all year round. Thus, people may perform `Umrah in Muharram, Ramadan (Ramadan is the best time for `Umrah), or another lunar month.

<sup>1822</sup> It is wajib to utter the talbiyah at least once during Hajj. However, it is mandub to utter the talbiyah over and over again while sacred for Hajj until high noon on the 9<sup>th</sup> of Dhu al-Hijjah when the person is present in/near the Nimrah Masjid in `Arafah.

It is mandub to *start the talbiyah anew every time* there is change in one's condition (e.g., each time the vehicle of transportation moves (or *budges*), climbs a height, swoops down, speeds up, slows down, the person sits down, stands up, wakes up from sleep, finishes the formal prayer, etc.).

<sup>1823</sup> People who are uttering the talbiyah should *feel* in their heart as if they are *answering* the call of Allah (*their Master*) Who summoned them here.

<sup>1824</sup> When they are near the Sacred Masjid (which is the building around the Ka`bah), they should stop saying the talbiyah and become quiet in awe of the Sacred House.



Figure 30-3: The Sacred Masjid In Makkah

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They should go to the Ka`bah <sup>1826</sup> and look for the Stone <sup>1827</sup>	30: 1141
Placed in one of its corners. It has a black tone <sup>1828</sup> .	30: 1142
They can kiss or touch it if there isn't a crowd <sup>1829</sup> .	30: 1143
Else, they go in line with it <sup>1830</sup> . Then, they say out loud <sup>1831</sup> ,	30: 1144
"Allahu Akbar". Then <sup>1832</sup> , the House they go around <sup>1833</sup> .	30: 1145

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<sup>1825</sup> Near the door of the Sacred Masjid, they should remove their shoes, enter with their right foot, bless the Prophet (May Allah bless him and give him peace), and ask Allah to open up the doors to His mercy for them (this is mandub whenever entering any masjid).

<sup>1826</sup> Instead of praying a formal prayer to greet the masjid, they should immediately proceed towards the center of the Sacred Masjid where a square building (usually draped in black velvet cloth) called *the Ka`bah* is found. Upon the first glance at the House, they can make a desired prayer (it is said that this prayer is answered).

<sup>1827</sup> The first act which the person performing `Umrah and/or Hajj should engage in is circumambulation of the Ka`bah (which means to walk around the Ka`bah). Each act of circumambulation must begin from a spot in line with the Black Stone. The **Black Stone** is set in one of the corners of the Ka`bah nearly opposite to the door of Safa.

As it is necessary to be pure and covered like prayer during circumambulation, the person should not start circumambulation immediately if he is in need of ablution. If he is in need of ablution, he should first perform ablution and then start circumambulation. Now if his ablution breaks before he is done performing circumambulation, then he should pause his circumambulation and go to perform ablution again. After he comes back pure (having performed ablution), he may simply pick up where he left off (i.e. he may continue from the point he paused his circumambulation at).

<sup>1828</sup> The stone is now *black* in color and is inset in a circular metal frame (at the current time) about a meter above the ground.



**Figure 30-4: Black Stone Of The Ka`bah**

<sup>1829</sup> The act of circumambulation should begin with a *touch* or a *kiss* of the Black Stone *if there is not a crowd*. [The person performing Hajj should expect a large crowd and should not expect to have the opportunity to touch the stone (however, such a person may attempt to do so if he wills).]

<sup>1830</sup> If the person is unable to touch the Black Stone with his hand or kiss it with his lips, he should simply *go in line with it* (meaning that he should stand at a spot where he can see the corner with the Black Stone and both of the side walls at a forty-five degree angle).

<sup>1831</sup> In all cases, the person should *say*, "*Allahu Akbar*," after touching, kissing, going in line with the Stone and he should make an intention to perform circumambulation.

# Main Text & Explanatory Notes

With House on left<sup>1834</sup>, they go round seven times around<sup>1835</sup>. 30: 1146

When they come to the Stone again<sup>1836</sup>, they say takbir<sup>1837</sup> 30: 1147

And they kiss or touch it<sup>1838</sup> if a crush<sup>1839</sup> they don't fear. 30: 1148

<sup>1832</sup> After uttering the takbir, the person should begin to walk around the Ka`bah (with the House on the left side). He must complete seven full rounds.

<sup>1833</sup> This song describes how to perform a complete Hajj. This song up until line 1165 also describes how to perform `Umrah. If the person is performing only `Umrah, then these acts can take place at any time during the year. If the person is performing Hajj (optionally along with `Umrah), then these acts should occur after the 1st of Shawwal. With respect to Hajj, this first circumambulation that this rhyme speaks of is a wajib circumambulation called the Circumambulation of Entering Makkah. Thus, this circumambulation should be performed shortly after entering Makkah (as long as one entered after the 1st of Shawwal). However, the person may delay it up until the 8th of Dhu al-Hijjah. If the person misses this circumambulation in Hajj (i.e. he goes to `Arafah on the 9th or 10<sup>th</sup> without performing it (when not fearing that he will miss `Arafah)), then he must sacrifice an animal (refer to footnote 1938) to make up for it (however if he missed the Circumambulation of Entering Makkah because time was short (i.e. he feared he would miss the wajib essential standing in `Arafah on the night of the 10<sup>th</sup>) or because (s)he was experiencing menstrual bleeding up until `Arafah day, then he is forgiven and need not sacrifice for missing this wajib non-essential circumambulation).

With respect to `Umrah, this first circumambulation is the one and only wajib circumambulation.

<sup>1834</sup> It is not valid to walk around the Ka`bah with it on one's right. The person must walk around so that he first starts at the corner of the Black Stone, then approaches the Standing Place of Ibrahim (which is small structure containing the footprints of Prophet Ibrahim (on whom be peace)), then approaches the circular wall zone (he must walk outside of this circular wall (see footnote 1972)), and then approaches the bare Yamani corner (which is mandub to touch with one's hand).



**Figure 30-5: The Standing Place Of Ibrahim**

<sup>1835</sup> It is not valid to walk around the House only five or six times. Rather, the person must walk a full *seven rounds*. In other words, he must start at the Black Stone and should say the takbir and then pass by this stone six more times saying takbir. After he reaches the Stone for the eighth time, his circumambulation will be over and accepted we pray.

<sup>1836</sup> Each round in circumambulation must begin in line with the *Black Stone*. It is not valid to start at another corner.

<sup>1837</sup> The person should *say* the *takbir* at the start of each round in the circumambulation. Thus, he will utter takbir seven times in total. (The ruling for these takbirs is that they are less-stressed sunnahs and not wajib.)

<sup>1838</sup> The person should *touch (or kiss)* the Stone at the start of each round if there is not a crowd of people around it. If there is a crowd, he may simply stretch out his hand towards it, say the takbir, and then bring his hand up to his lips to kiss its bottom (i.e. underside of his hand). (The ruling for kissing or touching the Black Stone is that it is a less-stressed sunnah and not a wajib.)

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They can also touch the corner <sup>1840</sup> before the Stone	30: 1149
And say "Allahu Akbar" when they're in its zone <sup>1841</sup> .	30: 1150
When they're going around, they're constantly praying	30: 1151
To Allah to give them good, supplications saying <sup>1842</sup> .	30: 1152
Men can gallop <sup>1843</sup> for three rounds and then walk for four <sup>1844</sup> .	30: 1153
Then, both genders must pray two units <sup>1845</sup> , half of four <sup>1846</sup> .	30: 1154
They can ask Allah for good at left of the door <sup>1847</sup> .	30: 1155
Then, they can touch that black stone we mentioned before <sup>1848</sup> .	30: 1156
Then, they can go through the door to Safa, the hill <sup>1849</sup> .	30: 1157
On Safa, they can face the Ka`bah and then they will	30: 1158

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<sup>1839</sup> If there is a large crowd, it is not out of the realm of possibility that the person's skull or hand may be *crushed*/fractured (from the weight of people pushing) when trying to kiss or touch the Black Stone. Thus, precaution may be practiced by skipping the touching/kissing in the presence of a large crowd.

<sup>1840</sup> It is mandub to *touch* with the hand (not to kiss) *the corner* of the Ka`bah that one passes during circumambulation *before* reaching *the* corner of the Black Stone. This corner is called the Yamānī Corner.

<sup>1841</sup> It is mandub to utter the takbir when passing by the Yamani Corner (*when in its zone*).

<sup>1842</sup> While circumambulating, it is mandub to utter *supplications* to Allah. Any set of supplications / remembrances may be chosen.

[Additionally, it is permissible to talk (i.e. talking does not invalidate circumambulation); but, constantly supplicating is better.]

<sup>1843</sup> It is mandub for *men* (not women) to trot/*gallop* by taking small steps (at a speed above normal walking and below jogging) but by lifting each leg (and knee) high (not too high) off the ground during the first three rounds of circumambulation (but only if the person will walk/run the Safa-Marwah circuits after the circumambulation; if the person is performing a circumambulation (e.g., the mandub farewell circumambulation) after which there are no circuits between Safa and Marwah, it is not mandub for him to gallop). Additionally, it is mandub for men to leave their right shoulder bare during these first three rounds (refer to footnote 1813).

<sup>1844</sup> In any case, all people should *walk* at a normal pace during the last *four* rounds of circumambulation.

<sup>1845</sup> After completing a wajib circumambulation, it is wajib (for both men and women) to *pray* a normal *two unit* prayer (one may recite al-Kafirun (chapter 109) after the Fatihah in the first unit and al-Ikhlās (chapter 112) after the Fatihah in the second unit). This prayer may be prayed anywhere in the Sacred Masjid; however, it is mandub to pray it behind the Standing Place of Ibrahim. As with all other formal prayers, one must face the Ka`bah, be pure, and be covered properly.

Please note that after a mandub circumambulation, it is only mandub and not wajib to pray this formal two unit prayer.

<sup>1846</sup> Two units is *half of four* units.

<sup>1847</sup> After completing the two unit prayer, it is mandub for the person to go to the region between the door of the Ka`bah (a door to the right of the Black Stone whose bottom ledge is about two meters above the ground) and the Black Stone to supplicate.

<sup>1848</sup> After supplicating *at left of the door*, it is mandub for the person to touch the Black Stone described in footnote 1828.

<sup>1849</sup> After performing the Circumambulation of Entering Makkah or the circumambulation for `Umrah and after praying the two unit post-circumambulation wajib prayer, the person should proceed to *the hill* named **Ṣafā**. This hill is adjacent and attached to the Sacred Masjid. The person may choose any *door* to get to the hill or may simply choose to approach the hill from the door entitled "Door to Safa".



# Main Text & Explanatory Notes

Say the takbir thrice and declare Allah is One <sup>1850</sup> .	30: 1159
Then <sup>1851</sup> , they go to Marwah, the hill, and men can run	30: 1160
In the valley's middle between two green markers <sup>1852</sup> .	30: 1161
Upon mounting Marwah, for them one leg occurs <sup>1853</sup> .	30: 1162
On Marwah, they do as on Safa they did at start <sup>1854</sup> .	30: 1163
If they complete seven legs <sup>1855</sup> , they're done with this part <sup>1856</sup> .	30: 1164

<sup>1850</sup> Once they are *on Safa* or on its base (it is not necessary to climb all the way to the top; however, doing so is mandub) or on the second story of the Sacred Mosque above Safa, they should *face the Ka`bah*, which should be easily viewable. Then, the person must make an intention to start the circuits between Safa and Marwah and it is mandub for him to utter the following supplication: "Allāhu Akbar. Allāhu Akbar. Allāhu Akbar. Lā ilāha illa l-lāhu waḥdahū lā sharīka lah. Lahu l-mulku wa lahu l-ḥamdu wa huwa `alā kulli shay'in qadīr. Lā ilāha illa l-lāhu waḥdah. Anjaza wa`dah, wa naṣara `abdah, wa hazama l-aḥzāba waḥdah." This supplication means: Allah is the Greatest. Allah is the Greatest. Allah is the Greatest. There is no god but Allah alone. There is no partner for/[along with] Him. For Him are the dominion/[kingdom] and the praise and He is able to do everything. There is no god but Allah alone. He fulfilled His promise, helped His servant [i.e. the Prophet (May Allah bless him and give him peace)], and defeated the [enemy's] troops by Himself.

<sup>1851</sup> After uttering the takbir and declaring Allah is One, the person may also bless the Prophet (May Allah bless him and give him peace), and stop for supplication. After the person is done, he should use the passageway on the right to proceed *to Marwah* (another hill). **Marwah** is about one hundred yards (meters) away from Safa.

<sup>1852</sup> When men are *in the middle* of the leg between Safa and Marwah (going towards Marwah) or between Marwah and Safa (returning back towards Safa), it is mandub for them to *run* with speed for about twenty yards (meters) in the middle of the valley. The exact limits for the area for running are usually marked on the ceiling or wall with green paint or another *green marker*. It is mandub to run in between these *two green markers*.

<sup>1853</sup> The person should either stand at the base or climb to the top of Marwah (which is mandub to do). [Please note that both Safa and Marwah are low altitude hills (i.e. they are not very high); additionally, Marwah is a little smaller than Safa.] After reaching the base of Marwah, *one* complete *leg* of the Safa-Marwah circuits is now complete. There are seven legs in total.

<sup>1854</sup> It is mandub to stand facing the Ka`bah on Marwah (in each leg) to say the takbir three times, declare Allah is One, bless the Prophet (May Allah bless him and give him peace), and supplicate just like it is mandub to do so on Safa (in each leg).

If there is a large crowd and the people are pushing, then the person may immediately proceed (after reaching the base of the hill) to the other hill without stopping for a long time.

<sup>1855</sup> The Safa-Marwah circuit consists of *seven legs* or seven instances of going from one hill to the next. The person will start the first leg on Safa and end the seventh leg on Marwah. Thus, the person should reach (stop at) each hill four times in total. Obviously, a leg here is not a full circuit (going back and forth) between the two hills but only a one-way journey. Thus in the first leg, the person should move from Safa to Marwah. In the second leg, the person should move from Marwah back to Safa. In the third leg, the person should move from Safa back to Marwah. In the fourth leg, the person should move from Marwah back to Safa. In the fifth leg the person should move from Safa back to Marwah. In the sixth leg, the person should move from Marwah back to Safa. In the seventh and final leg, the person should move from Safa back to Marwah.

<sup>1856</sup> After reaching Marwah for the fourth time, the person will be *done with this part* of the pilgrimage. This part need only be performed once during `Umrah or Hajj. This part must be performed after a wajib circumambulation. There are only two wajib circumambulations in Hajj: (1) the wajib non-essential Circumambulation of Entering Makkah (just described above) and (2) the wajib essential Circumambulation of

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If they're doing only `Umrah, they cut their hair <sup>1857</sup> .	30: 1165
If they're doing Hajj, their sacredness they still bear <sup>1858</sup> .	30: 1166
If they're doing only `Umrah, they are now done <sup>1859</sup> .	30: 1167
If they're doing Hajj <sup>1860</sup> , their work has only begun <sup>1861</sup> .	30: 1168
So, they <sup>1862</sup> start repeating the talbiyah again.	30: 1169
On the seventh <sup>1863</sup> , they pray Dhuhr at the Ka`bah. Then,	30: 1170
The imam talks to teach them how to do some Hajj <sup>1864</sup> .	30: 1171

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the 10<sup>th</sup> of Dhu al-Hijjah (mentioned in line 1203 of the Guiding Helper). Thus, the person may choose to perform the Safa-Marwah circuits after either one.

<sup>1857</sup> **Umrah** consists of only five acts:

- Entering sacredness
- Circumambulating the Ka`bah
- Praying two wajib post-circumambulation units
- Walking/running the Safa-Marwah circuits
- Cutting one's head hair or shaving it off

Once the person is done with the Safa-Marwah circuits, he should *cut* his *hair* or shave it off to indicate that he is done and not sacred anymore. It is better for men to shave their entire head hair while it is better for women to only cut a small amount (a few strands about the size of the small finger) of their head hair. However, men may also only cut a small amount to fulfill the requirement.

As for people who are completely bald, they may simply pass a razor/blade over their scalp to indicate that they are now not sacred anymore.

<sup>1858</sup> If the person is performing a type (b) or (c) pilgrimage (please refer to footnote 1821), he should not cut his hair or shave it off. This is because in Hajj, a person remains fully sacred until stoning the big pillar on the 10<sup>th</sup> of Dhu al-Hijjah. And sacred people are not allowed to shave/pluck/cut/remove their body hair.

<sup>1859</sup> If a person is performing a type (a) pilgrimage, he is now done and there is nothing else for him to do. [For more information about the laws of `Umrah, please refer to Song 32: `Umrah and Visiting the Prophet.]

If the person is performing a type (d) pilgrimage, he should also cut his hair now. Then near or on the 8<sup>th</sup> of Dhu al-Hijjah, he should re-enter sacredness and repeat all of the acts mentioned from line 1141 to 1164 (but this time for Hajj instead of `Umrah).

<sup>1860</sup> If the person has just performed the Circumambulation of Entering Makkah and the following Safa-Marwah circuits for Hajj, he should not cut his hair but should observe the restrictions of sacredness (mentioned in the next song). This ruling always includes the person performing a type (b) or type (c) pilgrimage. And it applies to the person performing a type (d) pilgrimage after he re-enters the state of sacredness for Hajj (after coming out of the state of sacredness for `Umrah).

<sup>1861</sup> The Hajj consists of much more than the Circumambulation of Entering Makkah and the following Safa-Marwah circuits. People doing Hajj must also go to `Arafah, stand in Muzdalifah, spend two or three nights in Mina after the 10<sup>th</sup>, stone the three pillars, etc.

<sup>1862</sup> The people doing `Umrah should not start the talbiyah again. However, the people doing Hajj should start saying it again immediately after completing the Safa-Marwah circuits.

<sup>1863</sup> On the 7<sup>th</sup> of Dhu al-Hijjah it is mandub (not wajib) to pray Dhuhr at the Sacred Masjid and then (after the prayer) to listen to one single speech (in which the imam does not sit in the middle) about the beginning acts of Hajj.

<sup>1864</sup> The imam should start and end his post-Dhuhr speech with multiple takbirs (like he does for the speeches for the `Id prayer). He should talk in Arabic to *teach* people how to enter sacredness, how to go to Mina, and

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Then on the eight of Dhu l-Hijjah <sup>1865</sup> , they move and budge	30: 1172
From Makkah and go to Mina near Dhuhr's time.	30: 1173
There, they pray <sup>1866</sup> Dhuhr, `Asr, Maghrib, `Isha', Subh on time.	30: 1174
But, they shorten the four unit ones <sup>1867</sup> down to two.	30: 1175
On the ninth <sup>1868</sup> after sunrise <sup>1869</sup> , `Arafah they go to.	30: 1176
In `Arafah, they stop in a place called Nimrah <sup>1870</sup> .	30: 1177
After high-noon, they go to the Masjid in Nimrah <sup>1871</sup> .	30: 1178
They stop talbiyah after reaching this Masjid <sup>1872</sup> .	30: 1179
Then, two talks <sup>1873</sup> teach them what comes after what they did.	30: 1180
Then <sup>1874</sup> , they shorten <sup>1875</sup> and join <sup>1876</sup> Dhuhr and `Asr together.	30: 1181

how to perform all the acts up until high noon on the 9<sup>th</sup> of Dhu al-Hijjah (when there will two speeches before Dhuhr prayer to tell people about the rest of the acts of Hajj).

<sup>1865</sup> It is mandub (not wajib) to go to Mina on the 8<sup>th</sup> of Dhu al-Hijjah sometime in the late morning so that the person will reach Mina at the end of Dhuhr's first time.

However if the person has not yet circumambulated the Circumambulation of Entering Makkah, he should first circumambulate (after becoming sacred if he is not already sacred (please refer to footnote 1961 to learn how to become sacred from within Makkah)) and afterwards he should walk/run the Safa-Marwah circuits (he may also choose to walk/run these after the wajib essential circumambulation on the 10<sup>th</sup> of Dhu al-Hijjah).

<sup>1866</sup> At Mina, it is mandub for the person to *pray* five prayers (each at its proper time).

As the person will be spending the night of the 9<sup>th</sup> (which occurs after sunset on the 8<sup>th</sup>) here in Mina, he should find accommodations in a tent along with his group or with company he is comfortable with (if he is not already assigned a place by the authorities).

<sup>1867</sup> At Mina, the person whose home is not in Mina (i.e. he came from a distant land) should shorten Dhuhr, `Asr, and `Isha' *down to two* units. Thus, the person should make his terminating salam after the sitting in the second unit (just like he does in Subh). As for Subh and Maghrib, they are prayed as normal.

<sup>1868</sup> It is a wajib non-essential to stand in `Arafah for at least some time between high noon and sunset *on the ninth*. It is a wajib essential to stand in `Arafah for at least one second after sunset and before dawn on the night of the tenth.

Thus to aid the performance of these wajibs, the person should leave Mina on the 9<sup>th</sup> after sunrise to go to `Arafah.

<sup>1869</sup> It is a less-stressed sunnah to wait until *sunrise* before proceeding to `Arafah.

<sup>1870</sup> After reaching `Arafah, the pilgrims should stop near a *place in `Arafah* near the *Nimrah* Masjid.

<sup>1871</sup> After high noon, it is mandub for the people to *go to the Nimrah Masjid* in Arafah to listen to two speeches and to pray Dhuhr and `Asr shortened and joined together in Dhuhr's first time (even if it is Friday since those doing Hajj should not pray the Friday Prayer when in `Arafah or Mina).

<sup>1872</sup> When the person has reached *the masjid* and it is past high noon, he is no longer requested to utter the *talbiyah*. From this point forward, the rest of Hajj does not have any talbiyah uttered in it.

<sup>1873</sup> The imam should give *two talks* after high noon in `Arafah before Dhuhr prayer. In these talks, he should explain to the people in Arabic how to perform the rest of the acts of Hajj (*what comes after what they did*).

<sup>1874</sup> After the two talks are over, the adhan and Call to Commence should be made for Dhuhr prayer. Then, the imam should lead the Dhuhr prayer (but should shorten it down to only two units). Then after the salam, the adhan and Call to Commence for `Asr prayer should be immediately given (in Dhuhr's first time). Then, the imam should immediately lead the `Asr prayer (but should shorten it down to only two units). The recitations in these prayers should be done quietly as normal (since shortening the prayer does not change the volume level of the recitation).

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Then <sup>1877</sup> , they go to mount `Arafah <sup>1878</sup> all together.	30: 1182
There <sup>1879</sup> , it's mandub for them to stand <sup>1880</sup> and face the qiblah <sup>1881</sup> , Bless the Prophet <sup>1882</sup> , and say <i>la ilaha illa I-lah</i> . <sup>1883</sup>	30: 1183 30: 1184
They try to keep pure <sup>1884</sup> and ask Allah for favors <sup>1885</sup> . They do so <sup>1886</sup> 'till the sun sets and its light wavers <sup>1887</sup> .	30: 1185 30: 1186
Then without praying <sup>1888</sup> , they pack up and then take off To Muzdalifah. Through the valley, they make off <sup>1889</sup> .	30: 1187 30: 1188

<sup>1875</sup> Even people who miss the group prayer should *shorten and join together Dhuhr and `Asr* in `Arafah.

<sup>1876</sup> *Join* here means to pray `Asr in Dhuhr's first time.

<sup>1877</sup> After `Asr prayer is over, the imam and all the followers should proceed towards the Great Plain of `Arafah. The scholars note that this gathering is the one that most resembles the gathering which will take place on the Day of Resurrection.

<sup>1878</sup> **`Arafah** is a raised plateau with some small mounts/hills. All the names of the places we are mentioning and their boundary limits should be marked by the authorities using large billboards or other signs. Basically, all of the places in Hajj (e.g., Ka`bah, Safa-Marwah, **Mina**, `Arafah, and **Muzdalifah**) are relatively close to each other. Safa-Marwah are adjacent to the Ka`bah. Mina is East of the Ka`bah (at distance of a few kilometers). Muzdalifah is East and adjacent to Mina. And finally, `Arafah is within a couple of kilometers East of Muzdalifah (see figure 30-6).



**Figure 30-6: Map Of Important Places In Hajj**

<sup>1879</sup> In `Arafah it is mandub to exert as much energy as one can in worshipping Allah, reciting remembrances, and fervently supplicating.

<sup>1880</sup> It is mandub to either sit on a riding animal or *stand* during the entire stay in `Arafah. However, women and those males that are fatigued may sit down.

<sup>1881</sup> It is mandub to *face the Ka`bah* when standing/sitting in `Arafah.

<sup>1882</sup> It is mandub to *bless the Prophet* (May Allah bless him and give him peace) when standing/sitting in `Arafah.

<sup>1883</sup> It is mandub to declare that Allah is One and to recite other remembrances when standing/sitting in `Arafah.

<sup>1884</sup> It is mandub to try to stay in the state of *pureness* (by performing ablution, if needed) while in `Arafah.

<sup>1885</sup> It is mandub to *ask Allah for* desired things while in `Arafah (as prayers are more likely to be answered in certain places and times (like in `Arafah)).

<sup>1886</sup> The person should keep doing these mandub things *until sunset and* a little afterwards.

<sup>1887</sup> It is not valid for the person to leave `Arafah before sunset. Rather, he must wait until a few moments after sunset before leaving for Muzdalifah. This is because it is a *wajib* essential to be present in `Arafah for at least one second after sunset (i.e. in the night of the 10<sup>th</sup> of Dhu al-Hijjah).

<sup>1888</sup> Shortly after sunset, the imam and the rest of the people should head off (*take off*) towards the West for Muzdalifah (which is a couple of kilometers away).

<sup>1889</sup> It is mandub (not *wajib*) to pass between the two large mountains on the road to Muzdalifah.

# Main Text & Explanatory Notes

When they reach Muzdalifah <sup>1890</sup> , they pray the night ones <sup>1891</sup>	30: 1189
Gathered together just like they prayed the day ones <sup>1892</sup> .	30: 1190
They pray two units for `Isha, for Maghrib three <sup>1893</sup> .	30: 1191
Then with their worship <sup>1894</sup> , they carry out a night spree <sup>1895</sup> .	30: 1192
They pray Subh at dawn <sup>1896</sup> ; then, go near Mash`aru I-Haram <sup>1897</sup> .	30: 1193
There <sup>1898</sup> , they exalt and ask Allah 'till <sup>1899</sup> it's bright in dawn.	30: 1194
Then from there <sup>1900</sup> , they pick up seven pebbles around.	30: 1195
They go <sup>1901</sup> to throw <sup>1902</sup> them at the biggest pillar found	30: 1196
In Mina speeding through <sup>1903</sup> where the elephants died <sup>1904</sup> .	30: 1197

<sup>1890</sup> When the person reaches Muzdalifah, he must descend from his vehicle/animal of transport onto the ground.

<sup>1891</sup> After reaching Muzdalifah, the adhan and Call to Commence for Maghrib should be made. Then, the imam should lead Maghrib in the normal manner. Then immediately after finishing Maghrib, the adhan and the Call to Commence for `Isha' should be made. Then, the imam should immediately lead the people in a two-unit shortened `Isha' prayer.

If the person misses the prayer (or is unable to join) with the group, he should still join Maghrib and `Isha' and shorten `Isha' when he prays by himself in Muzdalifah.

<sup>1892</sup> Maghrib and `Isha' are the *night ones* and Dhuhr and `Asr are the *day ones*.

<sup>1893</sup> In Muzdalifah, *Maghrib* should be prayed as normal while `Isha' should be shortened down to a two unit prayer.

<sup>1894</sup> It is mandub for the person in Muzdalifah to stay awake at night and perform various acts of worship. This is better than sleeping the whole night.

<sup>1895</sup> A *night spree* is an overindulgence in an activity at night (i.e. the person should perform much worship in this night whereas in other nights he may sleep).

<sup>1896</sup> It is mandub to pray *Subh* at the first of dawn.

<sup>1897</sup> After finishing Subh prayer, it is mandub to go to a place in South-central Muzdalifah which is known as **al-Mash`ar al-Ḥarām**. This place will probably be marked with a sign/billboard by the authorities.

<sup>1898</sup> With al-Mash`ar al-Haram on the left, it is mandub to face the qiblah, utter takbirs, and supplicate to Allah until the stars disappear (until about twenty to thirty minutes before sunrise).

<sup>1899</sup> It is mandub to keep reciting remembrances and supplications until *it is bright in dawn* (i.e. the stars have disappeared).

<sup>1900</sup> It is mandub to pick up *seven* small stones or *pebbles* (about 1 cm in diameter) anywhere from Muzdalifah to hit the biggest pillar in Mina.

<sup>1901</sup> After collecting the pebbles, the person should proceed West to Mina. In Mina, there will be three pillars of varying size at a great distance from each other. The Westernmost pillar (the one closest to the Ka`bah) is the *biggest*.

<sup>1902</sup> This pillar on the 10<sup>th</sup> of Dhu al-Hijjah may be hit anytime between sunrise and sunset. The pillars on the latter days must be hit between high noon and sunset. In any case, it is not valid to hit the pillar at night.

<sup>1903</sup> When proceeding West from Muzdalifah to Mina there is a small area (under a hundred meters or so) where it is mandub for the person to pick up the pace of his travel (*speed through*). This place is known as Wādī Muḥassir and may (or may not) be labeled by the authorities.

<sup>1904</sup> The scholars are in disagreement about whether *the elephants* actually died at this spot or not. In any case, the story is narrated as follows:

a) There was a bad man named Abrahah who built a place of pilgrimage in Yemen to compete with the pre-Islamic idolaters' pilgrimage place in Makkah. However, he must have feared that most people

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They hit the pillar seven times<sup>1905</sup> with takbir cried<sup>1906</sup>. 30:1198

With this<sup>1907</sup>, half of their sacredness has gone away. 30:1199  
Then<sup>1908</sup>, they choose a tent in Mina where they will stay. 30:1200

would go to Makkah anyway (even though he had prepared a nice new place for pilgrims in Yemen). Thus, he decided to destroy/demolish the pilgrimage place in Makkah to force/convince people to come to the new place of pilgrimage. For this purpose, he prepared a large army led by elephants. However, Allah sent small birds which pelted the elephants with some material (like baked clay). The elephants and the men in the army were afflicted by some disease and then subsequently died a terrible death. Thus, Abrahah's grand plans for demolishing the Ka`bah were ruined. [The Prophet (May Allah bless him and give him peace) was born in the year that this event occurred.]

<sup>1905</sup> After reaching the largest pillar (which may require quite a bit of effort as the people are many and they often push), the person should throw seven pebbles at the pillar. If the pebble hits the pillar it fulfills the requirement. If the pebble lands (first hits the floor) near (within a couple of meters of or so) the base of the pillar, it is also good enough. If the pebble misses the pillar and lands a great distance away, the person will have to repeat this one pebble throw again.



**Figure 30-7: The Biggest And Westernmost Pillar In Mina**

<sup>1906</sup> It is a less-stressed sunnah for the person to utter the *takbir* each time he throws/hurls the pebble at the pillar.

<sup>1907</sup> After stoning the big pillar seven times on the 10<sup>th</sup> of Dhu al-Hijjah, the person is done with *this* part of the Hajj. Additionally, *half of his sacredness is now gone*. The only things that he may not do now are engage in sexual intercourse (or its like) and hunt/bother animals. However, it is also disliked (but permissible) for him to use perfume when only half of his sacredness has gone away.

<sup>1908</sup> After (or before) stoning the pillar, the person may *choose a tent* in which he *will stay in Mina* for the next two or three nights. The authorities in charge of Hajj may or may not assign people to specific areas.



**Figure 30-8: Some Tents In Mina**

# Main Text & Explanatory Notes

Some <sup>1909</sup> sacrifice an animal <sup>1910</sup> or have it done <sup>1911</sup> .	30: 1201
Then, they shave their head or cut their hair when they're done <sup>1912</sup> .	30: 1202
Then, they go to the Ka`bah <sup>1913</sup> to walk around it <sup>1914</sup> .	30: 1203
Then, they pray two units <sup>1915</sup> . Thus, in books we found it <sup>1916</sup> .	30: 1204
Now, they are no longer sacred and restricted <sup>1917</sup> .	30: 1205
Then, it's to Mina to have Dhuhr prayer erected <sup>1918</sup> .	30: 1206
They spend the rest of the tenth there and stay the night <sup>1919</sup> .	30: 1207
Then on the eleventh when the sun's at its height <sup>1920</sup> ,	30: 1208

<sup>1909</sup> If the person is performing a type (c) or type (d) pilgrimage (please refer to footnote 1821), he must now sacrifice an animal (he may sacrifice a sheep, goat, cow, or camel meeting the same criteria as listed in the notes for lines 700-702 of the Guiding Helper). It is mandub (not wajib) for people performing a type (b) pilgrimage to also sacrifice an animal. Now if the person had the animal alongside him during his stay in `Arafah, he should sacrifice the animal, here, in Mina. If on the other hand, he does not have an animal yet or did not have it with him during his stay in `Arafah, he should proceed to Makkah and sacrifice the animal over there near the vicinity of Marwah (or another place in Makkah).

<sup>1910</sup> It is not valid for two people to share in the price of one animal. Each person must buy/sacrifice a separate animal.

<sup>1911</sup> Please refer to footnote 1141.

<sup>1912</sup> After stoning the big pillar and optionally sacrificing an animal, the person should now *cut his hair or shave his head*. Please refer to the bottom of footnote 1857 for more details about this topic.

<sup>1913</sup> After cutting his hair, the person should perform the wajib essential circumambulation of the Ka`bah. This circumambulation is identical to the first one mentioned in this song.

<sup>1914</sup> This wajib essential circumambulation may be performed any time after dawn on the 10<sup>th</sup> of Dhu al-Hijjah up until the month of Muharram.

<sup>1915</sup> After completing seven rounds of the wajib essential circumambulation, the person must *pray* a normal *two unit* prayer.

<sup>1916</sup> We have tried to verify all of the positions given the Guiding Helper by referring to the ancient *books* of the scholars. Those interested may refer to the *Notes of Sources for the Main Text of the Guiding Helper*.

<sup>1917</sup> After completing the wajib essential circumambulation, the person has come completely out of the state of *sacredness*. Thus, all of the acts which he was *restricted* from (e.g., sexual intercourse) are now *mubah* and permissible for him to perform. However if he has not yet ran/walked the Safa-Marwah circuit, then he will not become unsacred until finishing these circuits (please refer to footnote 1856).

<sup>1918</sup> After performing the wajib essential circumambulation, it is mandub for the person to proceed *to Mina* to pray *Dhuhr* (even if it is Friday; however if he prays the Friday Prayer in the city of Makkah, he will still get credit for it and will be excused from Dhuhr).

[Now if the person is performing Hajj in a year in which there are many people, he may find it difficult to finish all of the above acts before Dhuhr prayer's first time ends (additionally, he may wish to avoid the rowdy morning crowd at the biggest pillar by delaying its stoning until after high noon). In such a case, he should rest assured that his Hajj will still be correct even if the wajib-essential Circumambulation of the 10<sup>th</sup> of Dhu al-Hijjah is delayed up until after sunset (see footnote 1914).]

<sup>1919</sup> It is wajib for the person to spend most (more than half) or all of the night of the 11<sup>th</sup> (which occurs after sunset on the 10<sup>th</sup>) in Mina. While in Mina, each of the five daily prayers should be prayed on time and the four unit prayers should be shortened down to two.

<sup>1920</sup> All three pillars are located in Mina. After high noon (after *the sun* has reached *its climax/height*), the person must collect twenty-one pebbles and head out to throw seven at each of the three pillars.

# The Guiding Helper

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They take twenty-one pebbles to hit three columns <sup>1921</sup>	30: 1209
With takbir <sup>1922</sup> . Seven for each to twenty-one sums <sup>1923</sup> .	30: 1210
The smaller ones are first <sup>1924</sup> . Then, what they hit before <sup>1925</sup> .	30: 1211
After the first two, they can stand and ask Allah for	30: 1212
What they want for a long time <sup>1926</sup> if people don't shove.	30: 1213
On the twelfth <sup>1927</sup> , they hit these three like we said above.	30: 1214
Then, they can leave before sunset <sup>1928</sup> or add a day <sup>1929</sup> .	30: 1215
Then, their Hajj is over and accepted we pray <sup>1930</sup> .	30: 1216

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<sup>1921</sup> The *three columns*/pillars are of varying sizes and are at a distance from each other. The largest one is on the Western side of Mina (nearest to the Ka`bah) and the smallest one is on the Eastern side of Mina (farthest from the Ka`bah).

<sup>1922</sup> With each pebble throw, the person should utter the *takbir* (uttering these takbirs is a less-stressed sunnah).

<sup>1923</sup>  $7 + 7 + 7 = 21$ .

<sup>1924</sup> The person should *first* stone the smallest pillar seven times. Then, he should stone the medium-sized (located between the largest and smallest pillar) seven times.

<sup>1925</sup> Then, the person should hit the largest pillar (this is the same one that he *hit* the day *before* on the 10<sup>th</sup> of Dhu al-Hijjah).

<sup>1926</sup> It is mandub to stay a while alongside the smaller two pillars after stoning them and supplicate to Allah (*ask Allah for what they want*). However, this may seem impossible if there is a large crowd of people *shoving*. It is mandub for this supplication to be *long* and drawn out.

<sup>1927</sup> After stoning the three pillars with seven pebbles each, the person should return to his tent in Mina. He should pray each of the prayers on time and shorten the four unit ones down to two. Additionally, he must spend most or all of the night of the 12<sup>th</sup> in Mina.

Then after high noon on the 12<sup>th</sup>, he should take twenty-one pebbles to *hit* the *three* pillars again in the same order we mentioned *above*. Then after finishing hitting these three pillars on the 12<sup>th</sup>, he must decide whether he wants to stay another night in Mina or leave for Makkah before sunset.

<sup>1928</sup> If the person is in a hurry to get to Makkah and he does not want to stay another night in Mina, he must leave Mina (cross its boundary) *before sunset*. If he crosses Mina's boundary before sunset, he is excused from spending another night in Mina and stoning the three pillars again.

If he chooses to leave on the twelfth before sunset, then his Hajj is over and accepted (we pray).

<sup>1929</sup> If the person does not leave Mina by sunset, he must spend most or all of the night of the thirteenth (which occurs after the sunset of the 12<sup>th</sup>) in Mina. Then, on the 13<sup>th</sup> after high noon, he should take twenty-one pebbles to hit the three pillars again in the same order we mentioned above. Then after stoning these three pillars with seven pebbles each on the 13<sup>th</sup>, his *Hajj is over and accepted (we pray)*.

<sup>1930</sup> We have mentioned all of the bare-essentials of Hajj in this song. People who practice Hajj in this way will have a correct and accepted (we pray) act of Hajj. One of the rewards for an accepted Hajj is the forgiveness of all previous sins.



# Main Text & Explanatory Notes

## Song 31: Legal Rulings for Hajj<sup>1931</sup>

Hajj is wajib <sup>1932</sup> for men and women once a life <sup>1933</sup>	31: 1217
If they're sane <sup>1934</sup> and able to get there <sup>1935</sup> without strife <sup>1936</sup> .	31: 1218
A woman <sup>1937</sup> can't go there without a husband,	31: 1219
Or a male relative, or a protective band.	31: 1220
Four essentials are in Hajj <sup>1938</sup> . Don't miss even one.	31: 1221

<sup>1931</sup> We will mention some of the detailed legal rulings for Hajj. Knowing legal rulings for an act is helpful when the person is not able to perform the act in the ideal manner (i.e. he misses a part or does not perform it correctly) since the person will know whether or not the act is still legally acceptable.

<sup>1932</sup> The legal ruling for Hajj is that it is a wajib on both adult male and female Muslims. Hajj must be performed once in a lifetime sometime between puberty and death. Thus, those who perform Hajj while they are still children must repeat Hajj after puberty.

<sup>1933</sup> Hajj must be performed before death. However, it is not necessary to go to Hajj as soon as a person is able. However if a person dies not having performed Hajj while having had the opportunity to do so, he is likely to be held accountable for it in the next life. Thus to be safe, the person should perform Hajj when he is able and not delay it without due cause.

<sup>1934</sup> Hajj is only wajib on people who are considered *sane* in our din (please refer to footnote 71).

<sup>1935</sup> Hajj is only wajib on people who:

- Have enough bodily strength to walk or ride to Makkah and to perform the acts of Hajj (thus extremely debilitated/paralyzed people are excused from Hajj)
- Can find a safe path of travel through which they can reach Makkah (e.g., the path does not have highway men, is not blocked by tyrants, and does not have malicious border control policemen that are likely to take one's money or life)
- Have enough material/financial resources to reach Makkah and come back [These resources do not necessarily have to be earned (e.g., they may also be donated to one (e.g., as a gift).]

<sup>1936</sup> If the person is likely to incur extreme hardship or physical conflict in attempting to go to Makkah, then Hajj is not wajib for him.

<sup>1937</sup> In order for Hajj to become wajib on a female, another condition must be met: The female must have close company who fulfill one of the following requirements:

- He is a male who is her *husband*.
- He is a male who is *related* to her (i.e. she can not marry him) like a brother, father, or a son.
- There is large group of women/men (*protective band* of people) that are going along with her (such that there is safety for her).

A woman who cannot find company that meet one of the above requirements is not obligated to go to Hajj nor should she go voluntarily (since women should not travel alone without close company except in cases of necessity).

<sup>1938</sup> There are two types of wajib acts *in Hajj*:

- a wajib *essential* act
- a wajib *non-essential* act

If the person altogether misses the first type of wajib, his Hajj is false and cannot be corrected.

If the person altogether misses the second type of wajib, he may make up for it by sacrificing an animal (e.g., sheep, goat, cow, or camel) or fasting ten days if he is unable to afford sacrifice (in such a case, he must fast three days while in Hajj/Makkah (e.g., any three days before the 10<sup>th</sup> of Dhu al-Hijjah or after the 13<sup>th</sup>; please also refer to footnotes 1776 and 1777) and seven more days after he returns back home). If he does such, then the person will have a correct and accepted (we pray) Hajj.

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Else, Hajj is false and your missing can't be undone:	31: 1222
Making a firm intention to become sacred <sup>1939</sup> ,	31: 1223
Going between two hills by the Mosque that's sacred <sup>1940</sup> ,	31: 1224
Staying in `Arafah for a second in the night <sup>1941</sup>	31: 1225
On the tenth of Dhu l-Hijjah before the night flight	31: 1226
To Muzdalifah <sup>1942</sup> . Then, circumambulation <sup>1943</sup>	31: 1227
Is essential after Muzdalifah's station <sup>1944</sup> .	31: 1228
If women bleed <sup>1945</sup> or men get stuck in a crater <sup>1946</sup> ,	31: 1229
They circumambulate, even ten years later <sup>1947, 1948</sup> .	31: 1230

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If the person chooses to correct his Hajj (due to missing a wajib non-essential) with a sacrifice, he must perform the sacrifice either in Makkah or in Mina. He may not perform this sacrifice at other place, such as his hometown. Please note that the person may either eat this sacrificed animal himself or give it away to the poor (but, he may not sell any part of it). Please also note that this animal must be sacrificed during the daytime (sometime between dawn and sunset) and only after stoning the big pillar on the 10<sup>th</sup> of Dhu al-Hijjah. Please also note that this animal must be transported (at least for one second) to unsacred territory before it is sacrificed if bought in sacred territory (please refer to footnote 2053). Likewise, the animal must be transported to sacred territory if it was bought in unsacred territory before sacrifice. This transport may be done by the person himself or by his representative/agent.

[Please note that people who miss multiple wajib non-essentials will have to make up for each one separately.]

<sup>1939</sup> The first wajib essential is to enter the state of sacredness (sometime after the 1<sup>st</sup> of Shawwal) with a *firm intention* before performing any other actions for Hajj (e.g., the Circumambulation for Entering Makkah).

<sup>1940</sup> The second wajib essential is to walk/run the Safa-Marwah circuits while sacred.

<sup>1941</sup> The third wajib essential is to be present on the ground of `Arafah for at least one second on the night of the 10<sup>th</sup> of Dhu al-Hijjah after sunset. People should make sure that they stay for at least a second at `Arafah in this night and should not leave for Muzdalifah before sunset.

<sup>1942</sup> The movement to *Muzdalifah* should only take place after the person is sure that the night has begun (i.e. he is sure that the sun has set completely).

<sup>1943</sup> The fourth and last wajib essential is to perform a circumambulation of the Ka`bah sometime after the dawn of the 10<sup>th</sup> of Dhu al-Hijjah.

<sup>1944</sup> The person is usually present at *Muzdalifah's station* at dawn and later that day goes to the Ka`bah to circumambulate (after stoning the big pillar in Mina).

<sup>1945</sup> As circumambulation must be done in a state of purity, it is not valid for *women* to perform this wajib essential circumambulation while menstruating. Such women should perform the other acts of Hajj as best as possible and delay this circumambulation until their bleeding stops. Once their bleeding stops, they should then perform this circumambulation to become fully unsacred.

[To learn the ruling for women who were bleeding during the time for the wajib non-essential Circumambulation of Entering Makkah, see the bottom half of footnote 1833.]

<sup>1946</sup> If a person went to `Arafah but then for some reason (e.g., he fell in a *crater* (depression in the earth) or fell ill) was unable to perform this wajib essential circumambulation on the 10<sup>th</sup>, he should perform it to become fully unsacred whenever he is well and able to, even if years later.

<sup>1947</sup> This wajib essential circumambulation can be delayed past the 10<sup>th</sup> of Dhu al-Hijjah if there is a need. However, people who delay this wajib essential circumambulation past the end of the lunar year (i.e. the 29<sup>th</sup> or 30<sup>th</sup> of Dhu al-Hijjah) must sacrifice an animal or fast ten days (three while in Makkah and seven after returning home).

# Main Text & Explanatory Notes

The other wajibs are fixed by blood sacrifice <sup>1949</sup> .	31: 1231
They're twelve wajibs <sup>1950</sup> : saying talbiyah <sup>1951</sup> once or twice.	31: 1232
Men not wearing sewn clothes <sup>1952</sup> , circumambulation <sup>1953</sup>	31: 1233
(The first one we mentioned <sup>1954</sup> ), prayer with prostration <sup>1955</sup>	31: 1234
(Two units after wajib rounds around the House <sup>1956</sup> ),	31: 1235
Going between the hills just after rounding the House <sup>1957</sup> ,	31: 1236
Walking on feet for these two parts <sup>1958</sup> if you're able,	31: 1237
Descending in Muzdalifah <sup>1959</sup> , Spending in full	31: 1238
Three nights <sup>1960</sup> in Mina, not going past your station	31: 1239
Unsacred <sup>1961</sup> , `Arafah's standing supplication <sup>1962</sup> ,	31: 1240

<sup>1948</sup> Now if the person entered the state of sacredness and then was blocked (by some danger or an enemy) from entering Makkah and joining Hajj, then he should make a simple intention to cancel his Hajj plans and he will no longer be sacred. Alternatively if he is able to get to Makkah but only after the 10<sup>th</sup> of Dhu al-Hijjah, he may perform `Umrah to come out of the state of sacredness.

<sup>1949</sup> Please refer to footnote 1938.

<sup>1950</sup> *There are twelve* wajib non-essential acts in Hajj.

<sup>1951</sup> The first wajib non-essential is to utter the Arabic supplication transliterated in footnote 1820 at least *once* during Hajj after becoming sacred.

<sup>1952</sup> The second wajib non-essential is for men not to *wear sewn clothes* on any part of their body while they are sacred. As for after they are no longer fully sacred (i.e. after stoning the big pillar on the 10<sup>th</sup> of Dhu al-Hijjah), they are allowed to wear sewn clothes.

<sup>1953</sup> The third wajib non-essential is to perform the *Circumambulation* of Entering Makkah (please refer to footnote 1833).

<sup>1954</sup> The Circumambulation of Entering Makkah was *the first one we mentioned* in the last song. There are three circumambulations in Hajj:

a) The wajib non-essential Circumambulation of Entering Makkah

b) The wajib essential circumambulation performed sometime after the dawn of the 10<sup>th</sup> of Dhu al-Hijjah (after stoning the big pillar)

c) The mandub farewell circumambulation (refer to footnote 2058)

<sup>1955</sup> The fourth wajib non-essential is to perform a regular two unit *prayer* after the first two circumambulations mentioned above.

<sup>1956</sup> This post-circumambulation prayer is not wajib after mandub acts of circumambulation but is only wajib after wajib ones.

<sup>1957</sup> The fifth wajib non-essential is to without much delay proceed to the Safa-Marwah circuits after performing either one of the two wajib circumambulations of Hajj.

<sup>1958</sup> The sixth wajib non-essential is to *walk on one's own feet* for the wajib circumambulations and Safa-Marwah circuits. However, those that have disabilities may use a wheelchair or be carried by a person or riding animal.

<sup>1959</sup> The seventh wajib non-essential is to get off of one's vehicle/animal of transport and onto the ground in Muzdalifah for at least a second or two on the night of the 9<sup>th</sup> of Dhu l-Hijjah.

<sup>1960</sup> The eighth wajib non-essential is to spend most or all of the night of the 11<sup>th</sup> and 12<sup>th</sup> of Dhu al-Hijjah in Mina. Additionally, people who do not leave before sunset on the 12<sup>th</sup> must also spend most or all of the night of the 13<sup>th</sup> in Mina (thus, such people *spend three nights in full*).

<sup>1961</sup> The ninth wajib non-essential is to enter sacredness when coming from a distant land at or before one's appointed *station*. Please note that it is disliked to enter into the state of sacredness much before this station.

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Stoning the three pillars with all of those pebbles <sup>1963</sup> , Cutting the hair or shaving it <sup>1964</sup> to look like rebels <sup>1965</sup> .	31: 1241 31: 1242
<sup>1966</sup> It is wajib to be pure <sup>1967</sup> when rounding the House, Be covered like prayer <sup>1968</sup> , and on left should be the House <sup>1969</sup> .	31: 1243 31: 1244
To round it seven times <sup>1970</sup> , to begin at the Stone <sup>1971</sup> , And to stay outside of the circular wall zone <sup>1972</sup> ,	31: 1245 31: 1246

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People who will ride vehicles of mass transportation to Jiddah should enter sacredness a little before or when coming in line with their appointed station.

As for people who are currently residing in Makkah, they may enter sacredness for Hajj from their own homes or places of residences without leaving the sacred territory.

<sup>1962</sup> The tenth wajib non-essential is mentioned in footnote 1868.

<sup>1963</sup> The eleventh wajib non-essential is to *stone the three pillars with seven pebbles* as mentioned in the last song. Only the biggest pillar is stoned on the 10<sup>th</sup> while all three are stoned on the 11<sup>th</sup>, 12<sup>th</sup>, and 13<sup>th</sup> (the pillars must only be again stoned on the 13<sup>th</sup> if the person did not leave Mina before sunset on the 12<sup>th</sup>). The pillars may only be stoned during the daytime before sunset. If the person misses (or forgets) some stones for a pillar (or a pillar all together), then he should make up for it by throwing the missed pebbles at the pillar before sunset on that same day. If he does not make up for it by sunset on that day, then he must sacrifice an animal or fast ten days (three in Hajj and seven afterwards) [only one animal need be sacrificed (or ten fasts kept) for missing some pebbles, an entire pillar, or multiple pillars on a particular day].

Fragile or weak people (e.g., women and the elderly) who are unable to stone the pillars themselves (due to a large crowd or a sickness) may appoint someone else to stone for them; however, they must then sacrifice an animal or fast ten days (three in Hajj and seven after returning home) for missing this wajib non-essential (thus is the position in the Maliki school). However, the guardians of small children who are doing a mandub Hajj or of other unable people who are doing a mandub Hajj may stone the pillars upon their behalf (and there is no need to sacrifice an animal or fast ten days).

<sup>1964</sup> The twelfth and last wajib non-essential is to *cut* one's head *hair* or *shave it* off sometime after stoning the big pillar on the 10<sup>th</sup> of Dhu al-Hijjah and returning back home. Please refer to the bottom of footnote 1857 to learn more about how this should be done.

<sup>1965</sup> Many *rebellious/anarchist* people (both in ancient and modern times) have practiced the shaving of their scalp.

<sup>1966</sup> There are about eight wajib acts in circumambulation.

<sup>1967</sup> The first wajib is to not have any impurities on one's body or clothes. The second wajib is to be in a *pure* state not needing to perform ablution or take a bath for purification.

<sup>1968</sup> The third wajib is to *cover* one's nakedness as mentioned in Song 13: Covering Up and Bleeding.

<sup>1969</sup> The fourth wajib is to walk around the Ka`bah with the Ka`bah on one's *left* side.

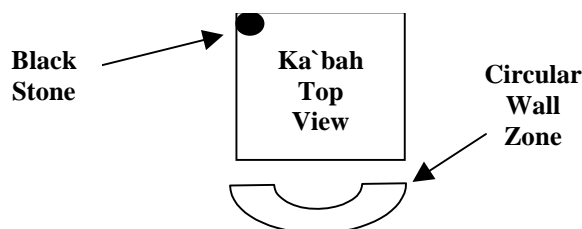
<sup>1970</sup> The fifth wajib is to complete *seven* full *rounds* around the Ka`bah.

<sup>1971</sup> The sixth wajib is to start each of the seven rounds in line with the *Black Stone*.

<sup>1972</sup> The seventh wajib is to stay outside the original wall boundary lines of the Ka`bah (which was slightly bigger than it is now). This can be achieved by circumambulating outside of the *circular arc wall* built on one side of Ka`bah. See figure 31-1. Additionally, it is wajib to perform circumambulation from inside the enclosing Sacred Masjid. However, one may perform it on the second/third floor.

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And not to take a big break without an excuse <sup>1973</sup> . But if prayer starts, a break you can introduce <sup>1974</sup> .	31: 1247 31: 1248
<sup>1975</sup> It's wajib to go between the hills a seven count <sup>1976</sup> , To start from Safa <sup>1977</sup> and end on Marwah <sup>1978</sup> , the mount.	31: 1249 31: 1250
For this part <sup>1979</sup> , it's mandub to be covered and pure. It's mandub to stop on the hills and good ask for <sup>1980</sup> .	31: 1251 31: 1252
In the last song, we forgot to mention two baths <sup>1981</sup> . They're mandub: at start and before walking Makkah's paths.	31: 1253 31: 1254
Next, we'll tell you about the points of sacredness <sup>1982</sup> . The Prophet appointed them. They're five and no less <sup>1983</sup> .	31: 1255 31: 1256



**Figure 31-1: Circular Wall On One Side Of Ka`bah**

<sup>1973</sup> The eighth wajib is *to not take a big break* (i.e. more than five minutes) from the start of the circumambulation until its end. Please refer to footnote 1827 to learn what one should do if he is forced to take a break (e.g., due to losing one's ablution or another valid *excuse*).

<sup>1974</sup> *If a wajib group prayer starts* at the Sacred Masjid, it is necessary to stop circumambulating and to join the group. Once the prayer is finished, the person should simply pick up where he left off.

<sup>1975</sup> There are about three wajibs in walking/running the Safa-Marwah circuits.

<sup>1976</sup> The first wajib is to complete *seven* legs in total between Safa and Marwah.

<sup>1977</sup> The second wajib is *to start* the circuits *from* the base or top of *Safa*.

<sup>1978</sup> The third wajib is to end the circuits at the base or *on top of Marwah, the mount*.

<sup>1979</sup> Unlike circumambulation, it is not wajib to *be pure* or *covered* as in prayer during the Safa-Marwah circuits (but *it is mandub* to be so).

<sup>1980</sup> *It is mandub* to mount each *hill* and *to stop* there for supplication.

<sup>1981</sup> It is mandub to take a bath at the following points in Hajj:

- Immediately before entering sacredness (*at start*)
- Before entering Makkah (*before walking Makkah's path*) at Dhū Ṭuwā (a place on the outskirts of Makkah)
- Before high noon in `Arafah
- Before the wajib essential circumambulation on the 10<sup>th</sup> of Dhu al-Hijah

Thus in actuality, we *forgot to mention* four *mandub baths in the last song*. We have also omitted some other mandub acts of Hajj. The interested person can refer to other sources for more mandub/makruh detail.

<sup>1982</sup> It is necessary for the person desiring pilgrimage to know about the five points located at a great distance from Makkah in which one should enter sacredness. Please note that the actual sacred/holy territory of Makkah is much smaller than the boundary formed by these five points (please refer to footnote 2053).

<sup>1983</sup> There are five appointed stations where people intending pilgrimage (Umrah or Hajj) must stop, undress (for men), and then enter the state of sacredness with a firm intention (optionally along with uttering the talbiyah). People who cannot stop at these points (e.g., those riding in vehicles of mass transportation which will not stop), may simply enter sacredness when (or a little before) they come in line with their appointed

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These five points are where one should enter sacredness	31: 1257
If one intends `Umrah/Hajj <sup>1984</sup> , not daily business <sup>1985</sup> .	31: 1258
The point <sup>1986</sup> you choose depends on where you're coming from <sup>1987</sup> .	31: 1259
So just South of Madinah <sup>1988</sup> , the first point does come.	31: 1260
The next point <sup>1989</sup> is ninety kilometers Northeast	31: 1261
Of Makkah. The third <sup>1990</sup> is ninety from it East.	31: 1262
Sixty kilometers south, the next <sup>1991</sup> point does rest.	31: 1263
The fifth <sup>1992</sup> is one-ninety kilometers Northwest.	31: 1264
This last one's Rabigh <sup>1993</sup> and is for those of the West.	31: 1265
The one before that <sup>1994</sup> is for South and East (not West).	31: 1266

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station. For example, those travelling to Jiddah from the West in an airplane may enter sacredness when (or a little before) coming in line with Rabigh.

It is disliked to enter sacredness much before (many kilometers before) the appointed station and it is unlawful to enter sacredness after passing the appointed station.

<sup>1984</sup> It is wajib for everybody intending to enter Makkah for Hajj or `Umrah to become sacred before passing their appointed station. Pilgrims who pass their appointed station unsacred have disobeyed Allah and should now sacrifice an animal or fast ten days (three in Hajj and seven after returning back home). [However, if they go back to their appointed station, enter sacredness, and then come back towards Makkah, they no longer have to sacrifice an animal or fast ten days.]

<sup>1985</sup> People who go to Makkah on a regular basis (not necessarily every day) for business are excused from becoming sacred each time that they enter Makkah.

Now if a person intends to first go to Madinah (for instance) without passing through Makkah, then he may go beyond his appointed station unsacred (e.g., he may go to Jiddah without being sacred).

<sup>1986</sup> The particular station (out of the five stations) that one *chooses depends on* the directional path one takes towards Makkah. For example, those coming from somewhere South of Makkah have a different appointed station and those coming from the North have a different appointed station.

<sup>1987</sup> If people are not *coming from* anywhere but are currently in Makkah (either living there permanently or temporarily), they may simply enter sacredness from their own homes or anywhere in Makkah.

<sup>1988</sup> The first appointed point is called Dhu al-Hūlayfah and is about eleven kilometers *South of Madinah* (or about more than four-hundred-fifty kilometers north of Makkah). Currently, there is a masjid near a place called Abyār `Alī (or Bi'r `Alī) where people stop, undress take a bath, and enter sacredness when travelling from Madinah to Makkah.

<sup>1989</sup> *The next point* (moving clockwise) is called Dhātu `Irq and is about *ninety-four kilometers Northeast of Makkah*.

<sup>1990</sup> The next point is called Qarn al-Manāzil and is about *ninety kilometers East of Makkah*. Currently, there is a place called *Sayl* near this point.

<sup>1991</sup> The fourth appointed station is called Yalamlam and is about *sixty or so kilometers South of Makkah*. There is a mountain at this location.

<sup>1992</sup> The *fifth* appointed station is called al-Juhfah and is about one-hundred-eight-seven kilometers *Northwest of Makkah*. There used to be an old city here but it no longer exists. Thus, people have taken the new city, Rabigh, as the fifth appointed station (which is a few kilometers further from Makkah than al-Juhfah).

<sup>1993</sup> Those coming from Syria, Egypt, and *the West* (e.g., England, Spain, Morocco, North America, South America, etc.) should choose the final point (i.e. *Rābigh*) for entering sacredness.

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The one before that <sup>1995</sup> is for Riyadh and those regions.	31: 1267
The one before that <sup>1996</sup> is for the Tigris valley nations.	31: 1268
The first one <sup>1997</sup> we mentioned is for the Prophet's town.	31: 1269
Choose the point for the land you pass when coming down <sup>1998</sup> .	31: 1270
If you go past your appointed point unsacred <sup>1999</sup> ,	31: 1271
You have to sacrifice a sheep for the poor-fed <sup>2000</sup> .	31: 1272
<sup>2001</sup> Sacred people cannot bother the land creatures <sup>2002</sup>	31: 1273

<sup>1994</sup> Those coming from Yemen, India, the Far East (e.g., Australia and New Zealand), and the South should choose Yalamlam as their appointed station.

<sup>1995</sup> Those coming from Najd, Riyadh, and the Southern Persian Gulf Nations should choose Qarn al-Manazil as their appointed station.

<sup>1996</sup> Those coming from `Iraq (the Tigris river is in Iraq) and the Northeast (e.g., Kazakhstan) should choose Dhatu `Irq as their appointed station.

<sup>1997</sup> Those coming from the Prophet's (May Allah bless him and give him peace) city, Madinah, should choose Dhu al-Hulayfah as their appointed station.



**Figure 31-2: Appointed Stations For Entering Sacredness**

<sup>1998</sup> It is not necessary to choose the appointed station that corresponds to one's own homeland. Rather, the person may choose the point for the land he passes by on his route to Makkah. For example, those that pass through Madinah should choose Dhu al-Hulayfah as their appointed station even if they are originally from North America or Australia.

<sup>1999</sup> People who desire to go to Makkah for `Umrah or Hajj must be sacred before going beyond their appointed station. If a person passes beyond his appointed station unsacred, he should go back to it, become sacred, and then proceed again to Makkah. If this is difficult for him to do, the person must either sacrifice an animal (sheep, goat, cow, or camel) or fast ten days (three days in while in Makkah and seven days after returning home).

<sup>2000</sup> Any animal (sheep or other grazing animal) which is sacrificed for violating a wajib may not be eaten by the person or sold; rather, the person must donate it to poor Muslims.

<sup>2001</sup> This is the start of the explanation of the restrictions on sacred people. There are ten major restrictions. Basically if a person violates one of these restrictions (for more than a few seconds or minutes), then he must expiate by sacrificing an animal (sheep, goat, cow, or camel), feeding six liters of food to the poor, or fasting for three days. He may expiate either while in Makkah or after returning back home.

<sup>2002</sup> The first restriction on sacred people is that they may not kill (they may also not *bother* the land creatures or take/break their eggs, but there is no expiation or ransom for simply bothering/annoying the creature without killing it or taking/breaking its eggs) *land creatures* (they are allowed to hunt/kill sea creatures), such as birds,

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Except the animals with dangerous features <sup>2003</sup>	31: 1274
Like scorpions <sup>2004</sup> , and rats <sup>2005</sup> , swooping ravens and hawks <sup>2006</sup> , Attacking dogs <sup>2007</sup> , and snakes <sup>2008</sup> perhaps found behind rocks.	31: 1275 31: 1276
Sacred people cannot use a musk or perfume <sup>2009</sup> . With oil, they cannot rub their body or hair groom <sup>2010</sup> .	31: 1277 31: 1278
They cannot kill lice <sup>2011</sup> , or rub off their dirty skin <sup>2012</sup> , Cut their nails <sup>2013</sup> or their hair <sup>2014</sup> (even if on their chin <sup>2015</sup> ).	31: 1279 31: 1280
Men may not cover their head or blanket their face <sup>2016</sup> .	31: 1281

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cats, horses, peaceful lizards, insects (e.g., beetles, flies, worms, etc.), and other creatures that live on land. As for locusts and other creatures that swarm and are hard to avoid, stepping on them or killing them by mistake is forgiven. Killing other creatures (which do not swarm) by mistake still necessitates a ransom (please refer to footnote 2022).

<sup>2003</sup> The *exception* to this restriction is killing animals that can attack and can cause serious bodily harm to humans. Killing such creatures does not necessitate expiation.

<sup>2004</sup> It is lawful for sacred people to kill a *scorpion* that they fear will sting them. Similarly, bees and hornets are also lawful to kill.

<sup>2005</sup> It is lawful for sacred people to kill *rats* or other similar animals that chew clothing.

<sup>2006</sup> It is lawful for sacred people to kill predatory birds that attack them from the sky. If the birds (excluding *ravens* or *hawks*) do not attack, then it is not lawful to bother them or kill them.

<sup>2007</sup> It is lawful for sacred people to kill vicious untamed predatory animals, such as adult full-grown *dogs*, cheetahs, tigers, lions, etc.

<sup>2008</sup> It is lawful to kill biting *snakes*, even if *found hiding behind a rock*.

<sup>2009</sup> The second restriction on *sacred people* is that they may not apply a *perfume* (which has an evident fragrance) to their body or clothes. If they apply such, they must give a full expiation.

<sup>2010</sup> The third restriction on sacred people is that they may not apply any *oil* to their *body* or *hair*. [As for combing or brushing (*grooming*) the head hair, it may be done if there is little or no chance that hair strands will be broken or pulled out (refer to footnote 2014).]

<sup>2011</sup> The fourth restriction on sacred people is that they may not *kill* their head/body *lice* (if they have any). A louse (singular of *lice*) is a small predatory insect that sucks the blood of human beings and usually hides in the head hair.

<sup>2012</sup> The fifth restriction on sacred people is that they may not *rub off their* coarse and dry outer skin layer. This is possible if a person takes a hot bath and then uses a coarse cloth to remove the top layer of the skin (as is done by the Northwest Africans). Nevertheless, the sacred person may perform wet ablution and bathe with plain lukewarm water without rubbing his body.

<sup>2013</sup> The sixth restriction on sacred people is that they may not break off, bite off, or trim their fingernails or toenails. To reduce the chances of accidental nail breakage during Hajj, people should trim all their nails short before entering sacredness.

<sup>2014</sup> The seventh restriction on sacred people is that they may not cut, shave, or remove their body *hair*. However, a few hair strands that fall off accidentally (e.g., during ablution) are forgiven. It is only when the person intentionally removes hair or unintentionally removes much hair (more than ten strands at a time) that he must expiate.

<sup>2015</sup> Men may not trim their beard hair (*on their chin*) while sacred as removing any body hair is not allowed.

<sup>2016</sup> The eighth restriction on sacred people is that men (not women) are not allowed to place a covering on their head (e.g., wear a cap or a hood) and are also not allowed to put such a covering on their face (e.g., a dust mask or a tied handkerchief).



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Women may not wear gloves or a veil on face place <sup>2017</sup> .	31: 1282
Men may not wear watches, wristbands, or finger rings <sup>2018</sup> . But, they may wear a belt to keep money and things <sup>2019</sup> .	31: 1283 31: 1284
If they indulge in these <sup>2020</sup> , they sacrifice a sheep, Feed the poor six liters, or three days a fast keep <sup>2021</sup> .	31: 1285 31: 1286
If they kill a creature, they must pay a ransom According to the creature's size (except for some) <sup>2022</sup> .	31: 1287 31: 1288

<sup>2017</sup> The ninth restriction on sacred people is that women may not wear a veil that sticks to the surface of their face (please refer to footnote 1817) nor may they wear gloves (i.e. they must leave the palms, the back of the hand, and fingers bare). As for their feet, they should remain covered.

<sup>2018</sup> The tenth and last major restriction on sacred people is that men (not women) may not wear an article that entirely encompasses (fits completely around) a limb (e.g., a wristwatch, a headband, a wristband, a bracelet, a finger ring, etc.) and they also may not wear sewn clothing (e.g., shirts, pants, socks, gloves, jackets, underwear, etc.) as mentioned earlier (in footnote 1952).

[However if the authorities organizing the Hajj force the person to wear an identity bracelet or other limb-encompassing article, then he is forgiven and no expiation needs to be made (as the intent behind these rulings is to restrict benefits/enjoyments and there is no enjoyment in wearing such an identity bracelet).]

<sup>2019</sup> Since men are restricted from wearing their regular clothes, they will face difficulty in carrying around valuable possession (e.g., money and plastic charge cards). Thus, our *din* allows them to *wear a belt* (or other similar device) over their skin which has pockets *to keep* valuables in. [It is better if the belt does not have thread stitchings on it.]

<sup>2020</sup> If the person violates one of the above-mentioned ten restrictions (besides killing a land animal), he must expiate for it. In general, the person must make one expiation for each violation. However if the violations occur within the same time period (i.e. within moments of each other), then he need only make one expiation and not multiple.

As for killing a land animal, the person does not expiate but must pay a ransom according to the creature's size.

<sup>2021</sup> There are three ways to expiate for a violation of the ten above-mentioned restrictions (except killing a land animal):

- a) *Sacrifice a sheep*, goat, cow, or camel
- b) Give six *poor* people one liter of food each (or feed one person *six liters*)
- c) *Fast for three days* (three normal dawn to sunset fasts not necessarily on consecutive days)

This expiation may either be performed while in Makkah or after leaving Makkah. In other words, there is no specific time or place for the expiation.

<sup>2022</sup> Sacred people who (on purpose or by mistake) *kill a non-vicious land creature must pay a ransom*. The price of this ransom varies according to the creature's size (*except for some* creatures whose ransom is larger than their size due to some nobility in the creature or due to people often violating the creature's right to safety). This ransom must be paid (in the form of food) to poor people or to those authorities responsible to collecting this ransom. The ransom may be paid during Hajj or after returning back home. The following are some guidelines for determining the price of this ransom:

- a) If the animal was a wild four-legged animal, the price of a sheep, goat, cow, or camel must be paid. The specific price chosen depends on the size of the animal which was wrongfully killed. If the animal was about the size of a sheep (e.g., fox), then the price of a sheep must be paid. If the animal was about the size of a goat (e.g., hyena), then the price of a goat must be paid. If the

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Caressing and kissing is unlawful to do <sup>2023</sup> .	31: 1289
And intercourse <sup>2024</sup> makes `Umrah <sup>2025</sup> /Hajj no longer true.	31: 1290
So, you'll have to repeat it the next year around <sup>2026, 2027</sup> .	31: 1291
That's <sup>2028</sup> only before on the tenth the House you round <sup>2029</sup> ,	31: 1292

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animal was about the size of a cow (e.g., wild ass), then the price of a cow must be paid. If the animal was about the size of a camel (e.g., elephant), then the price of a camel must be paid.

b) If the animal was a bird, then the estimated market price of such a bird must be paid. The exception (*except for some*) is the pigeons living in the sacred territory. Killing such a pigeon necessitates that the price of a sheep (which is far more expensive than a pigeon) be paid.

c) If the killed creature was a small reptile (e.g., a lizard) or was a large insect (e.g., beetle), its price must be given.

d) If the creature was a small insect (e.g., a fly or worm), only a handful of food to the poor must be given for each ten such creatures killed.

When determining the exact price, the person should ask two knowledgeable male authorities who are well-learned about such matters. The ransom/price should be given in the form of food (worth as much as the amount of currency owed) to the poor. However, the person can also fast one day for each half liter of food owed instead. He may fast at any location and at time (even after returning back home). Furthermore, the person is allowed to sacrifice a grazing animal (e.g., sheep, cow, goat, or camel according to the creature's size) either in Mina or Makkah and donate the carcass to the poor instead of pursuing the above two options. In any case, one of these three things must be done.

<sup>2023</sup> It is *unlawful* for sacred people to *caress* or *kiss* the other gender's skin/hair/nails/thin-clothing/lips/etc. Caressing or kissing by itself does not necessitate that the person sacrifice an animal. However if the person experiences the emission of pre-semen/vaginal-lubrication fluid as a result of such caressing or kissing (or other sensual activity), then the person must either sacrifice an animal (at Mina or Makkah) or fast for ten days (three days in Makkah and seven days after returning home). In such a case if the person sacrifices or fasts, his Hajj will then be corrected and accepted (we pray).

<sup>2024</sup> It is unlawful to cause or undergo vaginal or anal penetration (with a penis) while sacred during Hajj. People who cause or undergo such penetration will have a false Hajj which cannot be corrected (even if no ejaculation/orgasm was reached). This ruling applies even to people who were forced into penetration or did it out of forgetfulness.

Additionally, it is unlawful to reach ejaculation/orgasm through sensual activity (e.g., self or assisted masturbation) while sacred during Hajj. People who reach ejaculation after such sensual activity will have a false Hajj which cannot be corrected.

As for people who reach ejaculation by mistake (please refer to footnote 468) or after/during a sensual dream, they are forgiven and their Hajj is still valid.

<sup>2025</sup> All of the rulings concerning sacred people in *Hajj* also apply to sacred people in `Umrah.

<sup>2026</sup> People who have their Hajj ruined through penetration or ejaculation must come back next year to repeat the Hajj again (even if it was a mandub Hajj). Additionally, such people must still complete the actions remaining in Hajj this year (they will still be sacred until they perform the wajib essential circumambulation). Additionally, such people must also sacrifice a sheep, goat, cow, or camel at Mina or Makkah next year during Hajj.

<sup>2027</sup> People who have their `Umrah ruined through penetration or ejaculation should still finish the `Umrah. Then, they should go to unsacred territory to become sacred again. Then, they should perform the whole `Umrah again. Additionally, they must sacrifice a sheep, goat, cow, or camel at Makkah.

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Just like bothering creatures <sup>2030</sup> . But after stoning	31: 1293
The big pillar <sup>2031</sup> , the other things <sup>2032</sup> don't need atoning.	31: 1294
<sup>2033</sup> It's o.k. to stand in the shade of something firm <sup>2034</sup>	31: 1295
Raised from the ground to avoid burns of epiderm <sup>2035</sup> .	31: 1296
It is o.k. to carry something on one's head <sup>2036</sup> ,	31: 1297
To bathe without soap <sup>2037</sup> , to sleep on a pillow/bed <sup>2038</sup> ,	31: 1298
To change garments <sup>2039</sup> , or to scratch over itchy skin,	31: 1299
To wear a bandage tied or secured with a pin <sup>2040</sup> .	31: 1300
There are more rulings in the Notes for the last song <sup>2041</sup> .	31: 1301
We put them there so this song wouldn't get too long <sup>2042</sup> .	31: 1302

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<sup>2028</sup> This invalidation ruling applies only to people who perform sexual intercourse or reach ejaculation before the wajib essential circumambulation.

<sup>2029</sup> It is unlawful to perform sexual intercourse or reach ejaculation/orgasm until finishing the wajib essential circumambulation on the 10<sup>th</sup> of Dhu al-Hijjah. As for after completing this circumambulation, the person is no longer sacred and restricted. Thus, people who perform sexual intercourse after the circumambulation on the 10<sup>th</sup> have done nothing wrong and have a correct Hajj.

<sup>2030</sup> It is unlawful to kill land *creatures* until finishing the wajib essential circumambulation on the 10<sup>th</sup> of Dhu al-Hijjah. As for after completing this circumambulation, the person is no longer sacred and restricted. However, it is still unlawful for all people (sacred and unsacred) to bother wild land creatures that live in the Makkan sacred territory. Please refer footnote 2053 to learn the boundary limits of the sacred territory around Makkah.

<sup>2031</sup> All the other restrictions besides intercourse/ejaculation and killing wild land creatures become permissible again for the person after stoning the big pillar on the 10<sup>th</sup> of Dhu al-Hijjah. For example, there is nothing wrong with men wearing regular sewn clothes after stoning the big pillar on the 10<sup>th</sup>. Thus, indulging in these other previous restrictions *does not need atoning* (to be made up for).

<sup>2032</sup> All the other restrictions (i.e. of the ten restrictions mentioned above) become allowed after stoning the big pillar seven times on the 10<sup>th</sup>. As for using perfume, it is also allowed but is disliked before completing the wajib essential circumambulation.

<sup>2033</sup> The rest of the song mentions some acts that may be mistaken by some people to be unlawful during sacredness but, in actuality, are not unlawful but are allowed (mubah).

<sup>2034</sup> It is mubah *to stand* under *the shade of something raised from the ground* (e.g., tent, wall, tree, etc.) while sacred.

<sup>2035</sup> Standing in the shade may help a person avoid *sunburns* on his skin.

<sup>2036</sup> It is mubah *to carry something* (e.g., basket, handbag, water pot, etc.) *on one's head* while sacred for both men and women.

<sup>2037</sup> It is mubah to take a *bath* while sacred; however, those bathing should not use perfumed *soap* or shampoo (or other product which has a smell) nor should they rub their body (as such rubbing could lead to the removal of dirty skin or body hair which is unlawful during sacredness).

<sup>2038</sup> It is mubah *to sleep on* a comfortable or plush *bed*. It is mubah to use a *pillow*. It is mubah to sleep with a sheet over one's body (as it may get cold at night).

<sup>2039</sup> It is mubah for men *to change* into another pair of unsewn clothes while sacred. Additionally, it is mubah for women to change their outfits also. Furthermore, it is mubah to wash impurity off of one's clothes.

<sup>2040</sup> It is mubah for men and women to wear a bandage or a sling over an injury that completely wraps around a limb (as it is a necessity).

<sup>2041</sup> We mentioned some *rulings* for the acts mentioned in the *last song* in its footnotes.

# The Guiding Helper

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<sup>2042</sup> We have tried to make the Guiding Helper short and brief (e.g., the whole Guiding Helper can be sung from beginning to end in a little over two hours from memory). Additionally, the notes that we are writing have the same purpose in mind. If in the future, if the need calls for it, we grant permission to authentic authorized teachers of the Maliki school to write their own commentaries (longer or more focused) on the Guiding Helper without changing any of the original text. If such scholars would like to narrate a conflicting opinion in their own notes, then they should do so without changing the original text of the Guiding Helper (as has been the practice of the righteous in the past).

# Main Text & Explanatory Notes

## Song 32: `Umrah and Visiting the Prophet

`Umrah is sunnah and is performed all year round <sup>2043</sup> .	32:1303
Like Hajj <sup>2044</sup> , you must <sup>2045</sup> be sacred <sup>2046</sup> . Then, the House you round <sup>2047</sup> .	32:1304
Then, you pray two units <sup>2048</sup> and go to Safa's hill <sup>2049</sup> .	32:1305
Then, you cut your hair or shave it off <sup>2050</sup> as you will <sup>2051</sup> .	32:1306
But, you must go out away <sup>2052</sup> to unsacred land <sup>2053</sup>	32:1307

<sup>2043</sup> *Umrah* is a type (a) pilgrimage (please refer to footnote 1821) and is *sunnah* (not *wajib*). Additionally, there is no specified time for it (unlike Hajj); it may be *performed all year round*.

<sup>2044</sup> *Umrah* is a mini-*Hajj*. All the laws of sacredness also apply to *Umrah* (but the period of sacredness for *Umrah* is usually much shorter than the period of sacredness for Hajj). Thus, people must perform the circumambulation and Safa-Marwah circuits of *Umrah* while sacred.

<sup>2045</sup> There are five *wajib* acts in *Umrah*.

<sup>2046</sup> The first *wajib* is to enter *sacredness*. If people are currently in the sacred Makkan territory, it is mandub for them to go to Tan`im (where Masjid `A'ishah is) and enter sacredness from there. However, they may also enter sacredness from any other location also. Nevertheless, all people performing *Umrah* must be present in an unsacred territory (for at least one second) while they are sacred (please refer to footnote 2052).

<sup>2047</sup> The second *wajib* is to circumambulate seven times around the Ka`bah (this circumambulation is exactly the same as described in Song 30: Performing Hajj).

<sup>2048</sup> The third *wajib* is to pray a regular *two unit* prayer in the Sacred Masjid after the previously-mentioned circumambulation.

<sup>2049</sup> The fourth *wajib* is to walk/run the *Safa-Marwah* circuits as described in Song 30: Performing Hajj.

<sup>2050</sup> The fifth *wajib* is to finish *Umrah*. The person should either *shave off* his entire head hair or *cut* his hair short (refer to footnote 1857).

<sup>2051</sup> *As you will* means you may choose to do either if you are male (females should only cut).

<sup>2052</sup> People who are sacred for *Umrah* must be present in *unsacred* territory for at least one second sometime before finishing their *Umrah*. The easy way to do this is to go to Tan`im (Masjid `A'ishah), which is just outside of the Northern Makkan sacred territory border, and enter sacredness there; then, they should return to the Ka`bah (*come back sacred to tackle the task at hand*) and perform the entire *Umrah*. If they do such, they will have a correct and accepted (we pray) *Umrah*.

<sup>2053</sup> Each individual performing pilgrimage should know that there are specific boundaries that delimit the sacred territory around the Ka`bah. This area is sacred and must be respected. People (even if unsacred) may not bother/kill the harmless wild creatures found inside this area. Additionally, all people may not destroy the natural vegetation (what grows without human intervention) except for some plants which are used for making toothsticks and other necessary materials. However in any case, people are not responsible for paying a price for destroying vegetation. As for killing animals, all people (even if unsacred) must pay a price for such as outlined in footnote 2022.

The boundaries for the sacred territory around Makkah are:

- To the North up until Tan`im (about eight kilometers North of the Ka`bah)
- To the Northeast up until the Mountain Maqta` (about thirteen kilometers Northeast of the Ka`bah)
- To a little above the East up until the start of `Arafah (about fourteen kilometers slightly above East of the Ka`bah)
- To the Southeast up until Ji`ranah (about fourteen kilometers Southeast of the Ka`bah)

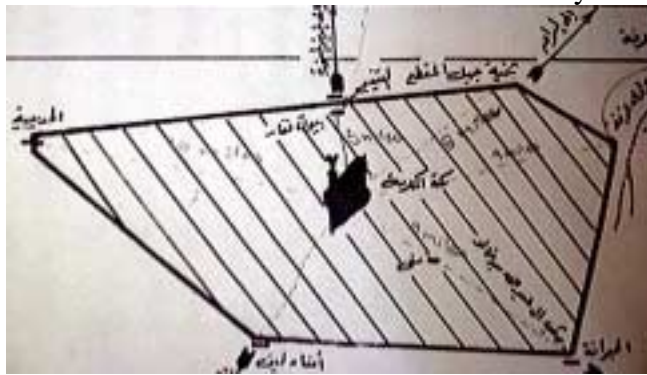
# The Guiding Helper

Then come back sacred to tackle the task at hand.	32: 1308
When in Makkah, do much circumambulation <sup>2054</sup> .	32: 1309
Pay respect to the Sacred House and location <sup>2055</sup> .	32: 1310
Worship Allah much <sup>2056</sup> . Pray at the Ka`bah in group <sup>2057</sup> .	32: 1311
Then when you want to leave, give the Old House a loop <sup>2058</sup> .	32: 1312
Don't forget to drink Zamzam water <sup>2059</sup> while standing <sup>2060</sup>	32: 1313

e) To the Southwest up until Aḏāh (about 10 kilometers Southwest of the Ka`bah)

f) To a little above the West up until Ḥudaybiyah (about sixteen kilometers slightly above West of the Ka`bah)

Please see figure 32-1 which illustrates the boundaries of the sacred territory around Makkah.



**Figure 32-1: Arabic Hand-drawn Map Of The Makkah Sacred Territory**

Please note that it is also unlawful to kill/bother the land creatures and to destroy the natural vegetation around the Prophet's Masjid (May Allah bless him and give him peace) in Madinah. However, there is no ransom price for doing either. The Madinan sacred territory is the area (with respect to not bothering land creatures) between the four distinct locations that contain masses of burnt rock (there are many large rocks in this area that seem like they were burnt). With respect to not destroying natural vegetation, the Madinan sacred territory is the area which is about ten kilometers within the radius of Prophet's (May Allah bless him and give him peace) Masjid.

<sup>2054</sup> It is mandub to perform *much circumambulation* around the Ka`bah while *in Makkah*. Each act of circumambulation should resemble the one described in Song 30: Performing Hajj. However, there is no need to trot in these mandub circumambulations (as galloping/trotting is only for circumambulations which have a Safa-Marwah circuit after them). After performing the mandub circumambulation, it is mandub to pray two units in the Sacred Masjid (behind the Standing Place of Ibrahim or in another place if there is a crowd.)

As for performing the Safa-Marwah circuits, it should not be done outside of Hajj or `Umrah. However, one may still wish to mount each hill and supplicate (as prayer in certain places is more likely to be answered).

<sup>2055</sup> The member of the din should *pay respect to* (by not desecrating) the signs of the din, such as the Ka`bah, the sacred territory, the Qur'an, pious Muslims, etc.

<sup>2056</sup> *Worship* at the Sacred Masjid is worth one-hundred-thousand times more than worship elsewhere. Thus, the person should seize the opportunity to stack up on good deeds.

<sup>2057</sup> It is mandub for the person to *pray* his five prayers *at the Ka`bah in group* with the imam while in Makkah.

<sup>2058</sup> When the person wants to leave Makkah, it is mandub to perform a circumambulation (seven normal rounds followed by a two unit prayer) around the Ka`bah (the *oldest house* in the world) shortly before leaving.

<sup>2059</sup> There is a large underground ocean of *water* under the sacred territory. There is a well in the basement of the Sacred Mosque that taps this ocean and allows pilgrims to drink and use this water freely (at least at the current time). The water is a special type of mineral water which is called **Zamzam**. This water has many special properties among which are the cures of many ailments.

# Main Text & Explanatory Notes

Facing Ka`bah <sup>2061</sup> 'till your stomach starts expanding <sup>2062</sup> .	32: 1314
Then <sup>2063</sup> , go to visit the Prophet <sup>2064</sup> with etiquette:	32: 1315
Become pure <sup>2065</sup> . Repent <sup>2066</sup> . Enter the Masjid as fit <sup>2067</sup> .	32: 1316
Pray two units <sup>2068</sup> and then go to face <sup>2069</sup> the Prophet.	32: 1317
Send your salam to him <sup>2070</sup> . But then, do not forget	32: 1318
Abu Bakr on the right <sup>2071</sup> and `Umar on the left <sup>2072</sup> .	32: 1319
Ask for pure forgiveness <sup>2073</sup> without a single sin left.	32: 1320

<sup>2060</sup> Usually, it is mandub to drink liquids (and eat solids) while sitting. However, it is mandub to *drink Zamzam water while standing*.

<sup>2061</sup> It is mandub to face the Ka`bah and to say a supplication to Allah before drinking the Zamzam water.

<sup>2062</sup> It is mandub to drink much Zamzam water until the person feels that his *stomach* is full.

<sup>2063</sup> It is mandub for pilgrims to also visit Madinah and the Prophet's grave (May Allah bless him and give him peace).

<sup>2064</sup> The *Prophet's* body (May Allah bless him and give him peace) is buried in his original house which is now part of his Masjid in Madinah. It is mandub to go visit this Masjid and the grave of the Prophet (May Allah bless him and give him peace). Additionally, one may also visit the graves of some of his companions which are located in a graveyard adjacent to the Prophet's Masjid (May Allah bless him and give him peace).

<sup>2065</sup> It is part of *etiquette* to perform ablution before entering to visit the Prophet (May Allah bless him and give him peace).

<sup>2066</sup> It is part of *etiquette* to *repent* from past misdeeds before entering to visit the Prophet (May Allah bless him and give him peace).

<sup>2067</sup> Please refer to footnote 1825.

<sup>2068</sup> It is part of *etiquette* to perform a *two unit* mandub prayer after entering the masjid and before going to face the Prophet (May Allah bless him and give him peace).

<sup>2069</sup> It is part of *etiquette* to have one's *face* towards *the Prophet's* grave (May Allah bless him and give him peace) when sending one's salutations.

<sup>2070</sup> It is part of *etiquette* to say "Assalamu `Alaykum" to the Prophet facing his grave (May Allah bless him and give him peace).

<sup>2071</sup> It is part of *etiquette* to turn slightly to the right (when one's back is towards the qiblah) and say "Assalamu `Alaykum" to *Abū Bakr* al-Šiddīq (May Allah be well pleased with him) who is buried next to the Prophet. Abu Bakr was the first Caliph after the Prophet (May Allah bless him and give him peace) left us.

<sup>2072</sup> It is part of *etiquette* to turn slightly to the left (when one's back is towards the qiblah) and say "Assalamu `Alaykum" to *`Umar* ibn al-Khaṭṭāb (May Allah be well pleased with him) who is buried next to the Prophet. `Umar ibn al-Khattab was the second Caliph after the Prophet (May Allah bless him and give him peace).

Additionally for those in the future that visit the Prophet Muhammad (May Allah bless him and give him peace) after Prophet `Isa (upon whom be peace) is buried in his reserved spot next to him, it will be mandub to also say "Assalamu `Alaykum" to Prophet `Isa (upon whom be peace).

<sup>2073</sup> The pilgrim should ask the Prophet (May Allah bless him and give him peace) to ask Allah to *forgive* the pilgrim's past and future *sins* (acts of disobedience). This is because the prayer of certain people is more likely to be answered.

In our din, we believe that the common person should supplicate for himself and for others. Additionally, one member of the din may ask another member to supplicate for him. This is why we ask the Prophet (May Allah bless him and give him peace) to pray for us. We believe that dead people can hear the voices of living people. Additionally, we believe that the Prophet (May Allah bless him and give him peace) is able to supplicate to Allah even though he is not living amongst us anymore.

# The Guiding Helper

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Ask Allah<sup>2074</sup> to make you die as a believer<sup>2075</sup>, 32: 1321  
To shield you from turmoils<sup>2076</sup> and the Great Deceiver<sup>2077</sup>. 32: 1322

Ask Allah to make life, death, and afterlife good<sup>2078</sup>. 32: 1323  
Ask Him to save you from being Hellfire's wood<sup>2079</sup>. 32: 1324

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<sup>2074</sup> The area around the Prophet's grave (May Allah bless him and give him peace) is an area where supplications are more likely to be answered. For this reason, the pilgrim should *ask Allah* for many things while in this vicinity.

<sup>2075</sup> The most important thing (with respect to one's own destiny) to ask Allah is to make one *die* while in the state of *belief* (please refer to footnote 238). This is because all believers are promised Paradise in the next world (which will be much better than the enjoyable things in this world).

<sup>2076</sup> The Muslims living before the end of the world will face many trials and tribulations (*turmoils*). Not everybody has the strength to face these hard tests. Many people will leave the *din* because of these tests. Others will stay believers but will desire that they soon die (since life will be very difficult). Thus, it is a good idea to ask Allah for a *shield* (protection from exposure to) the turmoils that will come before the end of the world. It is possible for Allah to protect individuals even in violent/dangerous circumstances. We pray to Allah that He completely protects all those that act by (or try to act by) the Guiding Helper from the tough turmoils and tests near the end of the world.

<sup>2077</sup> The greatest of the tests/turmoils that Allah has prepared from the time of 'Adam until the end of the world is the trial of *the Great Deceiver*. The Great Deceiver will be a human being who is a descendent of the Prophet Ya`qub ibn Ishaq ibn Ibrahim. However, he will not have the noble characteristics of his great-grandfather prophets. Rather, he will be a very evil man (male) who desires to mislead humanity and take power over them. There will a great drought in most parts of the world for about two years. People will become very desperate for water. At this point, the Great Deceiver will announce himself (from a place near central West Asia). It will seem like he can make the sky rain. Additionally, he will be able to perform many other miraculous feats (such as reviving the dead). People who reject him will be reduced to poverty while people who accept him will be made affluent and well off. He will come with something that resembles a worldly Paradise and something that resembles a worldly Hellfire. The believer in our *din* should run away from the Paradise (as if it is a punishment) and he should jump into the Hellfire (because this is just a test from Allah and the real Hellfire is in the next life and is for those that disbelieve in Allah or associate partners/gods with Him).

This man will have the Arabic letters "Kāf", "Fā", and "Rā" written on his forehead (which mean "disbelief").

This man will have a right eye which is deformed (which looks like a bulging grape) and dark curly hair.

Some people will think that he is Jesus (most Christians, probably). Others will think that he is their promised Messiah (most Jews, probably). Others still will think that he is God incarnate (perhaps those that do not understand why the Preceding Cause for the universe cannot take the form of a man; please refer to footnote 150). In any case, he will be very successful. He will take over most of the world (except Makkah and Madinah). Although he will only stay for about forty days, it will seem like an eternity for the believers due the difficulties they will face. Additionally, some of these days will seem to be much longer than our normal twenty-four hour day (e.g., as long as week, a month, or a year). Muslims living in the longer days should estimate the prayer timings using a regular prayer schedule.

After causing all of these turmoils, the Great Deceiver will then proceed to Damascus, Syria [which will be a stronghold for the *din* and the knowledge of Allah, insha'allah, until the end of the world], perhaps to finish off the remaining strong Muslims. He will find the gates of the city locked. The Muslims inside will be ready to pray a formal prayer when Allah will send the Prophet `Isa down to a white masjid in Damascus, Syria. Please refer to section (24) of footnote 222 for the rest of the story.

<sup>2078</sup> Ask Allah to give you *good* and turn bad away from you in this world and in the next world. The person should ask Allah for relief while still having faith in all his conditions.

<sup>2079</sup> Ask Allah to *save you from* becoming the fuel (*wood*) of the real *Hellfire* in the next world.



# Main Text & Explanatory Notes

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Ask for everything else you want to come your way <sup>2080</sup> .	32: 1325
Ask the Prophet to intercede on Judgement Day <sup>2081</sup> .	32: 1326
Then, hurry up <sup>2082</sup> and return to your home <sup>2083</sup> and land <sup>2084</sup> .	32: 1327
Enter in midmorning <sup>2085</sup> with gifts <sup>2086</sup> of bliss at hand.	32: 1328

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<sup>2080</sup> Make as many supplications as you can while in Hajj and in the vicinity of the Prophet's grave (May Allah bless him and give him peace).

<sup>2081</sup> Ask the Prophet (May Allah bless him and give him peace) to intercede (plea to on your behalf) on the Day of Resurrection (*Judgement Day*).

<sup>2082</sup> After achieving one's aim, the pilgrim should then *return* back home (unless one can give the sacred territory its due respect).

<sup>2083</sup> *Home*, here, is where you usually live.

<sup>2084</sup> Muslims should not be attached to their *homeland* (as all of the earth is but a temporary place of stay), its culture, its traditions, its food, etc. Rather, Muslims should be attached to Allah and practicing the din for Him.

<sup>2085</sup> It is mandub to return and *enter* one's home not at night but *in* the early or *midmorning*.

<sup>2086</sup> It is mandub to buy some simple articles from the sacred territory to give to friends and family members back home. These *gifts* should not be extravagant and friends and family members should be happy even if not given any material gift at all.

It is mandub to hide one's pilgrimage and not to announce it (as it is supposed to be an act done for Allah alone). However if word gets out anyway, one may still get credit for trying to hide it.

# The Guiding Helper

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## Song 33: Being True to One's Word

It's wrong <sup>2087</sup> to tell <sup>2088</sup> someone <sup>2089</sup> for them <sup>2090</sup> you'll <sup>2091</sup> do something <sup>2092</sup>	33: 1329
And not do it <sup>2093</sup> . So, don't practice false promising <sup>2094</sup> .	33: 1330
It's a big crime <sup>2095</sup> if you said, "By Allah, I swear That I'll do it." For such <sup>2096</sup> , you expiate and bear	33: 1331 33: 1332
By feeding ten separate <sup>2097</sup> poor people <sup>2098</sup> half liters, Or by giving them clothing about two meters <sup>2099</sup> ,	33: 1333 33: 1334
Or by fasting three days <sup>2100</sup> apart or in succession <sup>2101</sup> .	33: 1335

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<sup>2087</sup> Intentionally making false promises (solid statements about performing an act) is unlawful.

<sup>2088</sup> *Tell* here means to promise or state that one will try one's best to do it.

<sup>2089</sup> The *someone*, here, could be another human or Allah.

<sup>2090</sup> When a person promises (e.g., by saying "I promise to...") to do a mubah/mandub act or refrain from a mubah/mandub act, it is wajib for him to carry out his promise. This is true even if the promise does not involve another person (e.g., "I promise to myself that I will eat ten loaves of bread."). However, the crime of breaking the promise is worse if it was made to another person or to Allah (e.g., "I promise to take you to your relative's house next week.").

<sup>2091</sup> The *you'll* means *you will* do something in the future. All of the legal rulings for the promises and vows (in this song) only concern the future and not the past or the present. As for the events of the past and present, it is unlawful to intentionally lie (not tell the truth) about them (with or without a promise).

<sup>2092</sup> *Some* mubah/mandub *thing*; as for promising to do an unlawful act, the person should not carry it out (but should expiate if he used Allah's name without making an exception (e.g., "unless Allah wills")).

<sup>2093</sup> *And not do it* means to break this promise that you made by not exerting effort to carry it out.

<sup>2094</sup> Be true to your word and try your utmost to carry out mubah/mandub promises. If a person feels that it is difficult for him to carry out promises, then he should not make these promises in the first place.

<sup>2095</sup> Breaking promises is unlawful in itself but it is close to being an enormity (*big* act of disobedience) when the promise is made with one of Allah's names or attributes (e.g., "I promise, by Allah -or- by the Most Merciful, that I will take you to your relative's house next week.").

<sup>2096</sup> *For* promises that were made with one of Allah's names or attributes and then were not carried out (even if with valid excuse), the person must *expiate* (*and bear* the hardship of expiation). There are two ways the person may choose to expiate.

<sup>2097</sup> The first of two ways that the person may expiate is *by giving ten separate poor people about half a volumetric liter* (0.51 liters) of food (any common staple food like rice or cottage cheese is fine) each. Thus, the person will give five liters in total. Please note that it is not valid to give one poor person five liters; rather, ten separate poor people must be given the food.

<sup>2098</sup> These *poor people* must be Muslim and cannot be non-Muslim.

<sup>2099</sup> The second way that the person may expiate is by giving ten separate poor people *about two square meters* of new clothing. The clothing should be enough to cover the man from his shoulders to his ankles and the woman from head to toe. It is superior to give new pre-made clothing (especially in an industrial society where most people lack the skills to make their own clothing); however, one may also give cloth-material measuring about two square meters to each of the ten poor Muslims.

<sup>2100</sup> Only if the person is unable (it is financially difficult for him) to expiate with the above two methods may he resort to this third method which is *fasting for three days*.

# Main Text & Explanatory Notes

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There's no expiation if you made an exception <sup>2102</sup>	33: 1336
With your tongue <sup>2103</sup> connected with what you did promise <sup>2104</sup>	33: 1337
Intending cancellation if you were to miss <sup>2105</sup> .	33: 1338
<sup>2106</sup> Make your life much simpler by avoiding vowing <sup>2107</sup>	33: 1339
To do worship like fifty units of bowing <sup>2108</sup> .	33: 1340
But if you do vow it, you must carry it out <sup>2109</sup> .	33: 1341
So, don't vow to do acts whose easiness you doubt <sup>2110</sup> .	33: 1342

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<sup>2101</sup> The third method for expiating is to fast (as described in Song 27: The Lunar Months and Fasting) three days outside of Ramadan. These days may be consecutive (*in succession*) or spread out over many months (*apart*).

<sup>2102</sup> If a person used an *exception* word (e.g., "except", "unless", "but if", etc.) while promising intending to cancel the promise if the exception held true, then there is no need to expiate. For example if a person said, "I promise, by Allah, to do it unless I change my mind," then there is no need to expiate in the event that he does not carry out his promise. As another example if the person said, "I promise, by Allah, to do it unless Allah wills otherwise," then there is no need to expiate if the promise is broken. In summary if the person said, "I promise, by Allah, to do it except if event A happens," then if event A happens, the person need not expiate after breaking his promise and if event A does not occur then the person must expiate if he breaks his promise.

<sup>2103</sup> The exception should be uttered with one's *tongue* out loud or quietly for it to have effect. [However if the person made an exception bound by Allah's will (e.g., "unless Allah wills"), then a firm intention in the mind without moving the tongue is enough.]

<sup>2104</sup> The exception must be uttered in the same sentence as the promise or an adjacent sentence. It is not good enough to promise something and then utter the exception one hour later.

<sup>2105</sup> The person must have intended *cancellation* (revocation) of the promise if the exception were to take place.

<sup>2106</sup> The first part of this song concerns promises. The last rhymes concern vows.

<sup>2107</sup> Constant *vowing* and promising can make a person's life difficult and complex. If the person wants a simple life, he should avoid unnecessary promises and all vows.

<sup>2108</sup> A **vow** is a statement declaring that the person will carry out some specific act and dedicate it to Allah. For example: "I vow to Allah that I will perform twenty-five two-unit mandub prayers (*fifty units of bowing*)."

<sup>2109</sup> Basically, all *vows must* be unconditionally *carried out*. There is no way to expiate for a vow. Even if the person vows to do an extremely difficult act (e.g., walking to Makkah for Hajj on feet), he must carry it out the best he can. [This is why vowing to do hard acts (*acts whose easiness you doubt*) is not a good idea.]

The exceptions to this rule are (a) vows to do unlawful acts (e.g., stealing money) and (b) vows to do acts that are impossible (e.g., drink forty-thousand liters of water a day).

<sup>2110</sup> *Do not vow to do anything at all and your life will be much simpler.* Allah does not need our petty physical mandub acts and a sincere heart is better than many vowed units of worship.

# The Guiding Helper

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## Song 34: Food Laws<sup>2111</sup>

You can <sup>2112</sup> eat <sup>2113</sup> plant life <sup>2114</sup> , objects not animated <sup>2115</sup> ;	34: 1343
If they're pure <sup>2116</sup> and don't make you intoxicated <sup>2117</sup> .	34: 1344
You can drink liquids <sup>2118</sup> if they don't make people drunk <sup>2119</sup> .	34: 1345
You can sniff gases <sup>2120</sup> except to get high or sunk <sup>2121</sup> .	34: 1346
But, you shouldn't eat, drink, or sniff any poison <sup>2122</sup> ,	34: 1347
Or something that will kill you <sup>2123</sup> for any reason <sup>2124</sup> .	34: 1348

<sup>2111</sup> Compared to the previous dins, our *food laws* are fairly simple. This song contains basically all of them.

<sup>2112</sup> It is wajib for all humans to intake some food (either solid or liquid) that is enough to sustain their life. It is not valid to starve oneself to death when food is available. Additionally, guardians of non-responsible people must see to it that their children/protectees are fed enough to sustain life.

As for during a famine (regional food shortage), the person is not doing wrong if he starves to death (rather, he is a martyr in Allah's sight).

<sup>2113</sup> The general rule is that the member of our din may *eat* anything he wishes. However, there are some exceptions to this rule which are mentioned in this song.

[As a side note, the following are some mandub manners of eating: (1) saying Bismillah at start, (2) saying al-hamdu li l-llah upon finishing, (3) eating so that one fills only one-third of one's stomach with food, fills one-third with drink, and leaves one-third empty for easy breathing, (4) eating and drinking with the right hand instead of the left, (5) eating from the food that is nearer to one when sharing with others in a single platter, (6) not leaning on something or lying down when eating, (7) not breathing into the vessel that contains the food or drink, (8) eating at the same pace as those who are eating along with one, (9) to wash one's hands and rinse one's mouth after finishing, (10) not drinking directly from the spout of a shared water container, (11) to refrain from eating ravenously, and (12) to sit while eating and drinking (however, it is permissible to also stand while eating and drinking).]

<sup>2114</sup> Generally speaking, all *plants* and vegetables (e.g., sugar cane, fruits, vegetables, herbs, spices, grain, etc.) are lawful (mubah) to intake/eat without any special preparation.

<sup>2115</sup> Generally speaking, all *inanimate objects* (e.g., physical substances without a life spirit) are lawful to intake/eat without any special preparation.

<sup>2116</sup> The first exception to the above rules is impurities. It is not lawful to swallow any of the twenty impurities listed in the notes for Song 5: Purity and Water.

<sup>2117</sup> *Intoxicants* (e.g., wine and cocaine) are also impure and are unlawful to intake.

<sup>2118</sup> Generally speaking, all *liquids* are lawful to *drink*.

<sup>2119</sup> Any liquid which can *make people drunk* is unlawful to intake even in small quantities. However if a person is unable to find medication that does not contain alcohol or other intoxicants, he may use such medication.

<sup>2120</sup> Generally speaking, all *gases* and aromas (e.g., oxygen, nitrogen, helium, molecular gases, etc.) are lawful to intake.

<sup>2121</sup> However, it is unlawful to *sniff* gases with the intention of becoming intoxicated (*high or sunk*).

<sup>2122</sup> The second exception to the above rules is poisonous substances which can lead to death or serious injury.

<sup>2123</sup> **Suicide** (killing oneself) is unlawful in our din. The people who do not like the world should be patient until Allah gives them death at His own decree.

Suicidal people should join the Path to Allah (see songs 42 and 43: The Path to Allah) as their suicidal nature will probably lead to a record speed in finishing the Path (as the more you hate the world, the faster you go in the Path). Additionally, they will be able to break free of their current ego-centric view of the world and no longer have the emotional pain that is pushing them towards suicide.

# Main Text & Explanatory Notes

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You can eat any creature <sup>2125</sup> including a snail <sup>2126</sup>	34: 1349
Except for a pig <sup>2127</sup> or human <sup>2128</sup> (female or male).	34: 1350
But for a land creature <sup>2129</sup> with blood flow in its life <sup>2130</sup> ,	34: 1351
You must <sup>2131</sup> cut its two veins <sup>2132</sup> without lifting the knife <sup>2133</sup> ,	34: 1352
And also its windpipe <sup>2134</sup> . And if you don't do such,	34: 1353

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In no case should the suicidal person kill himself because Allah will most probably throw him in Hell for a very long time if he does so. And Hell is much worse than anything the suicidal person is now suffering through.

<sup>2124</sup> Our din does not believe in **euthanasia** or mercy-killing. Terminally ill people who have lots of pain in their life should keep praying to Allah (to alleviate the pain) and continue to treat the disease (or if they prefer to forgo treatment, our din also allows them to refuse treatment). However in any case, the terminally ill person must wait for a natural death and cannot assist death by using poison or another means.

The patient believing terminally ill person is someone who is very close to Allah. Sometimes, Allah shows His love for a person in weird ways in this world (e.g., by afflicting them with pain and anguish); however in the next world, He will no longer use such delusive techniques (i.e. He will make them very happy in Paradise and give them no pain).

<sup>2125</sup> Generally speaking, all *creatures* (e.g., insects, reptiles, birds, sea animals, land animals, etc.) are permissible to eat. There are only two exceptions.

<sup>2126</sup> *Snails* and other "dirty" creatures (e.g., worms) are lawful to eat.

[Please note that **pests** (creatures that bother or hurt one) may be lawfully exterminated from dwelling places (places where people live or work).]

<sup>2127</sup> The first exception is pigs, hogs, and swine (animals from the Suidae family). All such animals are unlawful to eat even if slaughtered using the below-mentioned technique.

<sup>2128</sup> The second and last exception is all *humans* regardless of gender (*female or male*), age, or ethnic background. People who are stranded where there is no lawful food may also not eat human flesh even if it leads to starvation. However, such people in extreme circumstances may eat pig flesh and the carcass of dead (unslaughtered) animals.

<sup>2129</sup> All sea creatures (a creature (e.g., fish, crab, lobster, octopus, water snail, shrimp, whale, etc.) that lives most of the time under the water (this does not include crocodiles or other creatures that simply swim or float on the surface of the water)) are lawful to eat even without any special slaughter technique. Thus, even those sea creatures that are found dead floating on the water are lawful to eat.

<sup>2130</sup> All *land creatures* with circulatory *blood flow in their life* must be slaughtered with a specific technique before they become lawful to eat (all lawful to eat substances are pure). If they die through other than this technique (or through other than a lawful hunt), their whole carcass is considered impure and unlawful to eat.

<sup>2131</sup> The special technique which our din mandates for slaughtering land animals with blood flow involves four *wajib* acts.

<sup>2132</sup> The first *wajib* is to *cut* the *two* large artery *veins* of the animal that run on the front sides of the neck or upper chest. The cut must take place below the voice box (larynx) of the animal in order for it to be correct.

[If a land creature with blood flow does not have two normal large artery veins (e.g., locust), then its neck must be cut to fulfill the first three *wajibs*.]

[If a land creature does not have normal blood flow (e.g., worm or ant), then it may be killed in almost any manner and then eaten.]

<sup>2133</sup> The second *wajib* is to perform the cut of the neck or upper chest in a continuous side-to-side motion without lifting the cutting instrument off the neck or upper chest before both artery veins and the windpipe are fully cut. Thus, it is invalid to start cutting one vein and then to lift the knife and then again to start cutting the other vein and windpipe. From this, you can see the importance of having a sharp cutting instrument.

# The Guiding Helper

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With intent <sup>2135</sup> in its life <sup>2136</sup> , the creature you can't munch <sup>2137</sup> .	34: 1354
Yes <sup>2138</sup> . Some animals are disliked <sup>2139</sup> like dogs <sup>2140</sup> and mules <sup>2141</sup> . But, you can <sup>2142</sup> eat them following the above rules <sup>2143</sup> .	34: 1355 34: 1356
Follow the sunnahs <sup>2144</sup> : Start cutting with "Bismillah" <sup>2145</sup> .	34: 1357

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<sup>2134</sup> The third wajib is to cut the *windpipe* of the animal from the front of the neck or upper chest. [Please note that it is not necessary to also cut the esophagus (food passageway) which is behind the windpipe.]

<sup>2135</sup> The fourth wajib is to make an *intention* to cut the two artery veins and windpipe of the animal; one need not intend that this is being done for Allah. Thus, the person who is wielding the knife or operating the automatic machine (built to fulfill the first three wajibs) must make such an intention in the beginning. The person performing a hand slaughter must make such an intention with each animal that he slaughters. The person operating an automatic slaughtering machine need only make such an intention when first turning on the machine.

<sup>2136</sup> It is a precondition that the animal being slaughtered is living (displays some signs of life, such as eyelid movement or breathing). It is not valid to perform a slaughter on an animal that is already dead.

<sup>2137</sup> Animals that die in other than a slaughter conforming to the above guidelines (or a lawful hunt conforming to the guidelines below) are unlawful (haram) to eat. Additionally, the entire **carcass** (bones, flesh, veins, organs, bodily fluids, etc.) of such animals is impure and unlawful to eat.

Additionally, it is not lawful to eat live animals with blood flow (even though all living animals are pure; please refer to footnote 301).

Please note that all animals (besides pigs and humans) that are slaughtered correctly with these above-mentioned four wajibs are permissible to eat and the animal's entire carcass is pure.

[Please also note that if the dead body of the creature is lawful to eat, one may either eat it raw (without cooking it) or eat it after cooking.]

<sup>2138</sup> *Yes*. We have simplified the laws for eating animals by declaring that all animals are o.k. to eat. Some animals are not mubah to eat but are makruh (*disliked*).

<sup>2139</sup> There are two types of animals that are disliked to eat.

<sup>2140</sup> The first type of animal that is disliked to eat is a land mammal which is from a predatory family (e.g., tiger, lion, cheetah, *dog*, cat, etc.). As for predatory reptiles and birds, they are not disliked to eat (but are mubah to eat).

[As for keeping a dog (an animal from the *Canis familiaris* family) in one's residence, it is mubah if one has a need for the dog (e.g., guard-dog, seeing-eye dog, hunting dog, etc.) and is disliked if one does not have any real need for the dog (e.g., a pet dog).]

<sup>2141</sup> The second and last type of animal that is disliked to eat is a domesticated four-legged animal with hooves (e.g., horse, pony, donkey, *mule*, etc.). As for wild hoofed-animals (e.g., zebra and wild ass), they are not disliked to eat but are mubah.

<sup>2142</sup> It is not unlawful (i.e. it is permissible) to eat disliked animals. However, the person who avoids eating them gains good deeds.

<sup>2143</sup> Such animals may only be *eaten* after performing the *above*-mentioned slaughter technique (or below-mentioned hunting technique); if such a technique is not performed, the animal will be unlawful to eat and its carcass will be considered impure.

<sup>2144</sup> People who only confine themselves to the above four wajibs of animal slaughter along with the below-mentioned stressed sunnah (i.e. saying "Bismillah") will have a correct and accepted (we pray) sacrifice and the animal will be lawful to eat and pure. *Following the* other less-stressed *sunnahs* is optional.

<sup>2145</sup> It is a stressed sunnah to utter "*Bismillah*" right before (or while) cutting the animal's neck or upper chest. The person may also say "Bismillah, Allahu Akbar" or another similar phrase. Now if the person omits this

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Lay the creature on its left side <sup>2146</sup> facing qiblah <sup>2147</sup> .	34: 1358
Sharpen the blade <sup>2148</sup> . Be gentle with the animal <sup>2149</sup> . Don't skin it 'till its life has gone away in full <sup>2150</sup> .	34: 1359 34: 1360
A sane person <sup>2151</sup> must wield the instrument employed. He must not worship an idol <sup>2152</sup> nor the God void <sup>2153</sup> .	34: 1361 34: 1362
Next are some laws for those that hunt <sup>2154</sup> wild <sup>2155</sup> animals. The hunter says "Bismillah" <sup>2156</sup> when the trigger <sup>2157</sup> he pulls	34: 1363 34: 1364

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stressed sunnah by mistake or out of forgetfulness, then the slaughter is still valid. Now if the person omits this stressed sunnah on purpose, the animal slaughter will be invalid (please refer to footnote 405).

Now if automated machine sacrifice is being employed (which makes practicing this stressed sunnah difficult (as a human not a machine voice player must utter this statement)), then the slaughter is valid without saying "Bismillah". [This is a stray opinion found in the Maliki school that we are narrating to make things easier for people in this specific case.]

<sup>2146</sup> It is a less-stressed sunnah to gently place *the creature on its left side*, grab its beard (or chin), and pull its head gently back until the skin of the neck or upper chest is tight and visible. [This will aid a smooth easy cut.] The person should then wield the instrument with his right hand cutting across the front of the animal's neck or upper chest. It is better to stop cutting when the knife reaches the spinal column; this is superior to continuing to cut until the animal is decapitated).

People who are left-handed may reverse the above procedure.

<sup>2147</sup> It is a less-stressed sunnah to make the animal *face* the *qiblah* when on its side before cutting its throat.

<sup>2148</sup> It is a less-stressed sunnah to *sharpen the* cutting instrument (*blade*) before the slaughter. This will lead to a cleaner cut in which the animal experiences less pain. This sharpening should be done out of the animal's sight.

<sup>2149</sup> It is a less-stressed sunnah to handle the *animal gently* from beginning to end (e.g., the animal should not be stabbed with a pole or slammed on the ground). If the animal is recalcitrant, then its limbs may be tied (even so, it is better to leave one limb free so that it can move it to relieve the pain that it feels).

<sup>2150</sup> It is a less-stressed sunnah to wait until most of the blood is out and the animal stops moving before starting to skin it. Thus, we have mentioned one stressed sunnah and five less-stressed sunnahs of slaughter.

<sup>2151</sup> It is precondition for the correctness of the slaughter that the person employing *the instrument* (e.g., knife or machine) is conscious of his surroundings and *sane* (refer to footnote 71).

<sup>2152</sup> It is precondition for the correctness of the slaughter that the person employing *the instrument* (e.g., knife or automatic machine) is not a polytheist (i.e. he *worships* many *idol* gods).

<sup>2153</sup> It is precondition for the correctness of the slaughter that the person employing *the instrument* (e.g., knife or machine) is not an atheist (i.e. he denies (*voids*) the existence of a Supreme Being). Thus, the slaughter of Jews and Christians is valid if carried out with the four above wajibs and one stressed sunnah (they may also mention Allah's name in another language (e.g., Yahova)).

<sup>2154</sup> The ruling for *hunting* wild land animals follows:

- a) Hunting wild land animals is wajib if it is the only way to obtain food.
- b) Hunting wild land animals is mandub if it is done to give one's family more sustenance (food, clothes, floor mats, etc.).
- c) Hunting wild land animals is mubah if it is done to gain a livelihood.
- d) Hunting wild land animals is makruh if it is done for sport or entertainment.
- e) Hunting wild land animals is haram if it is done without any purpose except to kill and cause pain to the animal.

<sup>2155</sup> Only *wild* untamed (and undomesticated) animals may be hunted. As for domesticated animals such as cows, chickens, horses, mules, sheep, etc., they may only be slaughtered as described above. The hunting of domesticated or tame animals (that can easily be slaughtered) is invalid.

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After choosing the animal <sup>2158</sup> . Then, he follows <sup>2159</sup>	34: 1365
To where the weapon went as the creature's blood flows <sup>2160</sup> .	34: 1366
If it's still alive, he does what <sup>2161</sup> we said before	34: 1367
To make the animal lawful to eat and pure.	34: 1368
If it's already dead, then he has to make sure	34: 1369
That what he did send was what made its life no more <sup>2162</sup> .	34: 1370

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<sup>2156</sup> It is a stressed sunnah for the hunter to say "*Bismillah*" when sending/throwing/shooting his weapon towards the prey. This weapon may be a rock, spear, arrow, bullet, hunting dog, or other hunting instrument. If an arrow/spear is used, it may contain a tranquilizer/sedative but may not contain a lethal poison (this is because the hunted animal must die from the penetration of the weapon (or a following slaughter) and not from a secondary cause, such as falling from a height or being poisoned).

<sup>2157</sup> Most rifles/guns have a *trigger*/switch that has to *pulled*/pressed on for the weapon to fire.

<sup>2158</sup> It is wajib for the hunter *to choose the wild animal* which he wants the weapon to penetrate before sending/throwing/shooting his weapon. It is not valid to shoot blindly without seeing the prey first.

<sup>2159</sup> It is wajib for the hunter *to follow* his prey after releasing the weapon. The hunter should verify whether his weapon successfully hit the target/prey or not.

<sup>2160</sup> The hunter should try his best to reach the creature before it dies (if possible) *while its blood is still flowing*.

<sup>2161</sup> If the hunter finds the animal *still alive* (even if barely), he must perform the slaughter procedure (with its four wajibs) on his prey to make the animal lawful to eat and pure. If he does not do this after reaching the injured animal while it is still alive and then the animal subsequently dies (by itself without a slaughter), the animal is considered unlawful to eat and its entire carcass is impure.

<sup>2162</sup> If the prey has *already died* by the time the hunter reaches it, he must *make sure that* it died due the penetration of his weapon and not due to a secondary cause (e.g., falling from a height). If it died due to the penetration of his weapon, then it is lawful to eat and it is pure. If it died due to a secondary cause (e.g., drowning in water), then the animal is unlawful to eat and its entire carcass is impure.



# Main Text & Explanatory Notes

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## Song 35: New Baby Services

When babies are born, say adhan in their right ear <sup>2163</sup>	35: 1371
Then the Call to Commence in their left <sup>2164</sup> so they hear <sup>2165</sup> .	35: 1372
On the seventh day, it's sunnah to sacrifice <sup>2166</sup>	35: 1373
One sheep for a boy or a girl <sup>2167</sup> since they're both nice <sup>2168</sup> .	35: 1374
It's mandub to shave the baby's head and birth hair <sup>2169</sup>	35: 1375
And to choose <sup>2170</sup> a good name <sup>2171</sup> on the seventh with care <sup>2172</sup> .	35: 1376

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<sup>2163</sup> It is sunnah to utter the entire *adhan* (Call to Prayer) in the *right ear* of the child after birth.

<sup>2164</sup> It is a fadilah to also utter the *Call to Commence* in the *left ear* of the child after saying the *adhan* in its right ear.

<sup>2165</sup> So that the baby (male or female) will know (*hear*) that they have to worship Allah in this life until death.

<sup>2166</sup> It is sunnah to sacrifice/slaughter a grazing animal on the seventh day after birth.

<sup>2167</sup> It is sunnah to sacrifice only *one sheep*, goat, cow, or camel for a baby regardless of its gender.

<sup>2168</sup> The member of our din should treat all of his children equally regardless of gender, physical characteristics, intellectual ability, etc. In any case, favoritism is not allowed. Additionally, the children should not be made to compete with each other but should be encouraged to support each other in their endeavors (as the family unit is an inter-supportive unit in our din).

In no case should the female or male child be buried alive or otherwise killed.

<sup>2169</sup> It is mandub to shave off the baby's original head hair on the seventh day after birth.

<sup>2170</sup> It is mandub to name the baby (give it a good name) on the seventh day after birth.

<sup>2171</sup> One good name form for males is a name that has the word `Abd in front of it and then one of Allah's names (e.g., `Abdu r-Raḥmān). Another good name form is a name of a prophet (e.g., Yūsuf). Another good name form is an Arabic word that has a polite meaning (e.g., "Ḥasan" which means handsome).

As for females, they should be given good Arabic names that have polite meanings or should be named after one of the female companions (e.g., Fāṭimah) of the Prophet (May Allah bless him and give him peace).

As for giving the child a non-Arabic name (e.g., Sylvester or Amy), it is also permissible (as long as the name has a polite meaning) but, of course, is not from the way of the Prophet (May Allah bless him and give him peace) or most of his companions.

<sup>2172</sup> Care should be taken in naming the child. It is not out of the ordinary that the child will display some of the characteristics found in his name when he becomes older. For example, a child named Ṣādiq (which means truthful) may turn out to be an honest man. A child named `Ārifullāh (which means knower of Allah) may turn out to be a person who sees Allah with his soul. However, such is not guaranteed.

# The Guiding Helper

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## Song 36: Hygiene<sup>2173</sup> and Clothing Laws<sup>2174</sup>

Men, you must<sup>2175</sup> keep a beard, but don't let it too long<sup>2176</sup>.  
You should trim<sup>2177</sup> your mustache, but shaving it wrong<sup>2178</sup>.

36: 1377

36: 1378

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<sup>2173</sup> Purity is a large part of faith. Members of the din should try to live in a clean manner and in a pure environment.

<sup>2174</sup> The legal ruling for wearing *clothing* in our din follows:

a) It is wajib to wear clothing that covers one's light and coarse nakedness (see footnote 768) whenever out in public or performing the formal prayer (see footnotes 761 and 785). It is wajib to wear enough clothing in cold weather so the person does not freeze to death or get serious frostbite. It is wajib to wear cool clothing (the kind of clothing that protects one from the sun's heat) in extremely hot temperatures when there is a danger of serious heat exhaustion or stroke. It is wajib for soldiers (or other people who work in dangerous environments) to wear protective clothing/armor.

b) It is mandub to wear clothing when in private or with one's spouse (this is superior to going stark naked around the house). It is mandub to wear good clean clothes (white is even better) on Fridays and the two `Id days. It is mandub to wear a loose outer garment when praying. It is mandub to wear clothes that resemble the clothes of the Prophet (May Allah bless him and give him peace), such as a turban or a long shirt.

c) It is makruh to wear tight clothing when out in public (as for thin tight elastic clothing which clearly describes one's nakedness behind, it is unlawful to wear in public). It is makruh to cover one's nose (e.g., with a veil) while praying. It is makruh to wear clothes that only non-Muslims are known to wear (e.g., those clothes that have pictures of animate life on them, those clothes that resemble the religious outfits of the non-Muslims (e.g., orange guru dress), and those clothes that have questionable (on the borderline of being unlawful) words on them). It is makruh to wear clothing that will make one popular or cause a public scene (i.e. it will make one stand out when amongst practicing Muslims; rather, it is better to wear clothing in which one blends in (is not apparently noticeable) when with practicing Muslims).

d) It is haram for men (not women) to wear clothes that are of pure silk or gold thread. It is unlawful to wear clothes in which one's nakedness is displayed (even if from behind a thin transparent layer) when out in public (e.g., bikini, mini-skirt, sleeveless blouse (for women), or short underwear (for men)). It is unlawful to wear clothes that are specifically known to be worn only by Muslims of the other gender (e.g., for a man to wear a women's head scarf or veil or for a woman to wear a male turban). It is unlawful to wear extravagant clothing for the purposes of self-pride or showing off. It is unlawful to wear clothing with lewd/obscene pictures or words on them.

e) It is mubah to wear all other types of clothing (including clothing that drags on the floor or stretches beyond one's ankles (even for males during prayer)). Thus, it is mubah to wear clothing with simple designs (e.g., stripes on them) and clothing of any color. It is mubah to wear modest modern (contemporary in your time) clothing which has been made with machines (e.g., loose shirts and pants).

<sup>2175</sup> It is wajib for men to refrain from **shaving** the hair on their jaw bone (by passing a blade or razor over the skin). [The **beard** in the Arabic language is the hair on the two bones that hold the upper and lower teeth.] However, they may trim this chin hair if they wish.

[As for hair on other body parts (outside of the head), it is permissible to remove.]

<sup>2176</sup> It is mandub to keep the beard from *getting too long*. The beard is too long if it reaches the lower chest when the man is in an upright posture.

# Main Text & Explanatory Notes

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Boys and girls <sup>2179</sup> , you should pluck or shave your armpit hair <sup>2180</sup> . And you should shave your under belly hair <sup>2181</sup> with care <sup>2182</sup> .	36: 1379 36: 1380
You should trim and cut your nails short <sup>2183</sup> and don't just file <sup>2184</sup> . All of these things should be done once in a while <sup>2185</sup> .	36: 1381 36: 1382
Converted people don't have to get circumcised <sup>2186</sup> . But for small boys <sup>2187</sup> and men <sup>2188</sup> , it's sunnah and advised <sup>2189</sup> .	36: 1383 36: 1384
Men should wear men's clothes and women should wear their own <sup>2190</sup> . But, it's o.k. to wear clothes rented or on loan <sup>2191</sup> .	36: 1385 36: 1386
Men shouldn't wear silk clothes <sup>2192</sup> or jewelry of gold <sup>2193</sup> .	36: 1387

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<sup>2177</sup> It is sunnah to *trim the moustache* (the hair above the lip) so that it does not overlap with the upper lip.

<sup>2178</sup> It is unlawful to completely *shave* the moustache hair over the lip (since it is part of the beard in the Arabic language); however, one may cut it very short.

<sup>2179</sup> Males and females past puberty

<sup>2180</sup> It is sunnah to *pluck or shave* the underarm hair (*armpit hair*) for both males and females.

<sup>2181</sup> It is sunnah to shave the thick pubic hair above the genitals (and *under the belly*) for both males and females.

<sup>2182</sup> When shaving the pubic hair around the genitals, *care* should be practiced to avoid serious injury. A rupture of the blood veins in the scrotum or penis (or clitoris) can lead to excessive blood spill.

<sup>2183</sup> It is sunnah to *trim* both the toenails and the fingernails very *short* for both males and females.

<sup>2184</sup> To fulfill the sunnah's requirement, it is not enough just to *file* or smooth out the edges of long nails using a coarse flat metal rod. Members of the din should always try to keep nails short and neatly trimmed (meaning that the nail should not grow beyond the end of the flesh of the finger or toe).

<sup>2185</sup> A person may perform these sunnahs whenever he feels a need to do so (even if after months). However, it is mandub to perform these sunnahs every Friday before the time of the Friday Prayer.

<sup>2186</sup> People (both males and females) who enter the din by saying the testification from non-Muslim backgrounds need not *get circumcised* (which is the removal of the foreskin at the head of the penis or the small cap that covers the clitoris) if they are not already circumcised. However, it is mandub for such converted people to become circumcised.

<sup>2187</sup> It is a stressed sunnah for young Muslim *boys* to become circumcised sometime before puberty. Any date after birth may be chosen for the circumcision operation, but it is disliked to choose the day of birth or the seventh day after birth (as such is the practice of a different previous nation (e.g., the Jews)).

<sup>2188</sup> It is a strong mandub for Muslim *men* past puberty not already circumcised to become circumcised.

As for females, it is not a stressed sunnah for them to become circumcised. However, it is a fadilah (weaker mandub) to remove the small cap over the clitoris in females (of all ages). [Nothing more than this small cap should be cut.] Please note that cutting this small cap usually does not affect the ability of the female to reach orgasm (and by cutting this cap, the female will be able to get mandub credit in the next world for having performing circumcision).

<sup>2189</sup> Circumcision is strongly *advised* in our din.

<sup>2190</sup> Transvestitism is unlawful in our din. Both *men and women* have separate and different roles in society in our din.

<sup>2191</sup> It is mubah to wear clothes borrowed (*on loan*) from other people or *rented* from a business (e.g., an expensive tuxedo).

<sup>2192</sup> It is unlawful for *men* to wear clothes made of *silk*. However if a man has a skin problem with which he cannot wear other types of clothing, then he may wear silk clothes. Please note that **silk** is material made from

# The Guiding Helper

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Gold and silver vessels<sup>2194</sup> are unlawful to hold.

36: 1388

It's o.k. to color hair<sup>2195</sup>. But, don't pluck gray ones<sup>2196</sup>,  
Since it's disliked<sup>2197</sup> like a Mohawk<sup>2198</sup>, a strip that runs<sup>2199</sup>.

36: 1389

36: 1390

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the excretion of the silk worm (or similar insect). As for synthetic fabrics that are smooth and shiny, they are permissible for men.

Large articles of clothing (e.g., shirt, jacket, coat, etc.) that are part silk and part some other material are also unlawful to wear for men. As for a small articles of clothing (e.g., a tie, a button, or a handkerchief) which is made of silk, it is permissible.

<sup>2193</sup> Men may not wear any jewelry of gold even if it were to be only ten karats in composition. This includes all rings, necklaces, bracelets, watches, etc.

<sup>2194</sup> It is *unlawful* for both men and women to *hold/possess vessels* (e.g., bowls, plates, cups, glasses, utensils, spoons, forks, knives, vases, teapots, flowerpots, artificial trees, and any other home decoration pieces) that are made up of pure *gold* or *silver* or an alloy of gold or silver. As for gold and silver plating of vessels (e.g., a gold-plated copper glass), it is permissible.

<sup>2195</sup> It is *mubah* for both men and women in our *din* to *color* their *hair* any color (even orange or purple). This includes the hair on the head, face, arms, and other body parts.

[As for getting a permanent tattoo on the body, it is not lawful; however, temporary marking and coloring of the body (e.g., via henna) is permissible.]

<sup>2196</sup> It is disliked to *pluck* out *gray* hair strands as one gets older. Rather, one can leave them as they are or color them.

<sup>2197</sup> It is not unlawful to pluck gray hair or to keep a Mohawk, but *it is disliked*.

<sup>2198</sup> It is disliked to shave part of the **scalp** (the hemisphere above the ears) and leave part of it unshaven (like was the practice of many Native American peoples, such as the Mohawks). As for cutting the hair on the scalp in uneven layers, it is permissible.

As for adult females, it is permissible for them to cut their hair short, but it is unlawful for them to shave their scalp (unless there is a medical need or other need for it).

<sup>2199</sup> A **Mohawk** is a narrow *strip* of hair (on a shaved scalp) *that runs* from the forehead to the back of the neck.

# Main Text & Explanatory Notes

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## Song 37: The Laws of Looking<sup>2200</sup>, Touching, and Relations

You can look <sup>2201</sup> at her whole body <sup>2202</sup> if she's your wife.	37: 1391
She can see all of him if she's his wife for life <sup>2203</sup> .	37: 1392
You <sup>2204</sup> are not allowed to look at strange naked men	37: 1393
From above the knees to below the <sup>2205</sup> abdomen <sup>2206</sup> .	37: 1394
Women aren't allowed to look at other women	37: 1395
From above the knees to below the abdomen <sup>2207</sup> .	37: 1396

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<sup>2200</sup> This part of the din which concerns the laws of looking is very difficult to follow (except if one is blind) at the present time in most places in the world. Thus, we should just try our best and ask Allah for forgiveness. There will be places and times in the future in which aspects of our din will be difficult or almost impossible to follow. Those people who find themselves in these places and times should just try their best and ask Allah for forgiveness. This is much better than trying to change the laws of the din or justifying one's actions. And whenever we have the opportunity (i.e. when we are in charge), we should push forward our views on these matters in an attempt to make our din more practicable.

<sup>2201</sup> The laws of our din regulate what one can see with the eyes. Generally speaking, it is unlawful to look at the nakedness of another person who is not one's spouse except for necessities (e.g., medical examination or saving a drowning person). This song gives more details about this matter.

<sup>2202</sup> It is mubah for the husband to *look at* and touch (feel or lick) any part of the *body* of his female marital spouse (*wife*). This includes the genitals and all other parts (front and back).

<sup>2203</sup> It is mubah for the wife to look at and touch (feel or lick) any part of the body of her male marital spouse (since *she's his wife for life* at the current time). This includes the genitals and all other parts (front and back).

<sup>2204</sup> All people, male and female

<sup>2205</sup> *Below the belly*

<sup>2206</sup> It is unlawful for all adult people (an **adult** is a person past puberty) other than the wife (i.e. sister, brother, mother, father, friend, etc.) to look at the light or coarse nakedness of the man (please refer to footnote 768). This region starts from just under the belly (where the pubic hair usually begins) and ends just above the knees (at the end of the lower thighs). Both the front and back (of course, and also the sides) are included in this region.

<sup>2207</sup> It is unlawful for adult females to look at the region between the belly and the knees (not including the belly or knees) of another adult female (regardless of religion). Thus, it is unlawful for a woman to look at the thighs, buttocks, or genitals of another woman (in other than a necessity like medical examination). However, it is lawful for them to view the lower legs, stomach, breasts, head hair, and all other body parts of another adult female.

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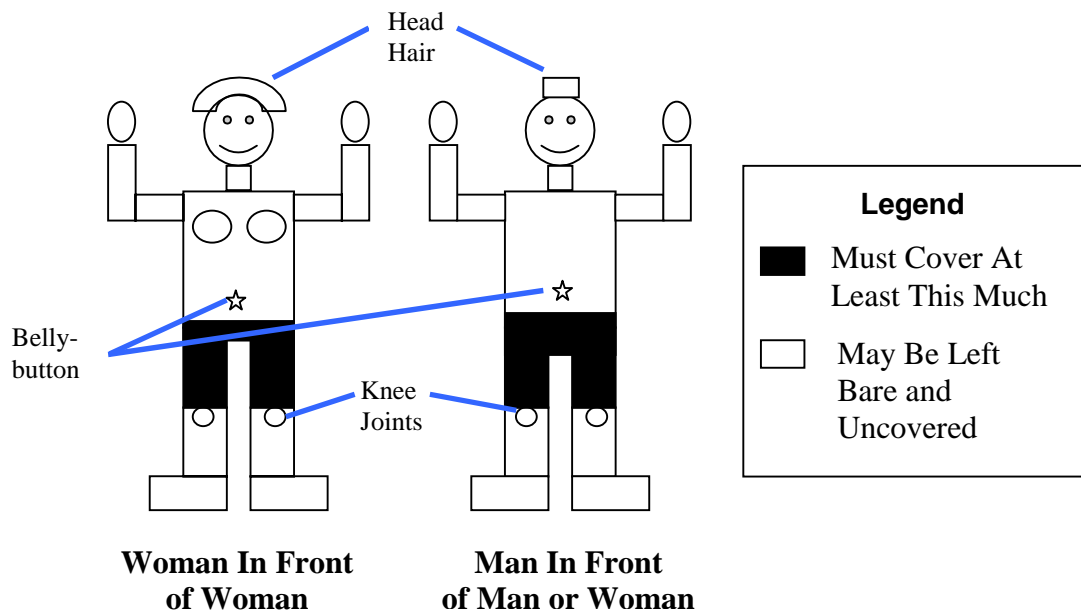
Men can't look at other than<sup>2208</sup> the hands or the face  
Of unrelated women from the human race<sup>2209</sup>.

37: 1397

37: 1398

Men can look at feet<sup>2210</sup>, arms<sup>2211</sup>, and neck<sup>2212</sup> and what's above<sup>2213</sup>

37: 1399



**Figure 37-1: Same Gender Looking**

<sup>2208</sup> This ruling is for females between the ages of puberty and old age (e.g., sixty or seventy years of age). As for very young or very old females, it is mubah to look at other the hands or the face (e.g., head hair, arms, feet, etc.) of them.

<sup>2209</sup> It is unlawful for adult males to look at any body part of an unrelated adult female besides *the face* and *hands* (refer to footnotes 764 and 765). Thus, it is unlawful for men to look at bare (**bare** means not covered with an opaque material) head hair, bare forearms, bare biceps, bare shoulders, bare breasts, bare back, bare stomach, bare front genitals, bare buttocks, bare thighs, bare knees, bare lower legs, and bare feet (to toes) of an unrelated woman.

<sup>2210</sup> It is mubah for men to look at the *feet* from above the ankles down to the ends of the toes (front and back) of a related woman.

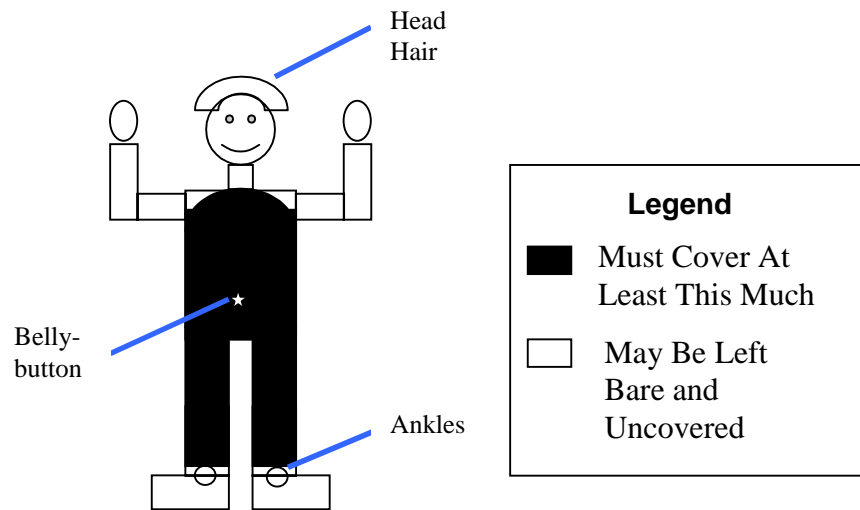
<sup>2211</sup> It is mubah for men to look at the *arms* from the shoulder joint to the ends of the fingers of a related woman.

<sup>2212</sup> It is mubah for men to look at the top region of a related woman from the bottom of the *neck* to the top of the head.

<sup>2213</sup> It is mubah for men to look at the entire head hair of a related woman. Thus, it is unlawful for men to look at the bare breasts, back, stomach, genitals, buttocks, thighs, knees, and lower legs/calves of a related woman (e.g., mother, sister, etc.).

# Main Text & Explanatory Notes

Of related women <sup>2214</sup> whom we will tell you of.	37: 1400
A woman is related if she's your mother <sup>2215</sup> , Your sister <sup>2216</sup> , or niece <sup>2217</sup> , or daughter <sup>2218</sup> , or granddaughter <sup>2219</sup> ,	37: 1401 37: 1402
Your grandmother <sup>2220</sup> , or great-grandmother (it goes up <sup>2221</sup> ), Your grandparents' sister (and it also goes up),	37: 1403 37: 1404
Either of your aunts <sup>2222</sup> , your son's wife <sup>2223</sup> , your father's wife <sup>2224</sup> ,	37: 1405



**Woman In Front  
of Related Man**

**Figure 37-2: Looking At A Related Woman**

<sup>2214</sup> There are ten categories of *women* that are *related*. These are the categories of females which enter into the ruling given in this rhyme.

<sup>2215</sup> The first category of related women is *mothers*. This includes any woman to whom the person can trace his lineage. Thus, the real biological mother is related and so is her mother. Additionally, the father's mother is also related.

<sup>2216</sup> The second category of related women is *sisters*. This includes the daughter of one's biological mother and the daughter of one's biological father. This does not include the daughter of one's step mother or stepfather (unless breast milk was shared).

<sup>2217</sup> The third category of related women is *nieces*. This includes the daughter of one's full and half brother or sister. Or the daughter of one's nephew or niece.

<sup>2218</sup> The fourth category of related women is *daughters*. This includes one's own daughter and the daughter of one's child or grandchild.

<sup>2219</sup> The *granddaughter* is included in the previous category.

<sup>2220</sup> The *grandmother* and *great-grandmother* are included in the first category.

<sup>2221</sup> *It goes up* means that all grandmothers are included even if they were born many generations before (e.g., great-great-grandmother and great-great-great-grandmother).

<sup>2222</sup> The fifth category of related women is *aunts*. This includes the father's sister and the mother's sister. This also includes the grandparent's sister and great-grandparent's sister. However, this does not include the wife of the father's brother nor the wife of the mother's brother.

# The Guiding Helper

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The daughter of your wife <sup>2225</sup> , the mother of your wife <sup>2226</sup> .	37:1406
All other women to you are unrelated <sup>2227</sup> .	37:1407
Your female cousin to you is not related <sup>2228</sup> .	37:1408
But sharing breast milk makes people related too <sup>2229</sup>	37:1409
If <sup>2230</sup> it's sucked once from a woman <sup>2231</sup> before age two <sup>2232</sup> ,	37:1410

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<sup>2223</sup> The sixth category of related women is daughter-in-laws. This includes the current (and former) *wife* of the *son*, wife of the grandson, and wife of the great-grandson (even if the grandson or great-grandson is from a daughter).

It is not necessary for sexual intercourse to have taken place in the son's marriage for the daughter-in-law to become related.

<sup>2224</sup> The seventh category of related women is stepmothers (father's wife). This includes any current or previous wife of one's father, grandfather, or great-grandfather (even if the grandfather is from the side of the mother) [even if sexual intercourse was not ever performed during their marriage].

<sup>2225</sup> The eighth category of related women is *daughters of one's wife*. This includes the daughter of one's wife (or former wife (as long as sexual intercourse was performed at least once with the wife; else, the stepdaughter is not related)) and the granddaughter of one's wife.

<sup>2226</sup> The ninth category of related women is mother-in-laws. This includes the *mother of one's current* (or former) *wife* and the grandmother or great-grandmother of one's current (or former) wife [even if sexual intercourse was not ever performed during one's marriage].

<sup>2227</sup> The only other way that two *people* can be *related* is by *sharing breast milk*.

<sup>2228</sup> In our *din*, the daughter of one's uncle or aunt (*female cousin*) is *not related*. Additionally, the wife of one's brother is not related. As for female students of the *din*, they may refer to footnote 761 to learn who is related to them or simply reverse the rulings given in this song. For example, the male cousin is not related to the woman and neither is the husband of one's sister. Additionally, the husband of one's father's sister or mother's sister (husband of one's blood aunt) is also not related.

<sup>2229</sup> The tenth and last category of related women includes all women with which one has shared breast milk. This can happen when one woman breast-feeds two unrelated infants who are each under age two. The two unrelated infants (who are either male or female) then become related to each other; they are like brothers and sisters (thus, they cannot get married to each other; they can be alone with each other in closed quarters; they can freely casually touch each other (e.g., hug and shake hands); and the male can look at the head hair, arms, and feet of the milk-related female). Additionally, the infant that sucked milk from the woman becomes like her child; they are like mother and son/daughter. Additionally, all of the breast-feeder's mothers and fathers become like the infant's grandmothers and grandfathers. Furthermore, all of the breast-feeder's children (even if not breast-fed) become like the infant's siblings. Likewise, all of the breast-feeder's grandchildren become like the infant's nephews and nieces. Moreover, all of the breast-feeder's brothers and sisters become like the infant's uncles and aunts. Likewise, all of the breast-feeder's uncles (father's or mother's brothers) and aunts (father's or mother's sisters) become like the infant's grand-uncles and grand-aunts. [All of these people cannot get married to one another; they are allowed to be alone with each other in closed quarters; and they can freely casually touch each other.]

<sup>2230</sup> There are four preconditions in order for breast-feeding to make people related

<sup>2231</sup> The first precondition is that the milk must have been *sucked* at least *once* into the mouth of the infant from the breast nipple of a human female past puberty (*woman*). In order for two people to become related, it is not necessary that they suck the milk in the same time frame; even if one infant sucks twenty years before the second infant from the same woman, they are still related.

Additionally if two infants suck milk from two different women that are married to the same man (i.e. the man has multiple wives), the two infants are still related.



# Main Text & Explanatory Notes

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And it reaches the throat or center of the mouth <sup>2233</sup> ,	37: 1411
And two or more men/women witness with their mouth <sup>2234</sup> .	37: 1412
The breast feeder's husband is also related <sup>2235</sup> .	37: 1413
Next are some rules for marriage, since it's related <sup>2236</sup> .	37: 1414
To someone that's related, you can't get married <sup>2237</sup> ,	37: 1415
Nor to the sister of with whom you're now married <sup>2238</sup> ,	37: 1416
Nor to either of her aunts all at the same time <sup>2239</sup> .	37: 1417

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<sup>2232</sup> The second precondition is that the suckling infant must have been under *two* years of *age* (or one or two months past two) when he/she sucked the breast milk.

<sup>2233</sup> The third precondition is that the breast milk must have at least *reached the center of the mouth cavity* or been swallowed into *the throat* by the sucking infant.

<sup>2234</sup> The fourth precondition is that at least two (not counting the breast-feeder) upright adult human beings (male or female) saw the infant sucking the milk from the breast of the woman. These two witnesses must *state/witness* with their *tongue/mouth* that they saw this happen. If the sucking happened many years ago and there are no witnesses present anymore, then these people who shared breast-milk are not related (unless other people were also informed or their witnessing was recorded (e.g., in a signed letter)). Similarly, if the sucking happened in private where there were no witnesses, then these people are not related to each other. Now if the sucking happened in the presence of only the breast-feeder's husband, then it is still enough to make the infant related (this is an exceptional case).

If all of the above-mentioned four conditions are fulfilled, then the people who shared breast milk are related to each other as mentioned above in footnote 2229.

<sup>2235</sup> The husband of the breast-feeder becomes like the father of the child; they are like father and son/daughter. Additionally, all of the breast-feeder's husband's mothers and fathers become like the infant's grandmothers and grandfathers. Furthermore, all of the breast-feeder's husband's children (even if not breast-fed from the same woman) become like the infant's siblings. Likewise, all of the breast-feeder's husband's grandchildren become like the infant's nephews and nieces. Moreover, all of the breast-feeder's husband's brothers and sisters become like the infant's uncles and aunts. Likewise, all of the breast-feeder's husband's uncles (father's or mother's brothers) and aunts (father's or mother's sisters) become like the infant's grand-uncles and grand-aunts.

However, this is only true for the husband who was with the breast-feeder when her milk started. As for husbands that were married after the milk had already started to flow from the breasts (e.g., the breast-feeder was divorced and then married a second man), they are not related to the infant.

[Now if a woman induces lactation (e.g., via a breast pump or chemicals), then she will be related but her husband will not.]

<sup>2236</sup> It is obligatory for the member of the *din* to know the basic laws for life, such as whom he/she can marry and whom he/she cannot marry.

<sup>2237</sup> The person may not *get married* to any people that fit into one of the ten categories mentioned above in the notes for this song. Please note that the tenth category contains many more relations than the brotherhood-sisterhood of the two infants. For example, it is also unlawful to get married to one's breast-feeder's grandchild.

<sup>2238</sup> It is unlawful to marry two sisters at the same time. The man must divorce one of them before marrying the other.

Please also note that the sister of one's wife is still not related to one (thus, it is unlawful to be alone with her in closed quarters or to look at her head hair, arms, or feet).

<sup>2239</sup> It is unlawful to marry two women at the same time who share a niece-aunt relationship. The man must divorce one of them before marrying the other.

# The Guiding Helper

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Take only one wife<sup>2240</sup> if you can't give equal time<sup>2241</sup>. 37: 1418

Muslim women may marry only Muslim men<sup>2242</sup>. 37: 1419  
Muslim men may marry a Jew or a <sup>2243</sup>Christian<sup>2244</sup>. 37: 1420

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Please also note that the aunt or niece of one's wife is still not related to one (thus, it is unlawful to be alone with her in closed quarters or to look at her head hair, arms, or feet).

<sup>2240</sup> Men in our din may marry up to four women at the same time. They may not marry a fifth one without divorcing one of the previous four. Women in our din may marry only one man at a time. They may not take a second husband until they are fully divorced and have gone through their waiting period (please refer to footnote 2400).

<sup>2241</sup> It is wajib for men who marry multiple wives to be absolutely impartial to them (i.e. it is an act of disobedience to show favoritism). As this is very difficult, almost all male members of our din in the past have married only one woman at a time (actually, almost all male members of our din who married stayed with the same woman until death since divorce is highly discouraged in our din (as it breaks the family structure and causes other societal problems)).

Nevertheless, here are some rules for men who marry multiple wives at the same time:

- a) Multiple wives may not be kept in the same residence (even if the wives themselves desire to live together in the same residence; however, they may be kept in adjacent self-sufficient complete residential units).
- b) Multiple wives must not be brought together to be present in the same room (unless the wives willfully agree to meet).
- c) Multiple wives must be given *equal time*. If the man spends one night or day with one wife, it is wajib for him to also spend the same amount of time with the other. If the man temporarily travels away and decides to take one wife, he should draw lots (or pick a name out of a hat) to determine which wife he should take. If he does such, then he need not make up (to the other wife/wives) for the time spent with this wife during the journey.
- d) Multiple wives must be treated equally in financial/material respects (e.g., if the man buys one wife a piece of jewelry, he must also buy the other wife a similar piece of jewelry).
- e) Multiple wives must be treated equally in terms of respect and care (i.e. it is not lawful for the man to express his love/care for one wife (e.g., by talking to her gently) while he neglects and disrespects the other (e.g., scolding harshly or making derogatory comments)).
- f) The man may not go to sleep or lie down along with more than one wife in the same bed (even if the wives desire such).
- g) The man may not have sexual intercourse or conduct intimate relations with more than one wife in the closed room.

As for women who are married to the same man, they may find that sharing and working together towards common goals (with the other wife/wives) leads to a more pleasant and enjoyable lifestyle than competing for the favor of the man (which may lead to bitterness and turbidity).

<sup>2242</sup> In our din, it is not lawful for a *Muslim woman to marry* a non-Muslim man (e.g., a Jew or a Christian).

Now if a married non-Muslim woman converts and becomes Muslim, then she should wait and see for three pure (menstrual-bleeding-free) phases whether her non-Muslim husband is also willing to convert to Islam. If her husband converts to Islam before she goes through three pure phases, then the marriage is still valid and lawful and there is no need for further action. If her husband refuses to convert to Islam, then she should request a divorce.

<sup>2243</sup> *Jewish and Christian* women (regardless of denomination) are permissible to marry (even if they believe in three gods). Although such people are permissible to marry, they are still considered disbelievers if they reject the message of Islam. The man who marries such a woman should try to assist the woman to convert in an attempt to save her from the Hellfire in the next world.

# Main Text & Explanatory Notes

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Don't be alone with an unrelated woman	37:1421
In closed quarters without having a third human <sup>2245</sup> .	37:1422
Try your best not to touch women unrelated <sup>2246</sup>	37:1423
Except in necessities like wounds medicated <sup>2247</sup> .	37:1424
Boys and girls should have separate beds after age ten <sup>2248</sup> .	37:1425
So, next to only your spouse <sup>2249</sup> lie down after then.	37:1426

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<sup>2244</sup> In our din, it is permissible (but disliked) for Muslim men to marry a believing pious Jewish woman or Christian woman.

Now if a married non-Muslim man converts and becomes Muslim, then he should wait and see for a couple of months whether his non-Muslim / non-Jewish / non-Christian wife is willing to convert to Islam / Christianity / Judaism. If his wife converts to Islam / Christianity / Judaism within a couple months, then the marriage is still valid and lawful. If his wife refuses to convert, then he should divorce her.

Now if either the husband or wife leaves the din, the marriage is automatically terminated. Thus, they must separate.

<sup>2245</sup> It is unlawful for an unrelated man and *an unrelated woman to be alone* with each other *in a closed room* without having a third discerning human being (either male or female) present (a small child who is aware of his/her environment is good enough). This is the restriction in our din which makes courtship/dating before marriage not possible (or difficult).

<sup>2246</sup> The safer legal position is that the man should *try his best not to touch an unrelated woman* (even casually) who is not his wife. Similarly, the woman should try her best not to touch an unrelated man (even if only a handshake or a hug) who is not her husband.

<sup>2247</sup> All of the rulings for looking and touching break down when there is a human *necessity* involved, such as medical examination, medical treatment, medical surgery, saving a drowning person, saving natural disaster victims, saving people from a fire or other dangerous situation, guiding a blind person, etc.

In general if there is an authentic need and the person cannot easily get around touching or looking at what is usually unlawful, then it is permissible to touch or look.

When choosing a medical doctor who has to look at or feel one's coarse nakedness, it is better to choose someone of the same gender.

<sup>2248</sup> It is unlawful for a male and a female (who are not married to each other) to lie down next to each other if both of them are past *age ten* (even if they have their clothes still on). This applies to both related and unrelated males and females (e.g., it is unlawful to lie next to one's sister/brother after age ten if she/he is of opposite gender).

<sup>2249</sup> The only person of the opposite gender that it is lawful to lie down next to after age ten is one's marital *spouse*.

Please note that it is unlawful for two unmarried adult people (regardless of gender) to sleep under one cover or sheet while naked (or to lie down next to each other while naked). For example, it is unlawful for two women (or two men) to lie down next to each other while naked; however if the two women (or two men) are dressed, then it is permissible for them to lie down next to each other.

# The Guiding Helper

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## Song 38: Marriage<sup>2250</sup>

Companionship for most people is a real need <sup>2251</sup> .	38: 1427
It also helps to continue the human seed <sup>2252</sup> .	38: 1428
Marriage can be <sup>2253</sup> wajib, mandub, makruh, haram, Or mubah. But, we'll tell you when <sup>2254</sup> ; so, remain calm <sup>2255</sup> .	38: 1429 38: 1430
Marriage is wajib <sup>2256</sup> when you fear you'll do big wrong If you remain single since you can't wait too long.	38: 1431 38: 1432
For men that's only if they have means to support <sup>2257</sup> . If you're able but don't fear, it's of mandub sort <sup>2258</sup> .	38: 1433 38: 1434
Marriage is makruh if you don't fear wrong but fear That you will not carry out its rights <sup>2259</sup> there and here <sup>2260</sup> .	38: 1435 38: 1436
It's haram if you're unable and don't fear wrong <sup>2261</sup> .	38: 1437

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<sup>2250</sup> The laws of *Marriage* are necessary to learn for the members of our din as our din encourages marriage for most people.

<sup>2251</sup> *Companionship* with (i.e. having a friend/companion of) the opposite gender *is a real* physical and psychological *need* just like food and water *for almost all people*. This is because Allah has created the male and female as compliments of each other from the time of 'Adam and Hawa'. As our din does not allow intimate friendships with unrelated people of the opposite gender, marriage is the offered alternative.

<sup>2252</sup> Marriage provides a stable environment for raising a new generation of humans. Thus through marriage (lawful or unlawful) of a male and female, humans will continue to have offspring until the Last Hour (by Allah's decree).

Other methods of producing human offspring (e.g., laboratory simulated conception, implanting embryos in women, cloning humans in a synthetic environment, simulating a woman's womb with a machine and letting the embryo/fetus fully grow in this machine, etc.) are not mandated by our din and the safer position is that they should not be practiced.

<sup>2253</sup> Like many things in our din, *marriage* has five different legal rulings depending on the person's circumstances.

<sup>2254</sup> *We will tell you* in which circumstances marriage falls in each of these five categories.

<sup>2255</sup> There is no need to panic or accuse us of distorting the issue if this sounds new to you as there is a first time for learning most things.

<sup>2256</sup> *Marriage is wajib* for the person if he is (financially and physically) able to get married and fears that he will fornicate (or do some other *big wrong*) if he *remains single* any longer.

<sup>2257</sup> It is not *wajib for men* who are not financially able *to support* a wife to get married (even if they fear fornication). It is not *wajib* for either gender to ever get married if they are physically unable (e.g., they are locked in a prison).

<sup>2258</sup> *Marriage is mandub* for the person if he is (financially and physically) *able* to get married but *does not fear* that he will fornicate (or do some other *big wrong*).

<sup>2259</sup> What we mean by *here and there* is at many locations and times.

<sup>2260</sup> *Marriage is makruh* for the person if he fears that he will not be able to fulfill the *rights* of his spouse during marriage (e.g., he/she will not be able to deal with him/her in an acceptable social manner (i.e. there might be physical or verbal abuse/neglect involved)).

<sup>2261</sup> *Marriage is haram* for the person if he is not (financially or physically) able to get married and *does not fear* that he will fornicate (or do some other *big wrong*) if he remains single any longer.

# Main Text & Explanatory Notes

It's mubah in other cases. The list is long <sup>2262</sup> .	38: 1438
It's mandub before deciding to look and talk <sup>2263</sup> To the person, but not alone like a <sup>2264</sup> night walk <sup>2265</sup> .	38: 1439 38: 1440
<sup>2266</sup> Marriage in our <i>din</i> is simple and not complex <sup>2267</sup> .	38: 1441

Please note that marriage is rarely ever haram. What is meant by being financially able for men is ability to provide:

- a) one pair of clothes that the woman can easily go out in public with
- b) enough seasoned food for the day every day
- c) a safe place to live
- d) hygienic tools with which the woman can remain pure and clean

However if a financially unable man is able to find a woman who is willing to live in extreme poverty, then it is permissible for them to get married.

When we say that the person must be physically able, we are not including disabilities or mars on the body. It is perfectly acceptable for ugly and deformed people to get married in our *din*. Additionally, people who are unable to perform sexual intercourse (e.g., due to a medical reason) may still get married for companionship reasons (however, a sexually unable person (e.g., a person that is impotent or has a defective vagina) should explain his/her problem to his/her prospective spouse before marriage; if they do not explain their problem, then our *din* allows the other partner to cancel the marriage before a completed act of sexual intercourse).

<sup>2262</sup> All types of marriages that do not fall in the above four categories are of *mubah* sort. Some examples of *mubah* marriages are:

- a) Two people who get married for companionship purposes
- b) Two people who get married to help one another in life (as for getting married to a person to help one better practice the *din*, it is mandub)
- c) Two people who get married to teach each other something *mubah* but useful (as for getting married to a male or female scholar to learn *din*, it is mandub)
- d) Two people who get married to open up a business together

There are many more examples: *The list is long*.

<sup>2263</sup> *It is mandub* for the person considering marriage *to look* (at the lawful) *and talk* to the spouse candidate in an attempt to analyze his/her current life situation and personality. Based upon this meeting and upon a Decision Making Prayer (please see footnote 1207), the person should *decide* whether or not to marry the candidate.

<sup>2264</sup> *Night walks* in an isolated place are o.k. if there is a third person present.

<sup>2265</sup> Nothing unlawful should happen at the meeting with the candidate spouse. Remember, it is not lawful to be *alone* with an unrelated person of the opposite gender in closed quarters. Additionally, it is unlawful for men to look at other than the hands or the face of an unrelated woman (even if she is a candidate spouse or a fiancée).

<sup>2266</sup> Please note that a person may not propose marriage to the following people:

- a) A woman who is already married
- b) A person who has decided to marry a candidate spouse and is just waiting for things to work out

Additionally, the person may not openly propose marriage to the following people:

- a) A divorced woman who has not gone through three pure phases yet
- b) A widow who has not finished her four lunar month and ten day waiting period yet

<sup>2267</sup> There are only seven *wajib* essentials in our *din* for marriage. All other things that certain cultures (where Muslims live) perform in relation to the marriage ceremony are either mandub, *mubah*, *makruh*, or *haram*.

Please also note that marriage in our *din* is so simple that no pastor/minister/imam/scholar is necessary at all. However, one may choose to call one to the ceremony so that he may perform more mandubs, such as recitation of the Qur'an and giving a short instructive/educating talk.

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<sup>2268</sup>There are five essentials and two more before sex<sup>2269</sup>. 38: 1442

There has to be a groom<sup>2270</sup>, bride<sup>2271</sup>, and a guardian<sup>2272</sup> 38: 1443  
For the woman<sup>2273</sup> meeting the set criterion<sup>2274</sup>. 38: 1444

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Additionally, marriage in our din can be performed almost anywhere and at anytime. The two exceptions are:

- a) It is unlawful to get married on Friday when the imam is conducting the Friday Prayer service. However, one may get married shortly before or afterwards.
- b) It is unlawful for sacred people to get married in Hajj or `Umrah. But, it is lawful after they become fully unsacred.

Thus, it is perfectly valid to conduct a marriage in someone's house, out on the street, or while riding a moving vehicle (e.g., a train or a bus).

<sup>2268</sup> The bride, groom, and guardian must be present at the same location during the marriage. Thus, long-distance marriages involving telecommunications devices are not permissible. Divorce, however, may be conducted with a long-distance telecommunications device (e.g., a letter or a phone call) as long as it can be verified that the divorcer actually initiated the divorce and it was not a malicious person who impersonated him.

<sup>2269</sup> *There are five wajib essentials* for the marriage ceremony. Missing even one will lead to an invalid/unaccepted marriage. Then, there are *two* additional wajib essentials (i.e. two upright men must be informed of the marriage) that must be in place before sexual intercourse becomes lawful. Thus, there are seven essentials in total for a marriage to be complete and accepted in our din.

<sup>2270</sup> The first wajib essential is that there must be a male present at the marriage ceremony who desires to become married with the female *bride*. This male may be of any age (i.e. he may be very young or very old) but he should not be very sick (i.e. about to die) nor drunk or otherwise unconscious. This male must be Muslim (if he is not, then he should be asked to convert before he can marry a Muslim female).

<sup>2271</sup> The second wajib essential is that there must be a female present at the marriage ceremony to be married to the male groom. This female may be of any age (i.e. she may be very young or very old) but she should not be very sick (i.e. about to die) nor drunk or otherwise unconscious. This female must be Muslim, Christian, or Jewish (if she is not, then she should be asked to convert to one of these three religions (preferably Islam) before she can marry a Muslim male).

<sup>2272</sup> The third wajib essential is for there to be a sane Muslim adult male who is acting as the *guardian* for the woman. These are the only three people (i.e. groom, bride, and guardian) which need to be present at the marriage ceremony. Even if one of these three people is missing, the marriage is invalid and unacceptable in our din.

[All women must have a guardian for marriage even if they have been married before.]

<sup>2273</sup> The guardian will speak on behalf of the woman at the marriage ceremony. Thus, the guardian must have asked the to-be-married female (shortly before the exchange of words in custom which dictate marriage) whether or not she desires to get married. If the female has never been married before, her remaining quiet means: "Yes. I would like to get married to this man who is the groom today." If the female has been married before, she must speak up and state to the guardian her desire. If the female does not want to get married, she should state to the guardian: "No. I do not want to get married to this man who is the groom today." The guardian should then later express her answer at the marriage ceremony.

<sup>2274</sup> The **guardian** can be the bride's (1) son, (2) son's son, (3) father, (4) full brother, (5) paternal half brother, (6) full brother's son, (7) paternal half brother's son, (8) paternal grandfather, (9) paternal uncle, (10) paternal uncle's son, (11) an upright Muslim adult male in the community (this one and the next one are for women who do not have a sane adult male Muslim family member who falls in the first ten categories), or (12) an imam/scholar/religious-leader.

If the father is sane, Muslim, and present (i.e. he can be easily contacted), he must be asked for permission before his daughter is married (but only if the female has never been married before). If the Muslim father (not grandfather) of the never-married female does not give permission for the marriage, then the marriage is

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There must be a payment <sup>2275</sup> from the groom to the bride <sup>2276</sup> ,	38: 1445
At least one gram of gold (priced) <sup>2277</sup> agreed from her side <sup>2278</sup> .	38: 1446
Then, there must be an exchange of words <sup>2279</sup> in custom	38: 1447

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invalid/unacceptable in our din. However if the female or other family members feel that the father is wrongfully preventing his daughter from getting married to any man at all (i.e. he will not give permission for his daughter to marry any man at all), then they may take their case to a Muslim judge (see footnote 2328) or a local ruler who can act as the guardian for the marriage (and the marriage will be correct if this official agrees to be the guardian after having the situation explained to him).

Please note that it is not necessary for the adult male groom to have a guardian for him (at the marriage ceremony) or to get permission for marriage from his parents; rather, adult males (those past puberty) may always marry at their own accord (however, adult males may still opt to have a representative speak on their behalf at the marriage ceremony). Additionally, females that have been married before also do not need permission from their father before their next marriage.

<sup>2275</sup> The fourth wajib essential is that the groom and bride should have agreed upon a marriage *payment*. It is better if this payment is specified (i.e. is of a fixed amount) and transferred (from groom to bride) before or at the marriage ceremony; however, this transfer or part of this transfer may take place at a time (up to twenty years) after the marriage (if the bride agreed to such).

<sup>2276</sup> In our din, only the male *groom* must pay a **dowry** to the female *bride* in marriage. There is no payment mandated in our din which the bride must give to the groom. Cultures that practice such a payment (from the bride to the groom) are either doing a mubah, makruh, or haram act (depending on the circumstances). Additionally, please note that this payment must be given to the bride as if she owns it. It is not valid to give this payment to her father, brother, or another person (unless one trusts that they will then give the full amount to the bride as her sole property).

<sup>2277</sup> The minimum monetary value of the payment is the price of 1.06 grams of gold. There is no maximum limit, but it is disliked to ask for a large amount (e.g., more than one-fourth of the male groom's yearly salary). This payment may be in the form of cash, liquid assets, material possessions (e.g., a ring, a necklace, a vehicle of transportation, books, clothes, etc.), or may be a combination of these.

<sup>2278</sup> The bride must accept and be content with the amount specified (for the dowry/marriage payment). Yes, she may also agree to leave it unspecified and let the groom later give her any amount; but, it is better for her to specify a definite amount to the groom.

The bride should also state whether or not the transfer of this amount may be delayed until after the marriage ceremony.

<sup>2279</sup> The fifth and last wajib essential for the marriage ceremony is that there must be *an exchange of words in custom that dictate marriage* between the groom and the bride's guardian. Basically, this exchange may be in any language but must contain two parts:

- a) A solid offer from the guardian offering the bride in marriage to the groom for the specified dowry amount
- b) An acceptance from the side of the groom agreeing to take the bride as his wife and agreeing to pay her the dowry (if not already paid)

For example:

Guardian: Bismillah. I, the guardian, offer the bride to you in marriage with the agreed upon dowry amount.

Groom: I, the groom, accept the bride as my wife and agree to pay her (or have paid her) the agreed upon dowry amount. al-hamdu li l-lah.

If the groom's above statement is true, the groom and bride become married in our din. It is that simple.

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That dictate marriage like, "I want her to become	38: 1448
My wife," <sup>2280</sup> or, "Take my daughter in marriage from me." <sup>2281</sup>	38: 1449
Then, both sides must make a decision and agree <sup>2282</sup> .	38: 1450
It's mandub to have written marriage contracts signed <sup>2283</sup>	38: 1451
And to have two witnesses present and assigned <sup>2284</sup> .	38: 1452
If witnesses weren't there, sex can't be performed	38: 1453
Until two upright men are honestly informed <sup>2285</sup> .	38: 1454
It is mandub to invite to a wedding feast <sup>2286</sup> .	38: 1455
The feast can be simple like one lamb cooked and greased.	38: 1456
Marriage is public and cannot be kept secret <sup>2287</sup> .	38: 1457

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Now if the groom or guardian is mute (cannot talk), he may write down these statements (where the other party can see them) during the marriage ceremony or motion with his hands.

<sup>2280</sup> The groom may also start the exchange of words in custom which dictate marriage:

Groom: Bismillah. *I, the groom, want the bride to become my wife* and agree to pay her (or have already paid her) the agreed upon dowry amount.

Guardian: *I, the guardian, marry the bride to you with the agreed upon dowry amount.*  
al-hamdu li l-lah.

If the groom's above statement is true, the groom and bride become married in our din. It is that simple.

<sup>2281</sup> This is an example where the father is the guardian and he starts the exchange of words in custom which dictate marriage.

<sup>2282</sup> *Both sides must* express satisfaction with the other's statement (this is their *decision*) for the marriage to be consummated. Additionally if there were other stipulations set in the marriage contract (e.g., the man may not marry a second wife or the woman may divorce herself), both sides must fully *agree* to all stipulations in order for the marriage to be consummated.

<sup>2283</sup> It is mandub to also back up the verbal exchange with *written marriage contracts* that are *signed* by the groom, bride, and guardian. The marriage contracts should state the fact that the groom and bride are getting married and should also list any extra stipulations made by either side.

<sup>2284</sup> It is mandub to have *two* sane upright adult male Muslim *witnesses present* during the marriage ceremony from start to finish. It is mandub to specify and *assign* these witnesses in advance. Additionally, it is mandub for these witnesses to also sign the marriage contract stating that they saw the marriage take place.

<sup>2285</sup> The sixth wajib essential of marriage in our din is for the groom and the guardian (or bride) to inform one sane upright adult male Muslim that the marriage took place. What we mean by **upright** is that the person prays five times a day and cares about the laws of the din.

The seventh and last wajib essential of marriage in our din is for the groom and the guardian (or bride) to inform another sane upright adult male Muslim that the marriage took place.

Until these two last wajib essentials are carried out, *sexual* intercourse is unlawful (as the marriage is not complete without all seven wajib essentials done).

<sup>2286</sup> *It is mandub* to hold a *wedding feast* (paid for by the groom) after the marriage. Family and friends should be invited. The feast may *be simple* and there is no need to be extravagant (actually, our din encourages simplicity and discourages extravagance).

It is mubah for the bride's side to also hold a reception of their own.

<sup>2287</sup> It is unlawful for the five people (i.e. groom, bride, guardian, and two upright informed men or witnesses) involved in the marriage to conceal the fact (which means to lie when asked whether or not the couple is



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Marriage is for life <sup>2288</sup> so think before you regret <sup>2289</sup> .	38: 1458
<sup>2290</sup> If a woman finds that her man's part is too small Or that he's impotent, to cancel she can call.	38: 1459 38: 1460
And if a man finds his woman's part defective Scholars give him a cancellation elective <sup>2291</sup> .	38: 1461 38: 1462
Intercourse may only be performed out of view, Not on a crowded beach or where people see you <sup>2292</sup> .	38: 1463 38: 1464

married) that the marriage took place. Rather, *marriage* in our din is *public* and the news of the marriage should be announced to the local community.

<sup>2288</sup> In our din, there is no such thing as a temporary marriage (i.e. a marriage for a small fixed time period). Rather, all marriages must be entered with the firm intention to stay with the marital spouse until death. Divorce is only a last resort for solving extreme marital problems.

<sup>2289</sup> Since marriages are supposed to be *for life*, it is a good idea for both the prospective wife and husband to examine whether or not he/she is willing to live with the other for fifty or sixty years (or more). Of course, either partner may die much sooner, but this length of time has to be considered a possibility.

<sup>2290</sup> Each spouse candidate should be honest about his/her life situation and about any major bodily defects that he/she has. If immediately after marriage, the man or woman finds that his new spouse was not honest about a major life condition or a major bodily defect, our din gives him/her a cancellation alternative before sexual intercourse is completely performed for the first time (i.e. before ejaculation is reached after penetration). What this means is that the dowry is returned to the man and the marriage is completely abolished as if it never took place.

If one of the spouses refuses to acknowledge that this is sufficient cause for cancellation, then both must go to a judge (see footnote 2328) who will decide whether cancellation is to be carried out or not.

All of this trouble can be avoided by honesty before the marriage ceremony.

As for after sexual intercourse, the only way out of the marriage is divorce.

Now if a man divorces his wife before having sexual intercourse with her (and there are no legal grounds for cancellation), the former wife is entitled to half of the dowry and must give half of it back.

[Now if a husband dies before the couple has had sexual intercourse, the woman is entitled to keep the entire dowry and also will inherit from her dead spouse.]

<sup>2291</sup> The bodily defects that allow for cancellation are four:

- a) Extreme epilepsy or possession by a jinn
- b) Extreme leprosy
- c) Skin depigmentation or light leprosy
- d) A disease/medical problem that makes sexual intercourse difficult or impossible (e.g., impotency, extremely small penis (or no penis at all), completely closed vaginal opening (or an opening that is blocked by an abnormal growth), a sexually transmitted disease (which can lead to extreme sickness or death), etc.).

Please note that blindness, having only one-eye, limping, chronic illness, having a broken hymen, and other supposed defects are not listed above. These defects are not due cause for cancellation unless the person stipulated in the marriage contract that the prospective spouse should be free from them at the time of marriage.

Please also note that these four major bodily defects must be present at the time of the marriage ceremony. If they were acquired afterwards, they are not due cause for cancellation.

[As a side note, the man should not jump to the conclusion that his woman's vagina is defective if he is unable to penetrate her initially. Many virgins have an extremely small vaginal opening that needs to be stretched and widened (e.g., using a finger in a circular motion) gently over time (e.g., over the course of a few weeks). Additionally, experimenting with different positions may help the couple in their attempt at penetration.]

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Everything but anal intercourse is allowed <sup>2293</sup> .	38: 1465
To him or her, you can whisper or speak out loud <sup>2294</sup> .	38: 1466
You can attempt birth control <sup>2295</sup> by using withdrawal, A condom, some plastic wrap <sup>2296</sup> , or a rubber wall.	38: 1467 38: 1468
Abortion's general ruling is it's unlawful To push off the clinging post-zygote or to pull <sup>2297</sup> .	38: 1469 38: 1470

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<sup>2292</sup> Sexual *intercourse may only be performed* in private where no third discerning human being (even if only a seven-year-old child) can see the couple. It is unlawful to perform sex in public places like a park or a *beach*.

<sup>2293</sup> All types of sexual gratification are *allowed* for both the husband and the wife. This includes all types of assisted masturbation (see footnotes 323, 1692, and 2202) and other techniques. Additionally, there is no mandated position for performing sex (i.e. the woman does not have to be on her back). The only exception is anal intercourse: It is unlawful to insert the penis into the anal opening of any person (or animal (having sex with animals (e.g., sheep) is always unlawful)).

[As the woman usually has a much slower sexual response than the man (e.g., ten minutes slower), the husband and wife may either take turns satisfying each other (which is easier) or the wife should be given a head start (which requires timing).]

<sup>2294</sup> It is *mubah* to talk or *whisper* to the other partner during sexual intercourse.

<sup>2295</sup> *Birth control* in our *din* is not encouraged but is permissible to attempt (but only if both husband and wife agree to practice it). However, only a few natural methods of birth control are allowed in our *din*:

- a) *Withdrawal* of the penis from the vagina before ejaculation
- b) Covering the penis with an impermeable layer (e.g., a male *condom*) before inserting it into the vagina
- c) Placing an impermeable material in the front (e.g., female condom) or at the back (e.g., a rubber diaphragm (*rubber wall*)) of the vagina
- d) Abstinence from sexual intercourse two or three days before and after ovulation (i.e. release of the unfertilized egg)
- e) Flushing the vagina with water after intercourse (this is not an effective method)

Please note how all of the above methods do not involve chemicals (that interfere with bodily functions) nor cause permanent or short-term damage to the genitals or reproductive organs. The following methods of birth control are unlawful:

- a) Vasectomy or surgical impairing of the male reproductive organs
- b) Surgical implantation or impairing of the female reproductive organs (e.g., implanting an intrauterine device or tying off fallopian tubes)
- c) Sterilization of the male or female in any form
- d) Birth-control pills or other chemically induced methods of birth control

<sup>2296</sup> It is allowed to attempt birth control with something cheap, such as *plastic wrap* or a plastic bag, that clings to the skin (of the penis for instance).

<sup>2297</sup> The *general ruling* for *abortion* is that *it is unlawful* to disturb, bother, detach, suffocate, strangle, or otherwise hinder the growth of the *post-zygote* after it attaches to the wall of the womb. Thus if birth control fails and the wife gets pregnant, the couple must let the baby grow in the womb. It is not lawful to perform a physical or chemical abortion to prevent the birth of a living child.

There are two common exceptional situations:

- a) Stranger rape of the woman (not willful fornication)
- b) Positive danger of the life of the mother (a qualified doctor must express that he feels that the pregnant woman will die if an abortion is not performed)

# Main Text & Explanatory Notes

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Men must provide financially <sup>2298</sup> for their women, Also for poor parents and underage children -	38: 1471 38: 1472
For boy children until they pass their puberty <sup>2299</sup> And for girls until they lose their virginity <sup>2300</sup> .	38: 1473 38: 1474
Men must provide seasoned food, and some clothes to wear, Hygienic tools, and a place to live which is fair <sup>2301</sup> .	38: 1475 38: 1476
A wife has a right to a separate residence <sup>2302</sup>	38: 1477

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In the first case, abortion may be resorted to within the first forty days after conception. It may not be resorted to after the fortieth day.

In the second case, abortion may be resorted to within one-hundred-twenty days after conception. [Please note that we are narrating the opinion in these Explanatory Notes for the Guiding Helper that the fetus is not considered a human life until completing one-hundred-twenty-days in the mother's womb (please refer to footnote 226).]

After the one-hundred-twentieth day, the probability of the child surviving the death of the mother should be assessed. If the child is likely to survive the death of the mother, then abortion may not be performed (then if the mother dies, the child should be taken out (by incision of the dead mother's womb) if alive). If the child is not likely to survive the death of the mother, then abortion may be resorted to even after one-hundred-twenty days.

Please note that the fetus is considered a full human life only after completing one-hundred-twenty days in the mother's womb. Thus before completing one-hundred-twenty days, abortion is generally unlawful but is not equivalent to manslaughter/homicide. After completing one-hundred-twenty days, abortion is unlawful and is equivalent to manslaughter/homicide.

<sup>2298</sup> Men must financially provide for three classes of people:

- a) Wives (marital spouses)
- b) All biological children (for males until puberty and for females until first marriage)
- c) Poor (those that cannot obtain their basic needs) mother and/or father (but not grandparents)

<sup>2299</sup> *For male children*, the father must provide for them from birth until they reach puberty. This is if the child is not retarded or severely disabled (a disability that he cannot work a job with); if the child is retarded or disabled, then the father must provide for him indefinitely until death.

<sup>2300</sup> *As for female children*, the father must provide for them until after they become married and their husband has vaginal intercourse with them. As for female children that were never married, the father must provide for them regardless of whether they are virgins or not. If a female child is divorced after her first marriage, the father is not obligated to provide for her (unless she is under puberty).

<sup>2301</sup> Men must provide four things to the above mentioned three categories of people:

- a) *Seasoned food* (food for the day that suffices as nourishment and has a taste/texture which makes it easy to swallow)
- b) *Clothes to wear* (at least one pair of clothes that the person can easily go out in public with; these clothes must cover the entire light and coarse nakedness of the person; these clothes should not be badly worn or ripped)
- c) *Hygienic tools* (soap, shampoo, water, toothpaste, menstrual blood absorbent pads, other necessary hygienic tools, and a private place where the person can wash and perform nature's call in)
- d) *Place to live* (a private residence which provides safety and comfort (*which is fair/nice*); this residence may be owned, shared (only if the wife agrees and nothing unlawful goes on in this shared place), rented, or borrowed from a friend or family member)

# The Guiding Helper

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Unless pre-marriage agreements were in presence <sup>2303</sup> .	38: 1478
Next are those responsible for raising children <sup>2304</sup> :	38: 1479
The mother <sup>2305</sup> , then her mother <sup>2306</sup> , then her sister <sup>2307</sup> , then	38: 1480
Then father's mother <sup>2308</sup> , then him <sup>2309</sup> , then his grandmothers <sup>2310</sup> ,	38: 1481
Then child's sister <sup>2311</sup> , then paternal aunt <sup>2312</sup> , then brother's	38: 1482
Daughter <sup>2313</sup> , then sister's daughter <sup>2314</sup> ; then the brother cares <sup>2315</sup> ;	38: 1483

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<sup>2302</sup> A wife has right in our din to be provided with a completely *separate* place of *residence* by her husband. If the wife is currently living with the husband's family (or in a shared residence) and she prefers not to, the husband must give her a separate place to live; then, he may either continue to live with his family (or continue to live in the shared residence) or live in this separate residence along with her. This separate residence need not be far from the original shared residence (or residence of his family); a separate attached and adjacent complete residential unit (i.e. a unit containing all of the basic features of a complete home/house) will suffice.

<sup>2303</sup> If the wife explicitly agreed (verbally or in writing before marriage) to live with the husband's family or in a shared residential unit, then she no longer has the right to a separate residence; thus, such women are stuck; however if there is something unlawful taking place at the shared unit or with the husband's family (e.g., the people living there are not respecting the wife's privacy, molesting her, or peeking at her nakedness), then the husband must still provide her with a separate residence (even if *pre-marriage agreements were in presence*).

<sup>2304</sup> Our din mandates an ordered chain of people who are *responsible for* taking care of *children*. These people have the first right to raise the children and the first responsibility to avoid neglect. The order that we list in the Guiding Helper is the order of precedence (except in some exceptional situations (see footnote 2318)). Thus, those we list first must be allowed to take care of the children before those we list later.

However, any person in the chain can willfully give up his/her right to raise the children if someone who is listed later is willing to take care of them.

<sup>2305</sup> The first person who has the right and is responsible for raising children is the biological mother of the child. It is not valid (for her mother or her sister) to take the child away from this person (except in some exceptional circumstances such as willful neglect or irresponsibility; in which case, a judge (see footnote 2328) must decide and carry out the transfer of custody of the child). However if the father moves to a distant land (more than half a day's journey away by land or water), then he may take the kids with him (and then the mother (or current person responsible for raising the kids) can follow him or stay where she is; if she follows, then she still has right to raise the kids). Additionally if the woman raising the child gets married to a strange man (unrelated to the child), the next available person responsible (e.g., mother's mother) can take the child/children away from this woman.

<sup>2306</sup> The second person who has the right and is responsible for raising children is the biological mother's *mother* (maternal grandmother of the child).

<sup>2307</sup> The third person who has the right and is responsible for raising children is the biological mother's *sister* (maternal aunt of the child).

<sup>2308</sup> The fourth person who has the right and is responsible for raising children is the biological *father's mother* (paternal grandmother of the child).

<sup>2309</sup> The fifth person who has the right and is responsible for raising children is the biological father of the child.

<sup>2310</sup> The sixth person who has the right and is responsible for raising children is the biological father's paternal or maternal *grandmother* (the paternal great-grandmother of the child).

<sup>2311</sup> The seventh person who has the right and is responsible for raising children is the *sister* (full then half) of the child, if old enough to take care of the child.

<sup>2312</sup> The eighth person who has the right and is responsible for raising children is the biological father's sister (*paternal aunt* of the child).

# Main Text & Explanatory Notes

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Then those entrusted <sup>2316</sup> , then inheritors without shares <sup>2317</sup> .	38: 1484
If father moves away, he can take kids with him <sup>2318</sup> Or he can choose to leave kids at the mother's limb <sup>2319</sup> .	38: 1485 38: 1486
Wives must submit to an intimate relation. They must not leave the house without his permission.	38: 1487 38: 1488
They must not refuse to come back into the house <sup>2320</sup> .	38: 1489

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<sup>2313</sup> The ninth person who has the right and is responsible for raising children is the *daughter* of the *brother* (full then half) of the child.

<sup>2314</sup> The tenth person who has the right and is responsible for raising children is the *daughter* of the *sister* (full then half) of the child.

<sup>2315</sup> The eleventh person who has the right and is responsible for raising children is *the brother* (full then half) of the child, if old enough to take care of the child.

<sup>2316</sup> The twelfth person who has the right and is responsible for raising children is the person whom the mother or father appointed (e.g., in a will) to take care of the children in the case that they were both to die or become decapitated.

<sup>2317</sup> The thirteenth and last category of people who have the right and are responsible for raising children includes the brother's son, the paternal uncle, the paternal uncle's son, and the grandfather.

If two or more people are found in one of the above thirteen categories, then the oldest has the first right/responsibility to raise the kids. Additionally, full relatives (meaning relatives that share the same two parents) have precedence over half relatives (relatives that share only one parent). If people in a category are of the same age and strength of relationship, then they should draw lots or pick a name out of a hat/bowl/etc. to determine who should take custody of the kid(s).

<sup>2318</sup> There are a few exceptions in which the above chain order is not acted upon:

a) The *father moves away* to a distant land (twelve hour journey by land (or water if unreachable by land), but not by fast (above 100 km/hour) air travel)); in such a case, *he can take the kids with him* away from any of the above-mentioned people. Now if the person (e.g., mother) who was raising the child/children follows the father to the distant land, then this person (e.g., mother) still has first right to raise the children and keep them.

Now if the mother moves away to a distant land while the father does not, she has no right to take the kids with her (unless the father allows such).

b) The person currently raising the children displays extreme neglect or irresponsibility (e.g., he leaves an infant alone at home; he beats the child or otherwise abuses him); if the neglectful person refuses to give up custody of the children, the case must be taken to a judge (see footnote 2328) for him to decide whether or not there should be transfer of custody to the next person responsible.

c) The female (e.g., a divorced/widowed mother) who currently has custody of the children gets married to a man that is unrelated to the child; in such a case, the next available person in the chain can take the children away from this female or choose to leave them with her.

Please note that in all cases (in this footnote and the above footnotes), the father remains financially responsible for the children as long as he is alive and able (even if someone else is taking care of them).

<sup>2319</sup> The father may also *leave* them with *the mother* (or current person responsible for raising the children) since he is only financially responsible for them (and not responsible for raising them as long as someone with higher precedence is available). In all cases, the father must pay part of (half of) the rent or payments for the place of residence where the children live (even if they are living with his divorced wife).

<sup>2320</sup> In general, a wife must obey her husband. However, there are three major acts of disobedience that the wife should avoid at all costs:

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But, all these rules break down for an abusive spouse <sup>2321</sup> .	38: 1490
If a wife disobeys, the husband should reproach <sup>2322</sup> .	38: 1491
If that doesn't work, he should in bed not approach <sup>2323</sup> .	38: 1492
If that doesn't work, he may tap on her lightly <sup>2324</sup> .	38: 1493
If that doesn't work <sup>2325</sup> , he still prays for her nightly <sup>2326</sup> .	38: 1494
The husband may not batter his wife or hurt her <sup>2327</sup> .	38: 1495
If he doesn't reform, a judge <sup>2328</sup> makes him lose her <sup>2329</sup> .	38: 1496

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- a) Refusing to conduct *intimate relations* (however, she should refuse to have vaginal sexual intercourse during menstruation, while fasting in Ramadan, and while sacred in Hajj or `Umrah)
- b) *Leaving* the place of residence *without* the husband's prior *permission* [If the husband has given her general permission to leave for short intervals, then she is allowed to leave without explicit permission; however if she goes far or stays away for a long period without his permission, she has committed a major act of disobedience.]
- c) *Refusing to come back into the* place of residence (e.g., she runs away to her family's or friend's house and refuses to come back; however, the husband must let his wife visit her family once in a while as agreed upon by custom)

<sup>2321</sup> These above three *rules* are for wives with non-abusive husbands. If the husband is verbally or physically *abusing* his wife, then she can leave the house and refuse to come back in (in an attempt to run away from the predatory animal (i.e. bad husband)).

<sup>2322</sup> If the wife commits one of the above three major acts of disobedience or is constantly recalcitrant, the husband should *reproach* her and remind her of her duty to him. He should use gentle words (if the wife does not need to be scolded) and remind her that in the next world obedient wives will be able to go to Paradise through any of its doors while ungrateful (and disobedient) wives will end up in the Hellfire.

<sup>2323</sup> If verbal advice or scolding *does not* lead the wife to obey the husband, then he should stop all intimate relations with her. *He should still sleep in* the same *bed* as her but should express his disapproval with her by *not approaching* or coming close to her (i.e. he should give her the cold shoulder).

<sup>2324</sup> If stopping intimate relations *does not work*, then the husband may *tap on* the wife (which means to lightly strike the upper back or arms of the woman; he may not hit her face or mar/bruise/cut her body). He does not need to resort to this tapping if he feels that his wife is not the type that will obey after being hit lightly.

<sup>2325</sup> If tapping on the wife *does not* bring her into obedience, the husband may not resort to any further action (i.e. he may not batter her or beat her violently).

<sup>2326</sup> Whenever there is a marital problem, the first thing that the husband/wife should do is to pray to Allah to help fix it. This praying to Allah should be done continuously in the *night* and in the day. This praying for a way out of the problem should continue until divorce or reconciliation.

<sup>2327</sup> It is absolutely unlawful for the husband to violently hit (*batter*) or verbally abuse (*hurt*) his wife. A **violent hit** is a hit that causes lasting pain to the wife and/or leaves a mark or a bruise on her body (or breaks cartilage). **Verbal abuse** is directing insulting or degrading words towards the wife that upset her emotionally (even if slightly); for example: "You're fat/obese" / "You're so ugly." / "You're so dumb/stupid." / "You never do anything right." / etc.

Similarly, it is unlawful for the wife to violently hit or verbally abuse her husband.

<sup>2328</sup> A **judge**, here and in other places in the Guiding Helper, is a sane upright adult Muslim male scholar of Jurisprudence that the local Muslim community has appointed for internal dispute resolution. It is a communal obligation for all large Muslim communities to appoint such a judge and set up a public place where people can freely go to him for dispute resolution. The judge must be an expert scholar of Jurisprudence having studied Arabic texts, such as *Tuhfah al-Hukkām*. All decisions that the judge makes are final and no appeals are

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If husband and wife cannot resolve their dispute, Two male arbitrators agree on what will suit <sup>2330</sup> .	38: 1497 38: 1498
After examining the problem and the feud, Reconciliation or divorce should be viewed <sup>2331</sup> .	38: 1499 38: 1500
We pray to Allah to give those who do follow Our advice <sup>2332</sup> happy marriages <sup>2333</sup> and not sorrow <sup>2334</sup> .	38: 1501 38: 1502

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allowed; thus, the Muslim community should be careful about who they appoint as the judge; judges may be dismissed for corruption (e.g., accepting bribes or being partial).

<sup>2329</sup> The abused woman should take her case to the local Muslim judge. If she can prove that physical or verbal abuse took place (e.g., she can show marks on the body or bring witnesses (who saw or heard the abuse)), the judge can enact and finalize a divorce without the husband's permission.

<sup>2330</sup> If the *dispute* and bickering of the husband and wife is constant and life is miserable for both of them, then *two* sane upright adult *male* Muslim *arbitrators* should be appointed (either from the side of the husband and the side of the wife (this should be done if possible) or from the local Muslim community (this may be resorted to if the first is difficult)). The job of these arbitrators is to analyze the situation and try to solve the constant dispute of the husband and wife.

<sup>2331</sup> The two arbitrators should *examine the problem* by conducting interviews and studying the physical evidence. Then, they must both agree whether a *divorce* should be enacted or whether the husband and wife should be left to *reconcile*. If they agree on divorce, it counts as one divorce pronouncement (then, the husband may take her back before three pure phases if the divorce count is less than three so far). If they agree on reconciliation, they should give the husband and wife practical advice on how to remain married and continue to live together (the husband may still divorce his wife later even if the two arbitrators agreed on reconciliation). If the two arbitrators are unable to both agree on reconciliation or divorce, then no divorce is automatically pronounced.

<sup>2332</sup> *Our advice* to married couples or couples about to be married is:

- a) Follow all the *wajib* acts given in this song (or its notes) and stay away from the unlawful acts. Additionally, perform the *mandub* acts and stay away from the disliked ones.
- b) Lower your expectations (as people who are not expecting much will be happy with a little).
- c) Keep your life together materially simple and not extravagant (as there will be less to worry about).
- d) Be honest about major life situations before and during marriage
- e) Make pleasing/knowing Allah and practicing the *din* the major priorities.
- f) Know that true happiness and relaxation is only found in the next world in Paradise. This world by its nature is imperfect and full of troubles.
- g) Deal with marital problems as soon as they start; do not wait for them to escalate into big problems.
- h) Constantly keep in touch with the internal nature of the other spouse; do not let yourselves become alienated from each other.
- i) Be better to your parents, spouse, and children than you are to your other friends or associates (as the best amongst people is the best to his wife/family).
- j) Learn how to break free of the self-centered ego (this can be done by treading the Path to Allah) as most disputes between people are just ego battles. Rather, see the actions of the marital partner as coming from Allah as a test of patience. [Do not use psychoanalysis to justify your actions and see the faults of your spouse's actions (as it is not the way of the early Muslims or the Prophet (May Allah bless him and give him peace).]

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There are more guidelines which one can learn by studying the family life of the Prophet (May Allah bless him and give him peace).

<sup>2333</sup> A **happy marriage** is a marriage that leads both the husband and wife into Paradise and Allah's pleasure in the next world (even if they were unhappy in this world).

<sup>2334</sup> A **sorrowful marriage** is a marriage that leads either the husband or wife into the Hellfire and Allah's displeasure in the next world (even if they were happy in this world).



# Main Text & Explanatory Notes

## Song 39: Divorce<sup>2335</sup>

When divorce is mubah, it's the most hated thing <sup>2336</sup> .	39: 1503
It's resorted to solve problems marriages bring <sup>2337</sup> .	39: 1504
Divorce can <sup>2338</sup> be wajib, mandub, makruh, haram, Or mubah. So like before, please do remain calm <sup>2339</sup> .	39: 1505 39: 1506
Divorce is wajib if husband swore and did no Vaginal intercourse for four months in a row <sup>2340</sup>	39: 1507 39: 1508
Or the two arbitrators agreed on divorce <sup>2341</sup> , The ones mentioned before <sup>2342</sup> . Yes! They can force <sup>2343</sup> .	39: 1509 39: 1510
It's mandub if men can't give women what they need <sup>2344</sup> . It's makruh if for it there's no reason or need <sup>2345</sup> .	39: 1511 39: 1512
It's haram if the woman's in menstruation <sup>2346</sup> .	39: 1513

<sup>2335</sup> Our din realizes that some marriages were never meant to last (due to extreme incompatibility of the partners or another difficulty). Thus, our din provides a way for breaking out of the marriage contract through *divorce*.

<sup>2336</sup> Allah *hates divorce* even when it is *mubah* (i.e. neutral and allowed). Divorce without extreme necessity is highly discouraged in our din.

<sup>2337</sup> The purpose of divorce is to *resolve* the marital *problems* between the two spouses. Divorce is a safety valve to avoid extreme acts, such as suicide (killing oneself) or homicide (killing one's spouse).

<sup>2338</sup> Just like marriage and many other things in our din, divorce has five different legal rulings depending on the person's circumstances.

<sup>2339</sup> There is no need to panic or accuse us of heresy. No matter how much a person thinks he knows, there are always new and different things to learn (that may not seem familiar at all).

<sup>2340</sup> *Divorce is wajib* if the husband promised with one of Allah's names or attributes to refrain from *vaginal sexual intercourse* (with his wife) for at least *four lunar months* and then carried out his promise. After the four months, he must pronounce one divorce statement. There are more complications to this, but the common man can simply refrain from making such promises (to make his life much simpler).

As for abstaining from sexual intercourse for extended periods of time without making such a promise, it is permissible for the man to do.

<sup>2341</sup> One divorce pronouncement is automatically enacted if *the two male arbitrators agree on divorce* after examining the problems of the disputing husband and wife.

<sup>2342</sup> These are the two arbitrators *mentioned* in line 1498 of the Guiding Helper.

<sup>2343</sup> If the two male arbitrators agree on divorce, one divorce pronouncement is enacted (even without the permission/will of the husband or wife). Then, the husband may take back his wife (if the divorce count is still under three) before she goes through three pure phases.

<sup>2344</sup> *Divorce is mandub* if men cannot provide financially for their wives as noted in footnote 2301.

[If a woman has a husband who is withholding support or not able to take care of her financially, she may go to a judge (see footnote 2328) and he can enact a divorce without the husband's permission (if the wife can prove that the husband is not providing for her).]

<sup>2345</sup> *Divorce is makruh* if there is no due cause for divorce. Minor or temporary disputations, minor incompatibilities, and minor or temporary problems are not due cause for a divorce. For example, divorce is makruh if the husband does not like the way his wife looks or cooks. Divorce is also makruh if there is no particular reason at all for the person to want divorce.

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It's mubah if there is constant disputation <sup>2347</sup> .	39: 1514
There are three essentials in our din for divorce: The divorcer, the divorcee, and words in course	39: 1515 39: 1516
Which contain letters Ta', Lam, Qaf (in this order) <sup>2348</sup> Like "Anti taliq" <sup>2349</sup> ; you're divorced; that's an order <sup>2350</sup> .	39: 1517 39: 1518
But the man should only say it once and then wait <sup>2351</sup> Until she bleeds again and comes to a pure state <sup>2352</sup> .	39: 1519 39: 1520
He should not have had intercourse with her at all In the pure state in which for divorce he did call <sup>2353</sup> .	39: 1521 39: 1522

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<sup>2346</sup> Pronouncing divorce *is haram* during a woman's menstrual bleeding or her post-natal bleeding. However, a divorce pronouncement made even during these bleedings is enacted and is considered as a full divorce count; but, the couple is then forced to reconcile (if the divorce count is still under three) in such a case. Nevertheless, this divorce count still remains for life or until the wife gets married to another man after three counts and then is divorced by this other man.

<sup>2347</sup> Divorce *is mubah* if the spouse is bad mannered and life is very difficult with her/him (i.e. *there is constant disputation* or no friendly relations at all).

<sup>2348</sup> *There are three wajib essentials for divorce in our din:*

- a) The person pronouncing the divorce (*divorcer*); this person must be adult and conscious of his surroundings; this person cannot be very sick and near death (since divorce will deprive the former wife of her inheritance if the divorcer dies after her waiting period); this person cannot have been physically forced to pronounce divorce against his wife.
- b) The person who is being divorced (*divorcee*); this person must hear (if spoken) or see (if written) the divorce pronouncement (or be otherwise honestly notified).
- c) Arabic words or phrases that contain the letters Ṭā', Lām, and Qāf (*in this order*) uttered with the intention to enact a divorce (even if lightheartedly)

Thus if the divorcer utters the Arabic phrase to himself or under his breath such that the divorcee does not hear him, the divorce is not enacted. Additionally if the divorcer uses another language (such as English or French) for the divorce phrase, the divorce is not enacted according to the view that we are narrating in the Guiding Helper. The reason we are narrating this view is to make careless or inadvertent divorce pronouncements less likely.

[Now if a man has already divorced his wife (many months or years ago in ignorance of the above guidelines) using a non-Arabic phrase or by using legal paperwork, he should still consider that divorce to be valid and enacted in full (as other views in the Maliki school allow for non-Arabic divorce phrases or Arabic phrases which do not contain the letters Ta', Lam, and Qaf.)]

<sup>2349</sup> If the man is enacting the divorce (normally, this is the case), he may say the **divorce phrase** "*Antī ṭāliq*" which means: *You are divorced*.

<sup>2350</sup> *That's an order* means that is an imperative command. However, it is better for the man to say this gently (and not to scream) and to give his wife a gift (e.g., flowers) before pronouncing the divorce.

<sup>2351</sup> It is unlawful to pronounce three divorce counts at the same time. Rather, the correct way is only to utter this phrase *once* with intention. Each time this divorce phrase (i.e. "*Antī taliq*") is uttered with intention to divorce, one divorce count is added. Thus, men who say this three times with intention at the same time will have enacted a finalized divorce in which reconciliation is not possible (until the woman gets married to another man (with the intention of living with him forever until death), has intercourse with him, and then is divorced by this man).

<sup>2352</sup> After uttering one divorce count, the man should *wait* and let his wife have menstrual bleeding again.

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But otherwise, he does deal with her as a spouse. He must provide for her <sup>2354</sup> and loyalty <sup>2355</sup> spouse <sup>2356</sup> .	39: 1523 39: 1524
So up to now, the divorce count is only one <sup>2357</sup> . Divorce is consummated with two more counts done <sup>2358</sup> .	39: 1525 39: 1526
When she is pure again, he may say it again <sup>2359</sup> . Now, the divorce count is two <sup>2360</sup> . So, he waits again <sup>2361</sup> .	39: 1527 39: 1528
Until she bleeds and becomes pure from it blood-free. If he says it again, he's reached a count of three <sup>2362</sup> .	39: 1529 39: 1530
Now, divorce is final and they must separate. They are no longer married. So, they may not mate <sup>2363</sup> .	39: 1531 39: 1532
They cannot get married to each other again	39: 1533

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<sup>2353</sup> It is unlawful to divorce a woman when she is undergoing menstrual or post-natal bleeding. Additionally, it is unlawful to pronounce a divorce in a pure interval (between two menstrual bleeds) in which the man had vaginal intercourse with the woman. However, a divorce pronouncement made even during these pure intervals in which vaginal intercourse was conducted is enacted and counts as a full divorce count; additionally, the couple is not then forced to reconcile (*live married like before*).

<sup>2354</sup> Before three divorce pronouncements, the man *must* still *provide* financially for the wife (see footnote 2301). Before three divorce pronouncements, the couple is given the opportunity to reconcile before the woman goes through three pure intervals.

<sup>2355</sup> What we mean by *loyalty*, here, is treating the wife (which he has pronounced divorce against) in a respectable manner.

<sup>2356</sup> The man and woman should deal with each other in a cordial/nice manner before three divorce pronouncements (and perhaps, they will find that it is better to remain married after all).

<sup>2357</sup> If the man followed our advice, the **divorce count** *is only one* up to this point.

<sup>2358</sup> *Divorce is* final and irrevocable if the divorce count reaches three. Before three, the couple may reconcile and decide to live married like before (if the woman has not gone through three pure phases counting the pure phase in which divorce was first pronounced) without performing another marriage ceremony.

<sup>2359</sup> After the woman *is pure* and not bleeding *again*, he may choose to pronounce the divorce statement one more time.

<sup>2360</sup> If he pronounces divorce again, even if years passed since reconciling after the first statement, *the divorce count* will *now* be *two*. For example if a man pronounced divorce once in year 1715; then, he took back his wife (reconciled) and they lived like a married couple for ten years; then in year 1725, he again pronounced divorce against his wife, the divorce count will now be two.

<sup>2361</sup> If the man is bent on making divorce irrevocable, he should then *wait* until the woman goes through another menstrual bleeding period.

<sup>2362</sup> When she is pure again, the man may pronounce divorce against his wife for the third time to make it irrevocable.

<sup>2363</sup> Whenever the divorce *count* reaches *three*, the *divorce is final* and the couple may not reconcile (i.e. the man may not take back his wife). After three divorce counts, the man and woman are strangers to each other and may no longer be alone or look at each other's nakedness. Needless-to-say, they may not have sexual intercourse (*mate*) with each other any more.

Additionally, the man does not need to provide financially for his former wife any more after three divorce counts (unless she is pregnant; in which case, he must provide for her until she gives birth and then he must provide for the child until puberty (for males) or first marriage (for females)).

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Until she's divorced by another man or men <sup>2364</sup> .	39: 1534
That's the only thing that zeros the divorce count <sup>2365</sup> .	39: 1535
Divorce is no game, but you must tally and count <sup>2366</sup> .	39: 1536
The divorce count due to time never goes away <sup>2367</sup> .	39: 1537
But before three <sup>2368</sup> , the man to his woman may say,	39: 1538
"I've changed my mind and now you are my wife once more."	39: 1539
Then, they try their best to live married like before <sup>2369</sup> .	39: 1540
If he doesn't do this through three pure phases.	39: 1541

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<sup>2364</sup> To top it off, the couple that has had three divorce counts enacted *cannot marry each other again*. They may only again marry each other if the previous wife:

- a) marries another man with the intention of staying with him forever
- b) is vaginally penetrated by this other man after marriage
- c) and is divorced by this other man

It is not valid to find a man who is willing to marry the wife temporarily, have sex with her, and then divorce her. This is because this is just a loophole around the law and, in the Maliki school, all such loopholes have no effect (please refer to footnote 515).

<sup>2365</sup> If after three divorce pronouncements, the woman marries another man (with the intention of staying with him for life) and has sex with him, it will reduce the *divorce count* between her and her previous husband down to *zero*. Thus if she is later divorced by her new husband, she may marry the previous husband again (and start afresh with a divorce count of zero).

<sup>2366</sup> It is *wajib* for the man and woman to keep track of the number of divorce pronouncements all throughout life (before they are zeroed again).

<sup>2367</sup> If a man divorces his wife and then takes her back (reconciles with her) before she goes through three pure phases, the divorce count still remains as it is (even if years pass while they are living together as a married couple).

<sup>2368</sup> Only *before* the divorce count has reached *three* may *the man reconcile* and take back the woman as his regular wife. He does not need the woman's permission in order to do this.

There are several ways he can express that he wishes to take her back:

- a) Simply tell her that he has *changed his mind and now* they should try to live married like before
- b) Have vaginal intercourse with her (even if done unintentionally)
- c) Conduct other intimate relations with her, such as deep mouth-to-mouth kissing or assisted masturbation.
- d) Otherwise inform her clearly that he has changed his mind and now wants to live married like before

If he does any of these acts before the woman goes through three pure phases (counting the pure phase in which divorce was first pronounced), the couple is still married and there is no need to renew the marriage contract, repay a dowry, or hold a marriage ceremony.

<sup>2369</sup> If reconciliation takes place, both the wife and the husband should *try their best to live married* (perhaps not unhappily *like before* though). They should learn from this divorce experience to deal with problems in a better fashion in the future. They should also remember that life (no matter how long it seems to last) will eventually come to an end and it may be much simpler for both of them to remain married. Additionally if there are children involved, they should consider the negative effects of divorce on these children. [If they do decide to continue to live married, the couple should try their best to suppress ill feelings (especially in front of the children (i.e. they should never argue or fight in front of the children)).]

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The woman's divorced, even without three phrases <sup>2370</sup> .	39: 1542
But, they can both marry each other again soon	39: 1543
With all the essentials <sup>2371</sup> mentioned in the last tune.	39: 1544
But if she's pregnant <sup>2372</sup> , divorce is not finalized	39: 1545
Until the birth or miscarriage is realized.	39: 1546
If he says three with intent all at the same time.	39: 1547
The marriage is over <sup>2373</sup> . But, it's wrong and a crime <sup>2374</sup> .	39: 1548
Men, don't ever say three at the same time <sup>2375</sup> . They bind <sup>2376</sup> .	39: 1549
That is because, men, you might want to change your mind <sup>2377</sup> .	39: 1550
In our <i>din</i> , only men may pronounce a divorce.	39: 1551
A woman may request, but she cannot enforce <sup>2378</sup> .	39: 1552

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<sup>2370</sup> The best way to conduct a divorce is to pronounce only one divorce *phrase* and then let the woman experience *three pure phases* (counting the pure phase in which she was divorced) without pronouncing anymore divorce statements. After she starts bleeding for the third time (after the first divorce pronouncement), the couple is automatically separated (and the divorce count between them remains to be one in number). This is only if the man does not reconcile or take back his wife. If he takes her back before she goes through three phases, then separation will not automatically take place at the start of the third menstrual bleeding period (or anytime after that).

<sup>2371</sup> If a couple is separated (with the means mentioned in the last rhyme) but only has one or two divorce count(s) in between them, then they may marry each other again with a marriage ceremony containing the seven *wajib essentials mentioned in the last song (tune)*. However, the divorce counts between them will still be one or two even in their new marriage (i.e. the new marriage does not zero the divorce count). Now if the woman gets married to another man and then is divorced by this new husband, the divorce count between her and the first husband will still be one or two and not zero (this is because the divorce count is only zeroed after it reaches three in such a case).

<sup>2372</sup> Now *if the woman is pregnant*, then she is not separated from the husband until after she gives birth or has a miscarriage. Thus, the husband who has pronounced divorce only one or two times may take back his pregnant wife any time before birth or miscarriage. Now if the husband has pronounced divorce three times, the pregnant woman is no longer his wife; thus, he may not have intercourse with her, view her nakedness, or be alone with her (but, he must provide for her financially (see footnote 2301) until the birth or miscarriage of the child; he will also be financially responsible for the children as normal).

<sup>2373</sup> If a man makes *three* or more (the ones above three are futile) divorce pronouncements on/in the same day/week/month, the divorce is final and irrevocable. Thus, the couple must separate as the divorce count between them is now three and they may not marry each other again until the woman *is divorced by another man or men* (as mentioned in footnote 2364).

<sup>2374</sup> It is unlawful to pronounce three divorce statements in the same pure phase of the woman (but the divorce is enacted and finalized anyway).

<sup>2375</sup> Our advice to the divorcer is that he should *never* ever say *three* divorce statements in the same pure phase of the woman.

<sup>2376</sup> However in our *din*, such divorce pronouncements have effect and cause a final and irrevocable divorce (*they bind*).

<sup>2377</sup> People sometimes change and their life conditions also change; this may cause the man/woman to *change* his/her *mind*.

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That's if in the marriage contract she didn't write <sup>2379</sup> , "I can divorce myself if I want. I have right."	39: 1553 39: 1554
If she wrote that, then she says, "Tallaqtu nafsi," <sup>2380</sup> (Which means: I divorce myself.) once, two times, or three <sup>2381</sup> .	39: 1555 39: 1556
The mother has right to raise kids after divorce <sup>2382</sup> And the father has to provide an income source <sup>2383</sup> -	39: 1557 39: 1558
For boy children until they pass their puberty And for girls until they lose their virginity <sup>2384</sup> .	39: 1559 39: 1560
But if the woman gets married to a strange man, The next person responsible takes them; they can <sup>2385</sup> .	39: 1561 39: 1562
And if the father does go to a distant land, He can take the kids <sup>2386</sup> along with him in his hand <sup>2387</sup> .	39: 1563 39: 1564

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<sup>2378</sup> The rule of thumb in our din is that *only men* (not women) *may pronounce a divorce*. Normally speaking, the woman can utter the divorce phrase one thousand times (or more or less) a day, but it will have no effect whatsoever on the marriage contract (as our din does not give inherent power of divorce to women).

If a woman wants a divorce, she should *request* her husband to divorce her (*but she cannot* force him to do so). A woman may offer her husband material wealth (e.g., money) to persuade him to divorce her. If he accepts such material wealth from her, he must divorce her.

Now if a woman has an abusive or neglectful husband, she should go to a judge (see footnote 2328) and prove her case; the judge can then enact a divorce without the husband's permission.

<sup>2379</sup> In our din, a woman may stipulate *in the marriage contract* that she too will have power of divorce. A simple phrase such as: "The wife will have the right to pronounce and enact one, two, or three divorce counts." is fine.

<sup>2380</sup> The **divorce phrase** for women is different from the divorce phrase for men. For women, it is: "*Tallaqtu nafsi*." The translation of this phrase is given in the above rhyme.

<sup>2381</sup> The same rules for pronouncing divorce and the divorce count apply to the woman also. However, the husband and wife will each have separate and independent divorce counts.

If a woman who has power of divorce utters three divorce phrases at the same time, the marriage is over and divorce is irrevocable. Now, women should consider the responsibility of being able to end the marriage forever (by saying the divorce phrase out of emotional pain or anger three or more times) before asking for the power of divorce in the marriage contract.

In our din, the words that we say have an effect in themselves. Marriage and divorce are enacted and finalized without any paperwork done. This may sound strange, but this is our din.

<sup>2382</sup> *After divorce*, the chain of people (mentioned in lines 1479-1484 of the Guiding Helper) who have the first right and the first responsibility to raise children does not change.

<sup>2383</sup> The financial responsibility of *the father* towards the children does not change after divorce (see lines 1472-1476 of the Guiding Helper). However, he no longer has to provide financially for his previous wife after she is finished with her waiting period (i.e. she goes through three pure phases counting from the first divorce pronouncement (and counting the pure phase in which divorce was first pronounced)). However, he is responsible for paying half of the rent or payments for the residence in which the divorced woman is raising the children in (until she gets married again).

<sup>2384</sup> The period that the father is financially responsible for his children is the same before and after divorce.

<sup>2385</sup> Please refer to section (c) of footnote 2318.

# Main Text & Explanatory Notes

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<sup>2388</sup> If before or after divorce, they both <sup>2389</sup> argue	39: 1565
About who owns the stuff in the house willing to sue <sup>2390</sup>	39: 1566
Each other to increase their wealth and fulfill greed <sup>2391</sup> ,	39: 1567
A judge must decide for them and write up a deed <sup>2392</sup> .	39: 1568
If a proof of purchase or ownership they find,	39: 1569
The case is settled <sup>2393</sup> ; else <sup>2394</sup> , the following rules bind:	39: 1570
Things that are usually used by women are hers	39: 1571
Like women's jewelry, skirts, blouses, bras, and furs <sup>2395</sup> .	39: 1572
Things usually employed by men belong to him	39: 1573
Like men's clothes, heavy tools, electric shavers to trim <sup>2396</sup> .	39: 1574
Things that suit both genders are given to the man	39: 1575
Like furniture and appliances (like a fan) <sup>2397</sup> .	39: 1576

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<sup>2386</sup> Male offspring after puberty can decide for themselves where they are to live.

<sup>2387</sup> Please refer to section (a) of footnote 2318.

<sup>2388</sup> Most of this song (and Song 38 and 40) is taken not from Ibn `Ashir's *al-Murshid al-Mu`in* but from Ibn `Āṣim's (a Spanish scholar of the ninth Islamic century) *Tuhfah al-Hukkam*. The following section is basically a direct translation from this text.

<sup>2389</sup> If the husband and wife (or former husband and wife) *argue about who owns* the material possessions in the place of residence and are unable to resolve their conflict, they must go to a judge (see footnote 2328) who will decide for them. The judge should then examine the case and write up a deed using our guidelines below; his decision is final and cannot be appealed.

<sup>2390</sup> What we mean by *sue*, here, is bring the case to a judge.

<sup>2391</sup> They are willing to accuse each other of lying (not being honest) in front of a Muslim judge so that they may *increase their* material possessions (*wealth*) and *fulfill* their strong desire for material goods (*greed*). Of course, it also is possible that the person is honest in his claim and sincerely needs the material possession to survive (in such a case, their motives are acceptable in our din).

<sup>2392</sup> After examining the disputed material possession and the claims of the former (or current) spouses, the judge should write up a title of ownership (*deed*) for one of the spouses. The other spouse must then leave his claim and become happy with the decision (even if it was wrong).

<sup>2393</sup> If either spouse can prove that the material possession was bought with his/her own money (or given to them as a gift or through inheritance, etc.), then the judge should decide in favor of the likely owner (who has a *proof of purchase or ownership* in his name), regardless of whether the article suits only men, only women, or suits both genders.

<sup>2394</sup> If no clear proof of purchase or ownership is found, then the judge should examine the article and use the following rules to give it to either the man or the woman.

<sup>2395</sup> Any article that is *usually* (by custom) *used only by women* (e.g., a fur coat) is given to the wife (or former wife).

<sup>2396</sup> Any article that is *usually* (by custom) *used only by men* (e.g., a beard trimmer) is given to the husband (or former husband).

<sup>2397</sup> Any article that is *usually* (by custom) *used by both genders* (both men and women) is given to the husband (or former husband).

However if the wife can prove that her husband (or former husband) was too poor to have bought such an article (while she was wealthy), then the judge may decide in her favor.

# The Guiding Helper

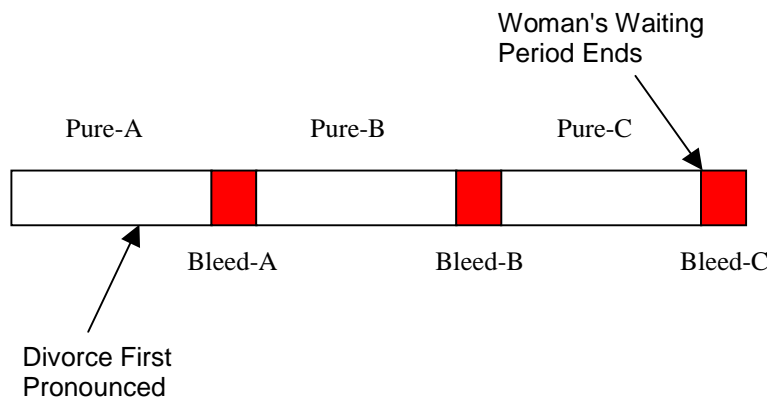
In all cases, the woman or man must give oaths <sup>2398</sup> .	39: 1577
They should remember lying is what Allah loathes <sup>2399</sup> .	39: 1578
Women can't get married again 'till going through	39: 1579
Three pure states since the divorce word from his mouth flew <sup>2400</sup> .	39: 1580
A woman can't get married if her husband died	39: 1581
'Till four lunar months and ten nights pass by her side <sup>2401</sup> .	39: 1582

<sup>2398</sup> Before writing up the title of ownership, the judge should request the person who he has decided in favor of to give an *oath* (one oath is enough) with Allah's name that he/she is telling the truth. For example: "I swear, by Allah, that the diamond ring belongs to me." If the person refuses to give such an oath, then the other person should be asked whether or not he/she is willing to give a similar oath. If this other person then gives an oath (while the first still refuses to), then the judge should write the title of ownership in this other person's name. Thus, the judge should only write up the title of ownership in a person's name who has given an oath in front of him.

<sup>2399</sup> Before giving the oath, the woman or man should consider the possibility of Allah becoming angry at them for lying (swearing falsely) with His name. It is not out of the realm of possibility that the person who knowingly gives a false oath in Allah's name may end up in Hell for a very long time.

<sup>2400</sup> The **waiting period** of the divorced woman (in which she cannot get married to another man) starts from the time divorce is first pronounced (*the divorce word from his mouth flew*) (either for the first time or after reconciliation) and ends at the start of the following third menstrual bleeding period (if divorce was pronounced in a pure blood-free interval as it should be).

For example if a man pronounces divorce in pure-phase A, the waiting period starts. The waiting period then lasts through bleed-phase A, pure-phase B, bleed-phase B, and pure-phase C. When the woman enters bleed-phase C, her waiting period is over. This is assuming that reconciliation does not take place. [In this previous example, we assume that A, B, and C signify successive time periods where the pure phases occur before the bleeding phases (see figure 39-1).]



**Figure 39-1: Waiting Period For Divorced Woman With Regular Menstrual Bleeding**

If divorce is first pronounced in a menstrual bleeding period, the woman's waiting period ends after she goes through three complete pure blood-free intervals after the first divorce pronouncement.

Now if the woman does not experience menstrual bleeding (e.g., she is very young, very old, or has medical problems), then her waiting period is three full lunar months counting from the first divorce pronouncement.

Now if the woman has irregular menstrual cycles (refer to the second paragraph of footnote 551), then her waiting period ends when she feels that she has started her third real menstruation since divorce was first pronounced.

Now if the man has not been alone with the woman in closed quarters at all, then she has no waiting period and can get married immediately after he pronounces divorce for the first time.



# Main Text & Explanatory Notes

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A pregnant woman can't get married 'till the birth Or the miscarriage to any man on the earth <sup>2402</sup> .	39: 1583 39: 1584
If a woman's husband is lost, he is searched for <sup>2403</sup> . If not found <sup>2404</sup> , he is waited for years (about four) <sup>2405</sup> .	39: 1585 39: 1586
But if the money he left her runs out before <sup>2406</sup> , She may go to a judge and a divorce ask for.	39: 1587 39: 1588
If a husband becomes crazy or a leper <sup>2407</sup> ,	39: 1589

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<sup>2401</sup> The waiting period for a widow (in which she cannot get married to another man) starts from the time her husband dies and ends four lunar months and ten days later.

<sup>2402</sup> The waiting period for a divorced or widowed pregnant woman (in which she cannot get married to another man) starts from the time her husband first pronounced the divorce or died and ends upon the birth or miscarriage of the child (or after four lunar months and ten days for the widow if the birth occurs before the widow's-waiting-period ends).

<sup>2403</sup> *If a woman's husband is lost* and his whereabouts are not known, she can go to a judge (see footnote 2328) and explain the situation to him. The judge should then make arrangements for *searching for* the missing man.

<sup>2404</sup> If the missing husband is found, he should be asked to return to his wife (if he is not locked up or otherwise imprisoned) or asked enact a divorce using a telecommunications device (e.g., a written letter). If the missing husband is found but is imprisoned or otherwise physically unable to return, the woman is stuck and must wait indefinitely for the return of the husband until death (however, such women are entitled to government/community financial support).

<sup>2405</sup> *If the missing husband is not found*, then *he* should be *waited for* for *four years* (counting from the date the woman first asked for her case to be reviewed). If the man does not show up after four years, the judge can enact one divorce count. Then after her waiting period, the woman may get married again to another man (or to the same man if he returns).

If the first man returns after the woman has remarried and has had sexual intercourse with her new husband, the previous husband has no right to his former wife.

<sup>2406</sup> If a man is away from his wife and his whereabouts are not known, then the woman may go to a judge whenever the *money he left her runs out* (is depleted). She should explain the situation to the judge. If the judge is unable to find the man immediately (in order to command him to pay his financial obligations towards his wife), then the judge may enact a single divorce count. Then after her waiting period, the woman may get married again to another man (or the same man if he returns).

Again if the first man returns after the woman has remarried and has had sexual intercourse with her new husband, the previous husband has no right to his former wife.

<sup>2407</sup> If the husband becomes mentally retarded (or mentally ill) or gets severe *leprosy*, the woman may go to a judge and request a divorce. If she can prove that her husband is no longer fit to live with, the *judge can give her a divorce paper* stating that the woman is now no longer married to her former husband. Then after her waiting period, the woman may get married again to another man.

All of these latter laws are for women who do not have power of divorce (i.e. they did not stipulate in the marriage contract that they too can enact a divorce).

As for women who are lost and not found, the husband (in our din) can always marry a second wife while waiting for the first one to return.

As for women who do not fulfill their obligations in marriage, the husband can always divorce her without the need of a judge (since he has power of divorce).

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A judge can give the woman a divorce paper.

39:1590

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As for a wife who becomes mentally ill or a leper, it is better for the husband to keep her as his wife (and provide for her and take care of her). Though, he may take a second wife (without her permission) to fulfill his needs.

Generally speaking if one of the spouses is later in life afflicted with an illness or becomes disabled, it is superior to stay married (as there is much reward in being patient).

# Main Text & Explanatory Notes

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## Song 40: Inheritance

Inheritance is half<sup>2408</sup> the knowledge of the *din*. 40: 1591  
It'll be forgotten 'till it's no longer seen<sup>2409</sup>. 40: 1592

It's the first knowledge<sup>2410</sup> that's lost before the others<sup>2411</sup>. 40: 1593  
That's why we should learn it<sup>2412</sup> and teach to others<sup>2413</sup>. 40: 1594

After a person dies<sup>2414</sup>, obligations<sup>2415</sup> are paid 40: 1595  
From their estate like graves<sup>2416</sup>, debts<sup>2417</sup>, then bequests he made<sup>2418</sup>. 40: 1596

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<sup>2408</sup> *Inheritance is so important that it is figuratively called half of all knowledge.*

<sup>2409</sup> The laws of Inheritance of our *din* will eventually be forgotten by almost all of the inhabitants of the world (we have already seen this happen in our time in many parts of the Muslim world where not even one person knows or practices these laws anymore).

<sup>2410</sup> The knowledge of Inheritance is the first knowledge of *din* that is lost before the others follow suit. Thus, first people forget and neglect inheritance laws and then the other laws (e.g., laws of what breaks ablution, laws of what breaks prayer, laws of what are the requirements for a correct Hajj, laws of marriage, laws of divorce, laws of business, etc.).

Obviously if a person does not know how to perform an act, then he will be unable to practice it; this is why the enemies of our *din* are interested in making the Muslims forget their *din*.

<sup>2411</sup> Eventually before the end of the world, most of the world's inhabitants will become absolutely ignorant about the *din* and will not practice it (please refer to footnote 228) [we have already seen this start to happen in our own time]. However, there will be some good people present until the end of the world who know about and practice the entire *din* (or most of the entire *din*); may Allah make us among them and make it easy for us to do so.

<sup>2412</sup> The hope is that if we preserve the knowledge and practice of inheritance division in our local regions, the rest of the *din* will also be preserved and practiced. This is why it is very important to learn and practice inheritance.

<sup>2413</sup> People are born ignorant. It is the responsibility of those that know about the *din* to teach it to the next generation; else, it will be lost. This is why we are writing the Guiding Helper. We want the *din* be preserved and practiced until the end of the world (by at least some good people). We pray to Allah that He preserve this text until the end of the world and that He make it easy to learn and practice this text by all sincere people. We are afraid that in the future, there will no longer be many qualified scholars present to instruct people (already, their numbers have diminished); thus, those that are sincere can still find glimpses of how to practice the *din* in written texts like these. We also pray to Allah to give sincere people who do not find a qualified teacher of the *din* the spirit of our *din* (which cannot be obtained from books or words alone) by reading and reciting this text.

<sup>2414</sup> Inheritance may only be divided when there is certainty that the person has died. People in a coma are not considered dead until they stop breathing. Additionally, people who are lost or imprisoned in a distant part of the world are also not considered dead until their eightieth (80<sup>th</sup>) birthday.

<sup>2415</sup> The first thing that must be taken care of when a person dies is outstanding financial obligations.

<sup>2416</sup> The first financial obligation that should be paid from the estate of the dead person (regardless of gender or age) is the cost of the funeral services (please note that in our *din* we try to choose inexpensive methods of burying the dead). [If the deceased does not have enough money in his estate to cover the funeral expenses, then a family member or the Muslim community should pay.]

<sup>2417</sup> The second financial obligation that should be paid (if any wealth is left) from the estate of the dead person (regardless of gender or age) is any outstanding debts to people or organizations.

<sup>2418</sup> The third financial obligation that should be paid (if any wealth is left) from the estate of the dead person (regardless of gender) is any bequests that he/she made. The bequests can only amount to at most one-third of

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The rest of their wealth's <sup>2419</sup> the residual estate	40: 1597
Which <sup>2420</sup> is divided according to the life state	40: 1598
Of the family members of the dead person.	40: 1599
The divisions are fixed <sup>2421</sup> . We can't add or lessen.	40: 1600
From blood ties people inherit from each other	40: 1601
And because they were still married to each other <sup>2422</sup> .	40: 1602
Divorced people <sup>2423</sup> , those of disparate religion <sup>2424</sup> ,	40: 1603
Those stillborn children <sup>2425</sup> , those kids from fornication <sup>2426</sup> ,	40: 1604
Those who murdered their rich and well-off relative <sup>2427</sup> ,	40: 1605

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the wealth remaining at this point. If the bequests that the deceased made amount to more than one-third of the wealth remaining at this point, the inheritors are given the choice of paying the extra bequested amount or annulling the extra bequest amount.

If the deceased made a bequest for missed Zakat (please note that missed Zakat is not automatically paid from the deceased's estate; rather, he must have made a bequest to pay it), then this Zakat bequest should be paid from the one-third of the remaining wealth before the other items of bequest are discharged/paid.

<sup>2419</sup> The wealth remaining after the costs of funeral services, debts (or other financial obligations), and bequests have been discharged is called the **residuary estate**.

<sup>2420</sup> The residuary estate is divided among the inheritors who were alive at the time of the deceased's death (*according to the life state of the family members of the dead person*).

<sup>2421</sup> In our din, the proportion of the residuary estate that each inheritor receives is generally *fixed* and cannot be changed (*we can't add to any share or lessen/reduce it*).

<sup>2422</sup> Basically, there are only two reasons why one person inherits from another in our din,

- a) The people were related/*tied* to each other by *blood* or direct lineage
- b) The people were *still married* (or divorce was not finalized yet) to each other at the time of death

<sup>2423</sup> After *divorce* is finalized, the former husband and wife do not inherit from each other.

Thus after the divorced woman has finished her waiting period, the former husband or wife will not inherit from the other (if one of them dies afterwards). Now if one of them dies before the divorced woman completes her waiting period, they will still inherit from each other. [Please note again that the waiting period of a divorced pregnant woman lasts up until she gives birth or has a miscarriage.]

However, any couple that has three divorce counts between them do not ever inherit from each other (even if the death occurs during the woman's waiting period or pregnancy).

<sup>2424</sup> Only Muslims can inherit from Muslims. Thus, Muslims cannot inherit from Christians (or people of other faiths) and Christians (or people of other faiths) cannot inherit from Muslims. Basically, any two people who were of *disparate religion* at the time of the death do not inherit from each other (even if the surviving family member converts to Islam after the death).

<sup>2425</sup> *Stillborn children* that did not scream or show other signs of life do not ever inherit. Thus, such children should be ignored during the inheritance division.

<sup>2426</sup> Children born out of wedlock (i.e. *from fornication*) do not inherit from the side of their father (e.g., if their father or full sibling dies, they will not inherit from him/her). However, they do inherit solely from the side of their mother (e.g., if their mother or maternal half sibling dies, they will inherit from her/him). Additionally, relatives from the side of the father do not inherit from children born out of wedlock while relatives solely from the side of the mother do inherit from such children.

# Main Text & Explanatory Notes

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Those we are unsure whether they did longer live <sup>2428</sup> .	40: 1606
All these people <sup>2429</sup> don't inherit from the other	40: 1607
Except illegitimate kids and the mother <sup>2430</sup> .	40: 1608
If a wife is pregnant, division is delayed	40: 1609
'Till the birth of the child <sup>2431</sup> so it's life is displayed <sup>2432</sup> .	40: 1610
Only a fixed set of relatives get a sum <sup>2433</sup> ;	40: 1611
The father <sup>2434</sup> , and his father <sup>2435</sup> , the son <sup>2436</sup> , and his son <sup>2437</sup> ,	40: 1612
Husband <sup>2438</sup> , brother <sup>2439</sup> , and non-maternal brothers' son <sup>2440</sup> ,	40: 1613

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<sup>2427</sup> Family members *who* intentionally killed the deceased do not inherit from him/her. Please note that intentional homicide (outside of war or criminal justice) is a major act of disobedience; and in an Islamic government, the penalty for such intentional homicide is death to the killer in the same manner that he killed his victim (e.g., if he strangled him/her, he must be strangled). [This penalty like all the other penalties may only be carried out under an authorized Islamic leader who has a set jurisdiction.]

<sup>2428</sup> People whose life state at the time of the death of the deceased is not known for sure do not inherit from the deceased. For example if the deceased died in a fatal vehicle accident along with one of his inheritors (and *we are not sure* which of them died first), then neither of them inherit from the other.

Now if an inheritor is missing or lost, then the residuary estate should be divided as if this inheritor is alive and present. Then, the share of this inheritor should be kept in a safe place for him until he returns or reaches his eightieth birthday. After his eightieth birthday, all of the missing person's residuary estate should be divided as if he has died.

<sup>2429</sup> These above six categories of *people do not inherit from each other*. Additionally, these people should be totally disregarded and not considered at all when determining the inheritance divisions. For example, an illegitimate son does not veil a sibling (since it is as if the illegitimate son does not exist at all in respect to inheritance division). Similarly when determining the inheritance shares, a divorced spouse should be ignored all together as if he/she does not even exist.

<sup>2430</sup> However, *illegitimate* children (children born out of wedlock) inherit solely from the side of their *mother* and the mother's side inherits from them (please see footnote 2426).

<sup>2431</sup> *If the wife of the deceased is pregnant* at the time of his death, his residuary estate should not be divided *until* his widow gives *birth* or has a miscarriage.

<sup>2432</sup> The reason why the inheritance division should be *delayed* is that the shares will change depending on whether or not the child is born alive (in which case he will inherit) or born dead (in which case he will not inherit).

<sup>2433</sup> Only fifteen classes of family members get a share in the inheritance. No other family members ever inherit. Additionally, only the father, mother, husband, wife, daughter, and son always inherit when they are present; other family members are sometimes veiled and shut out from getting a share in the inheritance division (please see lines 1651-1665 of the Guiding Helper)

<sup>2434</sup> The first class of inheritors is the biological *father* of the deceased.

<sup>2435</sup> The second class of inheritors is the biological father's *father* (paternal grandfather or great-grandfather (father's father's father)) of the deceased. Please note that the mother's father (maternal grandfather) does not inherit in our din; however, the mother's mother does.

<sup>2436</sup> The third class of inheritors is the biological *son(s)* (male children) of the deceased.

<sup>2437</sup> The fourth class of inheritors is the biological son's *son* (male grandchildren from a son) of the deceased. Please note that the daughter's son(s) (male grandchildren from a daughter) do not inherit in our din.

<sup>2438</sup> The fifth class of inheritors is the marital male spouse (*husband*) of the deceased.

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The paternal uncle<sup>2441</sup>, and this uncle's real son<sup>2442</sup>, 40: 1614

<sup>2443</sup>The mother<sup>2444</sup>, the grandmother<sup>2445</sup>, daughter<sup>2446</sup>,  
son's daughter<sup>2447</sup>, 40: 1615

The wife<sup>2448</sup>, the sister<sup>2449</sup>. That's all<sup>2450</sup>. There is no other. 40: 1616

Some of these people inherit only fixed shares<sup>2451</sup>: 40: 1617

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<sup>2439</sup> The sixth class of inheritors is the paternal half male sibling (brother who shares the same father but has a different mother), the maternal half male sibling (brother who shares the same mother but has a different father), and the full male sibling (brother who shares same two parents) of the deceased.

<sup>2440</sup> The seventh class of inheritors is the biological male child (son) of the full brother and the biological male child (son) of the paternal half brother of the deceased.

Please note that the female children of siblings do not inherit. Additionally, the children of the maternal half siblings do not inherit. Additionally, the children of the female siblings (sister's children) do not inherit.

<sup>2441</sup> The eighth class of inheritors is the full brother of the father (*paternal uncle*) and the paternal half brother of the father (also called the paternal uncle) of the deceased.

Please note that the maternal half brother of the father does not inherit. Please also note that the father's sister (paternal aunt) and mother's sibling (maternal aunt or maternal uncle) do not inherit in our din.

<sup>2442</sup> The ninth class of inheritors includes the biological male children of the full brother of the father and the biological male children of the paternal half brother of the father of the deceased.

Please note that the children of the maternal half brother of the father do not inherit. Additionally, the female children of the paternal uncle do not inherit. Furthermore, the children of maternal aunts or uncles do not inherit.

<sup>2443</sup> The previous nine classes of inheritors include only males. The next and final six classes of inheritors include only females.

<sup>2444</sup> The tenth class of inheritors is *the biological mother* of the deceased.

<sup>2445</sup> The eleventh class of inheritors includes *the grandmother* (both mother's mother and father's mother) and great-grandmother of the deceased (please note that the mother's mother's mother and the father's mother's mother inherit; however, the mother's father's mother and the father's father's mother do not inherit in our din).

<sup>2446</sup> The twelfth class of inheritors is the biological female offspring (*daughter(s)*) of the deceased.

<sup>2447</sup> The thirteenth class of inheritors is the biological daughters of a male child (granddaughters from son) of the deceased. Please note again that the children of female offspring do not inherit in our din.

<sup>2448</sup> The fourteenth class of inheritors is the female marital spouse(s) (*wife* or *wives*) of the deceased. If the deceased had more than one wife at the time of his death, all the wives will equally share in the regular portion usually given to one wife.

<sup>2449</sup> The fifteenth class of inheritors includes the paternal half female sibling (sister who shares the same father but has a different mother), the maternal half female sibling (sister who shares the same mother but has a different father), and the full female sibling (sister who shares same two parents) of the deceased.

<sup>2450</sup> These are the only fifteen classes of family members that inherit in our din. No other people inherit from the deceased (e.g., friend, neighbor, adopted son/daughter, stepmother, breast-milk-related non-family member, etc.).

<sup>2451</sup> There are four types of inheritors:

- a) Those that inherit only *fixed-shares*/proportions from the residuary estate and never *funnel* (or take from) the wealth that remains after each inheritor has obtained his/her fixed share
- b) Those that only *funnel* (or take from) the wealth that remains after each inheritor has obtained his/her fixed share and never inherit fixed-shares/proportions from the residuary estate
- c) Those that sometimes inherit from both method (a) above and method (b) above in the same inheritance division

# Main Text & Explanatory Notes

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Spouses, mothers, and the maternal sibling pairs <sup>2452</sup> .	40: 1618
Some only from the remaining wealth they funnel: The son, his son, the brother (full or paternal),	40: 1619 40: 1620
His son, the paternal uncle, this uncle's son <sup>2453</sup> . Some can take with both of the above methods done:	40: 1621 40: 1622
Like the father, and his father, and grandfather <sup>2454</sup> . Some can take with one method and not the other:	40: 1623 40: 1624
Like the daughter, and son's daughter, and the sister (The full sister and paternal <sup>2455</sup> , not from mother <sup>2456</sup> ).	40: 1625 40: 1626
<sup>2457</sup> Six fractions <sup>2458</sup> did come in Allah's Book <sup>2459</sup> . They are fixed <sup>2460</sup> : One-half <sup>2461</sup> , one-fourth <sup>2462</sup> , one-eighth <sup>2463</sup> , two-thirds <sup>2464</sup> , one-third <sup>2465</sup> ,	40: 1627

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d) Those that sometimes inherit from method (a) above and sometimes inherit from method (b) above but never inherit from both methods in the same inheritance division

Thus, there are four methods of taking the inheritance wealth: method (a), method (b), method (c), and method (d).

<sup>2452</sup> The following people always inherit with method (a):

- a) wife and husband (*spouses*)
- b) mother and grandmother (*mothers*)
- c) maternal half brother or sister (*maternal half sibling pairs*)

<sup>2453</sup> The following people always inherit with method (b):

- a) male child (*the son*)
- b) male grandchild from son (*his son* in line 1620)
- c) full male sibling and paternal half male sibling (*the brother (full or paternal)*)
- d) son of full brother or paternal half brother (*his son* in line 1621)
- e) half or full paternal uncle (*the paternal uncle*)
- f) the son of the half or full paternal uncle (this uncle's son)

Please note that if there is no wealth remaining after those with fixed shares are done taking, then person (c), (d), (e), and (f) do not inherit at all.

<sup>2454</sup> The following people can inherit with method (c):

- a) father (*like the father*)
- b) father's father (*his father* who is the *grandfather* of the deceased)

<sup>2455</sup> The following people always inherit with method (d):

- a) female child (*the daughter*)
- b) granddaughter from son (*son's daughter*)
- c) paternal half and full sister (*the full sister and paternal*)

<sup>2456</sup> As noted in footnote 2452, the maternal half sister only inherits by method (a).

<sup>2457</sup> From here until line 1646, the Guiding Helper explains the specified *fraction*/share/proportion given to inheritors that inherit with method (a), (c), and (d).

As for inheritors who inherit with method (b), fraction/shares do not concern them as they simply divide up the remaining wealth according to how many people are present and according to their genders.

<sup>2458</sup> There are only *six fractions*/shares/proportions that are assigned to the inheritors who inherit fixed shares.

<sup>2459</sup> These fractions are mentioned in chapter four of the Qur'an.

<sup>2460</sup> Normally speaking, these fractions *are fixed*; however when all the fractions add up to greater than the number one, they are all decreased slightly (see footnote 2491); additionally when an inheritor willfully gives up his share, these fractions are increased slightly (see footnote 2528).

# The Guiding Helper

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one-sixth<sup>2466</sup>. 40: 1628

One-half is for the husband whose wife has no child<sup>2467</sup>, 40: 1629  
The daughter with no sibling<sup>2468</sup> with whom to go wild<sup>2469</sup>, 40: 1630

The son's daughter with no male parent or sibling<sup>2470</sup>, 40: 1631  
The full and paternal sister with no sibling<sup>2471</sup>. 40: 1632

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<sup>2461</sup> The first fraction is 1/2 (50.00%) which is half of the number one.

<sup>2462</sup> The second fraction is 1/4 (25.00%) which is half of 1/2.

<sup>2463</sup> The third fraction is 1/8 (12.50%) which is half of 1/4.

<sup>2464</sup> The fourth fraction is 2/3 (66.67%).

<sup>2465</sup> The fifth fraction is 1/3 (33.33%) which is half of 2/3.

<sup>2466</sup> The sixth fraction is 1/6 (16.67%) which is half of 1/3.

<sup>2467</sup> *The husband gets one-half* of the residuary estate if the deceased *wife has no* surviving children.

<sup>2468</sup> *The daughter gets one-half* of the residuary estate if the deceased parent has no other surviving direct biological offspring.

<sup>2469</sup> Children often misbehave (*go wild*) when along with their siblings.

<sup>2470</sup> *The daughter of the son* (granddaughter from son) gets one-half of the residuary estate if all of the following is true:

a) Her father (*male parent* who is the deceased's son) is no longer alive. Additionally, the deceased does not have another son (if he has a son, then the granddaughter does not inherit (see footnote 2495)).

b) She has *no* other *sibling* (male or female) either full or from the side of her father; additionally, the deceased does not have any other grandchild (either male or female).

c) The deceased does not have any direct biological female offspring (if the deceased has one daughter (and no sons), this daughter receives one-half and the granddaughter (from son) receives one-sixth).

<sup>2471</sup> *The full sister* inherits one-half of the residuary estate if the following is true:

a) The deceased has no other surviving full siblings (if the deceased has a full brother, then the full sister will only share in the remaining wealth with him (if they are not veiled); if the deceased has another full sister (but no full brothers), then the full sisters share equally in two-thirds of the residuary estate (if they are not veiled)).

b) The deceased has no son (if the deceased has a son, then siblings do not inherit at all (see footnote 2497)).

c) The deceased has no father (if the deceased has a father, then the siblings do not inherit at all (see footnote 2497)).

d) The deceased does not have a grandfather (if the deceased has a grandfather, he may decide to share in the remaining wealth with the full sister (the sister gets half of what he gets) if that is better for him).

The *paternal* half sister inherits one-half of the residuary estate if the following is true:

a) The deceased has no other surviving paternal half siblings.

b) The deceased has no surviving full sibling (if the deceased has a full brother, paternal half siblings do not inherit at all (see footnote 2498); if the deceased has one full sister (who will inherit one-half), the paternal half sister will only inherit one sixth; if the deceased has two or more full sisters (who will inherit two-thirds), the paternal half sister does not inherit at all).

c) The deceased has no son (if the deceased has a son, then siblings do not inherit at all).

d) The deceased has no father (if the deceased has a father, then the siblings do not inherit at all).



# Main Text & Explanatory Notes

One-fourth is for the husband whose wife has offspring <sup>2472</sup>	40: 1633
And the wife whose husband's part <sup>2473</sup> no children did bring <sup>2474</sup> .	40: 1634
One-eighth is for the wife whose husband has some kids <sup>2475</sup> .	40: 1635
Two-thirds is for daughters <sup>2476</sup> , and the son's female kids <sup>2477</sup> ,	40: 1636
The full and paternal sisters that are not veiled <sup>2478</sup> .	40: 1637

e) The deceased does not have a grandfather (if the deceased has a grandfather, he may decide to share in the remaining wealth with the paternal half sister (the sister gets half of what he gets) if that is better for him).

As for the maternal half sister, she inherits one-sixth if there is no other maternal half sibling and she is not veiled.

<sup>2472</sup> *The husband gets one-fourth of the residuary estate if the deceased wife has one or more surviving offspring (either male or female, either child or grandchild from a son).*

<sup>2473</sup> *Whose husband's reproductive organ did not produce children or whose husband's children have all died.*

<sup>2474</sup> *The wife gets one-fourth of the residuary estate if the deceased husband has no surviving offspring (either male or female, either child or grandchild from a son).*

<sup>2475</sup> *The wife gets one-eighth of the residuary estate if the deceased husband has a surviving child or children (either male or female, either child or grandchild from a son).*

Now, many non-Muslims governments have common property laws that prevent the husband or wife from ever inheriting less than one-half of the residuary estate. Such laws are in conflict with the laws of our din (as the husband sometimes inherits less than one-half and the wife never inherits one-half or more. Thus, to-be-married people living in such places must stipulate in the marriage contract that: "Both the husband and wife are giving up their right (which is bestowed to them by the common property laws) to inherit one-half of the other's residuary estate in the case of the death of the other spouse." Additionally, all people living in such places (which have their own default conflicting Inheritance laws) must take similar action and use a **will**, instructions for estate division, based upon the Inheritance laws of our din.

<sup>2476</sup> Two or more *daughters* present after death share equally in *two-thirds* of the residuary estate if the following hold true:

a) The deceased has no surviving direct biological male child (if a son (not grandson) is present, then the daughters share with him in the remaining wealth (*the daughter gets half of what the sons take*); what we mean by **remaining wealth** here and elsewhere is what is left of the residuary estate after all of the inheritors with fixed shares have been apportioned their share.

<sup>2477</sup> Two or more daughters of a *son* (granddaughters from a son) present after death share equally in two-thirds of the residuary estate if the following hold true:

a) The deceased does not have any surviving direct biological daughters (if the deceased has one daughter, then one or more granddaughters share equally in one-sixth while the daughter gets one-half (assuming that there are no sons or grandsons present); if the deceased has two or more direct biological daughters, then the granddaughters do not inherit unless the deceased has inheriting grandsons or great-grandsons with whom they can share in the remaining wealth).

b) The deceased does not have any surviving sons (if the deceased has a son, the granddaughters do not inherit at all).

c) The deceased does not have any surviving sons of a son (grandsons from a son).

If (a) and (b) above are true while (c) is false, then the granddaughters share in the remaining wealth with the grandsons (but, the granddaughters only get half of what the grandsons take).

<sup>2478</sup> Two or more *full sisters* inherit two-thirds if the following holds true:

a) The deceased does not have any son (if the deceased has a son, then sisters do not inherit at all).

# The Guiding Helper

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One-third's for the grandfather whose division test failed<sup>2479</sup>, 40: 1638

The mother whose child had no child or <sup>2480</sup>brothers<sup>2481</sup>, 40: 1639  
The unveiled half siblings from the side of mothers<sup>2482</sup>. 40: 1640

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- b) The deceased does not have any daughter (if the deceased has a daughter, the sisters share equally in the remaining wealth (while the daughters are unaffected and inherit as usual)).
- c) The deceased does not have any full brothers (if the deceased has a full brother, then the full sisters share in the remaining wealth with the full brother(s) (the sisters get only half of what the brother(s) take(s)).
- d) The deceased has no father (if the deceased has a father, then the sisters do not inherit at all).
- e) The deceased does not have a grandfather (if the deceased has a grandfather, he may decide to share in the remaining wealth with the full sisters (the female gets half of the share of the male) if that is better for him).

Two or more *paternal* half sisters inherit two-thirds if the following holds true:

- a) The deceased does not have any son (if the deceased has a son, then siblings do not inherit at all).
- b) The deceased does not have any daughter (if the deceased has a daughter, then the paternal half sisters share equally in the remaining wealth as long as there are no full sisters present (if full sisters are present, then the paternal half sisters do not inherit at all in such a case)).
- c) The deceased does not have any full brothers (if the deceased has a full brother, then paternal half siblings do not inherit).
- d) The deceased has no father (if the deceased has a father, then siblings do not inherit at all).
- e) The deceased does not have a grandfather (if the deceased has a grandfather, he may decide to share in the remaining wealth with the paternal half sisters (the female gets half of the share of the male) if that is better for him).

<sup>2479</sup> The grandfather inherits one-third of the residual estate if all of the following conditions are met:

- a) The deceased does not have a surviving father (if the deceased has a father, then the grandfather does not inherit at all (as the general rule is that a person of more distant lineage does not inherit if a closer person from the same lineage is alive)).
- b) The deceased does not have a surviving son (if the deceased has a son, then the grandfather only inherits one-sixth).
- c) The deceased has no surviving inheritor that inherits with fixed shares (please refer to lines 1617-1618 of the Guiding Helper).
- d) The deceased has one or more surviving paternal half or full siblings (if the deceased does not have such siblings, the grandfather inherits one-sixth or inherits the remaining wealth).
- e) The grandfather gets a larger share if he takes one-third of the residuary estate than he would get if he shared in the division of the remaining wealth with the paternal half or full siblings (i.e. his *division test failed*).

The grandfather's situation is discussed in more detail in footnotes 2511 to 2516.

<sup>2480</sup> Sisters or brothers.

<sup>2481</sup> The mother inherits one-third if the following holds true:

- a) The deceased does not have any inheriting offspring (either male or female, either child or grandchild from a son).
- b) The deceased does not have two or more male or female siblings (either maternal half, paternal half, or full).

<sup>2482</sup> Two or more maternal *half siblings* (male or female) all equally share in one-third of the residuary estate if the following holds true:

# Main Text & Explanatory Notes

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One-sixth is for the mother in other cases<sup>2483</sup>, 40: 1641  
And a half sibling to the mother he traces<sup>2484</sup>, 40: 1642

Father or grandfather with no one with a share<sup>2485</sup>, 40: 1643  
A son's daughter with a daughter with her to share<sup>2486</sup>, 40: 1644

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a) The deceased does not have any inheriting offspring (e.g., son, daughter, son's son, and son's daughter); the maternal half siblings do not inherit if such offspring exist.

b) The deceased does not have any inheriting father or grandfather (not mother or grandmother); if the deceased has an inheriting father or grandfather (or great-grandfather), the maternal half siblings do not inherit at all.

Please note that two or more maternal half siblings equally share in one-third of the residuary estate regardless of gender (i.e. the female gets exactly the same share as the males and not half). This is the only case in the Inheritance system of our din where females get exactly the same amount as males when sharing in the wealth. Usually, the females only get half of what the males get.

<sup>2483</sup> The mother inherits *one-sixth* of the residuary estate if the following holds true:

a) The deceased has one or more inheriting offspring (either male or female, either child or grandchild from a son) or the deceased has two or more male or female siblings (either maternal half, paternal half, or full).

Thus, the mother inherits one-sixth if the conditions listed in footnote 2481 are not true (*in other cases*).

<sup>2484</sup> One single male or female maternal *half sibling* inherits one-sixth if the following holds true:

a) The deceased does not have any inheriting offspring (either male or female, either child or grandchild from a son); the maternal half siblings do not inherit if such offspring exist.

b) The deceased does not have any inheriting father or grandfather; if the deceased has a father or grandfather (or great-grandfather), the maternal half siblings do not inherit at all; as for along with a mother or grandmother, the maternal half siblings still inherit.

<sup>2485</sup> The father inherits only one-sixth when the following is true:

a) The deceased has a surviving male offspring who inherits (if the deceased does not have one or more surviving male offspring who inherit, the father takes whatever is left after the people with fixed shares are done taking).

b) The deceased does not have any other inheritors who inherit with fixed shares (*no one with a share*) (if the deceased has inheritors who take from the residuary estate with fixed shares, then the father inherits all of what is left after they are done taking; now if the deceased does not have any inheritors at all (besides the father), the father inherits the entirety of the residuary estate).

All the same is true for the *grandfather* when there are no paternal half or full siblings present.

<sup>2486</sup> One granddaughter from the son inherits one-sixth of the residuary estate if the following holds true:

a) The deceased does not have any surviving son (if the deceased has a son, then the granddaughters do not inherit).

b) The deceased does not have any surviving grandsons from a son (if the deceased has a grandson, the granddaughter shares in the remaining wealth with him (females get only half of what males take)).

c) The deceased has one and only one surviving daughter (if the deceased has no daughter, then one granddaughter from the son inherits one-half; if the deceased has two or more daughters (who will all share equally in two-thirds), the granddaughter from the son will not get anything at all (since nothing will be left for her from the maximum two-thirds allotted to female offspring) unless there is a grandson or great-grandson who she can share in the remaining wealth with).

Please note if there are two or more granddaughters from a son, they all share equally in one-sixth if the above holds true.

# The Guiding Helper

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A grandmother <sup>2487</sup> , and a paternal half sister <sup>2488</sup> Who's <sup>2489</sup> along with an inheriting full sister.	40: 1645 40: 1646
<sup>2490</sup> If all the fractions add up to greater than one, The denominator's increased to add to one <sup>2491</sup> .	40: 1647 40: 1648

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What we mean by *with a daughter with her to share* is that the daughter inherits one-half (in this case) and the son's daughter inherits one-sixth. One-half plus one-sixth equals two-thirds; thus, these two people share in the maximum two-thirds allotted to female offspring (however as you can see, they do not share equally).

<sup>2487</sup> The *grandmother* inherits one-sixth of the residuary estate if the following holds true:

- a) The deceased does not have a mother (if the deceased has mother, then the grandmother (either paternal or maternal) does not inherit at all).

Please also note that paternal grandmothers do not inherit at all if the deceased has a surviving mother or father. If there are two grandmothers from the same generation (i.e. one is paternal and one is maternal) who are not veiled, they both share equally in one-sixth. The same is true if there are two grandmothers from different sides from different generations, but the maternal one is more distant (in lineage) than the paternal one (if the paternal one is more distant than the maternal one, then the paternal one is completely veiled and shut out from inheriting).

If there are two grandmothers from the same side (i.e. both are maternal or both are paternal), then only the closer one inherits.

<sup>2488</sup> *Who is found along with one surviving inheriting full sister.* In such a case, the unveiled paternal half sister gets one-sixth while the unveiled full sister gets one-half (i.e. she is unaffected by the paternal half sister's presence).

<sup>2489</sup> One paternal half sister inherits one-sixth if the following is true:

- a) The deceased does not have any surviving male offspring (if the deceased has an inheriting son or grandson (or great-grandson), then siblings do not inherit).
- b) The deceased does not have any surviving full brother (if the deceased has a full brother, then the paternal half siblings do not inherit at all).
- c) The deceased does not have any surviving female inheriting offspring (if the deceased has a daughter or granddaughter (or great-granddaughter), then the paternal half sisters share in the remaining wealth (as long as no full siblings are present and they are not otherwise veiled)).
- d) The deceased has one and only one surviving full sister (if the deceased has no full sister, then one paternal half sister inherits one-half (if she is not partially or fully veiled); if the deceased has two or more full sisters (who will all share equally in two-thirds), the paternal half sister will not get anything at all (since nothing will be left for her from the maximum two-thirds allotted to female siblings) unless there is a paternal half brother with whom she can share in the remaining wealth with.

Please note that if there are two or more surviving paternal half sisters, they all share equally in one-sixth if the above holds true.

<sup>2490</sup> Please note that if you are getting lost in all of these laws, this is normal. Most people later understand how these individual cases come together when they practice dividing sample inheritance cases. For this purpose we have dedicated footnote 2534 to contain some detailed sample cases.

<sup>2491</sup> It is possible that the sum of *the fractions* (fixed shared) that each inheritor is assigned *adds up to greater than one* (i.e. greater than 100%). As it is impossible to divide up wealth based upon a percentage greater than 100%, the lowest common *denominator* of the fractions *is increased* by one, two, three, or four units so that all the fractions *add up to* the number *one*.

For illustration purposes, consider the case of the deceased who left only a surviving husband, two full sisters, and one maternal half brother. Now, the husband is supposed to inherit one-half (since there are no surviving

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Some always inherit some and never get none: Father, mother, husband, and wife, daughter, and son <sup>2492</sup> .	40: 1649 40: 1650
Others are completely shut out by another <sup>2493</sup> : <sup>2494</sup> The son veils grandchildren <sup>2495</sup> , the father his father <sup>2496</sup> .	40: 1651 40: 1652

inheriting offspring), the two full sisters are supposed to get two-thirds (refer to footnote 2478), and the maternal half brother is supposed to get one-sixth (refer to footnote 2484). Thus, the fractions that need to be summed are  $1/2$ ,  $2/3$ , and  $1/6$ . As can be easily seen, the lowest common denominator (**LCD**) is 6. Thus, we can write  $3/6 + 4/6 + 1/6 = 8/6$ . However,  $8/6$  is greater than one (and this is not allowed). Therefore, we must increase the denominator by two units (from 6 to 8) to make the final sum equal to one. Thus, the new fractions are  $3/8$ ,  $4/8$ , and  $1/8$  and the sum of these three fractions is  $8/8$ , which is equal to one. So, the final shares are as follows:

Person	Initial Share (LCD = 6)	Final Share
Husband	$1/2$	$3/8$
2 Full Sisters	$2/3$	$1/2$
1 Maternal half Brother	$1/6$	$1/8$

Thus if the residuary estate consisted of 1,000 units of currency, the husband would get 375 units, the two sisters would get 250 units each (since they share equally), and the maternal half brother would get 125 units ( $375 + 250 + 250 + 125 = 1000$ ).

<sup>2492</sup> The following inheritors always are apportioned at least *some* share from the residuary estate and are *never* shut out:

- a) Direct biological father
- b) Direct biological mother
- c) Direct biological son
- d) Direct biological daughter
- e) Surviving wife/wives
- f) Surviving husband

However depending on the types and numbers of inheritors present, these people sometimes get more and sometimes get less.

<sup>2493</sup> The following inheritors can be veiled or *completely shut out* from inheriting anything at all:

- a) Grandfather
- b) Grandmother (both paternal and maternal)
- c) Grandsons and granddaughters (and great-grandsons and great-granddaughters)
- e) Full brother and sister
- f) Paternal half brother and sister
- g) Sons of full or paternal half brothers
- h) Maternal half brother and sister
- i) Full and half paternal uncle
- j) Sons of a full or half paternal uncle

<sup>2494</sup> From here until line 1665, the Guiding Helper explains which inheritors completely shut out or veil which.

<sup>2495</sup> The closer of male offspring completely *veils* the male and female offspring of a more distant generation. Thus, the grandson and granddaughter never inherit if the deceased has a surviving son. Similarly, a great-grandchild does not inherit if the deceased has a surviving inheriting grandson.

However, please note that the daughter (or closer female offspring) does not shut out grandchildren (offspring of a more distant generation).

# The Guiding Helper

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All siblings are veiled by a son or father <sup>2497</sup> .	40: 1653
Paternal siblings are veiled by a full brother <sup>2498</sup> .	40: 1654
Sons of a full brother are veiled by grandfathers <sup>2499</sup>	40: 1655
And also veiled by above-mentioned male others <sup>2500</sup> .	40: 1656
Sons of a paternal half brother are veiled by	40: 1657
Sons of a full brother and all whose names passed by <sup>2501</sup> .	40: 1658
Paternal full uncles are veiled by the above <sup>2502</sup> .	40: 1659
Paternal half uncles are veiled by the above <sup>2503</sup> .	40: 1660
The sons of full uncles are veiled by the above <sup>2504</sup> .	40: 1661

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<sup>2496</sup> The closer of male direct ancestors completely veils the more distant of male direct ancestors. Thus, the paternal grandfather (father's father) does not inherit at all if the deceased has a surviving father. Similarly, the paternal great-grandfather (father's father's father) does not inherit at all if the deceased has a surviving paternal grandfather.

Please note that the maternal grandfather (mother's father) does not inherit in our din (unlike the maternal grandmother). Thus, the existence of a maternal grandfather does not affect the inheritance shares of a paternal grandfather, paternal great-grandfather, or any other inheritor.

<sup>2497</sup> The direct biological *father* and inheriting male offspring each completely veil all types of siblings. Thus, the paternal-half /maternal-half/full sibling (male or female) does not inherit at all if the deceased has a surviving father or an inheriting male child (e.g., son or grandson).

Please note that the paternal grandfather only completely veils maternal half siblings and does not veil paternal half or full siblings.

Please also note that daughters and granddaughters do not veil paternal half or full siblings; however, the daughter and granddaughter each does veil maternal half siblings (see footnote 2506).

<sup>2498</sup> The *full brother* completely *veils* any and all *paternal half siblings*. Thus, the paternal half sibling does not inherit at all if the deceased has a surviving full brother.

Please note that the full brother does not veil maternal half siblings; thus, they may inherit in his presence.

Please also note that the full sister does not usually veil paternal half siblings (or maternal half ones either).

<sup>2499</sup> The *grandfather* completely *veils* any surviving *sons of a full brother*. Thus, sons of a full brother do not inherit if the deceased has a surviving grandfather.

<sup>2500</sup> The paternal half brother completely *veils* the son of a full brother. Additionally, all the people that completely veil the paternal half brother (i.e. son, grandson, father, and full brother) also completely veil the son of a full brother.

<sup>2501</sup> The *son of a full brother* completely *veils* the *son of a paternal half brother*. Additionally, all the people (*all whose names passed by*) that completely veil the sons of a full brother (i.e. son, grandson, father, grandfather, full brother, and paternal half brother) also completely veil the son of a paternal half brother.

<sup>2502</sup> The son of a paternal half brother completely *veils* the *paternal full uncle*. Additionally, all the people that completely veil the sons of a paternal half brother (i.e. son, grandson, father, grandfather, full brother, paternal half brother, and sons of a full brother) also completely veil the paternal full uncle.

<sup>2503</sup> The paternal full uncle completely *veils* the *paternal half uncle*. Additionally, all the people that completely veil the paternal full uncle (i.e. son, grandson, father, grandfather, full brother, paternal half brother, sons of a full brother, and sons of a paternal half brother) also completely veil the paternal half uncle.

<sup>2504</sup> The paternal half uncle completely *veils* the *son of a paternal full uncle*. Additionally, all the people that completely veil the paternal half uncle (i.e. son, grandson, father, grandfather, full brother, paternal half brother,

# Main Text & Explanatory Notes

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The sons of half uncles are veiled by the above <sup>2505</sup> ,	40: 1662
Half maternal siblings by child or father <sup>2506</sup> .	40: 1663
Grandmothers are veiled by the dead person's mother <sup>2507</sup> .	40: 1664
Paternal grandmothers are veiled by the father <sup>2508</sup> .	40: 1665
Some inheritors' shares are cut by another <sup>2509</sup> .	40: 1666

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sons of a full brother, sons of a paternal half brother, and paternal full uncle) also completely veil the son of a paternal full uncle.

<sup>2505</sup> The son of a paternal full uncle completely *veils* the *son of a paternal half uncle*. Additionally, all the people that completely veil the son of a paternal full uncle (i.e. son, grandson, father, grandfather, full brother, paternal half brother, sons of a full brother, sons of a paternal half brother, paternal full uncle, and paternal half uncle) also completely veil the son of a half paternal uncle.

Thus, you can see that there is a chain of descending priorities in the inheritance laws of our din.

<sup>2506</sup> The male or female inheriting offspring and the father or grandfather (or great-grandfather) each completely veils the male and female maternal half siblings. Thus, the maternal half brother and maternal half sister do not inherit anything if the deceased has a surviving son, grandson, great-grandson, daughter, son's daughter, grandson's daughter, father, paternal grandfather, or paternal great-grandfather.

<sup>2507</sup> The direct biological *mother* completely *veils* the maternal and paternal *grandmother* and great-grandmother. Thus, the grandmother does not inherit at all if the deceased has a surviving mother.

Please also refer to footnote 2487.

<sup>2508</sup> The direct biological *father* completely *veils* the *paternal grandmother* (father's mother) and paternal great-grandmother (father's mother's mother). Thus, the paternal grandmother (or great-grandmother) does not inherit at all if the deceased has a surviving father.

Please note however that the biological father does not veil the maternal grandmother (mother's mother).

<sup>2509</sup> The following inheritors lose their higher share if certain other inheritors are present:

- a) Mother (her share decreases from one-third to one-sixth of the residuary estate if the deceased has surviving inheriting offspring or two or more siblings (please refer to footnotes 2481 and 2483))
- b) Father (his right to all of the remaining wealth vanishes and is replaced with a right to one-sixth of the residuary estate if the deceased has one or more inheriting male offspring (see footnote 2510))
- c) Paternal grandfather (just like the father, his right to all of the remaining wealth vanishes and is replaced with a right to one-sixth of the residuary estate if the deceased has one or more inheriting male offspring)
- d) Husband (his share decreases from one-half to one-fourth of the residuary estate if the deceased has one or more male or female inheriting offspring (see footnotes 2467 and 2472))
- e) Wife (her share decreases from one-fourth to one-eighth of the residuary estate if the deceased has one or more male or female inheriting offspring (see footnotes 2474 and 2475))
- f) Daughter (her right to one-half of the residuary estate vanishes and is replaced with a right to sharing (males get double of what females get) in the remaining wealth if the deceased has a son (direct male descendant) (see footnote 2518))
- g) Granddaughter from son (her right to one-half of the residuary estate vanishes and is replaced with a right to one-sixth of the residuary estate if the deceased has one daughter; her right to one-half of the residuary estate vanishes and is replaced with a right to no inheritance wealth at all if the deceased has two or more daughters (however, she may still inherit by sharing in the remaining wealth if there is an inheriting grandson or great-grandson (of a generation lower than hers) present); her right to one-half of the residuary estate vanishes and is replaced with a right to

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The father inherits one-sixth and up to all.	40: 1667
But with sons, no extra wealth in his hand does fall <sup>2510</sup> .	40: 1668
The grandfather is like the father except when	40: 1669
Found with full siblings <sup>2511</sup> (who are kids <sup>2512</sup> , women, or men)	40: 1670
And there's no one with shares, then grandfather chooses	40: 1671
Division or one-third <sup>2513</sup> . So, he never loses <sup>2514</sup> .	40: 1672

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sharing (males get double of what females get) in the remaining wealth if the deceased has a grandson (a son of a son).)

[Please note that a granddaughter is never deprived of her share due to a great-grandson. She is simply given the opportunity to share in the remaining wealth with him if two or more daughters have deprived her of her share (see **sample case q**). ]

h) Paternal half sister (her right to one-half of the residuary estate vanishes and is replaced with a right to one-sixth of the residuary estate if the deceased has one full sister; her right to one-half of the residuary estate vanishes and is replaced with a right to no inheritance wealth at all if the deceased has two or more full sisters (however, she may still inherit by sharing in the remaining wealth if there is a paternal half brother present); her right to one-half of the residuary estate vanishes and is replaced with a right to the remaining wealth if the deceased has one or more daughters (the daughters are however unaffected by the presence of siblings) (see footnote 2521))

i) Full sister (her right to one-half of the residuary estate vanishes and is replaced with a right to sharing (males get double of what females get) in the remaining wealth if the deceased has a full brother; her right to one-half of the residuary estate vanishes and is replaced with a right to the remaining wealth if the deceased has one or more daughters (the daughters are unaffected by the presence of siblings) (see footnote 2521))

<sup>2510</sup> The *father's* complete situation is described in the following three sections:

a) The father inherits all of the residuary estate (*up to all*) if there are no other (unveiled) inheritors present.

b) The father inherits only one-sixth of the residuary estate and no more (*no extra wealth in his hand does fall*) if the deceased has a surviving inheriting male descendent (e.g., son, grandson, or great-grandson).

c) The father inherits his fixed share of *one-sixth* of the residuary estate if there are other inheritors present who take with fixed shares (e.g., daughter, mother, husband, and wife). Then, the father also inherits whatever is left of the remaining wealth. This is equivalent to the father inheriting all of the remaining wealth after the other inheritors are done taking their fixed shares.

Thus, you can see that the father is always assigned at least a fixed share of one-sixth.

<sup>2511</sup> The *grandfather's* situation is exactly *like the father* when the father is not present. The only *exception* is when the grandfather is *found with* paternal half siblings and/or *full siblings*.

<sup>2512</sup> In this and all other categories, the age of the inheritor does not make a difference in his share. Thus, babies in the same category inherit the same as middle-aged or elderly people.

<sup>2513</sup> If the grandfather is found with one or more paternal half and/or full siblings *and there are no* inheritors present who take with fixed *shares* (e.g., mother, grandmother, husband, wife, and daughter), then he is given the higher share of the following two:

a) *Division* of the remaining wealth with the siblings (all males get double of what females get)

b) *One-third* of the entire residuary estate

Now in the case that both full siblings and paternal half siblings are present together, the paternal half siblings do not inherit but are counted when determining the grandfather's share in *division*; then, the paternal half



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If there's someone with shares, then grandfather chooses Division, one-sixth, or remaining third he uses <sup>2515</sup> .	40: 1673 40: 1674
That's also if the sibling is half paternal <sup>2516</sup> . But, the grandfather veils those that are maternal <sup>2517</sup> .	40: 1675 40: 1676
A son lose her fixed share a daughter he does make <sup>2518</sup> . So, daughters get only half of what the sons take <sup>2519</sup> .	40: 1677 40: 1678
Non-maternal sisters <sup>2520</sup> lose their shares with daughters. So, they share in what is left <sup>2521</sup> like with their brothers <sup>2522</sup> ,	40: 1679 40: 1680

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siblings' shares are later given to the full siblings. [This is because paternal half siblings never share in the wealth with full siblings (regardless of gender)].

<sup>2514</sup> *The grandfather always chooses the higher of the two shares. Thus, he never loses.*

<sup>2515</sup> If the grandfather is found with one or more paternal half and/or full siblings and *there are* also one or more inheritors present who take *with fixed shares* (e.g., mother, grandmother, husband, wife, and daughter), then he is given the highest share of the following three:

- a) *Division* of the remaining wealth with the siblings (all males get double of what females get)
- b) *One-sixth* of the entire residuary estate
- c) *One-third* of the *remaining* wealth (i.e. the wealth that remains after those with fixed shares are done taking)

Now in the case that both full siblings and paternal half siblings are present together, the paternal half siblings do not inherit but are counted when determining the grandfather's share in *division*; then, the paternal half siblings' shares are given to the full siblings. [This is because paternal half siblings never share in the remaining wealth with full siblings (regardless of gender on either side)].

<sup>2516</sup> As explained above, this special situation for the grandfather holds true if the sibling involved is either full or *paternal half*.

<sup>2517</sup> As mentioned before, *maternal* half siblings do not inherit at all in the presence of a grandfather; additionally, maternal half siblings are not counted when the grandfather chooses *division*. Please also note that maternal half siblings do not inherit in the presence of a father either; however even if they do not inherit, two or more maternal half siblings present still decrease the share of the mother from one-third to one-sixth [this is the only case in our inheritance system in which a veiled individual decreases the share of another inheritor; usually, veiled individuals are disregarded all together and do not affect the shares of the other inheritors];

<sup>2518</sup> *Daughters* are deprived of their right to half (if only one) or two-thirds (if two or more) of the residuary estate if the deceased has a surviving son. If the deceased has a surviving son, then the daughters only share in the remaining wealth with the sons. Please note that the grandson does not ever deprive the daughter of her fixed share.

<sup>2519</sup> Whenever females share with males (except maternal half siblings), each female only gets half of what each male gets. For example if the remaining wealth amounts to 1000 units of currency and there are two daughters and two sons present, each daughter will get 166.67 units of currency (1/6 of the remaining wealth) while each son will get 333.33 units of currency (1/3 of the remaining wealth). (This adds up correctly:  $166.67 + 166.67 + 333.33 + 333.33 = 1000$ .) This is easy to determine; all that must be done is that each female be given one credit while each male be given two credits; then, all the credits should be summed to get a common denominator ( $1 + 1 + 2 + 2 = 6$ ); then, each person's credit(s) should act as the numerator to determine their fractional share in the remaining wealth; so for each daughter, the numerator is 1 and the denominator is 6, which gives a fractional share of 1/6; and for each son, the numerator is 2 and the denominator is 6, which gives a fractional share of 1/3.

<sup>2520</sup> *Non-maternal sisters* are the full sister and paternal half sister.

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There are some odd cases <sup>2523</sup> that the scholars mention	40: 1681
Like a spouse along with parents and no children.	40: 1682
In such a case, the mother gets only one-third	40: 1683
Of what's left. Father gets double of what you heard <sup>2524</sup> .	40: 1684

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<sup>2521</sup> Full sisters are deprived of their fixed share of one-half or two-thirds if the deceased has one or more daughters or granddaughters (however, the daughters and granddaughters are unaffected) and instead these sisters share equally in the remaining wealth among themselves.

Paternal half sisters (that are not found along with full sisters) are also deprived of their fixed share of one-half or two-thirds if the deceased has one or more daughters or granddaughters (however, the daughters and granddaughters are unaffected) and instead these sisters share equally in the remaining wealth among themselves.

Now if a full sister is along with a paternal half sister and the deceased has one or more daughters, then the full sister (or full sisters) inherit the remaining wealth after those with fixed shares are done taking. And in this case, the paternal half sister (or sisters) do not inherit anything (since paternal half siblings never share in the remaining wealth with full siblings).

The same is true if the full sisters are along with a paternal half brother and one or more daughters. The paternal half brother or brothers do not inherit in this case while the full sister (or full sisters) inherit the remaining wealth.

<sup>2522</sup> When one or more full sisters is along with one or more full brothers, the full sisters do not receive one-half but share in the remaining wealth with the full brothers (the male gets twice the share of the female).

Similarly when one or more paternal half sisters is along with one or more paternal half brothers, the paternal half sisters do not receive one-half but share in the remaining wealth with the paternal half brothers (the male gets twice the share of the female).

Now if a full sister is along with a paternal half brother (and there is no one around to veil them or reduce their share), the full sister gets one-half and the paternal half brother gets the wealth remaining after those with fixed shares are done taking. [This is because only full brothers can make full sisters lose their fixed share and turn them into people who only share in the remaining wealth.]

<sup>2523</sup> There are five common *odd cases that the Maliki scholars mention* in which the previous laws do not fully hold.

<sup>2524</sup> The first odd case is that the deceased leaves only a spouse (wife or husband), a mother, and a father. The spouse will get one-half (if male) or one-fourth (if female) [thus, either 1/2 or 3/4 of the wealth will remain]. Then, *the mother will get one-third of what is left* (of what remains) which makes her share to be either  $1/3 \times 1/2 = 1/6$  or  $1/3 \times 3/4 = 1/4$ . Then, the father will get two-thirds (*double of what you heard*) of what remained after the spouse took his/her share, which makes his share to be either  $2/3 \times 1/2 = 1/3$  or  $2/3 \times 3/4 = 1/2$ .

The second odd case is that the deceased leaves only a mother, a grandfather, and one paternal half or full sister. The mother will get one-third (i.e. 3/9) of the residuary estate as usual. The grandfather and the sister will share in the remaining wealth (the male gets twice the share of the female). Thus, the grandfather will get 4/9 while sister will get 2/9.

The third odd case is that the deceased leaves only a husband, a mother, a grandfather, and a paternal half or full sister. The husband's share is 9/27, the mother's share is 6/27, the grandfather's share is 8/27, and the sister's share is 4/27. This is because normal division deprives the sister of her share.

The fourth odd case is that the deceased leaves only a husband, a mother, a grandfather, one or more paternal half or full brothers, and two or more maternal half siblings. The husband gets one-half. The mother gets one-sixth. The grandfather inherits the rest of the wealth (i.e. one-third). None of the siblings inherit at all.

The fifth and last common odd case is that the deceased leaves only a husband, a mother, one or more full siblings, and two or more maternal half siblings. The husband gets one-half. The mother gets one-sixth. All of

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If there's no one to funnel the remaining wealth, It goes to the Collective Bank <sup>2525</sup> for welfare and health.	40: 1685 40: 1686
If there's no such bank around, it's distributed To inheritors <sup>2526</sup> or charities instituted <sup>2527</sup> .	40: 1687 40: 1688
After death, any person can give up their share. Then, denominator's decreased just to be fair <sup>2528</sup> .	40: 1689 40: 1690

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the siblings (both full and maternal half) share in the remaining wealth equally (the female gets exactly the same share as the male).

<sup>2525</sup> In an Islamic government, the authorized leader should establish a central fund (**Collective Bank**) for the upkeep of the affairs of the public (general *welfare and health*) and the government. This fund can be used to apportion needed help to citizens and for necessary expenditures of the government (e.g., defense and public works).

One of the income sources for this *Collective Bank* should be unapportioned inheritance shares. Sometimes, there is no one in the inheriting body who can take (*funnel*) the remaining wealth by the laws of our din. In such a case, the remaining wealth should be deposited in the Collective Bank for general welfare and health. The other inheritors in the family have no right to this wealth (even though it belonged to a family member) as long as there is a Collective Bank.

<sup>2526</sup> If a Collective Bank does not exist (as is the case in the author's current time in most places in the world), the extra money is *redistributed to inheritors* according to their original shares. However, the husband and wife cannot be targets for this redistribution.

For example if a man dies and leaves only a daughter and a mother, the daughter gets one-half (see footnote 2468) and the mother gets one-sixth (see footnote 2483). Now, both of these two people can inherit only fixed shares in this case. Thus, there is no one present to take the remaining one-third of the residuary estate. Now if there is an official and recognized Collective Bank for the Muslims, this one-third must be given to the Collective Bank. If there is no such bank around, then this one-third should be distributed among the inheritors present (except the husband or wife should be completely ignored) according to their fixed shares. Now if there are no inheritors present who can receive such extra wealth, then this extra wealth should be given to Muslim charities or to poor Muslims.

In our example, we would distribute the extra one-third to the mother and daughter present. However, this redistribution would be done in successive steps:

- a) One-half of one-third of the residuary estate should be given to the daughter and one-sixth of one-third of the residuary estate should be given to the mother. We will call the wealth remaining after this initial distribution amount A.
- b) Then, one-half of amount A should be given to the daughter and one-sixth of amount A should be given to the mother. We will call the wealth remaining after this second distribution amount B.
- c) Then, one-half of amount B should be given to the daughter and one-sixth of amount B should be given to the mother. We will call the wealth remaining after this third distribution amount C.
- d) Then, one-half of amount C should be given to the daughter and one-sixth of amount C should be given to the mother. We will call the wealth remaining after this fourth distribution amount D.

This above recursive process should continue until the remaining amount is less than one full unit of currency (e.g., one dollar, one pound, one dinar, one dirham, one riyal, etc.).

<sup>2527</sup> If there is no Collective Bank and there are no inheritors available that can be targets for redistribution of the extra wealth, then the extra wealth must be given to Muslim charity organizations or to Muslims in need.

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<sup>2528</sup> If a person wants to willfully give up their share of the inheritance, then the division should still be carried out as if this person is present. Then, his fraction should be erased/dropped from the final shares. Then, the lowest common denominator should be decreased so that the remaining share fractions add up to one. For example if a person dies and leaves a mother, two sons, and a daughter, the division is as follows:

Person	Initial Share (LCD = 6)	Final Share
Mother	1/6	1/6
1 Son	2/5 x 5/6	2/6
1 Son	2/5 x 5/6	2/6
1 Daughter	1/5 x 5/6	1/6

The mother gets one-sixth since there are inheriting offspring (see footnote 2483). The sons and daughters share in the remaining wealth, but the daughter gets only half of what the sons take (see footnote 2518 and 2519).

Now if one of the sons decides to give up his share, then his share is dropped and the lowest common denominator in the final shares is decreased so that the final shares add up to one:

Person	Initial Share (LCD = 6)	Final Share (LCD = 4)
Mother	1/6	increased to 1/4
1 Son	2/5 x 5/6	increased to 2/4
1 Son	decided to drop out	0
1 Daughter	1/5 x 5/6	increased 1/4

Thus, the lowest common denominator is decreased by two units (changed from 6 to 4) in this example to make all the final shares add up to one ( $1/4 + 2/4 + 1/4 = 4/4 = 1$ ).

Thus if the residuary estate consisted of 1,000 units of currency, the mother would get 250 units, the remaining son would get 500 units, and the daughter would get 250 units ( $250 + 500 + 250 = 1000$ ). The son that willfully gave up his share does not get anything.

[Now if an inheritor does not willfully drop out, then he should be apportioned his share as usual. Then, he can do whatever he wants with his share after the division has been carried out and is complete (e.g., he can even give it entirely to another inheritor present.)]

[Now if an inheritor was alive at the time of the death of the deceased but subsequently died before he received his share. This dead inheritor's share should still be given to him (by apportioning it to his own estate which will be divided up subsequently and independently). This is the simplest way of handling this situation.]

<sup>2529</sup> In this footnote we will explain how to actually distribute the inheritance wealth of the deceased:

- a) An executor (an inheritor, family member, or a friend) should have been appointed by the deceased (in a will) or by the family to manage the inheritance distribution. He should carry out the distribution based upon the following guidelines.
- b) The total residuary estate of the deceased, which includes liquid assets (e.g., cash money) and non-liquid assets (e.g., land property, houses, vehicles of transportation, buildings, furniture, appliances, etc.), should be assessed within practicable limits (i.e. small items can be grouped into a miscellaneous category and the price can be roughly estimated). The value of non-liquid assets (e.g., house or vehicle of transportation) should be assessed in accordance with the market price of these assets at the time of the death of the deceased.
- c) If the inheritors present do not care about the type of wealth they receive, they may either be given liquid assets or non-liquid assets (whose market price at the time of the death of the deceased should have already been estimated) according to their shares.
- d) If two or more inheritors argue over a non-liquid asset (which is worth less than or is equal to their entire share), then lots must be drawn or a name must be picked out a hat (or similar device) to determine who will get the non-liquid asset.

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Who is not found in the inheriting body <sup>2531</sup> ,	40: 1692
Even to non-Muslims or to institutions	40: 1693
Or anything that can have real acquisitions <sup>2532</sup> .	40: 1694
Of the estate, bequests can be up to one-third.	40: 1695
Any more to the inheritors is deferred <sup>2533, 2534</sup> .	40: 1696

e) If two or more inheritors argue over a non-liquid asset (which is worth more than their entire share and they all have enough personal resources to pay back the extra amount immediately in liquid assets to the residuary estate fund), then lots must be drawn or a name must be picked out a box (or similar device) to determine who will get the non-liquid asset. Then, the person who receives the non-liquid asset (e.g., house or automobile) must immediately pay back (to the residuary estate fund) the extra amount (in cash) which is over and beyond his fractional share of the residuary estate.

f) If two or more inheritors argue over a non-liquid asset (e.g., house, automobile, or jewelry) which goes over and beyond their fractional share of the residuary estate, but only one of them has enough personal assets to pay back the extra amount immediately in cash to the residuary estate fund, then this one inheritor will receive the non-liquid asset and he must immediately pay back (to the residuary estate fund) the extra amount (in liquid currency) which is over and beyond his fractional share of the residuary estate.

g) Two or more inheritors may decide to share ownership in a piece of property (as sharing property on definite terms is allowed in our din). In such a case, their shares in the piece of property must be clearly defined.

h) Non-liquid assets (e.g., house or vehicle) may be sold (if no inheritor who has enough money for it wants it) and the proceeds must be deposited into the residuary estate fund (for distribution to the inheritors). Selling the non-liquid asset is mandatory if the inheritors argue over it and none of them has enough money presently to pay back the extra amount which is over and beyond his fractional share of the residuary estate.

i) In the end of the inheritance division, no inheritor should have been cheated out of his share or part of his share. Each inheritor should have been given the full amount of his share unless he voluntarily relinquished it.

<sup>2530</sup> **Bequests** are gifts that the deceased ordered to be given from his estate after his death. These bequests are discharged from the estate of the deceased after outstanding financial obligations are paid and before the inheritance division takes place.

The bequest should have been made in front of two male adult witnesses or written down and signed by the deceased before his death.

<sup>2531</sup> The bequest may be given to *any* person except an inheritor. If the deceased made a bequest to an inheritor, all of the other active inheritors must agree to discharge it (after the deceased's death) before it is given to such a person (i.e. an inheritor). If the inheritors do not unanimously agree, then the bequest made to an inheritor may not be discharged (but is ignored and returned to the residuary estate fund).

Now if the bequested-to person dies or the bequested-to institution ceases to exist before the bequesting person dies, the bequest is annulled and should be ignored.

<sup>2532</sup> Bequests may be given to any person or organization (*institution*) that can own property. This includes people of disparate religion. Thus, a non-Muslim may leave a bequest to a Muslim and a Muslim may also leave a bequest to a *non-Muslim*.

<sup>2533</sup> The maximum amount allowed for bequests is *one-third* of the remaining estate after paying for funeral services and fulfilling other financial obligations. If the deceased made a bequest for more than one-third of his residuary estate, then the *inheritors* must unanimously agree to discharge the extra amount before the bequest is fully carried out (i.e. the decision to carry out the extra bequest (over the one-third allowed maximum) is

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*deferred* to them). If the inheritors do not unanimously agree to pay the extra bequest amount, then only one-third of the remaining estate may be given in the bequest. The inheritors do not have the right to withhold lawful bequests that amount to one-third or less of the estate (after paying for funeral services and other financial obligations (e.g., debts and taxes)).

[Now if someone does not have any inheritors, then it is still not valid for him to make a bequest of more than one-third of his estate.]

<sup>2534</sup> This footnote is dedicated to giving sample inheritance divisions so that the student may better grasp how the previous laws come together. We highly encourage people in the present and future to learn these laws so well that they can give inheritance divisions off the top of their head (without referring to books, making calculations on paper, or using a computer software program (although, all of these latter techniques may also be resorted to)).

**Sample case a)** A man dies and leaves only a wife, two male children, a mother, a father, and a full brother.

Step one) Figure out who is completely veiled:

i) The full brother does not inherit because the deceased has male offspring and a father (refer to footnote 2497).

Step two) Figure out the normal fixed shares of each inheritor who will receive a fixed share.

i) The wife's fixed share is one-eighth since the deceased has inheriting offspring (see footnote 2475).

ii) The mother's fixed share is one-sixth since the deceased has inheriting offspring (see footnote 2483).

iii) The father's fixed share is one-sixth and he will not obtain any of the remaining wealth since the deceased has inheriting male offspring (see footnote 2510).

Step three) Determine if there are inheritors present who can take all of the remaining wealth after those with fixed shares are done taking.

i) The two male children (sons) can take all of the remaining wealth. Since they are both of the same gender, they will share equally.

So, the final shares are as follows:

Person	Initial Share (LCD = 24)	Final Share
Wife	1/8	3/24
2 Sons	$(1 - 1/8 - 1/6 - 1/6) = 13/24$	13/24
Mother	1/6	4/24
Father	1/6	4/24
1 Full Brother	completely veiled	0

Thus if the residuary estate consisted of 1,000 units of currency, the wife would get 125 units, the two sons would get 270.83 units each (since they share equally), the mother would get 166.67 units, and the father would also get 166.67 units ( $125 + 270.83 + 270.83 + 166.67 + 166.67 = 1000$ ). The full brother does not get anything since he is completely veiled.

**Sample case b)** A woman dies and leaves only a husband, three male children, two female children, and a grandson and granddaughter from one of her sons.

Step one) Figure out who is completely veiled:

i) The grandson and granddaughter do not inherit because the deceased has a surviving direct biological male child (refer to footnote 2495).

Step two) Figure out the normal fixed shares of each inheritor who will receive a fixed share.

i) The husband's fixed share is one-fourth since the deceased has inheriting offspring (see footnote 2472).

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ii) The daughters do not get a fixed share because the deceased has one or more male offspring in her generation (see footnote 2518).

Step three) Determine if there are inheritors present who can take all of the remaining wealth after those with fixed shares are done taking.

i) The three male children (sons) can share with the daughters in all of the remaining wealth. The females will get only half of what the males get (see footnote 2519).

So, the final shares are as follows:

Person	Initial Share (LCD = 16)	Final Share
Husband	1/4	4/16
3 Sons	$6/8 \times (1 - 1/4) = 9/16$	9/16
2 Daughters	$2/8 \times (1 - 1/4) = 3/16$	3/16
Grandson and Granddaughter	completely veiled	0

Thus if the residuary estate consisted of 1,000 units of currency, the husband would get 250 units, the three sons would get 187.50 units each (since they share equally), and two daughters would get 93.75 units each (since they only get half of what the sons take) ( $250 + 187.50 + 187.50 + 187.50 + 93.75 + 93.75 = 1000$ ). The grandchildren do not get anything since they are completely veiled.

**Sample case c)** A man dies and leaves only a father, a grandfather, full brother, paternal uncle, and paternal uncle's son:

Step one) Figure out who is completely veiled:

i) The grandfather does not inherit at all because the father completely veils him (refer to footnote 2496).

ii) The full brother does not inherit at all because the father completely veils him (refer to footnote 2497).

iii) The paternal uncle is also completely veiled by the father (see footnote 2502).

iv) The paternal uncle's son is also completely veiled by the father (see footnote 2504).

Step two) Figure out the normal fixed shares of each inheritor who will receive a fixed share.

i) The father always automatically gets a fixed share of one-sixth of the residuary estate regardless of the other inheritors present (see footnote 2510).

Step three) Determine if there are inheritors present who can take all of the remaining wealth after those with fixed shares are done taking.

i) The father can take all the remaining wealth (see footnote 2510).

So, the final shares are as follows:

Person	Initial Share (LCD = 6)	Final Share
Father	1/6 + 5/6	6/6
Grandfather	completely veiled	0
Full Brother	completely veiled	0
Paternal Uncle	completely veiled	0
Paternal Uncle's Son	completely veiled	0

Thus if the residuary estate consisted of 1,000 units of currency, the father receives all 1000 units and the rest of the people present, do not inherit anything since they are completely veiled.

**Sample case d)** A man dies and leaves only a wife, a daughter, and a full sister.

Step one) Figure out who is completely veiled:

i) No one is completely veiled in this example.

Step two) Figure out the normal fixed shares of each inheritor who will receive a fixed share.

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- i) The wife's fixed share is one-eighth since the deceased has inheriting offspring (see footnote 2475).
- ii) The daughter's fixed share is one-half since the deceased has no other inheriting offspring in her generation (see footnote 2468).
- iii) The full sister does not get a fixed share because female offspring (daughters and granddaughters) make her become a person who only takes from the remaining wealth (see footnote 2521).

Step three) Determine if there are inheritors present who can take all of the remaining wealth after those with fixed shares are done taking.

- i) The full sister can take all of the remaining wealth since a daughter or granddaughter is present.

So, the final shares are as follows:

Person	Initial Share (LCD = 8)	Final Share
Wife	1/8	1/8
Daughter	1/2	4/8
Full Sister	$(1 - 1/8 - 1/2) = 3/8$	3/8

Thus if the residuary estate consisted of 1,000 units of currency, the wife would get 125 units, the daughter would get 500 units, and the full sister would get 375 units ( $125 + 500 + 375 = 1000$ ).

**Sample case e)** A woman dies and leaves only a grandfather and six full brothers.

Step one) Figure out who is completely veiled:

- i) No one is completely veiled in this case.

Step two) Figure out the normal fixed shares of each inheritor who will receive a fixed share.

- i) The grandfather has a choice between a fixed share of one-third or of sharing equally in the remaining wealth with the full brothers (see footnote 2513). If the grandfather shares with the brothers, he will receive only one-seventh of the wealth (since all male share equally). Thus, it is better for the grandfather to inherit a fixed share of one-third in this case.

Step three) Determine if there are inheritors present who can take all of the remaining wealth after those with fixed shares are done taking.

- i) The full brothers are able to share in the remaining wealth (see footnote 2453). Since they are both of the same gender, they will share equally.

So, the final shares are as follows:

Person	Initial Share (LCD = 3)	Final Share
Grandfather	1/3	1/3
6 Full Brothers	2/3	2/3

Thus if the residuary estate consisted of 1,000 units of currency, the grandfather would get 333.33 units and the six full brothers would get 111.11 units each (since they share equally) ( $333.33 + 111.11 + 111.11 + 111.11 + 111.11 + 111.11 + 111.11 = 1000$  [the .01 unit of currency can be disregarded]).

**Sample case f)** A woman dies and leaves only a grandfather, one full brother, and one paternal half sister.

Step one) Figure out who is completely veiled:

- i) The paternal half sister is completely veiled by the full brother (see footnote 2498).

Step two) Figure out the normal fixed shares of each inheritor who will receive a fixed share.

- i) The grandfather has a choice between a fixed share of one-third or of sharing in the remaining wealth with the full brother (see footnote 2513). If the grandfather shares with the full brother, he will receive two-fifths of the wealth (since paternal siblings are counted when division is chosen (see footnote 2513) and each female's share is only half of a males (see footnote 2519)).



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Thus, it is better for the grandfather to choose *division* of the remaining wealth in this case (since two-fifths is greater than one-third).

Step three) Determine if there are inheritors present who can take all of the remaining wealth after those with fixed shares are done taking.

i) The grandfather and full brother are able to share in the entire wealth. When dividing the wealth the paternal half sister is accounted for and then the full brother takes her share away from her.

So, the final shares are as follows:

Person	Initial Share (LCD = 5)	Final Share
Grandfather	$2/5$	$1/5$
Full Brother	$2/5$	$2/5 + 1/5 = 3/5$
Paternal Half Sister	$1/5$	0 (since the full brother takes her share away)

Thus if the residuary estate consisted of 1,000 units of currency, the grandfather would get 400 units and the full brother would get 600 units ( $400 + 600 = 1000$ ). The paternal half sister not inherit anything in this case.

**Sample case g)** A man dies and leaves only a wife, a mother, maternal half brother, and paternal uncle:

Step one) Figure out who is completely veiled:

i) No one is completely veiled in this case.

Step two) Figure out the normal fixed shares of each inheritor who will receive a fixed share.

i) The wife will gets a fixed share of one-fourth since there are no inheriting offspring present (see footnote 2474).

ii) The mother gets a fixed share of one-third since there are no inheriting offspring and under two siblings are present (see footnote 2481).

iii) The maternal half brother gets a fixed share of one-sixth (see footnote 2484).

Step three) Determine if there are inheritors present who can take all of the remaining wealth after those with fixed shares are done taking.

i) The paternal uncle can take all the remaining wealth (see footnote 2453).

So, the final shares are as follows:

Person	Initial Share (LCD = 12)	Final Share
Wife	$1/4$	$3/12$
Mother	$1/3$	$4/12$
Maternal Half Brother	$1/6$	$2/12$
Paternal Uncle	$(1 - 1/4 - 1/3 - 1/6) = 1/4$	$3/12$

Thus if the residuary estate consisted of 1,000 units of currency, the wife would receive 250 units, the mother would receive 333.33 units, the maternal half brother would receive 166.67 units, and the paternal uncle would receive 250 units ( $250 + 333.33 + 166.67 + 250 = 1000$ ).

**Sample case h)** A woman dies and leaves only a husband, a mother, maternal half brother, and paternal uncle:

Step one) Figure out who is completely veiled:

i) No one is completely veiled in this case.

Step two) Figure out the normal fixed shares of each inheritor who will receive a fixed share.

i) The husband will gets a fixed share of one-half since there are no inheriting offspring present (see footnote 2467).

ii) The mother gets a fixed share of one-third since there are no inheriting offspring and under two siblings present (see footnote 2481).

iii) The maternal half brother gets a fixed share of one-sixth (see footnote 2484).

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Step three) Determine if there are inheritors present who can take all of the remaining wealth after those with fixed shares are done taking.

- i) The paternal uncle can take all the remaining wealth (see footnote 2453). However in this case, there is no wealth remaining; thus, the paternal uncle leaves empty-handed.

So, the final shares are as follows:

Person	Initial Share (LCD = 6)	Final Share
Husband	1/2	3/6
Mother	1/3	2/6
Maternal Half Brother	1/6	1/6
Paternal Uncle	No Remaining Wealth	0

Thus if the residuary estate consisted of 1,000 units of currency, the husband would receive 500 units, the mother would receive 333.33 units, and the maternal half brother would receive 166.67 units ( $500 + 333.33 + 166.67 = 1000$ ). The paternal uncle would not receive anything in this case since the people with fixed shares have taken all the wealth (please refer to the bottom of footnote 2453).

**Sample case i)** A man dies and leaves only a wife, a father, and a maternal grandmother:

Step one) Figure out who is completely veiled:

- i) No one is completely veiled in this case (since the father only veils his own mother).

Step two) Figure out the normal fixed shares of each inheritor who will receive a fixed share.

- i) The wife will get a fixed share of one-fourth since there are no inheriting offspring present (see footnote 2474).
- ii) The grandmother gets a fixed share of one-sixth (see footnote 2487).
- iii) The father always automatically gets a fixed share of one-sixth of the residuary estate regardless of the other inheritors present (see footnote 2510).

Step three) Determine if there are inheritors present who can take all of the remaining wealth after those with fixed shares are done taking.

- i) The father can take all the remaining wealth (see footnote 2453).

So, the final shares are as follows:

Person	Initial Share (LCD = 12)	Final Share
Wife	1/4	3/12
Father	1/6 + 5/12	7/12
Maternal Grandmother	1/6	2/12

Thus if the residuary estate consisted of 1,000 units of currency, the wife would receive 250 units, the grandmother would receive 166.67 units, and the father would receive 583.33 units ( $250 + 166.67 + 583.33 = 1000$ ).

**Sample case j)** A man dies and leaves only four daughters and one full brother:

Step one) Figure out who is completely veiled:

- i) No one is completely veiled in this case (since daughters do not veil brothers).

Step two) Figure out the normal fixed shares of each inheritor who will receive a fixed share.

- i) The daughters will all together get a fixed share of two-thirds since there are no sons from a son present (see footnote 2476).

Step three) Determine if there are inheritors present who can take all of the remaining wealth after those with fixed shares are done taking.

- i) The full brother can take all the remaining wealth (see footnote 2453).

So, the final shares are as follows:

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Person	Initial Share (LCD = 3)	Final Share
4 Daughters	$2/3$	$2/3$
Full Brother	$1/3$	$1/3$

Thus if the residuary estate consisted of 1,000 units of currency, each daughter would receive 166.67 units each and the full brother would receive 333.33 units ( $166.67 + 166.67 + 166.67 + 166.67 + 333.33 = 1000$  [the .01 unit of currency can be disregarded]).

**Sample case k)** A man dies and leaves only a mother, a grandfather, and four full brothers:

Step one) Figure out who is completely veiled:

i) No one is completely veiled in this case (since the grandfather only veils maternal half siblings).

Step two) Figure out the normal fixed shares of each inheritor who will receive a fixed share.

i) The mother will get a fixed share of one-sixth since there are two or more siblings present (see footnote 2483).

ii) The grandfather has a choice of one of three things (refer to footnote 2515): (a) inherit one-sixth of the residuary estate, (b) one-third of the remaining wealth, or (c) share in the division of the remaining wealth with the full brothers. The most advantageous choice for him in this case is to inherit one-third of the remaining wealth.

Step three) Determine if there are inheritors present who can take all of the remaining wealth after those with fixed shares are done taking.

i) The full brothers can take all the remaining wealth (see footnote 2453).

So, the final shares are as follows:

Person	Initial Share (LCD = 18)	Final Share
Mother	$1/6$	$3/18$
Grandfather	$1/3 \times (1 - 1/6) = 5/18$	$5/18$
4 Full Brothers	$(1 - 1/6 - 5/18) = 5/9$	$10/18$

Thus if the residuary estate consisted of 1,000 units of currency, the mother would receive 166.67 units, the grandfather would receive 277.78 units, and each full brother would receive 138.88 units ( $166.67 + 277.78 + 138.89 + 138.89 + 138.89 + 138.89 = 1000$  [the .01 unit of currency can be disregarded]).

**Sample case l)** A man dies and leaves only two daughters, a grandfather, and three paternal half brothers:

Step one) Figure out who is completely veiled:

i) No one is completely veiled in this case (since the grandfather only veils maternal half siblings).

Step two) Figure out the normal fixed shares of each inheritor who will receive a fixed share.

i) The daughters will all together get a fixed share of two-thirds since there are no sons present (see footnote 2476).

ii) The grandfather has a choice of one of three things (refer to footnote 2515): (a) inherit one-sixth of the residuary estate, (b) one-third of the remaining wealth, or (c) share in the division of the remaining wealth with the full brothers. The most advantageous choice for him in this case is to inherit one-sixth of the entire residual estate.

Step three) Determine if there are inheritors present who can take all of the remaining wealth after those with fixed shares are done taking.

i) The paternal half brothers can take all the remaining wealth (see footnote 2453).

So, the final shares are as follows:

Person	Initial Share (LCD = 6)	Final Share
2 Daughters	$2/3$	$4/6$

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Grandfather	1/6	1/6
3 Paternal Half Brothers	1/6	1/6

Thus if the residuary estate consisted of 1,000 units of currency, each daughter would receive 333.33 units, the grandfather would receive 166.67 units, and each paternal half brother would receive 55.56 units ( $333.33 + 333.33 + 166.67 + 55.56 + 55.56 + 55.56 = 1000$  [the .01 unit of currency can be disregarded]).

**Sample case m)** A woman dies and leaves only a three grandsons from a son, one daughter, and a grandfather

Step one) Figure out who is completely veiled:

i) No one is completely veiled in this example.

Step two) Figure out the normal fixed shares of each inheritor who will receive a fixed share.

i) The daughter gets a fixed share of one-half (since only male offspring in her generation make her lose her share) (see footnote 2518).

ii) The grandfather inherits only one-sixth of the residuary because he is just like father when the father is not present (except when the grandfather is with paternal half or full siblings).

Step three) Determine if there are inheritors present who can take all of the remaining wealth after those with fixed shares are done taking.

i) The three male grandchildren (sons of a son) can share in all of the remaining wealth.

So, the final shares are as follows:

Person	Initial Share (LCD = 6)	Final Share
3 Grandsons	$(1 - 1/2 - 1/6) = 1/3$	2/6
Daughter	1/2	3/6
Grandfather	1/6	1/6

Thus if the residuary estate consisted of 1,000 units of currency, the grandfather would get 166.67 units, the three grandsons would get 111.11 units each (since they share equally), and daughter would get 500 units ( $166.67 + 111.11 + 111.11 + 111.11 + 500 = 1000$ ).

**Sample case n)** A man dies and leaves only a daughter, a granddaughter from a son, and a son of a paternal half uncle.

Step one) Figure out who is completely veiled:

i) No one is completely veiled in this example.

Step two) Figure out the normal fixed shares of each inheritor who will receive a fixed share.

i) The daughter gets a fixed share of one-half (see footnote 2468).

ii) The granddaughter inherits only one-sixth of the residuary estate because one and only one daughter is present (see footnote 2486).

Step three) Determine if there are inheritors present who can take all of the remaining wealth after those with fixed shares are done taking.

i) The son of the paternal half uncle can take the remaining wealth (see footnote 2453).

So, the final shares are as follows:

Person	Initial Share (LCD = 6)	Final Share
Daughter	1/2	3/6
Granddaughter	1/6	1/6
Son of Paternal Half Uncle	1/3	2/6

Thus if the residuary estate consisted of 1,000 units of currency, the daughter would get 500 units, the granddaughter would get 166.67 units, and the son of the paternal half uncle would get 333.33 units ( $500 + 166.67 + 333.33 = 1000$ ).

**Sample case o)** A man dies and leaves only a daughter, a granddaughter from a son, and a great-grandson (son of a son of a son).

# Main Text & Explanatory Notes

Step one) Figure out who is completely veiled:

- i) No one is completely veiled in this example.

Step two) Figure out the normal fixed shares of each inheritor who will receive a fixed share.

- i) The daughter gets a fixed share of one-half (see footnote 2468).
- ii) The granddaughter inherits only one-sixth of the residuary estate because one and only one daughter is present (see footnote 2486).

Step three) Determine if there are inheritors present who can take all of the remaining wealth after those with fixed shares are done taking.

- i) The great-grandson can take the remaining wealth (see footnote 2453).

So, the final shares are as follows:

Person	Initial Share (LCD = 6)	Final Share
Daughter	$1/2$	$3/6$
Granddaughter	$1/6$	$1/6$
Great-grandson	$1/3$	$2/6$

Thus if the residuary estate consisted of 1,000 units of currency, the daughter would get 500 units, the granddaughter would get 166.67 units, and the great-grandson would get 333.33 units ( $500 + 166.67 + 333.33 = 1000$ ).

**Sample case p)** A man dies and leaves only two daughters, a granddaughter from a son, and a great-grandson (son of a son of a son).

Step one) Figure out who is completely veiled:

- i) No one is completely veiled in this example.

Step two) Figure out the normal fixed shares of each inheritor who will receive a fixed share.

- i) The two daughters share equally in two-thirds of the residuary estate (see footnote 2476).
- ii) The granddaughter does not inherit a fixed share because the two daughters have already taken the maximum two-thirds allotted to female offspring (see section (c) of footnote 2486).

Step three) Determine if there are inheritors present who can take all of the remaining wealth after those with fixed shares are done taking.

- i) The granddaughter and great-grandson can take the remaining wealth (see footnote section (c) of footnote 2486). The male will get twice the share of the female (see footnote 2519).

So, the final shares are as follows:

Person	Initial Share (LCD = 9)	Final Share
2 Daughters	$2/3$	$6/9$
Granddaughter	$(1 - 2/3) \times 1/3 = 1/9$	$1/9$
Great-grandson	$(1 - 2/3) \times 2/3 = 2/9$	$2/9$

Thus if the residuary estate consisted of 1,000 units of currency, each daughter would get 333.33 units, the granddaughter would get 111.11 units, and the great-grandson would get 222.22 units ( $333.33 + 333.33 + 111.11 + 222.22 \cong 1000$ ).

**Sample case q)** A woman dies and leaves only two daughters, a sister, and a granddaughter from a son.

Step one) Figure out who is completely veiled:

- i) No one is completely veiled in this example.

Step two) Figure out the normal fixed shares of each inheritor who will receive a fixed share.

- i) The two daughters share equally in two-thirds of the residuary estate (see footnote 2476).
- ii) The granddaughter does not inherit a fixed share because the two daughters have already taken the maximum two-thirds allotted to female offspring (see section (c) of footnote 2486).

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iii) The sister does not inherit a fixed share of one-half because daughters are present (see footnote 2521).

Step three) Determine if there are inheritors present who can take all of the remaining wealth after those with fixed shares are done taking.

i) The granddaughter cannot share in the remaining wealth since no grandson or great-grandson is present (see footnote section (c) of footnote 2486). Thus, she will leave empty-handed.

ii) The sister can take the remaining wealth since one or more daughters are present (see footnote 2521).

So, the final shares are as follows:

Person	Initial Share (LCD =9)	Final Share
2 Daughters	$2/3$	$6/9$
Granddaughter	Nothing Left for Her	0
Sister	$(1 - 2/3) = 1/3$	$3/9$

Thus if the residuary estate consisted of 1,000 units of currency, each daughter would get 333.33 units, the granddaughter would not get anything, and the sister would get 333.33 units ( $333.33 + 333.33 + 333.33 \cong 1000$ ).

[We ask Allah to make it easy for people who refer to this text to learn the laws of Inheritance and to practice them.]

# Main Text & Explanatory Notes

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## Song 41: Miscellaneous Laws

In this song, we mention miscellaneous stuff <sup>2535</sup> .	41: 1697
That's <sup>2536</sup> because we want this book <sup>2537</sup> to give just enough <sup>2538</sup> .	41: 1698
If you see something wrong, you should try to correct <sup>2539</sup> .	41: 1699
That's only if something worse you do not expect <sup>2540</sup> .	41: 1700
Privacy of adults is to be respected.	41: 1701
Don't spy on them even to make wrongs corrected <sup>2541</sup> .	41: 1702

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<sup>2535</sup> *This song* contains laws about *miscellaneous* human activities. Thus unlike the previous songs, more than one subject is discussed.

<sup>2536</sup> *That is because* (the reason for this song is)

<sup>2537</sup> These forty-three songs make up the complete Guiding Helper *book*.

<sup>2538</sup> *We want this book* (and we believe that Allah wants this book (as we honestly believe that these songs are a gift from Him in the form of inspiration)) *to give enough* guidelines for life for most English-speaking people who live from now until the end of the world.

<sup>2539</sup> It is *wajib* for the sane adult Muslim who knows the laws of our *din* to attempt to *correct wrongs* that he sees/hears if he is able to. What this means is that people should be prohibited from unlawful acts and commanded to do *wajib* acts if they are presently disobeying Allah (not plan to later disobey or have in the past disobeyed Allah).

The person being told/corrected does not have to be responsible for his actions; thus, even children and retarded people should be prohibited against performing unlawful acts (e.g., drinking wine or killing an innocent soul) and recommended to perform *wajib* acts (e.g., praying for *mandub* credit).

The wrong being corrected must be present at the current time, clearly an act of disobedience, and done out in public in front of everybody's eyes and ears.

As for the method of correcting the wrong, it can be corrected physically with the hand (e.g., by removing it), verbally with the tongue (e.g., by advising the person or speaking out against it), or internally with the heart (e.g., by hating it and knowing that it is wrong). The person should first examine if he can correct the wrong physically with his limbs; if he cannot correct it physically, then he should examine if he can correct the wrong verbally with the tongue; if he cannot correct it verbally, then he should hate it in his heart and know that it is an act of disobedience (and this is the weakest sign of believing in Allah).

It is better to think of non-offensive ways of correcting wronging people. For example, a light joke that points out their faulty action (or indirect remark) is better than a blunt degrading remark; the member of our *din* can be original/creative in his approach to correcting wrongs and he should always ask Allah for help before taking any action.

<sup>2540</sup> It is only *wajib* to correct wrongs if the person does not fear that *something worse* will happen if he attempts to correct the wrong. For example if he sees a robber steal a purse away from an old woman, he should try to help the old woman by trying to get her purse back (but only if he does not fear that the robber may have gun or other weapon which could cause fatal or serious injury). If something worse is *expected*, then it is no longer allowed for the person to try to correct.

Additionally, it is only *wajib* to correct wrongs if the person feels that his attempt will be successful in removing the wrong or instating the correction. If the person thinks (based on personal judgement and past experience) that his attempt to correct the wrong will be of no benefit, then it is no longer *wajib* for him to try to correct (rather, it is only *mandub* for him to try to correct in such a case).

As for correction which involves armed weapons, it may only be done by the authorities who have jurisdiction in the area.

# The Guiding Helper

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Obey the Khalifah and Islamic Ruler<sup>2542</sup>.  
He has to have knowledge and be a believer<sup>2543</sup>.

41: 1703  
41: 1704

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<sup>2541</sup> Only wrongs that are performed out in the open in front of people may be corrected. Thus, people who disobey Allah (e.g., drink wine, fornicate, view pornography, gamble, etc.) in private quarters, behind closed doors, and behind drawn curtains may not be *spied* upon or corrected (if their act does not directly affect any third party). Rather, such people should know that Allah has appointed angels that write down their good and bad deeds even in private when no other people are watching them. They should also know that Allah knows all and He is able to punish them (even for the deeds that they do in private). From this, you can see that our din is not interested in forming a surveillance police state to make sure that no one disobeys Allah ever; rather, our din allows for privacy and freedom of choice when the actions performed do not directly affect third parties (of course, those that willfully choose to disobey Allah are likely to end up in Hell in the next world and may even be punished in this world by Allah).

As for inscribed penalties for greater crimes in our din (there are thirteen greater crimes in our din with inscribed punishments: (1) manslaughter, (2) battery, (3) fornication, (4) accusing a chaste person of fornication, (5) taking intoxicants, (6) stealing, (7) armed insurrection against the Islamic government, (8) committing gang crime with weapons, (9) leaving the din, (10) pretending to be Muslim in order to harm Muslims (e.g., a spy), (11) publicly cursing Allah, His prophets, or angels, (12) practicing black magic, and (13) not praying or fasting), they may only be carried out under an authorized Islamic leader (who has a counsel of authorized scholars) and only in his jurisdiction.

<sup>2542</sup> It is wajib for the Muslims to have one and only one **Khalifah** or supreme *Islamic* government leader for the world. This person may either be elected by a majority of people, selected by a small group of pious leading Muslim officers, or named as the successor of the previous Khalifah by the Khalifah himself (in the case of his death or incapacitation).

Once the Muslims (or a large section of them) have decided upon a Khalifah, it is not valid to appoint another Khalifah (anywhere in the world) or to refuse to obey this one (even if he is not the best man present). [Additionally, any other man who subsequently claims to be the rightful Khalifah may be lawfully killed.]

If by mistake or on purpose two more Khalifahs are simultaneously chosen, one of them should resign (if one of them does not voluntarily step down, they must both draw lots or flip a coin once together to see who will leave and who will remain). If the extra Khalifah who is chosen to be ejected from office (e.g., by drawing lots or picking a name out of a hat) refuses to leave, then he may be lawfully killed.

In order to have a Khalifah, the Muslims must have a section of territory (even if as small as a city) which is under their complete jurisdiction (and is free from answering to any third party or other world government agency). If the Muslims do not have such a territory, then the Khalifah's position is not valid.

Once a valid Khalifah is chosen, it is wajib for every citizen (male and female) to obey him in the things that the citizen likes and in the things that the citizen dislikes (as long as the Khalifah does not command one to clearly disobey Allah (as Allah has authority over him)). It is absolutely unlawful to try to overthrow the government of the Khalifah (even if it is corrupt) as long as his government establishes the wajib acts of our din (e.g., prayer, Zakat, Fasting, Hajj, laws of business and justice, etc.) and no clear sign of disbelief is seen from the Khalifah (e.g., he claims that there are gods besides Allah). The Khalifah is given the power to put down armed insurrections with force (however, he is not given the power to prevent people from peacefully speaking out against the wrongs of his government).

The citizens should not riot if they feel that the Khalifah's government is neglecting them; rather, they should set up private institutions to meet their needs and the Khalifah should allow them to do such (as the government cannot take care of everything (and less should be expected from it)). From this you see that in our din the Khalifah's government does not manage every single aspect of the lives of the citizens (e.g., social and economic); rather, the private sector (i.e. individual people and organizations) may handle the social and business affairs of the citizens (from non-centralized locations).



# Main Text & Explanatory Notes

For Allah's cause do fight<sup>2544</sup> against His enemy<sup>2545</sup>.

41:1705

<sup>2543</sup> The preconditions for the Khalifah are:

- a) He must be male (no females may take public government leadership positions in our din (however, females may take private or social leadership positions (e.g., head of a business or social organization)).
- b) He must be past puberty (no children are allowed).
- c) He must be sane (please refer to footnote 71).
- d) He must be upright (i.e. he must pray five times a day, try his best to perform all the wajib acts, and stay away from all unlawful acts in our din).
- e) He must be Muslim.
- f) He must be a scholar of the din (i.e. he must know Arabic, have a firm grounding in the primary texts (i.e. Qur'an and Ahadith), and must have studied texts like *al-Murshid al-Mu'in*, *Mukhtasar Khalil*, and *Tuhfah al-Hukkam* which completely cover all three aspects of our din (please refer to footnote 248)). [The Khalifah should also keep a counsel of pious scholars of the din to consult with on major issues.]
- g) He must be fully able to discharge the duties of the office without physical help (i.e. he should be independent).
- h) It is better if the Khalifah is a descendent of Nadr ibn Kinanah (the father of the Quraysh tribe); however, a non-Qurayshi or non-Arab Khalifah is also valid.
- i) He must not desire or want to be the Khalifah. Anyone who desires the office of the Khalifah is automatically disqualified. Rather, he should be put in office against his own will. From this, you see that political campaigning is not part of our din.

If the Muslims agree on someone who does not fulfill all the requirements/preconditions of the Khalifah's office, then this agreed upon person should be accepted (even though he may be ignorant of the laws of the din or be a non-Arab). This is because in our din we prefer that the Muslims are in harmony and not fighting each other even if fighting may lead to a better Khalifah (or government).

As for the method of ruling, the Khalifah may employ any of various allowed techniques. Most Khalifahs in the past have set up a hierarchical structure of government; the territory under jurisdiction is divided into sections and a sectional ruler is appointed over each section. Now this sectional ruler may further divide his territory into subsections and appoint smaller sub-sectional rulers over these smaller pieces of territory (and the process may continue). Thus, the Khalifah will have power and rule over the entire territory whereas the sectional rulers will only have power over their particular section.

The Khalifah should set up one independent (i.e. independent from the government) central establishment of scholars which give legal rulings for new affairs. Having one central establishment for legal rulings will prevent the citizens from being in confusion and prevent unqualified would-be-scholars from causing tribulation/turmoil with stray opinions. This legal rulings establishment may not make any laws that conflict with the known laws of the basic parts of our din.

The main job and goal of the Khalifah is to establish and promote the din that the Prophet (May Allah bless him and give him peace) brought to us. Thus, he should facilitate the practice of all aspects of the din (by making it easy) and discourage the violation of the public aspects of the din (by making it hard). The goal of the Khalifah is not to increase the wealth of the state or to further its technological progress (however, such may be pursued in an attempt to ward off external or internal threats to the Islamic territory and government).

<sup>2544</sup> *Fighting for Allah's cause* becomes wajib on free sane adult able-bodied Muslim males in three circumstances:

- a) The Khalifah or his authorized representative drafts or calls the person into the Muslim army.
- b) The enemy attacks the homes, businesses, or public places of the Muslims with weapons of war. In such a case, fighting is wajib (even if there is no Khalifah or Islamic government); it is

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But, don't kill non-combatants<sup>2546</sup> or from battle flee<sup>2547</sup>.

41:1706

wajib for the Muslims living in the area (even females) to try their best to defend themselves from the attacks of the enemies; it is also wajib for these Muslims to fight against the enemy (with weapons of war) until death or until the enemy's withdrawal. If the Muslims in the area cannot defend themselves, then the neighboring Muslims are responsible for defending them; if the neighboring Muslims cannot help, then it is wajib for those at a further distance to come to their aid.

c) The enemy has taken Muslim prisoners and there is no other way to get them back (e.g., by paying a reasonable ransom). It is wajib for the Muslims (in such a case) to fight the enemy if they feel that they can rescue the Muslim prisoners from the enemy's hands.

Fighting in other circumstances (e.g., to weaken the strength of the non-Muslim forces) is mandub and not wajib. When fighting is mandub, then one's creditor and one's parents may prevent one from engaging in fighting.

<sup>2545</sup> **Allah's enemies** are three:

a) Stubborn non-Muslims who neither convert to Islam nor accept the authority of the Islamic government (i.e. by giving the state protection tax of seventeen (16.94) grams of gold per sane adult male non-Muslim head per year (female, pre-pubescent, poor, and unable non-Muslims are exempt from this tax)); if non-Muslims (Christian, Jewish, Zoroastrian, or otherwise) accept the authority of the Islamic government, they may live in peace within the borders of the Islamic territory (in other than the Arabian Peninsula (where only Muslims are allowed to live, but non-Muslims may travel through the Peninsula or stay there temporarily)) and practice their own religions in their private settings [until Prophet `Isa descends on earth at which time he will break the cross and kill the swine].

b) Armed insurrectionists (Muslim or non-Muslim) who are trying to overthrow the Islamic government

c) Those who commit gang crimes with weapons (e.g., highway robbery)

<sup>2546</sup> The following types of people should *not* be killed during battle:

a) Females (unless they are acting as soldiers)

b) Children (unless they are acting as soldiers)

c) Monks, gurus, priests, rabbis, and other harmless religious people

d) Elderly men and women (who are not a threat)

e) Mentally retarded or mentally ill people

f) Blind and severely disabled people

g) Chronically ill people in bed rest

h) Regular non-Muslim non-combatant citizens (e.g., farmers, teachers, business people, laborers, etc.)

i) One's own parents (unless they are ready to kill one)

From the above, you can see that our din does not believe in indiscriminate killing even in times of war. Terrorism (e.g., bombing public places or vehicles of mass transportation) is absolutely unlawful and out of the question. Additionally, weapons of indiscriminate mass destruction (e.g., hydrogen bombs) are not encouraged by our din (but may be resorted to as a way of deterring the enemy from using similar weapons).

Additionally, please note that offensive fighting against Allah's enemies may only be carried out under an authorized Islamic leader (e.g., a Khalifah) in an organized manner. Thus, it is not valid for independent individuals to carry out such offensive fighting.

<sup>2547</sup> It is a major act of disobedience for the Muslim soldier in the Muslim army to *flee* or run away from the *battle*. Rather, each and every soldier should be ready to fight until death. The soldier should know that the martyr of war is guaranteed a direct ticket to Paradise; and Paradise is much better than anything in this world

# Main Text & Explanatory Notes

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Don't fight for wrong causes like wealth, money, and greed <sup>2548</sup> . Know that all human beings are from the same seed <sup>2549</sup> .	41: 1707 41: 1708
To your ethnic background, try not to be attached <sup>2550</sup> . It's as important as whether earlobes are attached <sup>2551</sup> .	41: 1709 41: 1710
Learn about the Noble and Blessed Prophet's life <sup>2552</sup> . Try to copy him and follow his way of life <sup>2553</sup> .	41: 1711 41: 1712

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that he may *flee* to. The soldier should also know that in the case of serious injury or death, Allah will take care of his family somehow or the other.

<sup>2548</sup> It is unlawful to *fight for wrong causes*, such as *wealth, money, and greed*. All fighting may only be done for Allah's pleasure and for the victory of the din.

Before the world will end, a huge quantity of gold will be discovered near the Euphrates river valley. Many people will wrongfully fight over this wealth. However, nearly all of them will perish in this fighting while wishing that they will survive and be able enjoy the wealth. The members of our din should completely stay away from such fighting.

Another case in which the members of our din should not fight is when two groups of Muslims face each other with weapons. In such a case, the Khalifah's government should quell the disorder. If there is no clear Khalifah or his government is unable to handle the disorder, those who are able should try to resolve the conflict peacefully. And those that are unable to resolve the conflict should remain as far away as possible from these bad Muslims (who are ready to kill each other (for perhaps minor differences in scholarly opinions or reasons of worldly leadership)).

<sup>2549</sup> *All human beings* (regardless of physical features, language, religion, etc.) alive today *are from the same* two parents: (1) 'Adam and (2) Hawa'. Thus, the whole human race is related by blood to each other.

<sup>2550</sup> The member of our din must not be *attached* to (or consider significant) his *ethnic background* (e.g., African-ness, Anglo-Saxon-ness, Arab-ness, etc.). Rather, he must train himself and the next generation to think in lines of obedience and disobedience to Allah as determining one's rank among human beings.

<sup>2551</sup> Just as the person with *attached earlobes* is not intrinsically superior to the person with detached earlobes, a person from a particular ethnic background is not superior to a person from another ethnic background. In other words, skin color, facial features, and other ethnic marks do not matter at all in our din and do not matter at all to Allah. Whoever believes the contrary must retrain himself.

The solution to racism is not to celebrate/commemorate one's ethnic background but to forget about it and consider it insignificant. The way to achieve this on the societal level is socialize all Muslims of different ethnic backgrounds in exactly the same manner. These Muslims who live in integrated environments and are socialized similarly will then not consider their ethnic background to be significant or worth forming groups around (and this is the goal). Another means to destroy racism on a societal level is to promote and encourage widespread interracial marriages (so much so until the members of the society no longer consider an interracial marriage a matter of significance). The children from such widespread marriages will have more reason not to align themselves in terms of ethnic background.

Racism has been conquered in the past in many Muslim societies (e.g., Northwest Africa and Spain where many races came together) and is basically achieved through erasing and eradicating people's previous values and modes of thought until race/ethnic-background is no longer considered a significant or important part of the person's identity.

<sup>2552</sup> The member of our din should read or listen to biography stories about the Prophet Muhammad (May Allah bless him and give him peace) to *learn about his life*. There are many lessons and practical examples in such stories.

<sup>2553</sup> The member of our din may read collections of the sayings and actions of the Prophet (May Allah bless him and give him peace), such as *Riyādh al-Ṣāliḥīn* by Imam al-Nawawī. The member of our din may try to copy

# The Guiding Helper

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Live in a social way<sup>2554</sup> and select a good<sup>2555</sup> spouse<sup>2556</sup>,  
Well-mannered<sup>2557</sup>, pious<sup>2558</sup>. Be good to those in your house<sup>2559</sup>. 41: 1713  
41: 1714

Try as much as you can to avoid a divorce<sup>2560</sup>. 41: 1715  
Raise kids well<sup>2561</sup>, but don't abuse with meaningless force<sup>2562</sup>. 41: 1716

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the Prophet in his etiquette and manners (e.g., ways of eating food, sleeping, manner of talking, supplications he said at particular times, etc.). However, the common man should refrain from declaring legal rulings for our din by reading hadith or hadith translations. Deriving legal rulings is a very complex process that only expert scholars can engage in (please refer to the bottom of footnote 254). Unqualified people who try to derive legal rulings are likely to make serious mistakes (please refer to footnote 510).

<sup>2554</sup> If the person can find practicing Muslims to associate with, it is better for him to stay with them in population centers (*live in a social way*) than to live in the wilderness (like a hermit or isolated with a small group of people). If the person sees that there are no practicing Muslims around (which may happen in the future) and there are no people around who are willing to learn or accept Islam, then it is better for the person to live in the wilderness to protect himself and his faith from the bad non-Muslim society until Allah appoints for him another way.

Please note that our din was sent primarily for population centers and when most people in population centers no longer care for or practice our din, the Last Hour will come.

Please also note that the person is more likely to remain balanced and not go to extremes if he is constantly dealing with people. Those in isolation (even if not completely alone but only with a small group of people (like a cult or a sect)) are more likely to commit extreme acts of disobedience (e.g., group suicide or homicide), even though they might have left population centers to avoid small acts of disobedience (e.g., looking at or hearing the unlawful).

<sup>2555</sup> A *good spouse* is a spouse that will lead one into Paradise in the next world by aiding in the practice of the din.

<sup>2556</sup> The member of our din who is financially and physically able for marriage should try to marry. Both spouses should make it easier for each other by accepting simpler and less extravagant modes of living. For more details about this topic, please refer to Song 38: Marriage.

<sup>2557</sup> Manners are more important in our din than beauty and wealth. It is better to choose a *well-mannered* spouse (e.g., he/she talks politely, lives in a cultured manner, is trustworthy, is honest, and copies the Prophet in eating/drinking/sleeping/walking/etc.) than to choose a beautiful or wealthy one.

<sup>2558</sup> The most important characteristic of the spouse is his practice of all three aspects of the din. The *pious* spouse is the one who has correct beliefs (i.e. he firmly believes what we mentioned in Songs 2 and 3), tries his utmost to practice the laws of the din, and has a clean disease-free heart (e.g., free of envy, ego-fueled anger, rancor, malice, arrogance, etc.) that either sees/feels or wants to see/feel Allah.

<sup>2559</sup> The member of our din should be better to his parents, spouse, children, and *those in his house* (e.g., guests) than he is to his other associates and friends. The member of our din should also be good to his neighbors

<sup>2560</sup> *Divorce* is hated by Allah and is the last resort to a failed marriage. Those with marital problems who have children should try their utmost to continue to live peacefully (without ego battles) together until the children are fully grown up (and perhaps by then, their former disputes will no longer be sufficient cause for a divorce).

<sup>2561</sup> The parent who takes the responsibility to teach his children what they will need to make it through the material world as believing practicing Muslims has *raised his kids/children well*. Children should be taught both practical worldly knowledge (e.g., mathematics, reading, writing, science, trade skills, etc.) and also the basics of the din. Young children (four, five, or six years of age) should be taught our belief system in terms of simple concepts (not detailed proofs). They should be told that Allah exists and He has put us in the world to test us; those who obey Allah will go to Paradise and those who disobey Allah will go to Hell. It is very important to teach children at this age the core beliefs of our din (as such will then be ingrained in them for the

# Main Text & Explanatory Notes

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Don't batter your spouse or hurt with insulting words <sup>2563</sup> .	41: 1717
Be good to parents and elders <sup>2564</sup> . Show them kind words <sup>2565</sup> .	41: 1718
Choose believing pious friends not given to fights <sup>2566</sup> .	41: 1719

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rest of their lives). At seven years of age, male and female children should be encouraged to practice the din for mandub credit (e.g., they should be asked to pray and fast once in a while). At age ten, the child should be forced (with light beating if necessary) to practice aspects of the din (e.g., pray five times a day). By puberty, the child should know and practice all of the necessary parts of the din (i.e. much of the material contained in the Guiding Helper). After puberty, the child is considered an adult in our din. If he is male, he should successively be given more and more freedom to make his own choices. If the child is female, she may still be restricted by the parents until marriage.

<sup>2562</sup> Children may be disciplined using light beating (e.g., by slapping them on their buttocks, upper back, or arms). However, it is unlawful to batter or strike children violently in ways that break cartilage, bruise, cut, or otherwise mark the body. It is also unlawful to seriously scare them (e.g., by locking them in a dark room or pointing a knife at them).

Children should be taught from an early age that their parents have a right over them and that they are not on the same level of authority as their parents. The child should not be given the major say (authority to decide) in the house; however depending upon his innate talent, his advice may be referred to (as some children are very wise at a young age).

<sup>2563</sup> It is absolutely unlawful for the husband to *batter* (strike violently) his wife or *hurt* her with degrading and *insulting words*. Similarly, it is unlawful for the wife to *batter* (strike violently) her husband or *hurt* him with degrading and *insulting words*. Rather, the couple should live as friends or associates (with the husband having slightly more authority).

<sup>2564</sup> *Parents* are to be shown the utmost respect by the members of our din. They may not be yelled at, hit, or otherwise degraded (e.g., by insulting them or embarrassing them).

After parents get old (i.e. past sixty or seventy years of age) or are disabled, it is wajib for one or more of the children to take care of them physically and financially (even if the parents are non-Muslim). The children may do this by living with them in the same residence or by living in a residence that is adjacent or very close to the residence of their parents.

Similarly, *elderly* practicing Muslims have a rank in our din over younger people. Elders deserve respect and aid in carrying out their lives (e.g., the member of our din should serve elderly people for mandub credit).

<sup>2565</sup> Parents and elders should be spoken to in a polite manner as if they are dignitaries.

<sup>2566</sup> The member of our din should only *choose* close and intimate *friends* that have the following characteristics:

- The person has correct *beliefs* (i.e. he believes in Allah as He is and believes everything that the Prophet Muhammad (May Allah bless him and give him peace) taught).
- The person is *pious* which means that he tries his utmost to practice the entire din.
- The person is sane and not severely mentally retarded (as keeping the company of retarded people just causes trouble).
- The person has polite manners (i.e. he is *not given to fights*). [This can be easily found out by observing him in the beginning of the relationship, testing him subtly, or asking his previous associates about him (as it is o.k. in our din to ask for references when starting relationships or dealings with people).]
- The person has a rancor-free heart and a positive opinion about his associates/friends (e.g., he does not hold them in contempt or view them with resentful envy).
- The person is stable in his relationship. He does not experience wild mood shifts nor is he fickle (quick to change) (e.g., one second, he is your friend and at the next he is your enemy).

# The Guiding Helper

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Be stable, sincere in giving each other rights<sup>2567</sup>.

41: 1720

If a Muslim does offer to you his salam<sup>2568</sup>,  
Respond by saying, "wa `alaykumu s-salam."<sup>2569</sup>

41: 1721

41: 1722

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g) He tries as hard to give you your rights of friendship as you yourself try to give him his rights of friendship. [There is no good in a friendship in which one party abuses or uses the other like a parasite.]

If a person cannot find a friend that fits all of the above criteria, then he can choose one that fits most of them. And sometimes it is better for some people not to choose close friends.

As for friends of the opposite gender, they are of two types:

- a) Related people (e.g., mother, father, brother, sister, son, and daughter) and spouses (i.e. husband or wife)
- b) Unrelated people who are not spouses

It is mandub to keep intimate friends of the opposite gender who fall in the first category as it is a way to join blood ties and to strengthen the family.

It is safer not to keep intimate friends of the opposite gender who fall in the second category. However for business, education, and other needs, people of the opposite gender may be associated with on a superficial-friendship level. As for boyfriends and girlfriends (kept for social events and sensual gratification), they are not allowed as our din believes in modesty and bashfulness in front of unrelated and unmarried people of the opposite gender.

<sup>2567</sup> The **rights of friendship** are about seven:

- a) Sharing wealth (e.g., giving gifts or treating to food or other enjoyment)
- b) Helping in times of need and preferring the other's needs over one's own
- c) Expressing agreement with his statements and assisting him in his endeavors (without arguing with him)
- d) Forgiving mistakes (even if major) and overlooking faults (since whoever tries to find a friend without faults remains without a friend)
- e) Giving sincere advice to him about his worldly affairs and practice of the din
- f) Sincerely loving the friend as he is internally, externally, in his presence, and in his absence (for Allah's sake); this also includes defending him in his absence
- g) Praying to Allah for the welfare of the friend in his absence

As for the **rights of Muslims** on regular Muslims who are not close friends, they are about ten:

- a) To greet him with saying "Assalamu `Alaykum"
- b) Paying him a short visit when he is sick
- c) Answering his invitation when invited to a party/event that he is holding
- d) Saying "Yarhamuka l-lāh" (May Allah have mercy on you) when he sneezes
- e) Attending his Funeral Prayer after he dies
- f) Helping him fulfill his promises
- g) Giving him advice when he asks for it
- h) Loving for him what one love's for oneself
- i) Keeping one's harm away from him as much as possible
- j) Giving him as much good as one can afford in worldly matters and matters of din

<sup>2568</sup> It is a sunnah (not wajib) to greet adult Muslims of the same gender with the words "Assalamu `Alaykum" which mean: peace be upon you. As for someone of the opposite gender, one may also send salam to him if there is no fear of flirtation. If a person is busy in prayer, reading Qur'an, or otherwise engaged, it is not sunnah to send one's salam to him.

Before entering someone else's house, the member of our din should send his salam and ask for permission to enter (after identifying himself if necessary).

# Main Text & Explanatory Notes

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Travel <sup>2570</sup> to leave a wronging <sup>2571</sup> or oppressive land <sup>2572</sup> .	41: 1723
Travel to learn <sup>2573</sup> or to fight an oppressive hand <sup>2574</sup> .	41: 1724
Travel to meet your brethren <sup>2575</sup> or pious people <sup>2576</sup> .	41: 1725
But, women shouldn't travel without close people <sup>2577</sup> .	41: 1726
When entrusted with something, guard it. Give it back	41: 1727
When the owner asks for it and don't hold it back <sup>2578</sup> .	41: 1728

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<sup>2569</sup> It is wajib to respond to an adult Muslim of the same gender who sends his salam. One may utter the phrase "Wa `alaykum assalām" to respond. If a group of people are involved, only one person needs to greet or respond with salam to fulfill the requirement for everybody.

If a non-Muslim sends his salam, one may respond by saying "Wa `alaykum" (and on you also).

<sup>2570</sup> People in our din may *travel* for at least two purposes:

- a) To leave an undesirable state or condition
- b) To seek a desirable state or condition

<sup>2571</sup> It is a meritorious act to leave a *wronging* land in which disobeying Allah has become the normal way of life (e.g., a land in which wrong beliefs are being taught, the laws of the din are neglected or hard to practice, and the people living there are devoid of all spiritual light). The person should be careful though in choosing a new place of residence (as it is possible for his new location to be even worse than his previous one).

The Prophet (May Allah bless him and give him peace) informed us that near the end of the world it will be better for some believers to live in isolated parts of the world with sheep or other means of livelihood as a means of preserving one's din from all the difficulties (tests and tribulations) near the population centers (please also refer to footnote 2554).

<sup>2572</sup> The member of our din may travel to run away from a tyrant or *oppressive* government.

Members of our din living in a non-Muslim territory at a time when there is a Khalifah and a large Muslim territory (large enough to accommodate them both socially and economically) should try their best to move to the Muslim territory.

<sup>2573</sup> The members of our din may *travel* to distant lands to study with traditional scholars of the din. The areas that will most probably still contain large numbers of scholars of the din until the end of the world will be:

- a) Damascus in Syria and surrounding regions
- b) Hadramaut in Yemen and surrounding regions
- c) Northwest Africa (Northern Mauritania and Southern and Central Morocco)
- d) Makkah and Madinah in the Arabian Peninsula

Some good practicing scholars will be present in other places of the world until the Last Hour. To find them, one need only become sincere in one's search for them. However if one cannot find such scholars, then one can refer to texts such as the Guiding Helper, send peace and blessing on the Prophet (May Allah bless him and give him peace), and beg Allah for guidance (and Allah is sufficient as a guide).

<sup>2574</sup> The members of our din may travel to aid a Muslim army in another part of the world.

<sup>2575</sup> It is mandub for the members of our din to travel to meet other good practicing Muslims.

<sup>2576</sup> It is mandub for the members of our din to travel to meet exceptionally blessed practicing members of our din whose hearts are full of spiritual light.

<sup>2577</sup> A female member of our din may *not travel* far distances alone except in cases of necessity. In order for a female to be allowed to travel, she must be accompanied with one related male, her husband, or a group of people (small or large) who can protect her from harm.

<sup>2578</sup> The member of our din must be trustworthy. One way in which he can practice trustworthiness is to return entrusted articles when *the owner* desires them back. It is unlawful for a person to *withhold* another person's rightful property from them.

# The Guiding Helper

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Be honest in your business transactions<sup>2579</sup>. Don't cheat<sup>2580</sup>. 41:1729  
Don't deceive<sup>2581</sup>. Don't sell unlawful things like pig's meat<sup>2582</sup>. 41:1730

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If a piece of property (or article) is damaged by the person who was entrusted with it (or lent it), the owner is responsible for the price in our din except if a contract was signed that stated that the borrower or person entrusted will be responsible (and unless willful neglect (e.g., the trustee/borrower kept smashing it against the wall until it broke) on the part of the trustee/borrower can be proven).

[As for lost-and-found articles, the ruling is as follows:

- a) If the article is of significant value (something the owner would definitely be looking for), one should either:
  - i) Walk past it and ignore it (this is safer and easier)
  - ii) Pick it up and make announcements about it (e.g., verbally or in writing) for a period of a year in public places
- b) If the article is of less-significant value (something the owner would not mind to have back but will most likely not lose sleep over it), one should either:
  - i) Walk past it and ignore it (this is safer and easier)
  - ii) Pick it up and make announcements about it (e.g., verbally or in writing) for a period of a few days (e.g., two weeks)
- c) if the article is immediately perishable (e.g., food which will spoil), one may either:
  - i) Walk past it and ignore it (this is safer and easier)
  - ii) Give it away in charity or use it for personal benefit (e.g., eat it); in either case, the finder is not responsible for the price.
- d) If the article is of insignificant value (something the owner would definitely not come back looking for), one may consider it to be litter/garbage and do whatever one wants with it.

If the owner appears in cases (a.ii) and (b.ii) within the announcement period, one should give it to him after he describes the lost article without having seen it; if the owner does not appear, then one may give the article away in charity (on the owner's behalf) or keep the article (and use it for personal benefit) with the intention to give it to the owner (or give its price to him if the article is used up) if he ever appears.

As for lost and found children, it is a communal obligation for someone to pick them up and place them where they will be taken care of. Such children should also be announced to the public for a period of a year in the hope that the parent/guardian will return. If the parent/guardian does not return, one may adopt the child. If no one adopts the child, the Collective Bank (refer to footnote 2525) is financially responsible for him. Now if the parent/guardian returns after the announcement period, the child still belongs to the original parent/guardian if the child recognizes him/her. If the child does not recognize him/her, then the child belongs to the adopting party; however if the original parent/guardian claims that the child was honestly lost (and not willfully abandoned) and that no announcements reached him/her (even though he/she was earnestly searching), then the case must be taken to a judge for him to decide.]

<sup>2579</sup> The general rule for earning wealth is that it should be done in an *honest* manner. There are ten major ways of earning wealth in our din which are unlawful. The member of our din should try his best to stay away from these unlawful means of income.

<sup>2580</sup> The first unlawful way to earn wealth is to deprive (*cheat* away) the other business party from their rightful share. For example, unfair or faulty weighing equipment (which leads to overpricing of weighed goods) is unlawful to use.

<sup>2581</sup> The second unlawful way to earn wealth is to *deceive* the other business party into believing that they will receive something from the business transaction which they will not in actuality receive. For example, it is unlawful to sell a gold-plated piece of copper jewelry while the buyer is led to believe that it is made of pure gold or a gold alloy.



# Main Text & Explanatory Notes

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Don't sell the things you don't have like birds in the air <sup>2583</sup> .	41:1731
Don't hide the faults of goods to get a higher share <sup>2584</sup> .	41:1732
Don't steal <sup>2585</sup> . Don't gamble <sup>2586</sup> . Don't give a bribe or get bribed <sup>2587</sup> .	41:1733

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<sup>2582</sup> The third unlawful way to earn wealth is to sell items or services that are either impure (please refer to the notes for Song 5: Purity and Water to learn the twenty impurities in our din) or can only lead to unlawful acts. For example, it is unlawful to sell pork, liquor, pornography, or prostitution services.

<sup>2583</sup> The fourth unlawful way to earn wealth is to sell goods or services that are not clearly defined or cannot be owned. This can happen in about eight ways:

- a) The good or service is non-transferable (e.g., someone else's property) or cannot be obtained easily (e.g., *birds in the air*)
- b) The good or service is undefined (e.g., "I sell you what is behind this curtain for a hundred units of currency.") or the price for it is undefined (e.g., "I sell you this orange now, but I can take as much money from you as I want later.")
- c) The characteristics of the good or service are not known to the buyer (e.g., "I sell you the article of clothing in my house which you have never seen and which I have never described correctly.")
- d) The amount of the good or service is undefined (e.g., "I sell you some corn for one hundred units of currency.")
- e) The time for using the good (if rented) or service is not clearly fixed (e.g., "I offer to provide you phone service for a one-time payment of one hundred units of currency until the sky rains again.")
- f) The good or service is currently not functioning (or the animal is near death) and there is no hope for the improvement of its condition (this is if the buyer is unaware).
- g) Hinging the conclusion of the transaction on a random or unpredictable event (e.g., "When the market is high again, the transaction will be complete." or "If you hit the target by throwing this rock, then you will get what you already paid for.")
- h) Concluding a transaction without giving the buyer a chance to examine the good or service and decide whether it is what he actually wants (e.g., "If you touch anything in my shop/store, you have bought it.")

<sup>2584</sup> The fifth unlawful way to earn wealth is to sell a defective piece of merchandise at a *high* price by *hiding* or not explaining a major defect in the article. For example, it is unlawful to sell a vehicle of transportation which has a major defect in its engine at a price of a non-defective vehicle without explaining the defect to the buyer.

<sup>2585</sup> The sixth unlawful way to earn wealth is to **steal** or take someone else's property without right of law (e.g., without buying it or being given it by the owner). All types of stealing (e.g., armed robbery, pick-pocketing, shoplifting, house ransacking, electronic theft, etc.) are unlawful.

<sup>2586</sup> The seventh unlawful way to earn wealth is to **gamble** or play a futile game of chance where the players must submit some wealth, and depending on the outcome of the futile game, one or more players take back more money than they put in. The gambling game can take the form of a card game (e.g., poker), a fair random machine (e.g., slot machine), a real sports competition (e.g., horse race betting), a for-money lottery (where players buy a ticket for a small price and hope to receive a large amount based upon a random useless activity (e.g., picking numbered balls out of a jug)), etc.

Please note that if the players do not each submit money but rather compete for a prize (sponsored by a third party who was not paid by the players), then it is lawful (e.g., a foot or bicycle race in which the winner receives a prize sponsored by third parties).

Please also note that holding raffles and drawing lots is allowed in our din if the players do not each pay money to enter the drawing.

# The Guiding Helper

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Stay away from all interest; a ban is prescribed<sup>2588</sup>.

41: 1734

<sup>2589</sup>Most other ways<sup>2590</sup> of earning money are lawful<sup>2591</sup>.

41: 1735

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Please also note that business investment is not a form of *gambling*. This is because businesses use the money for non-futile productive activity (e.g., buying equipment or funding research). Then based upon the market and profits, the original investment can either increase or diminish in size (such profit-and-loss investment is allowed in our din).

<sup>2587</sup> The eighth unlawful way to earn wealth is to receive a *bribe* payment. A **bribe payment** is an amount of wealth taken by someone in authority (even if a subordinate) which is not officially sanctioned by the system in which the person works. Sometimes the outside client initiates the bribe to avoid official laws which are viewed by him as disadvantageous. At other times the person in authority refuses to perform work or carry out the client's request efficiently until he is paid the unofficial fee or bribe. The person giving the bribe, the middleman, and the person receiving the bribe are all performing unlawful acts.

<sup>2588</sup> The ninth major unlawful way to earn wealth is to engage in transactions which involve *interest* and/or usury. The common form of this is for a creditor to loan money to a debtor and then contract that the debtor pay back the creditor an amount that is above the original loan amount. For example if party A takes a loan from party B for one-thousand units of currency (perhaps to buy a personal possession) with the contract terms that party A will pay a section of the loan back every month along with some extra percentage (i.e. the interest amount), both party A and party B will have committed an unlawful act. [Additionally, the middle-person who recorded the transaction or otherwise aided its completion also has done something wrong.]

A society which is free of this type of payment system will be more fair to the lower and middle classes as the market value for goods and services will drop when the credit buying system is no longer in presence (since people will not be able to afford the inflated-priced goods or services at a cash payment). [The same is true for the insurance payment system (which is a form of what is mentioned in footnote 2583, section (g)) as the payment is hinged on unpredictable events such as illness.] As a current remedy, Muslims may choose to form credit unions and other allowed business organizations to work around the credit buying system and insurance payment system (if no such viable alternatives are present, the people living in societies with such systems may resort to such payment methods in cases of need (e.g., healthcare or inability to find other housing) but still should ask Allah for forgiveness (as the base ruling is that it is wrong to do)).

<sup>2589</sup> The tenth and last major unlawful way to earn money is to monopolize and hoard a basic necessity item (e.g., food) until the price for it sky-rockets and then to sell it to desperate people at this high price. Please note that non-necessity items (e.g., sugar candy) may be hoarded in our din.

<sup>2590</sup> *Almost all other ways of earning money* that do not include the above ten unlawful *acts* are *mubah* and *lawful*.

<sup>2591</sup> The ruling for dealing with (i.e. buying from, selling to, investing in, and working as an employee for) people/organizations involved in one of the above ten unlawful methods of earning money follows:

- a) If the person or organization does not have any lawful means of income (less than 5% is lawful), then dealing with them is unlawful.
- b) If the person or organization has some lawful income (between 5% and 50%) but most of their income is unlawful, then it is disliked (but permissible) to deal with them.
- c) If the person or organization has some unlawful income but most of their income is lawful (between 50% and 100% is lawful), then it is *mubah* to deal with them.

[Additionally, the person should look only at the first primary cause for determining whether his own income is lawful or not. As long as the first primary cause is lawful, then the income may be considered lawful (even if the secondary causes are all unlawful). For example a person who works at a large vehicle-selling store (e.g., as a clerk, salesman, or custodian) has a totally lawful income (even though the vehicle-selling store may receive interest-based payments for selling cars on credit). This last ruling is a dispensation for those that are living in

# Main Text & Explanatory Notes

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Men <sup>2592</sup> should try to earn a living <sup>2593</sup> if they're able <sup>2594</sup> .	41: 1736
Try hard to practice <i>din</i> <sup>2595</sup> , but don't go to extremes <sup>2596</sup> .	41: 1737
You have gone too far if life not worth living seems <sup>2597</sup> .	41: 1738
And you've gone in the other way too far ahead	41: 1739
If you love life so much that your death you do dread <sup>2598</sup> .	41: 1740

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the present (and possibly future) non-Muslim economy in which finding a completely lawful source of income (i.e. where the primary and secondary causes are lawful) has become close to impossible.]

<sup>2592</sup> Only adult males are financially responsible for themselves and their families in our *din*. Females are exempt from such financial responsibilities.

<sup>2593</sup> It is *wajib* for men (who do not have other wealth) to work in order to earn enough to feed, clothe, provide hygienic tools, and shelter themselves, their wives, and underage children. As for poor parents, it is not *wajib* to work to provide them with such, but it is *mandub* to do so (please note however that if one has extra wealth, it is *wajib* to provide financially for poor parents as mentioned in footnote 2298).

<sup>2594</sup> Physically disabled and retarded (or mentally ill) men are exempt from needing to work.

<sup>2595</sup> One should *try very hard to practice* all three aspects of the *din*.

<sup>2596</sup> Nevertheless, *going to extremes* with practicing the *din* is not to be done. The person should realize that at the end of the day, even after trying very hard, he will fall short of the ideal. These mistakes and shortcomings are inherently part of the human and trying to make one's life extremely rigid to avoid such failings will not get rid of them entirely (they will just show up in another way). Rather than going to extremes, the person should continue to live a balanced life (even if full of shortcomings) and pray that Allah forgives.

The person should also realize that people living near the end of world and further away from the Prophet Muhammad (May Allah bless him and give him peace) are less responsible for their actions (as it is much harder to be guided now than it was before).

<sup>2597</sup> There are many signs that the person has *gone to extremes* in trying to practice the *din*. Among these signs are:

- a) Losing the desire to live life (e.g., nothing seems enjoyable anymore) and actively seeking death (e.g., through suicidal means); [The Prophet (May Allah bless him and give his peace) informed us that near the end of the world, many believers will wish that they were dead because of the difficulties they will face (perhaps because society will become so materialistic that the pressure to survive materially will not allow full practice of the *wajib* aspects of the *din* and disobedience will run rampant and become impossible (or very difficult) to avoid in population centers). Readers of the future who find themselves in such circumstances should keep in mind Allah's wisdom in making them live in such a hard time (in terms of practicing the *din*). Additionally, they should console themselves by expecting that Allah will treat them very well in the next world for undergoing such suffering while trying to practice the *din*.]
- b) Not treating other people politely and with respect due to rigid attempts to practice the *din*
- c) Feeling extreme physical fatigue or weakness (e.g., fainting or lacking sleep from trying to practice the *din*)
- d) Physical illness (e.g., becoming so sick that one cannot leave bed or take care of one's daily needs)
- e) Extreme depression (e.g., feeling that there is no hope for good anymore)

People who see signs of *going to extremes* should cut back on their practice of the *din* a little bit at a time (e.g., starting from cutting back on performing *mandub* acts and avoiding disliked acts) until they come to a point where they are at a level of comfortable practice. They can then, Allah-willing, stay at this level of comfort (which, Allah-willing, should include performing the five pillars and avoiding the major acts of disobedience) for the rest of their lives. This is much better than leaving the *din* all together and is better than cutting back on all practice of the *din* at once (e.g., to stop praying five times a day).

# The Guiding Helper

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Divide up inheritance as Allah prescribed<sup>2599</sup>.  
We'll end the Book of Law<sup>2600</sup> with this last point<sup>2601</sup> inscribed.

41:1741  
41:1742

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<sup>2598</sup> At the other extreme, the person can become too relaxed and too lax in practicing the din. Among the signs for becoming too lax in practicing the din are:

- a) Fearing death (so much so that it seems that it is almost the worst event possible)
- b) Leaving the practice of the five pillars of Islam
- c) Freely (with choice and without repentance) engaging in major acts of disobedience (see section (c) of footnote 244)

People who see signs for becoming too lax should build up their practice of the din a little bit at a time (e.g., starting from performing the five pillars and avoiding major acts of disobedience) until they come to a point where they are at a slight level of discomfort in practicing the din. They can then, Allah-willing, stay a little below this level of discomfort (which, Allah-willing, should include performing the five pillars and avoiding the major acts of disobedience) for the rest of their lives. This is much better than starting up extreme practice of the din all at once (as such will probably not last long).

<sup>2599</sup> It is an absolute wajib to *divide up inheritances as Allah prescribed* in the Qur'an and as is explained in Song 40: Inheritance. If a person lives in a non-Muslim society with its own Inheritance laws, he should write a will (or use a pre-prepared Islamic will) and make sure that his marriage contract includes provisions for the full practice of the laws of Inheritance (see footnote 2475).

<sup>2600</sup> This is the last song in the Book of Law of the Guiding Helper which started with Song 4: The Legal Rulings.

<sup>2601</sup> *This last point* is to divide up inheritance according to the laws of our din.

# Main Text & Explanatory Notes

## Song 42: The Path to Allah (Part I - Emptying Out the Bad)

This<sup>2602</sup> is the Path to Allah Junayd<sup>2603</sup> spoke<sup>2604</sup> about. 42: 1743

<sup>2605</sup>Stop! <sup>2606</sup> Repent! <sup>2607</sup> Intend never to return! <sup>2608</sup> Call out 42: 1744

To Allah and ask Him to forgive<sup>2609</sup>, fearing Him<sup>2610</sup> 42: 1745

By doing what He wants<sup>2611</sup>, not disobeying Him<sup>2612</sup>, 42: 1746

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<sup>2602</sup> These last two songs are the most important ones in the Guiding Helper (besides songs 2 and 3). These two songs explain the method for taking a person from the state of heedlessness to that of witnessing Allah. This method and way is known as the **Path to Allah**. People who sincerely and regularly practice all twenty-one rhymes (from line 1743 to line 1784) will eventually reach Allah and be among the very elect of His creation (i.e. those brought near).

<sup>2603</sup> The original teacher of the Path was the Prophet (May Allah bless him and give him peace). *Junayd* came six generations afterwards and is given credit for first expressing the precepts of the Path in simple short phrases. His great-grand student, `Abd al-Karim al-Qushayri, wrote a book entitled *The Letter of Qushayri* which summarized the teachings of Junayd backed up with primary and secondary text evidence. Three centuries later, Ibn `Ashir summarized *The Letter of Qushayri* in twenty-two rhymes and we have simply adapted Ibn `Ashir's summary into these last two songs of the Guiding Helper. Thus, these last two songs contain the main teachings of Junayd taken from the Prophet (May Allah bless him and give him peace) about the *Path to Allah*.

<sup>2604</sup> The Path from its very inception was taught using *spoken* words and not written ones.

<sup>2605</sup> The first spiritual station that the people travelling the Path reach is called **internal repentance**. Internal repentance is reached by constantly (day in and day out) practicing **external repentance**. External repentance has four wajibs.

<sup>2606</sup> The first wajib of external repentance is to *stop* doing the act of disobedience.

<sup>2607</sup> The second wajib of external repentance is to feel sorry (or *repent*) for having disobeyed Allah. The reason for feeling sorry should be that one went against Allah's command and not some other side reason (e.g., the act of disobedience hurt one's body).

<sup>2608</sup> The third wajib of external repentance is to *intend* with one's mind *never ever to* commit the act again (one should not promise Allah that one will never return (as promises must be kept and it is possible that the person may repeat the act in the future)).

The fourth wajib is to redress any wrongs done to people if the act of disobedience involved the rights of people (e.g., making a public apology if one slandered someone in public or returning a stolen item if one stole something (redressing of wrongs may be done incognito (e.g., it is o.k. to return an item to a victim of theft without telling him who stole it in the first place))). Additionally if one missed a wajib act which can be made up (e.g., the five daily prayers, Zakat, fasting in Ramadan, doing Hajj, etc.), one must make it up.

<sup>2609</sup> After or before repentance, the person should ask Allah to erase the act of disobedience from his record and cover it up (this is called **asking for forgiveness**).

[Please note that the disobedient person should not announce his misdeeds to people; thus, there is no confession of sins to religious authorities in our din; however, the disobedient person may consult a scholar about advice on how to stop doing an unlawful act which he is involved in.]

<sup>2610</sup> The person must implement a day-long strategy of watching over himself and *fearing* Allah by making sure that he performs acts of obedience and stays away from acts of disobedience.

<sup>2611</sup> By performing acts of obedience; there are four ways to do this: (a) by doing a wajib act, (b) by doing a mandub act, (c) by avoiding a disliked act, and (d) by avoiding an unlawful act.

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Outside with your body and inside in your heart <sup>2613</sup> .	42: 1747
So, that's a total four <sup>2614</sup> . They <sup>2615</sup> help you do your part.	42: 1748
Guard your senses <sup>2616</sup> , your belly, and your private part <sup>2617</sup> .	42: 1749
Guard your mind from bad thoughts <sup>2618</sup> . Just stop them <sup>2619</sup> .	

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<sup>2612</sup> There are two ways to *disobey* Allah: (a) by performing an unlawful act and (b) neglecting a wajib act which must be done at a particular time.

<sup>2613</sup> The person should watch over both his external actions performed with the limbs and his internal actions performed with the *heart*.

<sup>2614</sup> Thus, the person must make sure that he:

- a) Performs acts of obedience externally with his body limbs
- b) Performs acts of obedience internally with his heart (see footnote 2674)
- c) Stays away from acts of disobedience externally with his body limbs
- d) Stays away from acts of disobedience internally with his heart (see footnote 2646)

Thus, he must do a *total of four* things in the Path to Allah (day in and day out) in order to reach the Goal.

<sup>2615</sup> These four things help the person *do his part* or act out his role in reaching Allah. If the person does his part, Allah will do His part (which is to bring the person into His presence).

<sup>2616</sup> *Senses*, here, signify the avenues (e.g., visual sight, hearing, taste, smell, and touch) by which one can obtain information or experience from the physical world. In order to progress in the Path, the person travelling must restrict his intake of sensual material (e.g., less or no television, less or no magazines, less or no movies, less or no music, less or no internet surfing/browsing/chatting, less or no reading of non-useful information (e.g., tabloid newspapers), etc.).

<sup>2617</sup> Specifically speaking, performing acts of external obedience and staying away from acts of external disobedience involves seven body limbs:

- a) Eyes
- b) Ears
- c) Tongue
- d) Hands
- e) Stomach/*belly*
- f) Front genitals (*private part*)
- g) Feet

<sup>2618</sup> Once the person travelling the Path has the seven body limbs under reasonable control, he should proceed to learn how to control his thoughts also. The first thing such a person should realize is that thoughts come from multiple sources:

- a) Inspiration from Allah (e.g., a thought about Allah's unity)
- b) Whispers from the Shaytan and his army of jinn (e.g., a thought that causes doubt in one's belief or centers around an act of disobedience)
- c) Messages from hidden angels (e.g., a thought that centers around an act of obedience)
- d) Everyday thoughts from the person's own conscious (e.g., a thought about one's relationship with another human being); type (d) thoughts are usually affected by what the person sees, hears, smells, tastes, touches, or feels inside.

It is also important to note that thoughts can be divided into five categories in relation to the state of the heart that they lead to:

- a) Thoughts that lead to wajib states of the heart (please refer to footnote 2674), such as loving Allah and the Prophet (May Allah bless him and give him peace)
- b) Thoughts that lead to mandub states of the heart, such as preferring others over oneself in one's heart

# Main Text & Explanatory Notes

Learn this art<sup>2620</sup>.

42: 1750

<sup>2621</sup>Lower your gaze. Don't ogle<sup>2622</sup>. Just don't look that way.  
As for that porno<sup>2623</sup>, burn it or throw it away.

42: 1751

42: 1752

- c) Thoughts that lead to mubah states of the heart, such as happiness or depression
- d) Thoughts that lead to makruh states of the heart, such as miserliness of heart
- e) Thoughts that lead to haram states of the heart (please refer to footnote 2646), such as arrogance

*Bad thoughts* above are only type (e) thoughts.

<sup>2619</sup> There are two basic approaches to thought control:

- a) **Suppression** (i.e. stopping the thought all together); this is the method taught by the teachers of the Path and is the harder one to learn.
- b) **Redirection** (i.e. to start thinking about something else (as the mind can concentrate on only one major subject at a time)); this method is easy to learn and employ even by those who are not travelling the Path.

<sup>2620</sup> *Learn the art* of thought control. In order to learn thought control, the person must understand that a complete thought consists of four parts:

- a) A visualization of a subject
- b) A visualization of a predicate
- c) An affirmation of a link between the subject and predicate
- d) A conviction/confirmation that the above link is true.

For example: *So-and-so is a worthless-person. I believe it.* Here, *so-and-so* is the subject. *Worthless-person* is the predicate. *Is* is the word that affirms the link between the subject and predicate (this word may also be implied and not mentioned (e.g., in a verbal sentence)). *I believe it* is the conviction or confirmation that the link is true. These four parts make up the complete thought. These four parts do not happen simultaneously but happen sequentially in time one after the other. In order to suppress thoughts, the person must learn how to break this natural four-part process when it first starts (i.e. when the subject is first visualized in the mind). This can be learned by constant day-long practice for about half-a-year or more (this is done by invoking a blank state in the mind which crowds out the bad thought's subject and predicate every single time the bad thought starts occurring from the time the person wakes up until the time he goes back to sleep). Or it can be learned by placing oneself in extremely difficult situations (e.g., supervised continuous solitary remembrance of Allah) for a few days (as such will lead to a state of shock in which thoughts stop; then, the person can attempt to constantly stay in this state of shock by repeating his previous difficult activity at fixed time intervals but in lesser doses).

[As a side note, thoughts that distinguish one thing from another are called **distinguishing** thoughts. Thoughts that center around physical things are called **imaginative** thoughts. Thoughts that center around non-physical ideas are called **abstract** thought. Thoughts about past experiences are called **memory-related** thoughts. Sequentially arranged thoughts are called **contemplation**. All of these types of thoughts can be suppressed and completely stopped. Likewise, the mind can also be redirected away from all of these types of thoughts.]

<sup>2621</sup> The rest of this song explains the first part of the Path in more detail which is known as *emptying out the bad*.

<sup>2622</sup> *Lower your gaze* from viewing sensual images (of the opposite gender, cars, houses, yachts, jewelry, clothes, shoes, athletic equipment, food, other material possessions, etc.) in real life or depicted in a life-like photograph. The person travelling the Path should refrain from looking at anything that the lower (baser) self wants. This is because images that are viewed with the eyes make a stamp on the heart. And as long as the heart is stamped with the images of created things, the soul will not be able to perceive the light of the Divine.

<sup>2623</sup> In our din, we have laws for looking at the nakedness of people (please refer to Song 37). The rule is that anything that is unlawful to look at in real-life is also unlawful to look at when depicted in a life-like

# The Guiding Helper

Hold your ears<sup>2624</sup> so you don't hear the wrongs of the tongue<sup>2625</sup>.

42: 1753

photograph. Therefore, *pornography* in magazines, billboards, posters, electronic screens, projector screens, etc. is all unlawful. As our definition of pornography is very strict (since it includes the exposure of both the light and coarse nakedness of the human being (please refer to footnote 768)), the person living in the present time (and the future) will face difficulty practicing this ruling. [Anytime that a ruling is difficult to practice, the person should try his best and ask Allah for forgiveness.]

As for other non-pornographic photographs (e.g., of a panda bear, a properly-dressed human, or a building), they are generally *mubah* to look at (see figure 42-1). [The instructions we gave above in footnote 2622 are only for people who are travelling the Path and have not yet reached the Goal (and not for the general body of the members of our din).]

As for drawing animate life (e.g., humans, animals, and insects) with the hand, it may be employed for instruction purposes, children's cartoons, etc. but only if the depiction is not completely life-like (life-like hand-drawn portraits of humans or other animate creatures are unlawful to make or keep). Please note that plant life is not considered to be animate in our din and thus is lawful to draw even if it is life-like.

As for life-like statues of animate life which include the head (e.g., a cavalry horseman in stone or a plastic flamingo/bird), they are unlawful to make or keep. As for children's toys, they are permissible to make and keep (e.g., a doll, an action figure, an artificial stuffed animal, etc.).



**Figure 42-1: Some Permissible Photographs And Drawings**

<sup>2624</sup> It is harder to guard the *ears* than it is to guard the eyes. This is because we have not been given automatic shutters for the ears as we have for our eyes. Nevertheless, the person travelling the Path must try his best not to *hear* the unlawful (e.g., lying, backbiting, carrying tales, stringed musical instruments, horned musical instruments, sexually explicit lyrics, etc.)

<sup>2625</sup> There are twenty major acts of disobedience that concern the *tongue* of the human being: (1) **backbiting** (mentioning a fault about an identified/named absent person such that if he were to hear it, he would dislike it), (2) **slander** (making up a false statement about a person and spreading it in public), (3) **lying** (intentionally uttering a statement that does not correspond to reality while knowing that it is false), (4) intentionally swearing falsely using one of Allah's names or attributes, (5) intentionally giving false witness about a past event, (6) *carrying tales*/narrations/quoted-words between people in order to ruin relations between them, (7) ridiculing or making fun of another person, (8) ascribing to Allah, His prophets, His angels, or the Prophet's (May Allah bless him and give him peace) companions what they are high above and free of, (9) talking about the details of our belief system without knowledge (and for a scholar to talk to laymen about the fine details of our belief system (as such may lead laymen to have doubts or become confused)), (10) uttering black magic words in order to bring about paranormal effects (please note however that it is o.k. to utter Arabic words from the Qur'an or saying of the Prophet (May Allah bless him and give him peace) in order to bring about healing effects), (11) obscene talk or talk full of curses (profane words), (12) *singing* or reciting *sensual*/sexual lewd lyrics without educational purposes (as is done in Song 8 and 9 of the Guiding Helper), (13) praising people in their presence who are not free of arrogance and conceit (or praising oneself when not free of arrogance or conceit), (14) talking to two opposing groups (one at a time) pretending to be on each group's side and to be an enemy of the other when with them (i.e. like a double-faced person), (15) making statements about oneself that express that one is pure and fault-free, (16) revealing a secret (outside of a court of law or other purpose of din), (17) making



# Main Text & Explanatory Notes

Lying<sup>2626</sup>, backbiting<sup>2627</sup>, sensual lyrics sung<sup>2628</sup>,

42: 1754

Carrying tales. And all that music, turn it off<sup>2629</sup>.

42: 1755

a false promise to someone intentionally (see Song 33: Being True to One's Word), (18) argumentation and intense debate (even if talking about the din), (19) finding fault with what Allah has given one (e.g., a child, a parent, a spouse, a friend, a vehicle of transportation, food, a writing instrument, etc.) or cursing it, and (20) incessantly talking about affairs that do not concern one (i.e. do not help one in this world or the next). [Please note that the person travelling the Path must leave all that does not concern him.]

<sup>2626</sup> There are four situations in which *lying* is permissible:

- a) To bring two contending people to a truce or friendly relations
- b) Deception against the enemy in wartime
- c) White lies told to one's spouse to improve the relationship (e.g., "You are very handsome.")
- d) To protect someone from a tyrant (e.g., "No. The man you are trying to kill is not hiding in my house.")

When lying in these situations, it is better to use a rhetoric technique which is called **hiding the truth by telling the truth**. This technique basically calls for using words in ways that give two meanings: (a) an apparent meaning and (b) a hidden meaning. The person being spoken to will assume the apparent meaning while the actual truth is in the hidden meaning. For example if a wife asks how the food she cooked was, one may respond in a cheerful tone while smiling and nodding one's head, "It was extraordinary." (intending that it tasted strange and awful).

<sup>2627</sup> There are nine situations in which *backbiting* is permissible:

- a) Complaining about a wrong that someone did to one (perhaps in order to redress this wrong)
- b) Asking for help to stop another person from disobeying Allah
- c) Asking a scholar for a legal opinion about a matter that involves another person
- d) Warning people about a bad man or woman who harms people or causes trouble
- e) Identifying a person who is only known by a degrading name (e.g., "the leper")
- f) Talking about the disobedience of a person who openly disobeys Allah and does not care
- g) Telling the truth about a person when someone asks for advice in order to decide whether or not to deal with him (e.g., get married to him, do business with him, choose him as a friend, etc.)
- h) Finding out the reliability of witnesses or narrators of past events
- i) Complaining about a tyrannical wronging leader

<sup>2628</sup> Singing which involves only human voices is generally allowed. However lewd lyrics (i.e. lyrics that describe sexual acts or nakedness of people) and bedroom voices (i.e. speaking in a seductive manner especially if done by women) are unlawful to listen to in real life and from real-sounding electronic devices (e.g., a radio or a telephone).

As for unrelated women's voices outside of singing, we are narrating the opinion that they are mubah to listen to for men if these voices are not purposely seductive or high strung (e.g., for educational purposes or for purposes of business).

<sup>2629</sup> Imam Malik's opinion about *musical* instruments is that everything besides the one-sided tambourine is unlawful to play or listen to. Thus among the instruments that the person travelling the Path should refrain from listening to are:

- a) String instruments (e.g., harp, guitar, banjo, violin, etc.)
- b) Wind instruments (e.g., clarinet, saxophone, etc.)
- c) Percussion instruments (e.g., piano, cymbal, etc.)
- d) Horned instruments (e.g., trumpet, bugle, etc.)

As most popular and classical music currently contain (and probably in the future will contain) sounds from these instruments (or synthetic life-like electronic versions of them), the person travelling the Path should try his

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Even more, keep your talk <sup>2630</sup> from these. Just cut it off <sup>2631</sup> .	42: 1756
Heed the laws for the stomach <sup>2632</sup> . Get rid of that swine <sup>2633</sup> . And smash up and throw away that bottle of wine <sup>2634</sup> .	42: 1757 42: 1758
Safeguard your private part outside <sup>2635</sup> and in your house <sup>2636</sup> : Don't sleep <sup>2637</sup> with anybody unless they're your spouse.	42: 1759 42: 1760
Leave the things you doubt <sup>2638</sup> 'till you know Allah's ruling <sup>2639</sup> . Don't reach <sup>2640</sup> for the wrong <sup>2641</sup> you want <sup>2642</sup> 'cause there's no fooling	42: 1761 42: 1762

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best to avoid listening to such music. As this ruling is difficult to follow at the present time (and probably will be in the future), the person should try his best and ask Allah for forgiveness.

<sup>2630</sup> The person travelling the Path should try his utmost to avoid the twenty unlawful methods of speech listed in footnote 2625. He should watch over himself and keep a daily tally of how many times he slips and disobeys Allah with his tongue. He should repent immediately from each slip and keep daily tallies on them until he achieves ten days in a row which are free from all of them.

<sup>2631</sup> The way to get ten days in a row free of these *wrongs of the tongue* is to remain quiet and not speak at all except for daily necessities (the more the person talks, the more likely it is that he will commit one of these acts of disobedience with his tongue).

<sup>2632</sup> The person on the Path must restrict his diet so that he only eats what is lawful. What this means is that he must obey the provisions given in Song 34: Food Laws. What this also means is that the money with which the food he eats is bought must be from a lawful income source (i.e. a source other than what is listed in lines 1729-1734 of the Guiding Helper).

If the person cannot find lawful sustenance, then he should just try his best and eat from the sustenance that is the closest to being lawful.

Similarly, the person travelling the Path should try to wear lawful clothing and live in a lawful dwellings. As this may be difficult, the person should just try his best and ask Allah for forgiveness.

<sup>2633</sup> Do not swallow any pig products.

<sup>2634</sup> You may also pour out the *wine* and recycle the *bottle* (instead of *smashing* it to pieces).

<sup>2635</sup> *Safeguard your private part*: Do not show it to anyone who is not your spouse (except for medical examination and the like).

<sup>2636</sup> Do not commit incest with your family members or sexually abuse children (it is unlawful to do so).

<sup>2637</sup> Do not have vaginal or oral sexual intercourse with anybody who is not *your spouse* (it is unlawful to do so). Additionally, do not engage in anal intercourse with anybody including your spouse (it is unlawful to do so). Moreover, do not practice homosexuality (it is unlawful to do so). All of these rulings in these last two songs (and almost all of the Guiding Helper) apply to both males and females.

<sup>2638</sup> There are some acts that are on the borderline of being unlawful (i.e. it is not clear whether they are unlawful or not). The person travelling the Path should refrain from performing all acts that are on the borderline of being unlawful (and all acts whose rulings he has *doubts* about). [However, the person who has a constant problem with doubts about small issues (i.e. he doubts about small things everyday like whether or not the bread he is eating is lawful or not because it contains ingredients that may have been taken from an unslaughtered animal) should ignore all his doubts and continue to concentrate on major issues (like performing the five prayers, paying Zakat, fasting in Ramadan, and staying away from the twenty acts listed in section (c) of footnote 244).]

<sup>2639</sup> If the person travelling the Path does not *know* a legal *ruling* for a certain act, he should refrain from performing the act until he learns its legal ruling. If for some reason, he is placed in a life situation in which avoiding such an act is difficult (then as normal, he should try his best and ask Allah for forgiveness).

<sup>2640</sup> The person travelling the Path must keep his hands from *reaching* towards unlawful acts. For example, he should restrain his hands from caressing unrelated people of the opposite gender. He should restrain his hands

# Main Text & Explanatory Notes

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The All-Aware<sup>2643</sup>. So, beware<sup>2644</sup> when you move your feet<sup>2645</sup>.  
Clean your heart from disease<sup>2646</sup> like envy and conceit.

42: 1763  
42: 1764

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from using electronic equipment (e.g., television, radio, computer, phone, etc.) towards unlawful ends. He should restrain his hands from reaching towards the property of others in order to steal it. He should restrain his hands from writing words that will hurt people (and so on...).

<sup>2641</sup> *The wrong* is the act of disobedience which the lower self desires.

<sup>2642</sup> The Path is interested in taking people who experience the world from an ego center (e.g., "I *want* this. I want that. I like this. I like that. I don't like that. I hate him. He offended me. How could he do this to me? Who does he think I am? ...his slave? I am pretty smart. I am good-looking. I am ugly. I am happy. I am depressed." (and so on...)) and making them into people who experience Allah's creation from an Allah-centric (non-ego-centric) point of view.

<sup>2643</sup> The person travelling the Path must try to bring to mind throughout the entire day that Allah is watching over His creation and that He knows all. The person travelling the Path must continue to do this until there are no periods of time during the entire day in which he is unaware of Allah's watching over His creation.

<sup>2644</sup> *Be aware* of Allah at all times.

<sup>2645</sup> The person travelling the Path must keep his *feet* from walking towards unlawful acts.

<sup>2646</sup> The person travelling the Path must watch over his heart all day long and make sure that it does not go into the following twenty major unlawful states: (1) *Showing off for people* by performing acts of worship for them (rather, all acts must be done for Allah alone), (2) *conceit* or feeling that one is doing a tremendous good by worshipping Allah (rather, it is Allah's favor on the servant that He is letting the servant worship Him), (3) becoming enamored with or relying on something that is not important (e.g., the world, money, physical strength, etc.) (rather, only Allah should be enamored with and depended upon), (4) arrogance or thinking that one is worth more than other people or creatures because of some perceived superior quality (e.g., having more wealth, being of a more noble lineage or ethnic background, having greater social rank, being physically stronger or braver, being more intelligent, being more beautiful, etc.) (rather, the person should know that he like all of Allah's creation is merely a slave), (5) resentful *envy* or wishing that another person did not have some good thing that Allah has given him (rather, the person should be pleased with whatever Allah gives to him and to others), (6) malice or harboring ill feelings towards others (rather, the person should realize that all people are Allah's creation and are as they are for a higher purpose), (7) anger for other than Allah's sake (rather, the person should try his best to restrain anger and change his mode of thought), (8) being unhappy with what Allah sent/decreed (rather, the person should accept and feel tranquil with all things good and bad that are from Allah), (9) fearing poverty (rather, the person should know that his sustenance has been already written and decreed by Allah), (10) loving wealth (rather, the person should stop loving everything besides Allah and besides the acts/people Allah loves), (11) loving prestige (rather, the person should be indifferent to his rank in society), (12) loving praise from people (rather, the person should become indifferent to the praise of people and care only about the praise of Allah), (13) disliking blame from people (rather, the person should become indifferent to the blame of people and care only about the blame of Allah), (14) feeling that one will live forever in the world (rather, one should remember one's imminent death often (at least twenty times a day (please also refer to footnote 2597 and 2598)), (15) disliking death (rather, the person should know that the world is a prison for the believer and a paradise for the disbeliever and the next world is a paradise for the believer and a prison for disbeliever), (16) looking up to rich people because they have wealth and looking down on poor people because they do not have wealth (rather, the person should view people equally regardless of their economic standing), (17) forgetting about one's own faults, especially when it is accompanied by being busied with other people's faults (rather, the person should know that he is imperfect by the standards of the din), (18) fearing punishment from other than Allah and hoping for reward from other than Allah (rather, the person should know that all punishment and reward (in this world and the next) is only in Allah's control), (19) persisting in acts of disobedience without any intention in the heart to repent (rather, the person should always have an intention to

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Don't show off for people. Don't be proud of your deed <sup>2647</sup> .	42: 1765
Know that the root <sup>2648</sup> of these ills is loving to lead.	42: 1766
Loving the world is the mother <sup>2649</sup> of misdeeds <sup>2650</sup> .	42: 1767
There's no cure but to cry to Allah with these needs <sup>2651</sup> .	42: 1768

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repent), and (20) being unaware that Allah is present and watching (rather, the person should continuously be aware of Allah's presence and His watching over His creation).

<sup>2647</sup> *Don't be proud of* the fact that you are practicing the din (as such is an act of conceit and leads to arrogance).

<sup>2648</sup> The real *root* of all of these twenty diseases of the heart is the ego-centric view of the world that people are naturally at. It is only when the person is able to break free of experiencing the world from an ego center (i.e. this view is replaced by a non-ego-centric Allah-centric view of creation) will he be able to completely avoid the diseases of the heart. As long as the person is still at the center of his own life's experiences, he can only attempt to avoid these diseases of the heart by changing his modes of thought (when the disease starts occurring or is already present).

<sup>2649</sup> A **mother** is someone who gives birth to offspring.

<sup>2650</sup> There are two basic types of thoughts that lead the heart of the ego-centric person into one of the above twenty unlawful states:

- a) A thought that makes leadership amongst people (being ahead of people in some quality) seem desirable (*loving to lead*)
- b) A thought that makes the material things in the world seem desirable (*loving the world*)

The person travelling the Path should suppress all thoughts that fit into the above two categories. If he suppresses such thoughts, then his heart will be unable to go into one of the above twenty unlawful states. This is because thoughts have been made the pilot of the heart. Based upon the thoughts that the person's mind actively has, his heart will enter into a particular state. Thus, each blameworthy state of the heart can be avoided by suppressing the thoughts that lead to it and each praiseworthy state of the heart can be acquired by fostering the thoughts that lead to it.

If the person has not yet learned how to suppress thoughts, then he may use the thought-redirection method. This method is based upon the principle that the human being can concentrate on only one major subject at a time. Thus, when the person is having thoughts that lead to blameworthy states of the heart, he should actively introduce new thoughts into his mind that concern a totally different subject (e.g., he may start to think about flowers, the weather, a mathematical concept, the laws of physics, etc.) or introduce thoughts that are the direct opposite of the bad thoughts (e.g., to start thinking about all the pains and troubles of obtaining and maintaining material things in the world or in having leadership); thus, he will swerve the blameworthy state away from his heart.

<sup>2651</sup> At the end of the day, the real *cure* for bringing the external and internal parts of the servant in accordance with the laws of the din is *to cry* (with tears and sobs) *to Allah* expressing one's *need* to be guided and put on the Straight Path. As long as the servant relies on himself or thinks that he will be able to reach Allah through his own efforts alone, the servant will not reach the Goal.

# Main Text & Explanatory Notes

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## Song 43: The Path to Allah (Part II - Decking Out With the Good)<sup>2652</sup>

Stay with a teacher<sup>2653</sup> who knows the ways of the Path<sup>2654</sup>.

43:1769

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<sup>2652</sup> The second part of the Path is called *decking out with the good*. This part may be practiced simultaneously with the first part (i.e. *emptying out the bad*).

<sup>2653</sup> If the person travelling the Path does not have an experienced and qualified living human male Muslim guide/teacher, the chances are slim that he will ever reach the Goal. Nevertheless, people vary in the amount of guidance they need. Some people need to *stay with* the teacher for only a couple of days and then they work independently afterwards and finish fine. Other people need to stay with the teacher for many years under his constant direct supervision until they are finished. The actual amount of time that the person needs to stay with the teacher depends on his ability to learn through other means (e.g., listening to audio recordings and reading written materials) and his ability to be objective (i.e. view himself as an unrelated third person).

As for the actual amount of time required to finish the Path (i.e. to reach Allah (as the Path keeps going on afterwards onto higher levels)), it also varies from person to person. People who try very hard and have an innate talent for the Path can finish in as little as two full years. People who are more lax or do not have an innate talent for the Path may require forty or more years to finish.

Additionally, people who quit in the beginning or middle (when the Path gets rough) usually never finish.

<sup>2654</sup> The teacher must be authorized (please refer to footnote 92) and qualified. Among the qualifications for the teacher of the Path are:

- a) He must have taken the Path from an authorized teacher and been granted permission to teach once his teacher saw that he had mastered the Path.
- b) He must know the methods used to bring people from heedlessness to witnessing Allah (e.g., giving Arabic phrases which the student can recite everyday, giving systematic exercises that the student can perform everyday, etc.).
- c) He must know all necessary parts of the din (i.e. our belief system, our law system, and our system of studying the states of the heart).
- d) He must try his best to practice the good of the din that he knows (but, he does not need to be perfect).
- e) He must know Arabic and have mastered the branches of knowledge connected with the Qur'an (e.g., exegesis, rhetoric, logic, law derivation, etc.) and with the sayings of the Prophet (May Allah bless him and give him peace) (e.g., hadith terminology).
- f) He must know the Arabic technical vocabulary of those of the Path (e.g., annihilation (*fanā'*), subsistence (*baqā'*), knowledge of Allah (*ma`rifah*), reaching Allah (*wuṣūl*), etc.) and understand their meanings through experience.
- g) He must know and understand through experience the ontology (study of how things exist) of the people in the Path (e.g., that there is physical world (*mulk*), a metaphysical world (*malakūt*), and a world of timeless lights (*jabarūt*)).
- h) He must know and deeply understand the three parts of the human being: (1) physical body, (2) thinking mind/heart, and (3) perceiving living soul.
- i) He must not love the physical/material things on earth at all.
- j) He must be in a constant state (a constant state is called a **station**) of witnessing Allah with his soul which rarely or never goes away.

If a person cannot find a teacher that fits the above criteria, then he can choose one that is still sincere but has some shortcomings. Please note that it is better to have no teacher at all than to have a bad teacher who misleads one.

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He'll save you from the pitfalls <sup>2655</sup> and from Allah's wrath <sup>2656</sup> .	43: 1770
He'll remind you of Allah <sup>2657</sup> . So, keep him in sight <sup>2658</sup> .	43: 1771
He'll make you reach Allah <sup>2659</sup> and fill your heart with light <sup>2660</sup> .	43: 1772
Review your actions. Try to see where you went wrong <sup>2661</sup> .	43: 1773

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People who do not have a teacher in the Path should still try their best to obey Allah and stay away from His disobedience while sending peace and blessings on the Prophet (by saying *Allāhumma ṣalli `alā Muḥammadin wa `ālihi wa sallim*) [and this will be their Path; but, it will probably not make them reach the high station of entering Allah's presence.]

<sup>2655</sup> One of the teacher's jobs is to keep the student from wandering off in the wrong direction and becoming prey to the dangers (*pitfalls*) of the Path (e.g., becoming too extreme in one's practice of the Path, acquiring a mental illness (this can easily happen to people who try too hard to control their thoughts), losing one's din all together (even though one entered the Path trying to come closer to Allah), going into a coma or other state of unconsciousness, etc.).

<sup>2656</sup> The sincere honest student will be shown mercy by Allah (*saved from His wrath*) by his mere association with a true teacher of the Path (even if the student does not try very hard).

<sup>2657</sup> The first of two major functions of the teacher of the Path is to point his students to (or *remind* them of) Allah until they remember Allah in every situation of their life. He may do this by verbal advice, physical example, or by using his spiritual will to bring the student into a state of remembering Allah.

<sup>2658</sup> The student from the time that he takes the Path from the teacher (in person or by using a long-distance communications device) until the time that he reaches Allah (i.e. comes into the constant state of witnessing Him) must obey the teacher's instructions (as long as the teacher does not ask him to do something unlawful). To aid in obeying him, the student may *keep* the teacher in physical view (if the student is at the same location as the teacher) or simply remember the teacher in his mind (if the student is not at the same location as the teacher). The student should keep doing so until he can remember Allah (just like he was remembering the human teacher) to aid in obeying Him. Thus, viewing/remembering/obeying the teacher is not the end goal but a means to bring a heedless person into a state of awareness of Allah at all times.

<sup>2659</sup> The second and last major function of the teacher of the Path is to help his students *reach Allah* by breaking all their usual habits. The teacher should give intense exercises to the students specifically designed to be undesirable and specifically designed to break their normal habits. All the exercises which the teacher chooses should either be *mubah*, *mandub*, or *wajib*. No *haram* or *makruh* exercises should be given to the student. All the intense exercises should be given only for short periods of time (e.g., one day, one week, one month, or half a year); this is because longer intervals of intense exercise will probably break the student down too much (i.e. to a point where he cannot function normally anymore nor ever hope to live an independent life).

The specific exercises chosen are up to the teacher. Some teachers give students exercises which will lower their social standing in public (e.g., pretending to be a beggar in a public place or working a menial job in a public place). Others give students exercises that put them in a state of fear (e.g., asking them to quit their job and live on the street). Others give students exercises which will make them realize that their practice of the din falls much short of perfection (e.g., giving them a list of five hundred common acts of disobedience which they must avoid at all costs or asking the students to make up all missed or incorrect acts of worship since puberty).

<sup>2660</sup> Allah is the One Who will actually *fill* the student's *heart with spiritual light* (but He usually does this when the student is under the supervision of a teacher who himself has a heart full of spiritual light).

<sup>2661</sup> The person travelling the Path must start keeping daily tallies of external acts of disobedience. He must acquire a small diary in which he writes the date and all the acts of disobedience performed on that date. He must also list the probable causes of committing the act. At night, he must review all these acts of disobedience, make repentance for them, and think about strategies for avoiding them in the future. Some teachers of the Path encourage their students to write down the act of disobedience shortly after it occurs wherever he can (e.g., on

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Watch over your thoughts with honesty all day long <sup>2662</sup> .	43: 1774
Guard over what you must do like praying your five <sup>2663</sup> . Add some extras <sup>2664</sup> like <sup>2665</sup> keeping night vigils alive <sup>2666</sup> .	43: 1775 43: 1776
Remember Allah <sup>2667</sup> with your tongue and a clear mind <sup>2668</sup> . And ask help from Allah with everything you find <sup>2669</sup> .	43: 1777 43: 1778

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his palms, his clothes, a small slip of paper, etc.); then, he may later copy this act into his diary along with the date.

As the days pass, he should review his diary (date by date) and see if he is making any progress in avoiding acts of disobedience.

<sup>2662</sup> After the external acts of disobedience are under reasonable control (e.g., one can easily avoid them (or most of them) for ten days in a row with some effort), then the student should start *watching over his thoughts with honesty all day long* each and every day. The thoughts that he should try to avoid should only be bad thoughts (i.e. the types of thoughts which lead to one of the twenty internal acts of disobedience listed in footnote 2646). He should write down in his diary (along with the date) all bad thoughts that he has from the time he wakes up until the time he goes back to sleep. Before going to sleep, he must review all these bad thoughts, make repentance for them, and think about strategies for avoiding them in the future (i.e. through suppression or redirection). [Please note that the common member of our din who is not travelling the Path is forgiven for having stray bad thoughts as long as he does not act by them or speak according to them.]

<sup>2663</sup> The person travelling the Path must try his utmost to perform all the wajib acts of our din (e.g., *praying five* times a day on time, paying Zakat, etc.) and to stay away from all the unlawful acts in our din (e.g., lying, backbiting, stealing, taking illicit drugs, etc.).

<sup>2664</sup> Only after the person can perform most or all the wajib acts in a certain category should he attempt to *add extra* mandub acts in the same category. The mandub acts in such a case will help the person come even closer to Allah. As for people who perform mandub acts in a certain category while neglecting wajib acts in this category (e.g., they give charity but do not give Zakat), they are deluded and must realize that mandub acts have a lower priority than wajib acts.

Similarly, avoiding disliked acts is of a lower priority than avoiding unlawful acts.

<sup>2665</sup> *Keeping night vigils alive* is a metaphorical way of saying that the person should pray the Night Vigil Prayer every day.

<sup>2666</sup> The person travelling the Path who has the wajibs under reasonable control should perform mandub acts that are praised in the Qur'an or the sayings of the Prophet (May Allah bless him and give him peace) like the Night Vigil Prayer (please refer to footnote 1184) and giving charity.

<sup>2667</sup> It is absolutely necessary for the person travelling the Path to utter the specific Arabic remembrances/**dhikr** that are given to him by his teacher at the intervals that the teacher recommends (e.g., after Subh and after `Asr). Additionally, the student should also recite some Arabic Qur'an and some remembrances from the sayings of the Prophet (May Allah bless him and give him peace) every day. He may recite these remembrances alone or together with a group in a soft-to-medium tone in unison (as there is a certain synergy when people recite dhikr together in unison). If there are unrelated men and women reciting the dhikr together, they should sit apart and away from each other.

<sup>2668</sup> All remembrances should be done with the *tongue* (the minimum is that one hears oneself (but no one else hears one)) and not just in the mind silently. Additionally, the goal is to eventually utter the remembrances with a *clear mind* (a mind that is free of distracting thoughts or empty of all thoughts all together). It is not necessary to concentrate on the meaning of the Arabic remembrances; rather, one can get further if one has no thoughts at all while uttering the remembrances audibly with one's tongue. This is because there is a benefit in saying the remembrances which goes beyond the meaning. [However if the person has not yet learned to stop his thoughts, then he may think about their meanings (which is better than thinking about other distracting things (e.g., the material things of the world)) or simply bring to mind that he is trying to obey Allah].

# The Guiding Helper

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Strive against the self<sup>2670</sup> for the sake of the Divine<sup>2671</sup>. 43: 1779  
Be sure of the truth<sup>2672</sup> and don't let doubts fall in line<sup>2673</sup>. 43: 1780

<sup>2674</sup>Fear and hope in Allah. Be thankful and patient. 43: 1781

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<sup>2669</sup> The person travelling the Path must *ask help from Allah* with his tongue, mind/heart, and spiritual state from beginning to end. Allah should be asked for help *with all issues (everything you find)* major and minor, worldly and other-worldly, public and private, individual and collective, etc.

Among other things, the person travelling the Path should ask Allah is to make the Path easy and to make him reach Him without much trouble.

<sup>2670</sup> The lower (baser) *self* (which calls to disobey Allah) needs to be defeated in order to make progress in the Path. The person should ask Allah for help in this endeavor.

Generally speaking, the person must with the help of Allah overcome his four major enemies:

- a) His lower (baser) self
- b) His caprice and desires
- c) The material world on earth
- d) Shaytan and his army of jinn

He can overcome enemy (a) by breaking his habits and putting the self into undesirable situations. He can overcome enemy (b) by watching over his actions (as mentioned before) and actively going against his whims and desires. He can overcome enemy (c) by understanding that the material world is not worth the effort and troubles that are associated with it (e.g., in obtaining it, in keeping it, or in remaining safe in it). He can overcome enemy (d) by learning how to control his thoughts and how to identify the thoughts that issue from Shaytan and his army of jinn.

<sup>2671</sup> The student should perform all the actions in the Path for the *sake* of Allah alone. In other words, Allah should be the motivating factor that moves the person to perform actions.

<sup>2672</sup> The sincere and honest person travelling the Path will be exposed to paranormal phenomena (both physical and non-physical/spiritual) and experiences that the common man is devoid of. Through these experiences and through Allah's help, his certainty in the truth of the message of the din will increase.

People who have not had such experiences should still try to *be sure* that the message *of the din* (mentioned in songs 2 and 3) is absolutely *true*. The more they believe and the stronger that their belief is (in the din and in their spiritual teacher), the faster they will proceed.

<sup>2673</sup> The person travelling the Path should not even let one single doubt about our belief system linger in his mind. He should push all doubts away and believe that everything the Prophet (May Allah bless him and give him peace) brought is true. He should know that doubts have a way of building on each other (*falling in line*) and justifying each other; these doubts should be pushed away as soon as they occur (as they are from Shaytan and his army of jinn who full-well know that Allah exists and that our din is true; but, they are interested in tricking people into disbelief).

<sup>2674</sup> Just like there are twenty major unlawful states of the heart for the person travelling the Path, there are twenty major wajib states of the heart: (1) *fearing* Allah (one reason for it is that Allah's punishment is very severe), (2) *hoping in Allah* (one reason for it is that Allah's mercy is very expansive), (3) *being patient* with trials, being patient with using material blessings moderately and not letting them make one into a tyrant, being patient in continuing to obey Allah day after day, and being patient in staying away from acts of disobedience (one reason for it is knowing that patience is rewarded much more than most other acts of worship), (4) *thanking* Allah with one's tongue by praising Him, with one's heart by recognizing the blessings as being from Him, and with one's body by obeying Him (one reason for it is that Allah increases in good those that are thankful), (5) *depending on Allah* in obtaining one's benefits and in turning away harm (two reason for it are (a) knowing that everything is in Allah's control and (b) He does not thwart the servant who depends on Him), (6) consigning or entrusting one's affair entirely to Allah and giving up one's own preference (one reason for it is



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Depend on Allah<sup>2675</sup>. Be happy with what He sent<sup>2676</sup>.

43:1782

Love Allah. Be abstinent<sup>2677</sup> and to Him repent<sup>2678</sup>.

43:1783

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knowing that the preference of Allah is better for the servant than his preference for himself (as Allah knows the consequences of possible situations better than His creation)), (7) thinking the best of and expecting the best from Allah (two reasons for it are (a) knowing that Allah is Generous and Merciful and (b) knowing that Allah deals with people as they expect Him to deal with them), (8) surrendering oneself to Allah's command and leaving arguing with Him (one reason for it is knowing that Allah is the Supreme Lord and He alone has authority even over our own lives (as we are only slaves to Him whether we like it or not)), (9) becoming internally *happy with* Allah's decree which is more than just surrendering to Allah's command (two reasons for it are (a) loving Allah and letting this love blind one from seeing or feeling the undesirable things *He sends* and (b) knowing that Allah is wise in what He does and in the end what He does is better), (10) being sincere/*true to Allah* by performing acts of worship only for Him without ulterior motives (one reason for it is knowing that Allah is aware of people's internal intentions and He does not accept insincere worship), (11) constantly being aware that Allah is watching over His creation (one reason for it is that this leads to obeying Allah and eventually to seeing Him with one's soul (if one is travelling the Path under a teacher)), (12) seeing or feeling Allah with one's soul and His actions with one's senses (the heart at this point is tranquil, thought-free, and drowned in His attributes) (one reason for it is that it is more enjoyable than any other experience (e.g., getting high on illicit drugs, having an orgasm in sexual intercourse, eating delicious food, etc.)), (13) controlled thinking in order to achieve praiseworthy states of the heart or to avoid blameworthy states of the heart (one reason for it is knowing that thoughts are the pilot of the heart; depending upon the types of thoughts one has, the heart will enter into a praiseworthy or blameworthy state), (14) **knowing Allah** which is the inability to grasp in one's mind the endless formless timeless sea of His Entity while seeing it with one's soul (one reason for it is knowing that the true reason that Allah created creation was so that they could get to know Him (all other reasons are secondary (e.g., Allah placed us on earth to test us and to let us go to Paradise or Hell))), (15) unifying Allah in His Entity (i.e. there is nothing in existence besides Allah), His attributes (e.g., there is no one who has power, knowledge, will over his actions, life, hearing, seeing, and speech besides Allah), and His actions (i.e. there is no one who has actions besides Allah; rather, Allah creates every person's actions) (one reason for it is that it makes the hard troubles and punishments that He has created easier to deal with it and understand), (16) being certain that all the unseen things we have been told in the Qur'an and by the Prophet (May Allah bless him and give him peace) are all definitely true (two reasons for it are (a) the proofs that are available and (b) a light which Allah places in heart of whom He wills), (17) *loving Allah* which is shown by preferring Him over everything else (one reason for it is that Allah is better and more lasting than anything else), (18) being humble and considering oneself to be on par or lower than other people or other creation (two reasons for it are (a) understanding that all the creation are but slaves to Allah and (b) being aware of the faults within oneself), (19) modesty, bashfulness, or shame in front of Allah (one reason for it is knowing that Allah has seen with clear sight all the terrible acts of disobedience that one has committed), and (20) harboring no ill feelings towards people (one reason for it is that it will help one advance in the Path faster than praying many mandub prayers or fasting many mandub fasts).

<sup>2675</sup> The way the person can tell whether he *depends on Allah* or on a material cause (e.g., money or physical strength) is by seeing if he becomes afraid when the material cause is absent (e.g., does he feel fear when he has no money or is weak from illness?).

[Please note that people who depend on Allah do not go to fortune tellers since they are not worried about the future. The member of our din should avoid all fortune telling (e.g., card reading, palm reading, crystal ball gazing, astrology, etc.).]

<sup>2676</sup> *Be happy with what Allah decreed.*

<sup>2677</sup> What we mean by *abstinent*, here, is leaving the love of other than Allah. This is shown by preferring Allah over other things (e.g., money, clothes, shoes, vehicles of transportation, entertainment, the opposite gender,

# The Guiding Helper

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Be true to Allah <sup>2679</sup> . With His decree, be content <sup>2680</sup> .	43: 1784
With this <sup>2681</sup> , you'll reach Allah and see <sup>2682</sup> Him with your soul <sup>2683</sup> . You'll break free of the world <sup>2684</sup> and feel close <sup>2685</sup> to the Goal <sup>2686</sup> .	43: 1785 43: 1786
Allah will become the only one you can sense <sup>2687</sup> . So <sup>2688</sup> , He'll show you love <sup>2689</sup> and choose you for His presence <sup>2690</sup> .	43: 1787 43: 1788

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food, etc.). Also, the person travelling the Path will get further if he also leaves the love of the enjoyable things in Paradise in the next world (replacing it with the love of Allah alone).

The way the person tells whether or not he has reached the station of *abstinence* is to see if there is a difference in the state of his heart with the presence or absence of a thing other than Allah (e.g., if he is sad for losing something other than Allah (e.g., a spouse or money), then he is not realized in *abstinence* yet and has not broken free of all of his attachments).

<sup>2678</sup> The external act of *repentance* has been mentioned in the notes for line 1744 of the Guiding Helper. Repentance can also be an internal state or station of the heart in which the heart is constantly returning to Allah all day long. Additionally, such repentance can be made for even *mubah* and *makruh* acts that do not bring one closer to Allah.

<sup>2679</sup> *Be true to Allah* by worshipping Him sincerely without ulterior motives.

<sup>2680</sup> This is basically the same as *being happy with what He sent*.

<sup>2681</sup> By sincerely, honestly, and earnestly practicing the instructions in the above twenty-one rhymes (day after day), you will finish the Path and *reach Allah*.

<sup>2682</sup> This *seeing* may best be described as a very strong and constant feeling (perception) of the soul.

<sup>2683</sup> The meaning of *reach Allah* is that the person is constantly throughout the day (day after day) able to *see* Allah *with his soul*, His actions with his senses (e.g., eyes, ears, and hands) while his heart is tranquil and drowned in His attributes (in all the person's life situations except on rare occasions).

Two signs of reaching Allah are (a) that the person feels a constant state of numbness in his upper body (torso, neck, lower face, forehead, and/or scalp) and (b) can stop all thoughts at his own will whenever he wishes. In other words, he is able to go into spiritual **annihilation** (which is an extreme state of numbness in which one zones out from the world all together) at his own volition and is able to come back to **subsistence** (which is a constant state of mild numbness in which one can still function in the physical world) again at his own volition. If the person experiences annihilation only once in a while and has no control over it, he has not yet reached Allah.

<sup>2684</sup> As soon as the person is free of his attachments (refer to footnote 2677) to the physical and metaphysical *worlds*, his soul will jump into the vision of Allah's Entity (as it will no longer be shackled). However in order to free himself from his attachments, the person usually has to exert much effort while travelling the Path. [Additionally, the person will recognize the earth for what it really is: an insignificant particle of dust floating around in a larger universe.]

<sup>2685</sup> People who reach Allah no longer feel alienated or far away from what is desired. Rather, they now *feel close* to Allah (who was their Goal).

<sup>2686</sup> Allah is *the Goal*. He is the ultimate end of all pursuits.

<sup>2687</sup> In addition to seeing Allah's Entity with his soul, the person will see/experience Allah's actions (refer to footnote 108) with his eyes, ears, hands, and other *senses*. All sensory phenomena will take on a new meaning (as all is the creation of Allah and has no independent existence). Furthermore, the person will see that everything is linked together in the physical world and it does not actually consist of individuated objects and creatures.

Moreover, the heart will become empty of everything besides Allah.

<sup>2688</sup> When Allah notices that a person's heart is empty of everything besides Him, He loves this person and chooses him for His presence.

# Main Text & Explanatory Notes

Everything we've mentioned up to here <sup>2691</sup> in this book <sup>2692</sup>	43: 1789
Has a proof. So, get our Notes of Sources <sup>2693</sup> and look.	43: 1790
And a lot of what we say is straight from the sage <sup>2694</sup> ,	43: 1791
Bin `Ashir, born in Spain <sup>2695</sup> , the scholar of his age <sup>2696</sup> .	43: 1792
This is the Guiding Helper <sup>2697</sup> . Put it in your heart <sup>2698</sup> .	43: 1793
Act by what it says and you're off to a good start <sup>2699</sup> .	43: 1794
We've gathered <sup>2700</sup> some <sup>2701</sup> <i>din</i> for the future and this time <sup>2702</sup> .	43: 1795

<sup>2689</sup> Allah *will show you love* by bringing you closer to Him, removing barriers between you and Him, purifying your internal heart from the filth of the world, and lifting the veil entirely between you and Him.

<sup>2690</sup> The **presence of Allah** is the station (a **station** is a constant spiritual state that does not go away) of witnessing Him (as described above in footnote 2683). The way a person can move from a transitory state into a constant station is by recognizing and affirming that one's spiritual state is actually from Allah (and is not from another source).

The presence of Allah is the last station of those travelling the Path. After that, one may keep increasing in strength in *His presence*.

<sup>2691</sup> The points mentioned in the previous 1788 lines of the Guiding Helper all have proofs from primary (Qur'an and Ahadith) and secondary (sayings from authentic scholars) textual sources.

<sup>2692</sup> *This book* is the forty-three songs of the Guiding Helper.

<sup>2693</sup> We have prepared two easy to use books entitled:

a) *Notes of Sources for the Main Text of the Guiding Helper*

b) *Notes of Sources for the Explanatory Text of the Guiding Helper*

The reason we have done this is to increase the reliability and trustworthiness of this text as all knowledge of the *din* is ultimately only taken from authentic sources (i.e. sources connected to Prophet Muhammad (May Allah bless him and give him peace)).

<sup>2694</sup> Much of the Guiding Helper is a straight translation of Ibn `Ashir's metered-verse rhyming Arabic text named *al-Murshid al-Mu`in* (*The Helping Guide*).

Additionally, the present author studied under the authorized teacher Sheikh `Alī Fīlālī in Northwest Africa who has a connected chain of authorized teachers back to Ibn `Ashir (who in turn had a connected chain of authorized teachers back to the Prophet (May Allah bless him and give him peace)).

<sup>2695</sup> He is Aḥmad ibn `Ali ibn `Abd al-Wāhid ibn `Āshir, a scholar of the eighth Islamic century who was born in Muslim Spain and educated in Fez, Morocco. Currently, he is buried in the coastal Moroccan city of Sala.

<sup>2696</sup> *The scholar of his age* is a metaphorical expression in the Arabic language that is used to label a super-scholar at a particular time (even if there were other super-scholars living).

<sup>2697</sup> We have decided to name *this* collection of forty-three songs the *Guiding Helper*. We pray that it is true to its name in being a good guide and helper for the members of the *din*.

<sup>2698</sup> We have written these eighteen-hundred lines specifically to be memorized (*put it in your heart*) by English-speaking people. Thus, the serious student will memorize the entire Guiding Helper until he is able to recite it directly from memory. This will help him practice and preserve the *din* throughout his life. [To aid in memorization, the student may sing the verses with a steady beat.]

<sup>2699</sup> *Act by* the instructions of the Guiding Helper as much as you can (as it is part of the *din* that Allah has made us responsible for) and you will be *off to a good start* towards eternal bliss. We pray to Allah to give anyone who sincerely tries to act by the Guiding Helper much good (both material and spiritual) in this life and the next and to turn away from them all bad (both physical and spiritual) in this world and the next. We also pray that He makes it easy for people to act by the instructions given in the Guiding Helper.

# The Guiding Helper

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And we made it real easy <sup>2703</sup> by making it rhyme <sup>2704</sup> .	43: 1796
O Allah, help these songs spread all over the place <sup>2705</sup> .	43: 1797
Keep them alive 'till the end of the human race <sup>2706</sup> .	43: 1798
We end like we started, with the praise of Allah <sup>2707</sup> .	43: 1799
Blessed be the Prophet, the noblest guide we saw <sup>2708</sup> .	43: 1800 <sup>2709</sup>

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<sup>2700</sup> All we have basically done in the Guiding Helper and associated Explanatory Notes is to *gather* together the work of many ancient Muslim scholars (who number in the thousands) for the benefit of the English-speaking people.

<sup>2701</sup> We have gathered only *some* of the aspects of the *din* which the Prophet Muhammad (May Allah bless him and give him peace) brought fourteen hundred years ago. People who want to learn more about the *din* should study the primary texts and the explanation of authentic secondary core texts, such as *Umm al-Barāhīn*, *Mukhtaṣar Khalīl*, *Tuḥfah al-Hukkam*, and *al-Risālah al-Qushayrīyyah* in Arabic.

<sup>2702</sup> We have tried to make much of the Guiding Helper time-independent. We pray that it is of benefit in the current time (*this time*) and continues to be of benefit many generations into *the future*.

<sup>2703</sup> There has been an active attempt in the Guiding Helper to avoid complicated terminology and to explain things in a simple manner.

<sup>2704</sup> We have also used many literary techniques in the Guiding Helper, such as a regular twelve-syllable line and an easy to follow rhyme pattern for purposes of recalling the words from memory and understanding them.

<sup>2705</sup> O Allah, please *help these songs spread all over* the entire world so that Your message may reach all. We are devoid of the means to make this happen and only You can make it happen. And after it spreads, make it of much benefit in this world and the next forever and ever.

<sup>2706</sup> *Keep* these songs *alive* on people's tongues and memories until the Last Hour. Additionally, please keep these songs alive by making many people practice their instructions until the end of the world.

<sup>2707</sup> All *praise* is for Allah in the beginning (*start* of affairs) and in the *end*.

<sup>2708</sup> May Allah *bless* and give peace to *the Prophet* Muhammad ibn `Abdullah ibn `Abd al-Muttalib, *the noblest guide* ever sent to the human race.

<sup>2709</sup> The eighteenth hundredth line is the last line of the Guiding Helper. There are a total of 2709 footnotes.

[Written at the hands of Abū Qānit ibn Shamīm ibn Na`īm al-Ḥaqq ibn Muḥammad Hātim al-Ḥasani.]

# The Guiding Helper - Appendix & Index

## Useful Arabic Transliterations

### Appendix 1.1: Fatihah<sup>a</sup>

al-ḥamdu li l-lāhi rabbi l-`ālamīn.

ar-raḥmāni r-raḥīm.

māliki yawmi d-dīn.

Ṭyyāka na`budu wa Ṭyyāka nasta`īn.

iḥdīna ṣ-ṣirāṭa l-mustaqīm.

ṣirāṭa l-ladhīna an`amta `alayhim;

ghayri l-maghḍūbi `alayhim wa la ḍ-ḍhāllīn.

All praise is for Allah, the Lord of the worlds,

The Merciful, the Mercy-giving,

The Owner of the Day of Judgement.

You alone we worship and You alone we ask for help.

Guide us to the Straight Path,

The path of those whom You bestowed favors upon,

Not the path of those who have earned Your anger  
nor of those that are astray.

### Appendix 1.2: Short Surah #1<sup>b</sup>

wa l-`aṣr.

inna l-insāna la fī khusr.

illa l-ladhīna `āmanū wa `amilu ṣ-ṣāliḥāti →<sup>c</sup>

wa tawāṣaw bi l-ḥaqqi wa tawāṣaw bi ṣ-ṣabr.

By the passage of time,

Indeed man is at a loss.

Except those that believe and do good deeds

And enjoin each other with truth and patience.

### Appendix 1.3: Short Surah #2<sup>d</sup>

qul huwa l-lāhu aḥad.

allāhu ṣ-ṣamad.

lam yalid wa lam yūlad →

wa lam yakun lahu kufuwan aḥad.

Say: He is Allah, the Unique.

Allah is the one sought to meet all needs.

He did not give birth, nor was He ever born

Nor is anything similar to Him.

<sup>a</sup> The verses from the Qur'an given below are based upon the popular Hafṣ reading. The member of our din may recite Qur'an in the formal prayer with any valid authentic recitation (e.g., Warsh) also.

<sup>b</sup> This is chapter #103 of the Qur'an.

<sup>c</sup> The arrow indicates that the next line should be said in the same breath as the current line.

<sup>d</sup> This chapter #112 of the Qur'an.

# Useful Arabic Transliterations

## Appendix 1.4: Greeting and Testification

at-taḥiyyātu li l-lāhi, az-zākiyātu li l-lāhi	All greetings are for Allah. All purity is for Allah.
aṭ-ṭayyibātu, aṣ-ṣalawātu li l-lāh.	All goodness and prayers are for Allah.
as-salāmu `alayka ayyuha n-nabiyyu →	Peace be upon you, O Prophet,
wa raḥmatu l-lāhi wa barakātuh.	And also Allah's mercy and blessings.
as-salāmu `alaynā wa `alā `ibādi l-lāhi ṣ-ṣāliḥīn.	Peace be upon us and all righteous servants.
ash-hadu an lā ilāha illa l-lāhu →	I bear witness that there is no god but Allah
waḥdahu lā sharīka lah.	Alone without any partner
wa ash-hadu anna muḥammadan →	And I bear witness that Muhammad is
`abduhu wa rasūluh.	His servant and messenger.

## Appendix 1.5: Peace and Blessings for the Prophet

allahumma ṣalli `alā muḥammadin →	Allah, send peace on Muhammad
wa `alā `āli muḥammad;	And on Muhammad's family
ka mā ṣallayta `alā ibrahīma →	As You sent peace on Ibrahim
wa `alā `āli ibrahīm.	And on Ibrahim's family.
wa bārik `alā muḥammadin →	And send blessings on Muhammad
wa `alā `āli muḥammad;	And on Muhammad's family
ka mā bārakta `alā ibrahīma →	As You sent blessings on Ibrahim
wa `alā `āli ibrahīm.	And on Ibrahim's family,
fi l-`ālamīna, innaka ḥamīdun majīd.	In all of the worlds. Indeed, You are worthy of praise and glorious.

## Appendix 1.6: Call to Prayer (Adhan)

°allāhu akbar.	Allah is the Greatest.
allāhu akbar <sup>f</sup> .	Allah is the Greatest.

<sup>e</sup> When making the Call to Prayer, one may either leave one's hands at the sides or bring them up to and in contact with the ears.

# The Guiding Helper - Appendix & Index

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<i>ash-hadu an lā ilāha illa l-lāh.</i>	I bear witness that there is no god but Allah.
<i>ash-hadu an lā ilāha illa l-lāh.</i>	I bear witness that there is no god but Allah.
<i>ash-hadu anna muḥammadan rasūlu l-lāh.</i>	I bear witness that Muhammad is the Messenger of Allah.
<i>ash-hadu anna muḥammadan rasūlu l-lāh<sup>g</sup>.</i>	I bear witness that Muhammad is the Messenger of Allah.
ash-hadu an lā ilāha illa l-lāh.	I bear witness that there is no god but Allah.
ash-hadu an lā ilāha illa l-lāh.	I bear witness that there is no god but Allah.
ash-hadu anna muḥammadan rasūlu l-lāh.	I bear witness that Muhammad is the Messenger of Allah.
ash-hadu anna muḥammadan rasūlu l-lāh.	I bear witness that Muhammad is the Messenger of Allah.
<sup>h</sup> ḥayya `ala ṣ-ṣalāh.	Come to Prayer.
ḥayya `ala ṣ-ṣalāh.	Come to Prayer.
<sup>i</sup> ḥayya `ala l-falāh.	Come to Prosperity.
ḥayya `ala l-falāh. <sup>j</sup>	Come to Prosperity.
allāhu akbar.	Allah is the Greatest.
allāhu akbar.	Allah is the Greatest.
lā ilāha illa l-lāh <sup>k</sup> .	There is no god but Allah.

## Appendix 1.7: Call to Commence

<sup>l</sup> allāhu akbar(u) <sup>m</sup> .	Allah is the Greatest.
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<sup>f</sup> These first two phrases should be said in a loud voice. Note how "allahu akbar" is only said twice at the beginning and twice at the end. This is the way adhan was made in the Prophet's (May Allah bless him and give him peace) city shortly after he passed away.

<sup>g</sup> One should lower one's voice and whisper these four phrases that are in italics. Then, one should raise one's voice again and repeat these four phrases out loud as shown below.

<sup>h</sup> When saying hayya `ala s-salah, one may either continue to face the direction of prayer or shift slightly to the right each of the two times that this phrase is uttered in the adhan.

<sup>i</sup> When saying hayya `ala l-falah, one may either continue to face the direction of prayer or shift slightly to the left each of the two times that this phrase is uttered in the adhan.

<sup>j</sup> Now if making the adhan for Subh, one should add at this point: aṣ-ṣalātu khayrun mina n-nawm. aṣ-ṣalātu khayrun mina n-nawm. (which means: prayer is better than sleep). Then, one should finish the rest of the adhan as normal

<sup>k</sup> When hearing the adhan, it is mandub to repeat the words said during the gaps that the caller takes up until the end of the testifications; thus, it is not mandub to repeat hayya `ala s-salah or any of the phrases after that. Then after hearing/saying the adhan, it is mandub to ask Allah for something [e.g., ease in practicing the din in this world and Paradise in the next world]. The Prophet (May Allah bless him and give him peace) told us this in a hadith which is recorded in Abu Dawud.

<sup>l</sup> The phrases in the Call to Commence may be spoken in a medium tone and in a quick manner.

<sup>m</sup> The vowels in parenthesis may optionally be pronounced.

# Useful Arabic Transliterations

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allāhu akbar(u).	Allah is the Greatest.
ash-hadu an-lā ilāha illa l-lāh(u).	I bear witness that there is no god but Allah.
ash-hadu anna muḥammadan rasūlu l-lāh.	I bear witness that Muhammad is the Messenger of Allah.
ḥayya `ala ṣ-ṣalāt(i).	Come to Prayer.
ḥayya `ala l-falāḥ(i).	Come to Prosperity.
qad qāmati ṣ-ṣalāt(u) <sup>n</sup> .	Prayer is about to start.
allāhu akbar(u).	Allah is the Greatest.
allāhu akbar.	Allah is the Greatest.
lā ilāha illa l-lāh.	There is no god but Allah.

## Appendix 1.8: Subh's Special Supplication

allāhumma innā nasta`īnuka wa nastaghfiruka →	Allah, we ask Your help, seek Your forgiveness,
wa nu'minu bi ka wa natawakkalu `alayka →	Believe in You, depend on You,
wa nakhna`u lak.	And submit to You.
wa nakhla`u wa natruku man yakfuruk.	We abandon and leave those that disbelieve in You.
allāhumma iyyāka na`budu →	Allah, You alone we worship.
wa la ka nuṣalli wa nasjud.	To You, we pray and prostrate.
wa ilayka nas`ā wa nahfid.	Towards You, we strive and run.
narjū raḥmatাকা wa nakhāfu `adhābak.	We hope for Your mercy and fear Your punishment.
inna `adhābaka l-jidda <sup>o</sup> bi l-kāfirīna <sup>p</sup> mulḥaq <sup>q</sup> .	Indeed, Your severe punishment will catch up with the disbelievers.

## Appendix 1.9: Forgiveness Supplication

allāhumma anta rabbī lā ilāha illā ant.	Allah, You are my Lord. There is no god except You.
khalāqtanī wa anā `abduka wa anā `alā →	You created me and I am Your servant and am under
`ahdika wa wa`dika ma s-staṭa`t.	Your covenant and promise as much as I can be.

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<sup>n</sup> Notice how the phrase "qad qamati s-salah" is said only once in the entire Call to Commence.

<sup>o</sup> We have found some old manuscripts that place this word at the end of the previous line.

<sup>p</sup> We have found some manuscripts in which this word is substituted by l-kuffāri. The meaning is the same.

<sup>q</sup> There are multiple correct ways to vowel this last word.



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a`ūdhu bi ka min sharri mā šana`t.	I seek protection with You from the evil I did.
abū'u la ka bi ni`matika `alayya →	I return to You with Your favors on me
wa abū'u bi dhanbī.	And I return to You carrying my act of disobedience.
faghfirī fa innahu lā yaghfiru dh-dhunūba illā ant. <sup>†</sup>	Please forgive me. No one forgives wrongs deeds besides You.

## Appendix 1.10: Supplication of Need

lā ilāha illa l-lāhu l-ḥalīmu l-karīm.	There is no god but Allah, the Lenient, the Noble.
subḥāna l-lāhi rabbi l-`arshi l-`aḍḥīm.	Glory be to the Lord of the tremendous throne.
al-ḥamdu li l-lāhi rabbi l-`ālamīn.	All praise is for Allah, the Lord of the worlds.
as'aluka mūjibāti raḥmatik;	I ask You for what necessitates being shown Your mercy,
wa `azā'ima maghfiratik;	And what calls for Your determined forgiveness,
wa l-ghanīmata min kulli birr;	And the opportunity to perform all good acts,
wa s-salāmata min kulli ithm.	And the safety from all bad acts.
lā tada` lī dhanban illā ghafartah;	Do not leave on me a bad deed except that You forgive it,
wa lā hamman illā farrajtah;	Nor a worry except that You relieve it,
wa lā ḥājatan hiya la ka riḍan illā qaḍaytahā;	Nor a need that is pleasing to You except that You fulfill it,
yā arḥama r-rāḥimīn <sup>§</sup> .	O Most Merciful of the mercy-givers.

## Appendix 1.11: Decision Making Supplication

allāhumma innī astakhīruka bi `ilmik;	Allah, I ask You to give me good in view of Your knowledge.
wa astaḡdiruka bi qudratik;	And I ask You for strength in view of Your power.
wa as`aluka min faḍlika l-`aḍḥīm.	And I ask You to give me from Your tremendous bounty.
fa innaka taḡdiru wa lā aḡdir.	Indeed, You have power while I do not.
wa ta`lamu wa lā a`lam.	And You have knowledge while I do not.
wa anta `allāmu l-ghuyūb.	And You know the unseen things [i.e. the future].

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<sup>†</sup> The Prophet (May Allah bless him and give him peace) taught us these words in a hadith which is recorded in Ṣaḥīḥ al-Bukhārī.

<sup>§</sup> The Prophet (May Allah bless him and give him peace) taught us these words in a hadith which is recorded in al-Tirmidhi and Ibn Majah.

# Useful Arabic Transliterations

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allāhumma in kunta ta`lamu →	Allah, if You know
anna hādha l-amra <sup>t</sup> kayrun lī fī dīnī →	That this affair is better for me in my dīn,
wa ma`āshī wa `āqibati amrī,	In my worldly life, and in my final abode,
fa q-durhu lī wa yassirhu lī →	Please decree it and make it easy for me.
thumma bārik lī fī.	Then, bless me in it.
wa in kunta ta`lamu anna hādha l-amra <sup>u</sup> →	And If You know that this affair
sharrun lī fī dīnī wa ma`āshī →	Is worse for me in my din, in my worldly life,
wa `āqibati amrī,	and in my final abode,
faṣrifhu `annī waṣrifnī `anhu →	Please turn it away from me and turn me away from it.
wa q-durliya l-khayra ḥaythu kān.	And decree for me good wherever it may be.
thumma raḍḍinī bih <sup>v</sup> .	Then, make me happy with it.

## Appendix 1.12: Longer Funeral Prayer Supplication

innahu `abduka wa b-nu `abdika →	This dead person is Your slave, the child of Your male slave,
wa b-nu amatik.	And the child of Your female slave.
kāna yash-hadu an lā ilāha illā anta →	He used to witness that there is no god but You
wa anna muḥammadan `abduka →	And that Muhammad is Your servant
wa rasūluka wa anta a`lamu bih.	And Messenger; and You know best about this matter.
allāhumma in kāna muḥsinan, →	Allah, if this dead person was good,
fa zid fī iḥsānih.	Then increase his goodness.
wa in kāna musī'an, →	And if this dead person was bad,
fa tajāwaz `an sayyi'ātih.	Then overlook his bad deeds.
allāhumma lā taḥrimnā ajrahu →	Allah, do not deprive us of his reward.
wa la taftinnā ba`dah <sup>w</sup> .	And do not try/tribulate <sup>x</sup> us after him.

---

<sup>t</sup> At this point, the person should bring to mind what affair/matter he is unable to decide about.

<sup>u</sup> At this point, the person should bring to mind what affair/matter he is unable to decide about.

<sup>v</sup> The Prophet (May Allah bless him and give him peace) taught us these words in a hadith which is recorded in Ṣaḥīḥ al-Bukhārī.

<sup>w</sup> The Prophet (May Allah bless him and give him peace) taught us these words in a hadith which is recorded in the Muwaṭṭāḥ of Imām Mālik.

<sup>x</sup> **Tribulate:** affect with hard trials and tests

# The Guiding Helper - Appendix & Index

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## Appendix 2.1: Verse of the Throne

allāhu lā ilāha illā huwa l-ḥayyu l-qayyūm.  
lā ta'khudhuhu sinatun wa lā nawm.  
lahu mā fi s-samāwāti wa mā fi l-arḍ.  
man dha l-ladhī yashfa`u `indahū illā bi idhniḥ.  
ya`lamu mā bayna aydīhim wa mā khalfahum.  
wa lā yuḥṭṭūna bi shay'in min `ilmiḥi illā bi mā shā'.  
wasi`a kursiyyuhu s-samāwāti wa l-arḍ.  
wa lā ya`ūdūhu ḥifḍḥuhumā wa huwa l-`alīyyu l-`aḍḥīm<sup>y</sup>.

## Appendix 2.2: What to say when one is unable to sleep (Insomnia Supplication)

allāhumma ghārati n-nujūm.	Allah, the stars have set.
wa hada'ati l-`uyūn.	And the eyes have become tranquil.
wa anta ḥayyun qayyūm.	And You are the Living, the Eternal.
lā ta'khudhuka sinatun wa lā nawm.	Sleep nor slumber overtakes You.
yā ḥayyu yā qayyūm:	O Living, O Eternal:
aḥdi' laylī wa anim `aynī.	Make my night tranquil and make my eyes sleep.

## Appendix 2.3: What to say to avoid nightmares before going to sleep

a`ūdhu bi kalimāti l-lāhi t-tāmmāti →	I seek protection with Allah's perfect words
min ghaḍābih;	From His anger,
wa sharri `ibādih;	From the evil of His servants,
wa min hamazāti sh-shayāṭīn;	And from the prodding on of the devils
wa an yaḥḍurūn <sup>z</sup> .	And that they be present.

---

<sup>y</sup> This is verse 255 of the second chapter of the Qur'ān. Those interested in the meaning of these words may refer to an English translation of the Qur'ān.

<sup>z</sup> The Prophet (May Allah bless him and give him peace) taught us these words in a hadith which is recorded in al-Tirmidhi.

# Useful Arabic Transliterations

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## Appendix 2.4: What to say after seeing a scary dream

a`ūdhu bi kalimāti l-lāhi t-tāmmāti →	I seek protection with Allah's perfect words
min sharri mā ra'aytu an taḍurrānī →	From the evil of what I saw lest it hurt me
fī dīnī wa ma`āshī wa `āqibati amrī <sup>aa</sup> .	In my din, worldly life, or final abode.

## Appendix 2.5: How to stack up on good deeds and erase tons of bad deeds

Whenever entering a store, shopping center, or marketplace (or any place where things are sold (e.g., clothes, food, vehicles of transportation, antiques, etc.)), utter:

lā ilāha illa l-lāhu waḥdahu lā sharīka lah.	There is no god but Allah alone. He has no partner.
lahu l-mulku wa lahu l-ḥamdu →	The dominion belongs to Him and His is the praise.
yuḥyī wa yumītu wa huwa ḥayyun lā yamūt.	He gives life and gives death; and He is living and doesn't die.
bi yadihi l-khayru wa huwa `alā kulli shay'in qadīr <sup>bb</sup> .	In His hand is all good and He is able to do all.

---

<sup>aa</sup> If one says this with conviction, the nightmare will never hurt one. Please note that the person should never ever tell anybody about any nightmares that he has had. If he listens to this advice, he will never be hurt by bad dreams.

As for good dreams, one may only tell those whom one loves about them.

As for interpretations of good dreams, one may refer to qualified scholars who are experts in this field or refer to books such as Ibn Sīrīn's *Dictionary of Dreams*. And perhaps Allah can teach a person how to interpret dreams without studying with such scholars or reading such books (as it just involves symbology).

<sup>bb</sup> The Prophet (May Allah bless him and give him peace) said, "Whoever says this upon entering a marketplace, Allah writes for him one thousand thousand good deeds [i.e. he gains 1 million good deeds], erases from him one thousand thousand bad deeds [i.e. he is forgiven 1 million sins], and raises his rank one thousand thousand levels." This is a well-authenticated hadith (ḥasan) which al-Hakim has related in his al-Mustadrik.

# The Guiding Helper - Appendix & Index

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## Subject Index

We hope that the Guiding Helper Songs will serve as a sufficient index to the footnotes. However, this final section of the book holds index entries of commonly referred to subjects. The numeral next to the topic indicates the footnote number in which it is discussed (and not the page number). Please also note that since electronic versions of the Guiding Helper Books are available, one may perform an automated word search to look up a topic.

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