ESSENTIALS OF ISLAM
Ahmad Ibn Zayn al-Habshi

Translated from the Arabic by
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TRANSLATOR’S INTRODUCTION

In the name of God, the Compassionate, the Merciful

The Author

Aḥmad ibn Zayn ibn ʿAlawī ibn Ahmad al-ʿAlawī al-Ḥabashi was born in the city of Ḥurfa in the Ḥadramawt region of South Arabia at the beginning of the year 1069 AH (1659 CE).

As a young student, he was accustomed to travelling great distances on foot to the towns of Shibām, Taris, Saywūn and Tarīm in search of knowledge. He studied under Sayyid Aḥmad ibn ʿAbdallāh Balfaqīh all the Islamic subjects, including law, theology, taṣawwuf, sīra (life history of the Prophet, upon whom be peace), grammar, rhetoric, and literature.

For forty years he kept the company of Imām ʿAbdallāh ibn ʿAlawī al-Ḥaddād, the celebrated ‘Pillar of Guidance’, who taught him more than seventy books relating to a wide variety of Islamic disciplines and sciences. At the time of his shaykh’s death he was studying the Muwatṭa2 under him. His shaykh described him as “the learned ascetic who was sent to me”.

He composed a number of writings, speeches, advices and letters, all of which are useful and illuminating. He also established more than ten mosques in various parts of Ḥadramawt.

He died on a Friday afternoon, on the 19th of Shaʿbān 1145 AH (27 October 1732 CE).

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1 The seventh day of the month of Dhu’l-Hijja 1132 AH (23 September 1720 CE).
2 An important book of law and collection of ḥadīth by Imām Mālik ibn Anas (d.179/792).
The Book

This is a translation of a book which has been used for the last three centuries as a basic introduction to the rules of Islam. It has served as the first elementary text book for children all over the Muslim world, especially in East Africa, the Yemen and the Far East. It presents, in a very few pages, the basic facts of belief, worship and morals which are obligatory knowledge for every Muslim man and woman.

This translation is an attempt to make this simple but complete handbook available to the English-speaking reader. As well as some introductory material about the author, it contains many footnotes which have been added in an attempt to preserve the clarity of the original without losing its completeness or rendering the English difficult to read. Wherever possible, material for these notes has been taken from texts which follow the outstanding tradition described in his biography.

All Arabic words not translated are included in the glossary at the end. Most have explanations in the footnotes.

All good found in this text is a gift given by God to the author, and is a continuation of the many blessings accorded his teachers, whose chain of transmission goes back to the greatest of all teachers, Muhammad, the Messenger of God, upon whom be peace.

All defects and faults it may contain are the responsibility of the translator. May Allah forgive us all. By Him is tawfiq, enabling success.
CHAPTER ONE

THE ESSENTIALS OF ISLAM

In the name of God, the Compassionate, the Merciful

All praise belongs to God, Lord of the Worlds; a praise which matches His gifts and equals His increases. And may God send blessings upon our master Muḥammad, and upon his family and companions.

The Messenger of God, upon whom be peace, said: ‘Seeking knowledge is an obligation for every Muslim, male and female.’ And he said, upon him be peace: ‘Whoever takes a path searching for knowledge, God will lead him along a path to the Garden [al-janna].’

The topics discussed in this book have been abridged from the books of Hujjat al-Islām al-Ghazālī. It is our hope that whoever knows them and acts upon them, will be placed by God among the people of true knowledge, outwardly and inwardly.

And success is from God!

3 ‘The Compassionate’ (al-Rahmān) and ‘the Merciful’ (al-Rahīm) are two attributes of God taken from the word rahm, which signifies ‘mercy’. The form rahmān implies intensity and quantity, while the form rahīm implies continuity of action. Positioned together, therefore, they mean ‘Great and Constant in Mercy’. Yusuf Ali translates them as ‘Most Gracious, Most Merciful’. Imām al-Ḥabashi begins with this sentence because the Messenger of God has said that ‘every important action that does not begin with bismillāhi rahmānī rahīmī is cut off’, i.e., lacks blessing. (Ḥadīth narrated by Abū Daūd, al-Nasā’ī, and Ibn Mājah.)

4 Ḥamd means ‘praising with the tongue for something beautiful’. It implies both the giving of thanks (shukr) and extolling (thānā’). (Ibn Juzayy, Tashil, 9.) The word ḥamd is used here because it is more comprehensible.

5 One cannot show gratitude for God’s favours except by means of another favour given by Him (al-Shāfiʿi, Risāla, 57), for the very breath we use to thank Him with is a gift. So as we thank Him and praise Him, His favours increase. (Bayhaqi, Seventy-Seven Branches, 26.)


7 This hadith is narrated by Anas ibn Malik and is recorded in the Sunan of Ibn Mājah.

8 Narrated by Abūdallāh ibn Anis in Bukhārī and Muslim. In another version (on the authority of Abū Hurayra in Tirmidhī) we find: ‘makes easy for him a path to the Garden’.

9 This is Muḥammad ibn Muḥammad ibn Muḥammad Abū Ḥāmid al-Ghazālī, whose title is Hujjat al-Islām (The Proof of Islam). He was born in Tūs, a town in N.E. Persia in the year 450/1058, and died there on Monday the 14th of Jumādā al-akhirah in the year 505 (9) September 1111 CE). He wrote four famous books on Shāfiʿi fiqh, and also a book against the philosophers. Among his most famous books on ṭaṣawwuf are Ihyāʿ Ulūm al-Dīn, Biddāyat al-Hidāya and Minhāj al-Abidin.
1. i The Pillars of Islam

The pillars of Islam are five:

1. Bearing witness that there is no god but God and that Muhammad is the messenger of God.
2. Doing the Salah.
3. Giving the Zakat.
4. Fasting Ramadan.
5. Making Hajj, pilgrimage, to the House, for whoever is able to.

The above are to be done with sincerity and belief. Whoever is not sincere is a munafiq (hypocrite); and whoever does not believe with his heart is a kafir.

1. ii The Beginning of Iman. This is that you be convinced that God exists and that He, the Exalted, is One without partner, likeness or similarity.

Nothing is like Him and He is the All-Hearing and all-Seeing. He created the heavens and the earth, death and life, obedience and disobedience, health and sickness and the entire universe and what it contains.

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10 The ritual prayer explained in detail later in this book (pp. 7-10).
11 Paying out a part of one’s wealth as an act of worship, charity and purification.
12 The ninth month of the lunar year.
13 That is, to the Ka’ba, or ‘House of God’ in Makkah the Ennobled.
14 Literally, ‘one who covers up’, i.e., denies the essential reality of God, and the dependence of the universe on Him in every instant. In this sense, there is no real ‘unbelief’, because every human spirit contains the knowledge of God at its core. This knowledge, however, may be ‘covered up’ by false imaginings, distraction, and wrong action.
15 Iman is usually translated as ‘faith’; but a more accurate translation would be ‘secure awareness’. The blessed Messenger has said: ‘Iman is awareness in the heart, pronunciation by the tongue and action according to the arkân [pillars of Islam]. (Saheeh hadith recorded in Tabarani’s hadith collection al-Muqjam al-Kabir.) According to Imam Umar ibn Sumayt: ‘Iman is belief in all the essential things of the religion that the Prophet (upon whom be peace) brought. The ‘essential things of the religion’ are matters which can be known and understood both by the special people and by the common folk.’ (Imam Umar ibn Sumayt, Hadiyya, 9.) The Qur’an describes those who have iman as: those who, when God is mentioned, feel a tremor in their hearts, and when they hear His signs [ayat], find their faith strengthened, and put all their trust in their Lord. (8:2) Imam al-Bayhaqi uses this passage to prove that iman implies both belief and action. (Bayhaqi, Asma‘, 146.)
16 ‘One says a person is “convinced” about such and such a thing, meaning “his heart has been set on it”’. The intended meaning here is “tie your heart and set it with conviction to the fact that God exists”. (Ibn Sumayt, Hadiyya, 14.)
He created human beings\(^{17}\) and their actions, and determined their provisions and their lifespans. There can be no increase or decrease in these appointed things. Nothing happens except by His decree (\(qadā\)) that it will happen, and His determining (\(qadar\)), and His will (\(irāda\)).

He, The Exalted, is Living\(^{18}\) and All-Knowing. He Wills and is Able. He is Speaker, Hearer and Seer. He is Knower of each blinking of every eye and what is hidden in the chests. He knows all secrets and that which is even more hidden.\(^{19}\) He is the Creator of everything and is the One, the Subduer.\(^{20}\)

He, the Exalted, sent our master Muhammad, His servant\(^{21}\) and Messenger to the whole of humankind\(^{22}\) for their guidance, so that they could perfect their lives and complete their return [to Him]. He helped him with clear miracles.\(^{23}\)

This Prophet, upon whom be peace, was truthful in every fact which he conveyed to us from God: whether concerning the Traverse (\(ṣirāṭ\)),\(^{24}\) the Balance (\(mīzān\)),\(^{25}\) the Pool (\(hawd\)),\(^{26}\) and other matters of the

\(^{17}\) *Khalaq* means ‘creation’, and, by extension, ‘creatures’. It is here translated as ‘human beings’ as the mention of ‘their actions’ suggests this is the intended meaning.

\(^{18}\) ‘He has eternal life which has neither beginning nor end.’ (Makhluuf, in al-Ḥaddād, *Key*, 47.)

\(^{19}\) *He knows what is secret and what is yet more hidden* (20:7). Makhluuf says ‘the more hidden: the inclinations of the heart and its tales.’ (In al-Ḥaddād, *Key*, 49.)

\(^{20}\) ‘al-Qahhar is ‘the one who subdues and cannot be subdued.’ (Bayhaqi, *Asma*, II, 428.)

\(^{21}\) *‘Abdullahu,* sometimes translated as His ‘slave’ or ‘bondsman’. To be God’s *‘abd* is the greatest honour to which a man or woman can aspire: it is the reaffirmation of our spiritual nature, which is to be in submission before the Divine majesty and command.

\(^{22}\) The Message of Islam is addressed not only to one nation or people, but to all nations, both humans and jinn.

\(^{23}\) Among his miracles was the Holy Qur’ān, and events such as the gushing of water from his fingers and the splitting of the moon. (See al-Bayhaqi, *Dalā‘il al-nubuwwa.*)

\(^{24}\) A bridge stretching over Hell, which all must try to cross at the Last Judgement. (Ghazâli, *The Remembrance of Death*, 205-7.)

\(^{25}\) The Scales of Light on which deeds shall be weighed. For details see Ghazâli, *The Remembrance of Death*, 195-197.
Next World and the barzakh,\textsuperscript{27} including the questioning by the two angels\textsuperscript{28} and the punishment and bliss in the grave.

The Qur’ān and all the books that God sent down are true. The Angels are true. The Garden is true. The Fire is true. And so is everything else that Muhammad, upon whom be peace, informed us of.

\textsuperscript{26} The Messenger said: ‘My hawd will stretch for a distance like that between Aden and Amman of al-Balqā’ (in Jordan). Its water is whiter than milk and sweeter than honey ...’ (Related by Tirmidhi on the authority of Thawbān.)

\textsuperscript{27} The barzakh is the interspace between death and Resurrection, a period during which man experiences a foretaste of his final condition.

\textsuperscript{28} These two angels are called Munkar and Nakir. They visit the grave soon after the dead body is placed in it and ask several questions. The most important of these are: ‘Who is your Lord?’ ‘What is your religion?’ ‘Who is your Prophet?’ (For details see Ghazālī, \textit{The Remembrance of Death}, 144-147.)
CHAPTER TWO

WORSHIP

2.1 Purity

The obligations \textit{furūd} \textsuperscript{29} of \textit{wudū} \textsuperscript{30} are six. \textsuperscript{31}

(1) Intention \textit{[niyya]}. \textsuperscript{32}
(2) Washing the face. The limits of the face are: the hairline of the head, \textsuperscript{33} the extremities of the two sides of the chin and the whole of the beard. The width of the face is from one ear to the other. \textsuperscript{34}
(3) Washing both hands and arms up to the elbows.
(4) Wiping part of the head or hair. \textsuperscript{35}
(5) Washing the two feet up to the ankles.
(6) Performing the actions in this order. \textsuperscript{36}

\textsuperscript{29} \textit{Furūd} (sing. \textit{fard}): obligations, musts. The \textit{shari'ā} (the Islamic legal and moral system) classifies all actions into five categories: (1) \textit{fard} (obligatory); (2) \textit{mandūb} (recommended); (3) \textit{mubāh} (permitted); (4) \textit{makrūh} (disliked); (5) \textit{harām} (forbidden).

\textsuperscript{30} A noun referring to "the washing of specific parts of the body with a specific intention".

\textsuperscript{31} The rules set out in this book are according to the school of jurisprudence of Muḥammad ibn Idrīs al-Shāfi’ī (b. 150 AH/767 CE, d. 204/820), one of the founders of the four schools (\textit{madhhabs}) of Islamic practice. The others are Abū Ḥanīfa (83/702-150/767), Mālik ibn Anas (93/711-179/792) and Aḥmad ibn Ḥanbal (164/780-241/855). It is obligatory for every Muslim to follow one of these four schools, which are all of equal correctness. It is not acceptable to try and work out the rules of Islam for oneself from translations of the Qur’ān and \textit{ḥadīth}, because many sections of these texts can only be correctly understood by scholars who know the subtleties of the Arabic language and are aware of the passages which have abrogated (\textit{naskh}) others.

\textsuperscript{32} All acts of worship have to be preceded by the forming of a specific intention, to differentiate them from ordinary actions. According to a \textit{ḥadīth}, 'Acts are only in accordance with intentions; and everybody is credited only for that which he intended.' See Bayhaqi, \textit{Seventy-Seven Branches}, 38-41.

\textsuperscript{33} Men with receding hairlines continue to wash only up to the place where their hair used to grow.

\textsuperscript{34} This and the following obligations are based on the Qur’ānic passage: \textit{O you who believe! When you prepare for prayer, wash your faces and your hands [and arms] up to the elbows; rub your heads [with water] and [wash] your feet up to the ankles (5:7).}

\textsuperscript{35} According to Imām Mālik the whole head must be wiped. Abū Ḥanīfa teaches that one quarter of the head is sufficient.

\textsuperscript{36} According to Abū Ḥanīfa this is not compulsory but recommended. Mālik adds the condition that the actions must also be uninterrupted.
If one is in a state of *janâba* because of sexual intercourse or the emission of semen during sleep or for some other reason, it is necessary to wash the whole body with the intention of removing *janâba*.

The emission of anything from the two waste passages, front or back, nullifies the *wudâ‘*. *Wudâ‘* is also lost upon losing consciousness during sleep or otherwise, unless one is sitting down on a seat firmly fixed on the ground.

Touching the private parts, front or back, of any human whether oneself or someone else, and whether adult or child with the palm of the hand or the inside of the fingers nullifies *wudâ‘*, even if it be one’s own dead child.

The touching of the skin of an adult male by an unrelated adult female or vice versa, without any intervening barrier, nullifies their *wudâ‘*; however, the touching of the nails, hair or teeth does not nullify *wudâ‘*.

The validity of *salât* is dependent on the following: [1] awareness of the entrance of the time either with certainty [*yaqîn*] or because of working it out [*i‘tîhad*] or an overwhelmingly strong supposition [*ghalabat zann*] because if you make *salât* with doubt it is not a valid prayer; [2] awareness of the qibla; [3] covering the *‘awra* with a permitted clean cloth; and [4] the removal of impurity from the clothes, body and place of prayer.

And it is also necessary to pray the obligatory [*fard*] *salât* standing up, if one is able to do so.

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37 ‘Major ritual impurity’, which prevents one from making *salât*. There are two *fards* of performing the ghuls: (1) niyyar; (2) pouring pure water over the entire body.
38 Other things which require one to have a complete bath (ghuls) are: menstruation, childbirth, post-natal bleeding and death.
39 That is, non-mahram.
40 Imam Malik says that *wudâ‘* is only broken here if sexual pleasure is felt. Abû Hanifa does not include skin contact among the things which nullify the *wudâ‘*. However, he adds ‘laughing in *salât* as one of the acts which break *wudâ‘*.’
41 One must be certain that the time of prayer has entered. If this is not possible one must work it out by looking at the sun or other indications. If this is not possible because the signs are not clear, one must wait until the degree of certainty outweighs the amount of doubt. This is what is meant respectively by *yaqîn*, *i‘tîhad* and *ghalabat zann*.
42 The direction of the Holy Ka‘bah in Makkah.
43 The part of the body which must be covered to maintain modesty and dignity. In the case of men this is everything from the navel to the knees. For women it is everything except the hands and face.
44 Silk and gold garments and jewelry are forbidden for men.
45 *Najâsa* (impurity) is filth which prevents the *salât* from being valid. It includes excrement, urine, flowing blood, vomit, and substances derived from pigs and dogs. According to Imam Malik, however, dogs are not inherently impure.
2.ii The Salât

2.ii.a Obligations of the Salât

These are:

[1] intention [niyya]; [2] entering the prayer by saying 'Allâhu akbar' ['God is most great']; [3] the reading of the Fâtiha; [4] the fourteen points of stress [tashdidât] and not pronouncing a za instead of a da, for there is no za-sound in the Fâtiha; [4] and then bowing [rukû]; in this it is necessary to lean forward so that one leans on and rests the hands upon the knees; [5] pausing [tatmîn], so that all the limbs come to rest and then [6] returning to the upright position [ruûtâdâl], where pausing for a few moments is also necessary, and then [7] prostration [sajdâ], twice, and sitting between the two prostrations. Pausing is necessary in all of these.

One must fulfil the above obligations in each rakâ. The first tashâhhud, and the sitting during this part of the salât is sunna, and the second tashâhhud is fard. The prayer on the Prophet (upon whom be peace), which comes after the tashâhhud but before the taslîm is fard. The minimum taslîm is as-salâmu alaykum. The minimum tashâhhud is:

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46 The method of entering the salât is by saying 'Allâhu akbar'. This is an exact-word obligation [rukûn qawlî], in other words, these exact words must be used. These words should be accompanied by the raising of the hands to a place near the ears. The other exact-word obligations [arkân qawlîya] are (1) the reading of the Fâtiha; (2) the tashâhhud and (3) the taslîm. All these will be explained later in the text. The other obligations are called 'act obligations' [arkân fi'diya], and in them the action is what is essential, while the words are only mandûb (see note 29).
47 The opening chapter (Chapter One) of the Qur'ân.
48 See note 3.
49 A rakâ is a prayer cycle. The salât consists of a specified number of rakaât (plural of rakâ). The numbers of rakaât fixed for the fard salât are as follows: Subh (dawn), 2; Zuhr (midday), 4; 'Asr (afternoon), 4; Maghrib (evening), 3; 'Ishâ (night), 4.
50 Prayer of greeting while sitting (see next section for details).
51 In other words, it is recommended (mandûb), being from that area of the Prophet's practice that is not considered to be fard.
52 The exiting from the salât is with the words as-salâmu alaykum wa rahmatullâh and the turning of one's head to the right. Then the taslîm is repeated turning the head to the left. This is a rukn qawlî.
at-tahiyyatu `l-Llah. Salamun `alaykum ayyuha`n-nabiyyu wa-
ra`matullahi wa-barakattuh. Salamun `alayn`a wa-`ala `ibad-Llahi
`s-salihi`n. Ashhadu al-l`ilaha ila`llahu wa-anna Muhammadan
`abdul-Llahu wa-rasuluh.\textsuperscript{53}

The minimum prayer on the Prophet (upon whom be peace) is:

\textbf{Allahumma salli `ala Muhammada.}\textsuperscript{54}

It is also required that one humbles oneself with total sincerity [ikhlâs],
making it an action solely for God alone. Concentration [\textit{h}ud\textit{ur}], is also
required. (\textit{Hudur} is being aware of what one is saying and doing.)
Submissiveness [\textit{k}hush\textit{u}c], is also required. \textit{Kushu}c is the submission
of the limbs and the concentration of the heart, the pondering upon and the
understanding of what is being read. God accepts \textit{salat} according to the
amount of \textit{hudur}.

Showing off [\textit{riy}a] in prayer and at all other times is forbidden.

2.ii.b \textit{Acts that Invalidate the Salat}
Deliberately speaking invalidates the \textit{salat}, even if it be only two letters,
as does a large amount of forgetfulness.\textsuperscript{55} A large amount of action also
invalidates the \textit{salat}: for example: three extra substantial movements,
eating, drinking, exposing part of the \textit{cau}ra\textsuperscript{56} without covering it
immediately, and the appearance of \textit{na}j\textit{as}a\textsuperscript{57} if it is not removed
immediately without holding it. If a worshipper does two essential
actions\textsuperscript{58} before the \textit{im}\textit{am}; and likewise, if he fails to follow the \textit{im}\textit{am}
without legitimate reason, his \textit{salat} is also invalid.

\textsuperscript{53} Translation: ‘Greetings to God, and prayer of peace upon you, O Prophet, and likewise the
mercy and blessings of God. Peace be upon us and on the righteous servants of God. I bear witness
that there is no god but God, and that Muhammad is His servant and messenger.’
\textsuperscript{54} ‘O God, send Your blessings upon Muhammadd.’
\textsuperscript{55} Forgetting which \textit{ra}c\textit{a} one is on, or missing out a \textit{sunna} action can be compensated for by
making two \textit{sajd}a\textit{s} immediately before the \textit{tasl}im.
\textsuperscript{56} see note 43.
\textsuperscript{57} see note 45.
\textsuperscript{58} two \textit{ru}k\textit{n} fi\textit{l}\textit{is}; see note 46.
2.ii.c The *jumā*  
Friday midday prayer in congregation is *fard āyn* for every Muslim who is male, free, resident in the locale, and not excused by a legal exemption such as sickness or rain.  

Among the conditions of the *jumā* are the two sermons [al-
khūṭbatayn]. The essentials [arkān] of the khūṭbatayn are ḥamād, sending greetings and blessings upon the Prophet, calling people towards piety *(taqwā)*, the reciting of some verses of Qur’ān in each of the two sermons, and praying for all believers in the last one.  

It is necessary for the one delivering the two sermons to do so while standing in a state of *tahāra* with his *tawra* covered. He must sit between the two sermons, and should pause longer than the normal pause for *salāt*.

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59 There are two types of *fard* (see note 29). A *Fard āyn* is an act which every individual has to perform, unless they have a legally valid excuse. This category includes the five *fard* *salāts*, the Fast of Ramadān, etc. The second type of *fard* is called *fard kifāya*. This is an obligation that falls on the community as a whole. If one person (or a sufficient number of persons) does the action, he or she will be rewarded and their community will not be at fault. However, if the *fard* is not performed, the whole community will be at fault. An example is the funeral prayer.  
60 I.e., heavy rain or snow which prevents one from being able to walk. (Shāṭirī, *Yāqūt*, 45.)  
61 See note 4.  
62 See note 6.  
63 *Taqwā* is the careful keeping away from the anger of God and His punishment through the following of His commands and avoidance of what He has forbidden. (Imām al-Ḥaddād, *Risālat al-Mudhākara*, 66.)  
64 In a state of purity. He must have *wudā‘* and not be in need of *ghusl* (see note 37).  
65 See note 43.  
66 The five daily prayers should be established in a congregational meeting place. This and the funeral prayer [janāzoa] are classified as *fard kifāya*: unless they are established by someone the whole community is at fault. The *Janāza* is a special prayer which has four *takbhirs* but no *ruku* or *sujūd*.  

Establishing the congregational prayer and the Janâza\(^{66}\) are obligations which fall on the whole community [fard kifâya]. The two cÎds,\(^{67}\) the two kusûfs\(^{68}\) and the witr\(^{69}\) prayers are all well established sunnas,\(^{70}\) as are the rawâthib\(^{71}\) of salât.

The ăluḥā\(^{72}\) and tarâwîh\(^{73}\) are sunnas, and bring great blessing and reward.

2.iii Fasting

Fasting [ṣawm] is the third pillar of Islam. It is the well-known abstinence but with certain special characteristics. Among them are making a niyya\(^{74}\) every day or during the night before, and abandoning all things which break the fast, including food, drink, sexual intercourse, masturbation and self-induced vomiting.

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67 The cÎds are festivals. The first [cÎd al-Fitr] follows the month of Ramadan (i.e., the first day of the month of Shawwâl), and the second [cÎd al-Ādâh] comes during the Hajj period (10 Dhu ‘l-Ḥijja).

68 The eclipse prayers. A solar eclipse is called kusûf ash-shams, and a lunar eclipse is called kusûf al-qamar. They are both of two rak-\(c\)as (see note 49), with an additional rukâ\(c\) in each. Each is followed by a khutba.

69 The witr prayer is the salât performed towards the end of the night which ends with an odd number of rak-\(c\)as.

70 Here the word sunna means the same as mandîb (see note 29). There are two categories of sunna: (1) emphasised sunna [al-sunna al-mu‘akkadah] which the Prophet always did; and (2) non- emphasised sunna [sunna gheyr mu‘akkadah], which he did not always do.

71 The rawâthib are those sunan mu‘akkadah which follow or precede the fard salât. Their numbers are shown in the following table:

<table>
<thead>
<tr>
<th>sunna before fard</th>
<th>fard</th>
<th>sunna after fard</th>
</tr>
</thead>
<tbody>
<tr>
<td>şubh</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>zuhr</td>
<td>2 or 4</td>
<td>4</td>
</tr>
<tr>
<td>cÎṣwr</td>
<td>2 or 4</td>
<td>4</td>
</tr>
<tr>
<td>maghrîb</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>cîshâî</td>
<td>2</td>
<td>4</td>
</tr>
</tbody>
</table>

72 al-Shâṭîrî says that ‘the minimum salât of ăluḥā is two rak-\(c\)as. Its preferred number is eight (in twos) and the time when it may be done extends from sunrise until the sun reaches its zenith.’ (Shâṭîrî, Yâqût, 44.)

73 ‘Salât al-tarâwîh is 20 rak cÎs offered every night of Ramadan. It is necessary that they be prayed in twos. The time when it may be done extends from immediately after the salât of cîshâî until the breaking of dawn.’ (Shâṭîrî, Yâqût, 43.)

74 Intention. See note 32. Here what is referred to is the duty of forming a specific intention (before the fast actually begins) to fast on the following day.
Among the things which perfect the fast is the refraining of the limbs from things which God the Exalted dislikes. The ‘seven limbs’ which need to be restrained will be discussed later. It has been said in a hadith that ‘five things nullify the act of the fasting person: lies, backbiting, slander, false oaths and looking with desire.’

Among the things which perfect the fast are: hastening to break the fast with ḥalāl food as soon as the time has ended, and not eating a great deal. It is good to fast often, especially on the days that Islam has considered special.

God knows best; and success is from Him.

2.iv Zakât

2.iv.ā Zakât of Assets

Zakât is the fourth pillar of Islam. Therefore every Muslim must know the type of possessions on which it is compulsory. These are: livestock (naḍam), gold and silver (naqd), trade goods (tiğāra), buried treasure (rikāz), gold and silver mines (ma’dan), and mu‘āsharāt, which are seed crops and fruits. There is no Zakât on animals other than free-grazing livestock.

A precondition of the Zakât becoming obligatory is the passing of one lunar year, which is also a condition for money and trade goods. Another condition is that they reach the nisāb, the lower limit above which Zakât becomes obligatory (furd).

75 Hadith related by Jābir on the authority of Anas.
76 Ḥalāl food is that which is permitted. The Qur’ān says: He has only forbidden you dead meat (i.e. carrion), and blood, and the flesh of swine, and that on which any other name has been invoked beside that of God (2:168).
77 There is agreement that these include the tenth of Muharram, six days in Shawwāl and the ninth of Dhu ‘l-Hijja. It is also meritorious to fast on Mondays and Thursdays, and on the middle three days of each lunar month.
78 The original Arabic word Zakât means ‘increase’ or ‘purification’. As an Islamic term it is a noun used for what is taken according to the amount of one’s wealth or persons according to specific characteristics. (Shāṭīrī, Yāqūt, 56.)
79 Naḍam include camels, cows and sheep. Gold and silver (al-naqdān) may be in coin form, ingots, or otherwise. Zakât must be paid on all money that has been saved for a year if it equals or exceeds the market value of 592.9 grams of silver. Jewellery for personal use (i.e. not for trading) is not liable to any Zakât. Mu‘āsharāt include dates, grapes, wheat, barley etc. Tiğāra consists of goods possessed with the intention of trade.
80 The nisāb of money is 84.7 gms of gold, or 592.9 gms of silver. For crops it is 6 sād (approx. 18 kg). For livestock it is either 5 camels, 30 cows or 40 sheep or goats.
The amount that has to be paid on money and trade goods is 2.5%. On crops and fruits grown by irrigation the Zakât is 5%; if the land is not irrigated this rises to 10%.

2.iv.b Zakât al-Fitr\textsuperscript{81}

The Zakât of fitr has to be paid by every Muslim who possesses more than his actual needs. Its amount is 4 mudā\textsuperscript{82} of the Prophet (upon whom be peace), given on the day of ʿĪd\textsuperscript{83} or during the night preceding it. Niyya is required for all those on whose behalf it is being paid.\textsuperscript{84}

It is not permitted to give Zakât al-fitr except to a Muslim who is characterised by one of the eight characteristics, such as being a poor or destitute person,\textsuperscript{85} and is not a Ḥāshimî or a Muṭṭalib\textsuperscript{86} nor their servants. It is necessary to find out if they are from these groups.

2.v Ḥajj and ʿUmra\textsuperscript{87}

2.v.a Ḥajj

Ḥajj is the fifth of the pillars of Islam. It is a fard obligation on every free Muslim who is mukallaf,\textsuperscript{88} as is the ʿUmra,\textsuperscript{89} once in one’s life, on condition that one has the ability to go. ‘Ability’ here means that one possesses what is needed to travel for the pilgrimage and back again.

\textsuperscript{81} That which is paid before the ʿĪd al-Fitr prayer.
\textsuperscript{82} This is the equivalent of 2.03 litres of the main staple crop of the area in which it is given.
\textsuperscript{83} The first day of the month of Shawwāl.
\textsuperscript{84} A man is obliged to pay Zakât al-fitr for his dependants as well as himself.
\textsuperscript{85} Alms are for the poor and the destitute and those employed to administer the [funds], for those in bondage and in debt, and in the cause of God, and the wayfarer. (Qur’ān 9:60)
\textsuperscript{86} I.e. is not a descendant of the Prophet (upon him be peace). It is only permitted to give Zakât to the family of the Prophet if they do not receive any portion of the khums, which is the 20% portion of war gains which goes to the state.
\textsuperscript{87} ‘Ḥajj according to the Arabic language means ‘direction’ (qaṣd). As an Islamic term it means directing oneself to the Sacred House for specific rites.’ (Shāṭirī, Yāqūt, 68.)
\textsuperscript{88} An adult in possession of his or her full senses, and hence legally accountable.
\textsuperscript{89} ʿUmra means ‘a visit’. Islamically, it denotes visiting the Sacred House for specific rites.’ (Shāṭirī, Yāqūt, 68.)
The acts of the Ḥajj are of three types: [1] the essentials [arkān], [2] the duties [wājibāt], and [3] the sunnas.

The arkān of the Ḥajj are five:
[1] Ihrām; this is the intention to perform the Ḥajj or the āumra. It is preferred that one utters the words 'I intend to perform the Ḥajj or the āUmra, and I sanctify myself thereby with God the Exalted.' It is not valid to enter ihrām for Ḥajj except in the Ḥajj months, which are Shawwāl, Dhu’l-Qa’dā, and the ten days of Dhu’l-Ḥijja, the last of which is dawn on the Day of Sacrifice (10 Dhu’l-Ḥijja).

The remaining arkān are [2] the Standing at Ārafāt, [3] the tawāf of ifāda, the sa’y, and the shaving or cutting of the hair.

2.v.b The arkān of Āumra
They are the same as the arkān of the Ḥajj, with the exception of the Standing at Ārafāt, which is not one of them.

2.v.c Tawāf and sa’y
Necessary for the tawāf are [1] the covering of the āawra; [2] the state of ṭahāra from things which invalidate it and from najāsa; and [3] that the tawāf is seven circles inside the praying area and keeping the House [Ka’ba] on one’s left; and [4] that one is not actually inside the Ka’ba. The sa’y must be done seven times, and must begin at al-Ṣafā and end at Marwa.

2.v.d The Duties [Wājibāt] of the Ḥajj

90 Ihrām is the intention to perform Ḥajj or Āumra (or both), and is accompanied by the donning of two seamless white sheets (in the case of men). This is a sacred state where certain things become prohibited: among them are the cutting of one’s hair. When one leaves this state one shaves or cuts one’s hair.

91 One must be at the valley called Ārafat near Makkah at noon on the 9th of Dhu’l-Ḥijja, and remain there in prayer until after sunset. A khujba is given there, and the two salāts of Zuhr and 4āṣ are combined, being prayed together.

92 Moving around the Sacred House, as described later in the text.

93 The running or walking between the two hills of Ṣafā and Marwa, which are now incorporated into the Sacred Mosque of Makkah.

94 This last action releases the pilgrim from the state of ihrām.
The sunnas of the Ḥajj

The sunnas include all acts which should be done but which are not included among the ārkān or the wājibūt.

Whoever misses out a rukn, his Ḥajj will not be valid and it is not permitted for him to leave the state of ʿihram until he completes it. An atonement payment of the penalty known as dam will not make up for it,¹⁰⁰ not can another person do it for him. Three of the ārkān will always be binding as long as the person performing the Ḥajj is alive. They are the ṭawāf, the saʿy and the shaving (or cutting) of the hair.

Whoever misses out a wājib, his Ḥajj is accepted but he has to pay a dam penalty. He will be in a state of sin if he misses it out without a legitimate excuse. But whoever misses out a sunna, his Ḥajj is accepted and he is not in a state of sin and does not have to pay a dam penalty; although he has missed out on a great deal of blessing.

It is not permitted for a man to cover his head, or for a woman to cover her face, while in the state of ʿihram. They are not permitted to cover even part of them. Nor are they permitted to cut their nails or hair or to put oil on the hair of the head or beard, or to wear perfume on any part of the body. It is not permitted to perform the marriage ceremony or to have sexual intercourse or acts which might lead to it, or to harm any animal whether domesticated or wild. The woman and the man are the same with regard to these prohibitions.

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95 'Miḥāt literally means 'limit', but here it means the time and place proper to the rite. There are specific places beyond which one cannot go without entering a state of ʿihram'. (Ṣhāṭirī, Yaqūt, 69.) The Mīḥāṭ for air-borne pilgrims arriving from England is Rābigh, a town on the coast south-west of Medina. Passage over this Mīḥāṭ is usually announced on the aeroplane.

96 'After spending the afternoon at ʿArafāt, one must spend at least part of the second half of the night at the place called Muzdalifā'. (Ṣhāṭirī, Yaqūt, 70.) Muzdalifā is a valley between ʿArafāt and Miʿān. The Day of Slaughter is the Zuḥd.

97 One should spend the next two nights (or three, if desired) at the valley of Miʿān.

98 In the afternoon of the two or three days following the Zuḥd, small stones should be thrown against three stone pillars (referred to as the Jamarāt), seven stones against each, beginning with the Great Jamra which is located near the Khayf Mosque. The same should have been done against the Lesser Jamra (Jamrat al-ʿAqība) on the morning of the Day of Slaughter.

99 One must perform another ṭawāf before leaving the sacred territory.

100 On the ĥajj there are some disliked acts which may be atoned for by making a sacrifice of specified kinds.
CHAPTER THREE

MORALS

3.i Keeping the Heart from Vices

This is a duty [wâjib] for every Muslim. Likewise, the keeping of the ‘seven limbs’ is a farḍ [cayn].

3.i.a The Vices of the Heart

These are: [1] shakk, which is doubt about God the Exalted; [2] considering oneself out of the realm of God’s plan or beyond His Mercy; [3] considering oneself superior to the other slaves of God; [4] showing off [riyā’]; [5] being proud of one’s obedience to God; [6] spite [hiqād] towards others; and [7] envy [ḥasad]. The meaning of ḥasad is dislike and annoyance at the gifts God has given to another Muslim, and wishing they would lose them.

101 Literally, ‘Keeping the heart from acts of disobedience’. The following sections are a summary of parts of Imām al Ghazālī’s Iḥyā’ Ulūm al-Dīn, and the second part of Bidāyat al-Hiddya. The latter can be found in translation: Muhammad Abul Quasem, Al-Ghazali on Islamic Guidance, 72-98.
102 Explained below, p.17-18.
103 An obligation incumbent upon everyone.
104 Doubt is caused by ignorance, distraction, and sin. The sound heart naturally perceives the miraculous order of the universe and the spirit, and sees God therein. Order can only come from an Orderer; chaos, the nature of subatomic matter, can only bring more chaos, unless there is guidance from outside. God says: Truly, in the creation of the heavens and the earth, and the succession of night and day, are signs for those with insight (3:190). And such insight is God’s gift of guidance: We shall surely guide to Our paths those who struggle for Us (29:69).
105 Does man think that he will be left to no purpose? (70:36) Say to My slaves who were extravagant against themselves: Despair not of God’s mercy! Truly, God forgives all sins. (39:53)
106 ‘It is sufficient evil for a man that he despise his brother Muslim.’ (Ḥadīth narrated by Muslim on the authority of Abū Hurayra.)
107 ‘Whoever acts to be heard and seen, God will cause his falsity to be heard and seen.’ (Ḥadīth narrated by Bukhārī on the authority of Jundub.)
108 This is only a condemnation of spiritual pride, and does not mean that we should not be glad when God has given us success in doing good works. A ḥadīth says: ‘Whoever is made happy by his good works, and sorrowful by his bad ones, is a believer’. (Narrated by Abū Daūd on the authority of ʿUmar ibn al-Khaṭṭāb.)
109 The Prophet (upon whom be peace), said: ‘Do not hate one another, or envy one another, or turn your backs on one another. Instead, be brothers as God’s servants.’ (Bukhārī, from Anas.).
110 The Qur’ān says: Are they jealous of people because of what God in His bounty has given them? (4:54)
Among them also are [8] persistence in disobedience of God; [9] miserliness over things that God has made compulsory for you; [10] bad thoughts about God and about people; [11] considering unimportant the things which God has made important, including obedience, disobedience, the Qur’ān, knowledge, the Garden and the Fire.

All of these acts of disobedience are evil and will lead to one’s destruction. In fact some of them lead to one entering into the state of kufr, disbelief.

3.i.b The Virtues of the Heart

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\(^{111}\) Imām al-Ḥaddād says ‘certainty is power, firmness and stability of faith so great that it becomes as a towering mountain which no doubts can shake.’ (al-Ḥaddād, The Book of Assistance, 7.)

\(^{112}\) Abū ʿUmar was once asked about sincerity, and replied: ‘It is present when one wishes to be praised for something only by God.’ See also note 107.

\(^{113}\) ‘Every Muslim is a brother to every other Muslim; he neither traduces, humiliates nor despises him.’ (Ḥadith in Muslim on the authority of Abū Hurayra.)

\(^{114}\) O you who believe! Shun much suspicion, for truly, some suspicion is a sin. (49:12)

\(^{115}\) And whoever reveres the shā‘ir of God, truly, that is from the piety of hearts. (22:32)

\(^{116}\) Remember Me, and I will remember you; give thanks to Me, and reject me not. (2:152)

\(^{117}\) Ṣabr is here translated in three different ways to show the three different meanings of the word. Chapter 28 of The Book of Assistance is dedicated to this subject.

\(^{118}\) Rizq is the regular sustenance which God has promised will come to us, if we trust in Him correctly.

\(^{119}\) Dunyā refers to this lower world in which we temporarily live. A ḥadith says that ‘If the dunyā was worth so much as a gnat’s wing in God’s sight, He would not give a kāfīr even a drink of water.’ The dunyā, therefore, is no more than a bridge to be crossed, a world of tests which we must properly respond to.

\(^{120}\) The ego which is lowest of the levels of the self. The concept of the inner and outer self is discussed in Ḥiyā‘ ‘Ulūm al-Dīn and chapter 4 of The Book of Assistance.
dependence on Him; and other acts of the heart which are farḍ and which save the heart.

3.ii The Vices of the Limbs

These include:

3.ii.a The Vices of the Stomach

These include: [1] the consumption of usury [ribā]; [2] drinking any intoxicant; [3] consuming the wealth of an orphan, and all foods and drinks which God has made forbidden [ḥaram].

Allah and his Messenger have cursed the consumer of ribā and whoever helps in its consumption. The Messenger (upon whom be blessings and peace) cursed the drinker of wine and whoever helped him in its drinking, including the one who sold it to him.

3.ii.b The Vices of the Tongue

These are very numerous. They include [1] backbiting, which is to mention something about your Muslim brother [or sister] that they would not like even if it be true; [2] slander; [3] lies; [4] abuse, insults, cursing and many things beside these.

121 Riddâ: contentment with whatever He does. When someone is contented with God, God is contented with him. Cf. Qur’ān, 98:8.
122 Tawakkul. The Qur’ān says: Say: God is enough for me. Upon Him do the reliant depend. (39:38)
123 Ribâ refers to any money loaned or received on interest. It is here classified as a ‘vice of the stomach’ because of the Qur’ānic image: O you who believe! Do not devour usury. (3:130).
124 This includes any form of alcoholic drink, or any other narcotic, including crack, marijuana, glue, and all other drugs.
125 Those who unjustly eat up the property of orphans only eat up a fire into their own bellies. (4:11)
126 O you who believe! Let not a people deride another people; perhaps they may be better than they ... neither defame one another, nor insult one another by nicknames ... Do not spy, nor backbite one another. Would one of you love to eat the flesh of his dead brother? You would surely abhor that. (49:11, 12)
127 Those who love slander to spread concerning the believers shall have a painful punishment in this world and the next (24:19). A hadith tells us that ‘Whoever believes in God and the Last Day should speak with goodness, or otherwise hold his peace.’ (Muslim, on the authority of Abū Hurayra.)
128 O you who believe! Fear God, and speak truthfully! (9:119) ‘Truthfulness leads to goodness, and goodness leads to the Garden.’ (Bukhārī, on the authority of Ibn Mas‘ūd.)
3.ii.c *The Vices of the Eye*
These are things like [1] looking at members of the opposite sex whom you are not allowed to look at\(^{130}\); [2] looking at private things (\textit{awrāt})\(^ {31}\); [3] looking with scorn at a Muslim; and [4] looking into someone’s house without permission.

3.ii.d *The Vices of the Ear*
These are things like listening to backbiting and other things which are ḥarām.

3.ii.e *The Vices of the Hand*

3.ii.f *The Vices of the Feet*
These include walking somewhere where one will spread slander about a Muslim, or kill or harm him without legitimate reason; and everything else which it is ḥarām to walk to.

3.ii.g *The Vices of the Private Parts*
These are acts like \textit{zīnā}\(^ {135}\), homosexuality, masturbation, and other such things.

3.ii.h *The Vices of the Whole Body*
These include: [1] unruliness towards one’s parents\(^ {136}\), and [2] fleeing from the battle lines\(^ {137}\) (which is considered one of the major sins). Other things which may be mentioned include cutting off family ties, and abusing other people’s rights.

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129 For these see note 126 above.
130 *Tell the believing men to lower their gaze and be modest. That is purer for them. Truly, God is Aware of what they do. And tell the believing women to lower their gaze and be modest...* (Qur’ān, 24:30-31)
131 Such as poking into the private faults of others.
132 *Woe to the defrauders, who when they take measure from others, demand it in full; But if they measure unto them, or weigh for them, they cause them loss.* (83:1-3)
133 ‘Whoever cheats us is not one of us.’ (Hadith.)
134 ‘When a thief steals he is not a believer’. (Hadith related by Bukhārī on the authority of Abū Hurayra.)
135 Sexual relations with anyone to whom one is not married.
136 *Your Lord has decreed that you worship none save Him, and show kindness to parents. If one or both of them reach old age with you, then do not say, Ugh! to them, or repulse them, but speak to them with gracious words. Lower to them the wing of submission through mercy, and say: My Lord! Have mercy upon them both, as they did care for me when I was little.* (17:23-24)
CHAPTER FOUR

THE QUNÛT OF AL-SHÂFI‘I

Arabic text of the qunût prayer:

Allähummaha ihdinâ fîman hadayt,
wa câfinâ fîman câfayt,
wa tawallanâ fîman tawallayt,
wa-bârik lanâ fimâ a‘fayt,
wa qinâ sharra mâ qađayt.
inâka tâqî wa lâ yuqđâ câlayk,
wa innahu lâ yadhillu man wâlayt,
wâ là ya‘izzu man câdayt
Tabârakta rabbanâ wa ta‘âlayt
fa laka‘l-ḥamdu câlâ mâ qađayt,
wâ laka‘sh-shukru câlâ mâ an camta bihi wa awlayt,
wâ nastaghfiruka wa natûbu ilayk,
wâ sâlla ‘Lâahu câlâ khayri khalqihi Muḥammadin
wâ ’âlihi wa âshâbihi wa sallâm.

Translation:

O God, guide me among those You have guided.
Restore me to a state of well being among those You
have restored to a state of well being.
Befriend me among those You have befriended.
Bless me with increase among those You have blessed
with increase.

137 When you meet the kâfîrs advancing in great force, do not turn your backs to them. (8:15)
138 The ‘prayer of obedience’. This is recited after rising from the second rukû in the subh salāt. There is a longer version of this prayer used during the witr salāt in Ramadan.
Keep away any evil that You have ordained; for surely You ordain and You are not ordained upon, and surely they are not put down who You have befriended, and they are not empowered who You have taken as enemies. You are Blessed and Exalted; and all praise belongs to You for what You have ordained, and to You is thanks for what You have bestowed upon us and entrusted.

We seek Your forgiveness and we turn to You. May God send prayers and blessings on the best of His creation Muhammad and on his family, and his companions.

The translation was completed on the 7th of Jumādā al-thānī 1412 (15/12/91) by Abdul Aziz Ahmed who is indebted to everyone who helped him.

All praise is for God
and by Him is tawfiq
GLOSSARY

Adab. Correct behaviour.
Al- 'The': the Arabic definite article, e.g. al-aqîda: 'the creed'.
AH. See Hijra.
AQîda. Creed, or set of beliefs.
Asr. The Afternoon Prayer.
Arkân. Plural of rukn: "pillars" or "essentials" (see note 46).
Awra. Private parts.
Barzakh. The interplane between this world and the Hereafter.
Dhu'ah. Supererogatory mid-morning prayer (see note 72).
Dhu'l-Hijja. The 12th month of the lunar year.
Fard. Obligation (pl. furûd).
Farj. Sexual organs.
Fatiha. Opening chapter of the Qur'ân.
Ghala'bat zann. Overwhelmingly strong supposition.
Ghusl. Washing of the whole body with a specific intention.
Hadîth. Saying of the Prophet or report of his action or approval, or his description.
Hajj. Pilgrimage (see note 87).
Hamd. Praise and thanks (see footnote 4).
Harâm. Forbidden.
Hasad. Envy.
Hawd. The Prophet's Pool (see note 26).
Hijra. Migration. Dates which refer to the Hijra or are followed by AH refer to the migration of the Blessed Prophet from Makka to Medina, which took place on July 16 622 CE.
Hiqd. Spite.
Ibad. Worship, acts of worship.
Iftâ. The principal tawâf (circumambulation) of the hajj rites.
Ihram. The state in which the Hajj is performed, the hajj garments.
Ikhlâs. Sincerity, single-heartedness.
Imâm. Leader, prayer leader.
Imân. Belief (see note 15).
Irâda. Wanting, aspiring.
Ishā’. The Night Prayer.
Ibtidāl. Straightness, standing erect after the rukū.
Janâba. A state which requires a ghusl; (see note 37).
Janna. The Garden of Paradise.
Jumã’a. Friday congregational prayers, Friday.
Ka’ba. The Sacred House at Makka.
Kâfir. Disbeliever.
Khalq. Creation, mankind.
Khums. War gains given to the state.
Khusûs. Submissive awareness.
Khusûf. Lunar eclipse.
Khutbah. Sermon.
Kusûf. Solar eclipse.
Madd. A measure (see note 82).
Ma’dan. Mines.
Maghrib. Prayer performed immediately after sunset
Makrûh. Reprehensible.
Mandûb. Recommended.
Miqât. The boundary around Makka, the place at which the pilgrimage begins.
Miskin. Poor, destitute or unfortunate person.
Mizân. Balance (see note 25).
Muqâshara. Seed crops and fruit.
Mubâh. A morally neutral action.
Muḥarram. The first month of the lunar year.
Mukallaf. Someone with legal responsibility for his or her actions.
Munâfiq. Hypocrite.
Nâ’im. Livestock.
Najâsa. Filth (see note 45).
Naqûd. Gold and silver, money.
Niyâya. Intention.
Qadâ’. Allah’s decree that something will occur.
Qadar. Allah’s implementation of His decree.
Qâhâr. The Subduer.
Qibla. Prayer direction, direction of the Ka’ba.
Qunūt. Special du'āʾ offered after rising from the second rukūc in the subh salāt.
al-Rahmān. One of the 99 names of God (see note 1).
al-Rahīm. One of the 99 names of God (see note 1).
Rakcā. Cycle of actions within the ritual prayer (pl. rakačāt).
Ramādān. The 9th month of the lunar year.
Rātib. Regular devotion (pl. rawātib).
Rībā. Usury.
Rikāz. Buried gold or silver.
Risāla. Treatise or letter.
Riyā'. Showing off.
Rukn. Sing. of arkān.
Rukūc. A bowing position.
Ṣabr. Steadfastness (see note 117).
Ṣā'iy. The sevenfold procession between the hills of Ṣafā and Marwā.
Ṣaḥīḥ. Sound, or healthy. A category of hadith whose authenticity has been proven.
Ṣajda. Prostration.
Ṣalāt. The ritual prayer.
Ṣāliḥ. Righteous (pl. sāliḥūn).
Sharī'a. The moral, religious and legal code of Islam.
Sha'ā'ir. Sacred acts or places.
Shawwāl. The 10th month of the lunar calendar.
Shurūṭ. Preconditions (sing. sharṭ).
Shukr. Thanks.
Ṣirāt. Path (see note 24).
Sūwāk. Tooth stick recommended by the Prophet for oral hygiene.
Ṣubh. The compulsory morning prayer (also called fajr).
Sunna. The Way of the Prophet.
Sunan. (Pl. of sunna.) Hence, a written compilation of the words and actions of the Prophet.
Tābi'ūn. Followers, those Muslims who did not live during the lifetime of the Prophet, but met some of his Companions.
Tahāra. Purity, purification.
Tarâwiḥ. Night prayers performed during the month of Ramadan (see note 73).

Tashahhud. The prayer of bearing witness or the prayer of greeting which is read while sitting in the salât.

Tashriq. The days following the Day of Slaughter (9th Dhu’l-hijja).

Taslîm. The salutation which ends the salât.

Tawâf. The rite of circling around the Sacred House in Makka.

Tawfiq. The gift of Allah which allows His slave to act rightly.

Umra. The lesser pilgrimage (see note 89).

Wâjib. A duty.

Witr. The last prayer of the evening, which ends with an odd number of rakaṣât.

Yaqsîn. Certainty.

Zakât. Compulsory alms given as an act of worship.

Zînâ. Sexual intercourse outside marriage.

Zuhr. Early afternoon prayer.
Ahmad ibn 'Abdallāh Balṣaqqī. Scholar of Ḥaḍramawt and the teacher of Ahmad ibn Zayn al-Ḥabashi.


Abū Ḥanīfa (d. 83/702). Imām of one of the four orthodox schools of jurisprudence.

Abū Hurayra (d. 59/679). Companion of the Prophet, known for his great ability to memorise hadith.

Ahmad ibn Ḥanbal (d. 241/855). Imām of one of the four orthodox schools of jurisprudence.

al-Bayhaqi (d. 488/1066). Gatherer of hadith, and Shāfi‘ī jurist.


al-Shāfi‘ī (d. 204/820). Imām of one of the four orthodox schools of jurisprudence.


Anas ibn Mālik (d. 91/709). Companion and personal servant of the Prophet.

Balṣaqqī. See Ahmad ibn 'Abdallāh Balṣaqqī.

Ibn Juzayy (d. 737/1336). Commentator on the Qur’ān, Mālikī jurist and linguist.

Ibn Mājah (d. 273/886). Compiler of the collection of hadith known as the sunan of Ibn Mājah.

Mālik ibn Anas (d. 179/792). Imām of one of the four orthodox schools of jurisprudence.

Quasem, M.A.. Contemporary Bangladeshi writer and translator of the works of Ghazālī.


al-Tirmidhī (d. 279/892). Compiler of a hadith collection known as al-Jāmi‘.
al-Šābūnī, M. Modern Syrian scholar of the Qur’ān.
‘Umar ibn Sumayt (d. 1393/1973). Great scholar, teacher, and chief judge (Qādi) of the Comoro Islands.
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