

IBN HAZM

AL MUHALLA

الحلى

أبو محمد علي بن أحمد بن سعيد بن حزم

AHKAM ONLY

ENGLISH TRANSLATION

POINTFORM - NO DALEEL

ZNAID ABU NASER COMPILATION

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FIQH DEFINITION ACCORDING TO THE DHAHIRI/ZAHIRI SCHOOL OF THOUGHT

Fiqh is comprehension of orders of Allah Almighty to Mankind. He is the Supreme Ruler and the only legislator. Allah, the most Gracious, has not assigned any human being, whether an apostle, prophet or righteous imam to legislate to the people any laws of their invention.

The Supreme Council of Islamic Affairs in Cairo, Egypt adopts this definition.

Since Allah Almighty had completed the religion of Islam before the death of Prophet Muhammad (pbuh) as it is revealed in Sura 5: 3 of Holy Quran “This day have I perfected your religion for you, completed my favor upon you, and have chosen Islam as your religion “since Islam has been completed by Allah Almighty, there is no room for any human additions or elimination.

It is about time that each Muslim takes a look at his way of practicing Islam. The safest way to do so is to calibrate our practice against basic standards of Islam set by Allah Almighty via His apostle, Muhammad (pbuh). Seeking accurate knowledge directly from its genuine sources is the safest way to worship Allah, Most Gracious as He ordered.

Imitation of previous scholars, parents or any other Muslim is not acceptable. The true religion of Islam can only be learned from Quran and valid Hadith.

A Muslim today must have a simple and accurate method to study his religion. It is his personal responsibility to do that. Not every Muslim is supposed to devote his life to study the science of “Fiqh” and the Arabic language to be a scholar. A few great men had devoted their lives to learn what is “halal, permissible and what is “haram”, impermissible.

The Muslim Ummah is following these eight scholars of Fiqh “Imams” today:

Zeid Bin Ali
Abd Ullah Bin Zeid
Ismail Bin Jaafar
Numan Bin Thabit (Abu Haneefah)
Malik Bin Anas
Muhammad Bin Idrees (Al Shafei)
Ahmad Bin Hanbal
Dawoud Bin Ali Al Asfahany & Ali Bin Hazm

Today, the average Muslim earns his living by having a certain job. He is unable to find time to study the Arabic Language to be capable to comprehend Allah’s orders from Quran and Hadith. So, he finds himself compelled to follow one of the above eight schools of Fiqh The choice is difficult because they are all human and had done their best to learn and teach what they believe was proper Fiqh. The safest School is the one adhering most to Quran and Hadith.

I have studied the last school on the above list “Al Zahir” which was founded by Imam Abu Dawoud Alasfahany (202 A.H) which was adopted and revised by Imam Ali Bin Hazm (348 A.H) of Andalusia I have translated his book’ of “Al Muhalla” in 1985. Then, I summarized “Al Muhalla” to this book Islam, Pure & Simple, eliminating details that may interest only students who may specialize in the science of Fiqh, but not the average Muslim today.

Criteria of Alzahir School of Fiqh:

1. Deploring imitation of anyone other than Prophet Muhammad (pbuh)
2. Rejection of Comparison or ratiocination as a source of Fiqh
3. Limiting sources of Fiqh to the following:
 1. The Holy Quran
 2. Valid Hadith
4. Unanimous opinion of all muslim scholars
5. Each individual is addressed by the Quran and shall be judged accordingly in the hereafter.
6. The role of a scholar is to extrapolate, from the above three sources, issues of Fiqh and not to invent any of his own. Islam was completed before death of our Prophet Muhammad (pbuh) Sura 5: 3, Allah Almighty had never forgotten or over-looked any problem had appeared after death of His Last Messenger. He did not leave any gaps to be later filled by any scholar or Imam.
7. All issues of the World may be classified into:
 1. Fard or obligation via an order of Allah to His Prophet Muhammad (pbuh)
 2. Haram or a sin forbidden by Allah Almighty by decrees
 3. Halal or allowed which covers anything that is not specifically forbidden

From the above, we notice that there are no gray areas in Islam.

Imam Ali Bin Hazm (348 A.H-456 A.H) of Andalusia devoted his life to the study of the science of Fiqh and wrote about 400 books on different topics. His advice to a Muslim who seeks the answer to a question in Fiqh is to seek the most knowledgeable scholar in town and to phrase his Fiqh question and before leaving he may politely ask about the references the scholar based his ruling upon. If he used a verse of Quran or a valid Hadith, the Muslim feels comfortable and by so doing had tried his best to learn the truth.

ALPHABETIC ORDER

ABANDONED BABY

- An abandoned baby must be picked up to avoid its death due to neglect. It may be handed to the authority or taken care of as a human being. Whoever volunteers to raise this child is highly rewarded.
- Such child must be treated as a free human being and should not be stigmatized by a crime someone else may have committed.
- Money found with such baby should be spent on his/her needs and the rest is properly managed and invested until he/she reaches sexual adulthood, then the money should be handed to him/her.
- Embezzlement of such money is a major crime in Islam.
- If a person claims parenthood of an abandoned baby, he must be given such baby, if he could prove such relationship.

ABLUTION/WUDHU

- Ablution is a religious ritual performed prior to any prayer or circumambulation of the Kaaba (Tawaf) by washing certain parts of the body in a certain sequence that will be explained later.
- Water acceptable to be used for such ritual may be:
 - Fresh water, sea water or water of thawed ice or snow whether cold or warm.
 - Previously used water by another Muslim to perform bathing or ablution.
 - Running water of a stream or river
 - Water contaminated with a pure substance even resulting in a change of one three characteristics (color, odor or taste) as long as it still may be called water
- After waking up from any sleep the Muslim has to wash both hands three times with water and blows out his nose three times after filling his nostrils with water prior to ablution.
- Stagnant water is not accepted for use to take a bath to reverse a state of major ritual impurity (janabah).
- Illegally seized water or water contained into a seized vessel may not be used to perform ablution. Prayer performed after ablution with such water is invalid.
- Males and females are not allowed to perform ablution or take a bath using water that is contained into a vessel made of gold or silver, such act may invalidate ablution.
- Acts violating ablution:

- falling asleep in any posture and for any length of time.
- passing out urine, feces, or urethral discharge from any orifice of the body (whether natural or artificial)
- passing gas whether it has bad odor or not.
- touching one's private parts or someone else's by hand or forearm
- eating camel's meat (raw, cooked or barbecued)
- intentional touching of any part of the opposite sex by any part of the body.
- contact between sex organs or penetration of the female vagina by the male organ whether accompanied by ejaculation or not.
- carrying a dead person within or without a coffin
- menorrhagia (vaginal bleeding occurring in between menses) requires ablution before each prayer (vaginal blood exiting during Prayer does not violate such prayer if a protective sanitary pad was used. Also urine urethral discharge or feces exiting due to disease or incontinence do not violate the prayer if ablution is performed before each prayer and if a protective sanitary pad is used.
- A Muslim participating in performing pre-burial bathing of another Muslim has to take a bath "Ghusl" himself after finishing with the deceased.
- Acts not violating ablution:
 - bleeding of nose or gums
 - bleeding from a cut wound anywhere in the body
 - vomiting
 - pus exuding from any infected part of the body
 - vaginal discharge of a pregnant women, whether sanguineous or clear
 - touching a cross or an idol
 - erection of the male organ due to sexual arousal
 - laughing during performing a prayer
- Acts requiring bathing (Ghusl)
 - Insertion of the tip of the penis equal at least to the prepuce into the vagina whether accompanied by ejaculation or not
 - Ejaculation of semen during sleep (wet dreams) or as a result of masturbation. Semen is a clear viscous liquid of characteristic odor.
- At the end of menses or puerperium a female has to take a bath before resuming her prayers or starting Hajj or Umrah rituals.

- A female suffering from menorrhagia may take a bath for every two successive mandatory prayers before performing ablution. She has to use a protective sanitary pad during her prayers. Her Prayers as such may be accepted by Allah Almighty.
- On Friday each adult male or female Muslim has to take a bath even if not in a state of major ritual impurity (Janaba), wear some perfume and brush the teeth with “Siwak” (a tooth cleaner made of special wood) All such acts are performed for the day and not for the Friday prayer between dawn and sunset of that day.

Technique of Bathing (Ghusl):

- Intention is mandatory before starting taking the bath if it was performed to reverse a state of major ritual impurity or for Friday bath or for both, it has to be specified in one’s mind.
- One starts by washing the genitals with water, then by washing both hands three times. Then by rinsing the mouth three times, snuffs some water through the nostrils then blowing it out of his nose three times. Then continues by pouring water on the head making sure that water reached the skin of the scalp. Then, water is poured on the rest of the body making sure not to miss any area of skin without washing with water. Penetration of the hair of the beard with water is not mandatory. After taking the bath intention should be made for ablution and it is performed as mentioned in next chapter.
- A female is required to undo her scalp hair and braids if she is taking a bath for any of the following reasons:
 - Friday bath
 - after cessation of menses
 - after cessation of puerperia
 - after bathing the body of a dead female
- If a person intends to perform ghusl and jumps into a source of running water and all his body gets wet, the bath is adequate. Same is true if the person gets under the shower and all the body becomes wet at the same time.
- Intention is essential for each bath e.g. If a person takes a bath to reverse a state of major ritual impurity on a Friday he/she must make three intentions one for janaba and one for Friday bath, and one for ablution in this order.
- If a female after taking a bath to reverse her state of major ritual impurity experiences semen coming out of her vagina, she can ignore it and may continue performing her Prayers. She is not required to renew her bathing or ablution.
- Siwak is a branch of a desert tree called “arak” used to clean the It is highly recommended before any prayer (prophetic tradition)

Technique of Ablution (Wudu’):

- *Mandatory acts of ablution or minimum required:*

- Intention to perform ablution
- Washing both hands three times
- Snuffing water by nostrils once and blowing it out of the nose and squeezing the nostril
- Washing the face once with water including the area from top of forehead down to below the chin (where it meets the neck) and sideways from one ear to the other.
- Washing both hands and forearms once with water moving any ring around to wet skin of finger underneath. Making sure to wash the area from finger tips until above the elbow.
- Wiping the head with a moist hand once or any part of the scalp. (It suffices to wipe over head coverings turban or hat etc.)
- Washing both feet once from the tips of the toes up to above the ankles.
- *Recommended additions to the minimum:*
 - Mentioning Allah's Name at the beginning of ablution
 - Rinsing the mouth three times with water at the beginning
 - Washing all parts mentioned above three times rather than once
 - Wiping auricle of both ears three times after wiping the head
 - penetrating the beard with water wetting the root of its hair
 - Wiping over the footwear:
 - By footwear is meant anything worn to cover the feet up to the ankles (sock and shoes)
 - It can be made of any material (leather wool, cotton silk) even if it is torn and showing the skin underneath
 - This privilege applies to both males and females. The dorsum of the footwear is wiped once with wet fingers at the end of ablution instead of taking off the footwear and washing both feet in regular ablution.
- This privilege may be enjoyed for 24 hours for a resident Muslim and for a period of 72 hours for a traveler.
- Timing starts from the first use of wiping
- The first time the footwear is worn must be at the end of adequate ablution after washing both feet with water
- Things to notice in performing Ablution:
 - Sequence of washing parts of human body is essential for an acceptable ablution

- Every area specified to be washed must be thoroughly rinsed with water because missing any tiny area of the skin may violate the ablution .
- If a Muslim was sure that he performed ablution but is doubtful if he experienced any act that violated it, he can consider his ablution valid and there is no need to repeat ablution.
- If the Muslim was not sure that he/she had performed ablution it has to be repeated.
- Acts of worship have to be observed meticulously as obedience to Allah Almighty entails exact and strict practice if any worship is expected to be accepted by Allah, Most Merciful.
- Bathing or interruption of the act of ablution for any length of time does not require a fresh start and one may resume ablution by washing the next organs unwashed due to interruption on condition that such person did not experience an act that could violate the first part of ablution.
- Moderation in using water during bathing or ablution is Limiting number of washing to three times prevents extravagance even if the source of water is a running river.
- If a limb or part of the body was inaccessible because a splint or cast was applied to that part, wiping over the cast is not a teaching of Prophet Muhammad (pbuh). Skipping both washing and wiping over such part is the proper thing to do.
- It is unnecessary for males and females to take off their head covers (turban, veil, etc.) to directly wipe their scalp hair during ablution .
- Wiping over the head covering suffices even if a lotion or medicine was applied underneath such covers. It is recommended to wash the right limb before the left.
- In the absence of water or if it is scarce and for certain illnesses such as menorrhagia, ablution is substituted with dusting (tayammum).
 - The Muslim hits face of earth with palm of both hands once then blowing off excess dust and wipes his face followed by the back of both hands and forearms up to above the elbows.
 - Dusting qualifies for same rituals as ablution and may be violated by the same violations of ablution.

ACTS WHICH DO NOT VIOLATE FASTING

- Venesection, rectal enema, eye or nasal drops, donating or receiving blood, nasal bleeding (epistaxis) or bleeding gums, unintentional vomiting, chewing tar-or gum resin, kissing the wife, foreplay, masturbation, brushing the teeth, tasting food by a cook, gargling, having injections for treatment (sub-cutaneous intramuscular or intravenous or inhaling dust or flour).
- A person who intentionally breaks his fast during Ramadan is a sinner.
- A traveler has to break his fast in Ramadan after one mile of his trip if he/she intends to spend the night away from home. He/She must make up for days missed when he/she returns home. If a traveler decides to stay in one place during the day (between dawn and sunset), he must make intention to fast, until he starts to move. During the whole trip for a maximum of 21 days, he must perform traveler's prayer, whether he temporarily stays in one place or moves all the time.
- Traveling may be done using any means of transportation. Comfort or safety are not criteria for implementing this protocol.
- It is prophetic tradition not to delay eating after sunset (disappearance of whole disc of the sun below the western horizon) and to delay the last meal "sahoor" to be closer to dawn.
- Breaking a voluntary fast does not require fasting another day unless it was a vow.
- Islam does not encourage making vows. A vow will not change a predetermined act of Allah Almighty. It is just a firm commitment to perform a certain pious act if a certain thing might happen. Its fulfillment is obligatory.
- If someone dies before fasting specific days according to his vow, or before making up for days he missed of Ramadan, his next of kin is required to do so, or to hire someone to fast instead to be paid from the estate before its division.
- Voluntary fasting may not exceed every other day.
- Friday may not be singled out for voluntary fast (a day before or a day after is required).
- It is forbidden to fast the day of doubt (if crescent of Ramadan was not sighted, to be on the safe side) Islam eliminated all sources of doubt or confusion by establishing criteria of determining the beginning of Ramadan. If clouds hinder clear vision of the Crescent, Shaaban must be completed 30 days.
- If only one reliable Muslim sighted the moon at any country, the whole Ummah has to start their fast.
- It is forbidden to fast the days of the two Eids or 11,12,13th days of the month of Zul Hijjah (days of tashreeq).
- The wife may not voluntarily fast in the presence of her husband without his prior approval.
- It is forbidden to continue fasting two or more successive days without being interrupted by a meal at night. This was sometimes performed by our beloved Prophet (pbuh) but he discouraged anyone else. It is recommended to break the fast with a few dry dates or sips of water.

ACTS OF FITRA

- Prophet Muhammad (pbuh) recommended the following acts:
 1. Brushing the teeth using “siwak” prior to each prayer
 2. Epilation of axillary hair (arm pit)
 3. Shaving the pubic hair
 4. Trimming finger and toe nails
 5. Cutting the mustache short
- A female Muslim is forbidden from removing any hair from her face.
- A Muslim during a state of major ritual impurity may perform ablution before eating, drinking or going to sleep, but if he wants to resume having sex he has to perform ablution (mandatory).
- Vessels made of silver, gold, human or pig’s untanned hide or made of hide of a dead animal (not adequately slaughtered) may not be used to keep water, food or drink and its contents are forbidden to Muslims. Water contained in such vessels may not be used for bathing or ablution.
- If someone is not sure whether available water was left after a dog had a drink from such water, he may use this water as pure for all intents and purposes.

ADMISSIONS (Iqrar)

- An adult sane person is held liable for his/her confession or admission of any act (civil or criminal) unless it was given under duress. It not be retracted in the future .
- Admission and decisions of a sick or hospitalized person is valid unless consciousness is lost, or his mind is not clear. A Muslim has the liberty to spend his/her money any way he/she wants until death.

ALMSGIVING (Zakat)

- Almsgiving referred to later as Alms “Zakat” is one of the obligations of Islam. This is by unanimity of opinion of all Muslim scholars. It is paid out of the surplus money owned by a Muslim to help needy Muslims . It is usually controlled by the government. It may not be looked at as taxes but rather a form of worship that purifies the wealth and protects it.
- Alms is due of wealth kept for one lunar year by an owner whether an adult or minor, orphan or insane. In all such cases the person or the guardian is required to give out the specific amount of alms in due time.
- Being an act of worship, it may not be collected from non-Muslims living as subjects of a Muslim country. They may pay “Jiziah” instead.
- Zakat is taken only from the following eight kinds of money:

- Gold, silver, wheat barley (Hordeum vulgare) , dry dates, cows, camels, sheep or goats
- Other forms of wealth are exempt from alms ex. horses, diamonds, cotton, grapes, real state property or other items of trade.
- Alms is not the only obligation of the wealthy towards the needy Muslims. Allah Almighty has chosen certain people to bless them with wealth and tests their piety (and ordered them to distribute any surplus among the needy). If they fail to do so, they shall be liable in the Hereafter. Paying Alms is only one portion of the money they should pay to help the needy.
- Prophet Muhammad (pbuh) had stipulated the exact amount of alms to be paid out of kinds of wealth that qualify for such worship and the minimal amounts to be owned “Nisab” as follows:
 - Gold – Bullion, coins or jewelry if more than 40 deenars (40 mithqal 168gm of pure gold) after the lapse of one lunar year in possession of the same person.
 - Silver – Bullion, coins or jewelry if more than 500 dirhams (200 Dirham= 560gm) after the lapse of one lunar year in possession of the same person.
 - Dry dates, wheat and Barley (Hordeum Vulgare) five wusks = 1500 pounds (one Wusk = 300 lbs).
- If the land produced more than the above minimum Alms has to be given out on the day of harvest of the crop as follows:
 - Land irrigated naturally by rain, a canal or river Alms = $1/10^{\text{th}}$ of the crop
 - Land irrigated by machinery, Archimedean Screw or water Mill = $1/20^{\text{th}}$ of the crop
- Needy Muslims attending the harvest of any of the above crops are given some as charity (not from alms).
- Alms must be paid on its due date otherwise it will not be accepted.
- If someone dies after alms on his wealth was due, alms have to be paid from his/her estate before its distribution among heirs.
- Intention is essential for acceptance of alms.
- Receptors of Almsgiving:
 - According to Holy Quran receptors are classified into 8 groups:
 1. The poor Muslim (who has no possessions whatsoever).
 2. The needy who possesses few items short of meeting his basic needs).
 3. Officials who collect alms.
 4. New Muslims (to encourage them to overcome some hardships they may face after converting to Islam).
 5. Muslims seeking freedom from captivity (slavery) and prisoners of war.

6. Muslims who file for bankruptcy due to overwhelming debts.
 7. Towards cause of Allah Most merciful (Holy war or any righteous expenditure).
 8. To wayfarers and the homeless.
- Muslims who do not qualify for receiving alms:
 1. Wife and children.
 2. Parents, grandparents and other dependents.
 3. Rich, healthy persons capable of finding a job.
 - A wife may give her Alms to her poor husband and is rewarded twice for such act one time for paying out her alms and the second time for helping a relative (husband and children).

ANIMAL IMMOLATION

- A Muslim may offer a sacrifice for himself and his family. It is a gift to Allah, Most High (Qurban).
- A person who intends to offer animal sacrifice may refrain from cutting his hair short or trimming his nails during the whole month of Zul Hijjah or until he/she slaughters the animal, usually on the 10th.
- Criteria of animal offered for immolation:
 1. It should be healthy and sound (no bodily defects)
 2. It may be any domestic animal or bird that reached adulthood, such as goats, buffalo, horse, ostrich, turkey, geese, ducks, rabbit
 - sheep at least 2 years old
 - cows at least 3 years old
 - camels at least 5 years old
- Observing the age of the animal to be sacrificed is essential. Time of slaughter is after performance of Eid Prayer on the 10th day of Zul Hijjah or any following day until the end of the month.
- It is recommended to be slaughtered by the person who made the sacrifice (male or female).
- More than one person may share one animal to be offered as sacrifice. Each of them is rewarded according to his share.
- It is mandatory to eat some of the meat of the offering whether in Mecca or at home.
- Its' meat is distributed among family, neighbors, friends and needy Muslims.
- There is no specific quota for such distribution, but it must be remembered that none of its meat may remain at home after three days from the day of slaughter.

BANKRUPTCY

- If someone is engulfed deeply in his debts and his cash flow fails to cover payment of such debts all his assets are auctioned off (except his necessities as a home, a means of transportation, tools of his trade, and enough food and clothes for his family).
- He is required to provide the court with a declaration of all his assets.
- For the auction. creditors are paid first and he is handed the balance.
- If the assets did not suffice to pay all creditors, each is paid a percentage of his debt to avoid leaving a creditor without any payment.
- If it was felt that the bankrupt is hiding some of his assets from the court, he may be imprisoned to intimidate him to cooperate with the court, however no long-term jail sentence is allowed.
- If a bankrupt person dies before paying back all his debts, his estate is liquidated, and a list of all creditors is prepared, including Allah's debts as unpaid Almsgiving and pilgrimage, which take priority over all other human debts. The balance is divided among the creditors claiming their debts and the remainder to his/her heirs.
- If a creditor discovers an item that he loaned to the bankrupt person he has the right to repossess such item.
- The real owner of a stolen item has the right to repossess the property if he gets a chance to discover and locate such items even after the death of the aggressor or bankrupt.

BORROWED ITEMS & GUESTS

- All Muslims are brothers and sisters. They are supposed to help each other and care about each other. A person who borrows a certain item must take good care of such item as he does with his own property and must return it after finishing the job or upon request of its owner.
- If despite proper care, the borrowed item is stolen or destroyed, the borrower may not be held liable for such loss.
- Hospitality is mandated in Islam as follows:
 - On the first day, the host is expected to provide the guest with his/her best food and accommodations.
 - For the next three days the host is expected to provide the guest with adequate food and accommodations.
- He is not obligated to provide a guest with any food or shelter for more than four days.
- A guest who is denied his rights of hospitality may get his necessary food and drink from the host by force if he faces starvation.

COMPENSATION FOR DIVORCE

- A divorcee has the right of monetary compensation “muta’ah” relative to the socio-economic status of the husband.
- During the post-marital waiting period, the divorcee lives in her house and continues her daily life style as before practicing the same routine and wearing no special clothes. The husband is supposed to support her as before the divorce. The husband has the right to have sex with her and by that the divorce is automatically cancelled but she is still eligible for compensation without a need for a new marriage contract.
- If a spouse dies during the Prescribed Retreat (before divorce becomes final), the surviving spouse inherits according to Muslim law.

CONGREGATIONAL PRAYER (Jama’ah)

- Praying in a group is rewarded 27 times more than if it was prayed alone .
- A male Muslim who hears athan of a mandatory prayer may not perform such prayer except with this group in the mosque unless he has a valid excuse such as sickness, fear of losing life or property, rain severe cold weather, food being ready on the table or he had started to eat, being engaged in a lifesaving rescue operation or if Imam is known to prolong his prayer beyond tolerance, or after eating onion, garlic or leeks and his mouth still smells.
- Imam of congregational prayer may be chosen in the following order:
 - The local governor or his deputy.
 - The head of the household.
 - Whoever knows more of the Quran by heart.
 - Whoever knows more of Fiqh.
 - The oldest person.
- The following do not change the above sequence: Loss of eye sight, castration, slavery, born out of wedlock, descendent of Quraish.
- A Muslim who was unaware that he prayed behind an Imam who did not have valid ablution, had performed an acceptable prayer that needs no repetition.
- A child who has not reached sexual adulthood may not call athan or lead a congregational prayer, even if he knows the whole Quran by heart.
- A female may not lead prayer of a group of men, but she may lead other women.
- If an Imam violates his ablution during prayer, he has three options:
 - To ask his followers to wait for him until he renews his ablution.
 - To assign someone else to complete the prayer.

- To leave without instructions. In such case one of the followers volunteers to act as substitute Imam and completes the prayer.
- Imam of any prayer is not allowed to recite Quran reading from The Holy Book. If he does such prayer, (for Imam and followers) it is invalid.
- If a Muslim intending to perform a certain prayer finds a group praying a different prayer, he is required to join such congregational prayer, keeping his intention (even if different from the Imam's). He is required to perform the exact number of rakaas of the prayer he intended.
- Only two calls are to be performed at any mosque for any mandatory prayer. Worshipers who come later to such mosque to perform the same mandatory prayer may not repeat either call.

CHILDREN CUSTODY

- The mother usually gets custody of her children even after she gets married to another man.
- Children are given the choice of where to live after they reach sexual maturity.
- If the wife is unreliable to raise her kids (bad reputation or history of addiction) custody of her children may be given to another relative as father, brother, sister or aunt.
- If an elderly parent has no one other than his son or daughter to take care of him, such person may not leave town, to be able to provide the parent with necessary care.
- A mother's milk is a privilege of the newborn. She may not deprive it from her milk except for poor health or sickness. The new husband may not prevent his wife from breast-feeding her baby. The father (ex-husband) is responsible for paying the mother all necessary expenses. If they disagree about the cost of such service, the father is obligated to hire another wet-nurse to feed the baby until it is weaned (usually after two years) to avoid depriving the newborn of breastfeeding.

DEFERRED SALE (Salam)

- Salam is a type of sale transaction by which the seller gets the price of a certain item in advance on condition that he will deliver such item to the buyer at a certain date in the future.
- Since the sold item was not available for inspection by the buyer at the time of conclusion of the deal is the duty of the seller to describe the item in detail and to set delivery date.
- Salam is only allowed in crops and produce. Animals may not be traded in this way. It is only allowed for items that can be counted, measured and weighed.
- This practice is common among farmers and orchard owners. The fruits should reach a certain stage of maturity to be eligible for salam.
- The buyer may pay part or the entire price in advance while the fruit is in its last phase of ripening. Dates on palm tree are sold this way. The buyer waits until the dates are fully ripe before its harvest.

DEPOSITS

- Any item deposited with someone for safe-keeping have to be adequately stored and cared for as his own until it is claimed by its owner who must get it back. Embezzlement of deposits is a crime punished for as theft.
- If the deposit perishes without neglect, the owner may not seek any damages from the trustee.
- Custody is allowed only for minors or insane persons who do not have the skill to manage their money. A custodian “guardian” may manage their money exactly as his and may not spend any of such money on himself unless he has no other income. In that case he may charge the ward a reasonable fee for managing his/her money. Embezzlement of such money is a major sin.
- Upon cure of the mental illness or reaching sexual adulthood the guardian is supposed to return all money to the ward with all profits or losses in presence of two male witnesses (financial report).
- No one should be denied the right to spend his/her money any way he wants whether terminally ill, convicted murderer on death row.
- A wife may give away some of her husband’s money for charity without his prior consent . The husband is not allowed to give charity without his wife’s permission.

DETERMINING QIBLA LOCATION

It is essential to face the Kaaba (Mecca) during any prayer (unless physically impossible such as being in a means of transportation. If unable to detect the direction of the Qibla and if there is no one to ask, then a Muslim may pray facing any direction.

Determination of the direction of Qibla has confused many Muslims all over the world because of the rather new concept that our earth is spherical and not flat. Some scholars in Canada still hold on to the old theory which is causing an erroneous direction of the Qibla. To get an expert opinion on the matter, I consulted the geological surveying department of the Dept. of Interior of the U.S. Government. They provided me with the following equation which indicates the angle between any two points on a sphere, using special charts to calculate the difference between true and magnetic north and calculate Azimut or compass reading at your city to face Mecca. At end of the book I compiled a list of Azimut of some cities around the world.

If the latitude and longitude of any city is known, the angle between such city and Mecca is calculated (Azimuth). Also is shown below, a diagram courtesy of Scientific American Journal.

To illustrate to the reader the modern concept of detecting the Qibla –

- 1- Get a Global Map of the world simulating our planet Earth.
- 2- Take the globe off its stand and punch a hole where Mecca is marked on the globe.
- 3- Imagine an axis passing exactly through the center of the globe to come out mere another hole may be punched.
- 4- Hang the globe map back on its stand (Mecca where the north pole used to be.)

- 5- The strip of metal connecting the two poles represent a great circle
- 6- Rotate the globe until the great circle touches the city you are trying to identify its bearing (angle to Mecca).
- 7-Measure the angle between great circle and longitude of that city, you get the bearing of that city .
- 8-Find the magnetic error (deviation) for such city to get the true angle (Azimuth).



I have included two spherical trigonometric equations for obtaining the true bearing of one point from another on the earth's surface. As you can see the equations are very similar and they do yield the same results. I've worked an example through each of these equations and then merely provided a table showing the results for various other points.

(1) True bearing, a : $\cot a =$

(2) True bearing, a : $\sin s =$

where d is calculated by : $\cos d = \sin s_1 \sin s_2 + \cos s_1 \cos s_2 \cos$

DI (and d in miles is found by letting $1^\circ = 69$ statute miles)

in both equations s_1 = latitude of first city

s_2 = latitude of Mecca (or any other city)

l_1 = longitude of first city

l_2 = longitude of Mecca (or any other city)

DI = difference in longitudes

using equation number 1, the true bearing from Dallas, TX to Mecca would be

Dallas $s_1 = 32^\circ 46.6'N = 32.7767^\circ$

$$l_1 = 96^\circ 48.7' W = 96.811^\circ W$$

$$\text{Mecca } l_2 = 21^\circ 46' N = 21.7667^\circ$$

$$l_2 = 39^\circ 56' E = 39.9333^\circ$$

DISSOLUTION OF MARRIAGE

- **None of the following conditions may automatically abrogate a marriage contract:**
 1. Skin deformity due to leprosy or leper
 2. Craziness and severe psychosis
 3. Impotence or loss of libido
 4. Congenital defects of the genitalia
 5. Withholding financial wife support
 6. Adultery of a spouse involving a close relative of the other spouse
 7. Disappearance of the husband (missing in action) if unconfirmed dead
- **The following conditions abrogate a marriage contract:**
 1. Discovery that the married couple were lactated by the same wet-nurse (witness of one reliable female is enough) for five adequate meals.
 2. Sexual intercourse between the father or grandfather of the husband and the wife.
 3. Taking an oath of condemnation (curse ceremony).
 4. Apostasy of one the spouses.
 5. Death of a spouse.

- If a marriage contract is abrogated due to one of the above reasons, the ex-wife is not required to observe a post-marital waiting period (only death of the husband requires a waiting period).

DIVISION OF PROPERTY

- Anything co-owned may be divided whether a legacy or trade partnership.
- No one partner, or co-owner may stop other partners from having a co-owned property divided to specify their exact share. If he/she refuses, the court will force a division on all co-owners.
- After division each partner is free to sell, trade or donate his valuated share and each item marked. The value of share of each heir is calculated and each legatee gets his/her share.
- Common sense applies in any division to cause no harm to any party.

- A house made of two floors may not be divided by giving each partner one story. That way if one decides to demolish his flat will also destroy the rest of the building. In this case the house has to be evaluated and each share calculated, and one partner buys the other out or the whole house is sold, to someone else so that each partner gets his share in cash.

DIVORCE

- If a husband intends to divorce his wife, he must wait until she gets over a menstrual period. He may tell her to her face that she is divorced in the presence of two witnesses. If she was in the puerperium, he must wait for one week at least, after her delivery then divorces her as above.
- The divorcee has to stay at home spending her Prescribed Retreat (three menstrual periods). If the husband has sex with her during such period, the divorce is revoked (but counted and she is entitled for a compensation – muta'ah).
- After lapse of the waiting period, the divorce is final and the divorcee leaves the house taking her personal belongings. To get remarried to the ex-husband he must pay her a new dowry and they sign a new marriage contract.
- A husband may divorce his pregnant wife any time during her pregnancy, but she may stay home until she gives birth or pregnancy ends with abortion or miscarriage.
- A wife who gets divorced three times may not remarry the same man unless she gets married to another man and their marriage is consummated, then she gets divorced.
- Divorce may not be by proxy.
- It is the duty of the husband to notify his wife of divorce. She remains his wife until such notification.
- If the husband did not intend to divorce his wife but it was a slip of his tongue, such divorce is invalid.
- Swearing of the husband to divorce his wife if she disobeyed him is not considered a valid divorce.
- If the husband was drunk, under the influence of a depressant drug or temporarily insane, his divorce is invalid.
- If the husband delegates to his wife the right of divorce, such act is unlawful.
- A terminally ill person has the right to divorce his wife if he has a clear mind.
- If the husband adds a clause "God willing" to his declaration of divorce, such divorce becomes invalid.

EID PRAYER

- Muslims all over the world celebrate only two days:
 1. Eid ul Fitr, on the first day of the lunar month of Shawal, after completion of one month of fasting Ramadan .
 2. Eid ul Adha, on the tenth day of the lunar month of Zul Hijjah, pilgrims complete their Hajj to Mecca.
- Muslims also celebrate the 11th, 12th, and 13th Days of lunar month of Zul Hijjah following Eid ul Adha (Tashreeq). Friday is the weekly holiday. Celebrating these days means trying to make them different from routine. Fasting such days is prohibited. Playing games, singing and dancing is encouraged to make them occasions of fun and peace. Giving to the needy and minimizing human misery and suffering during these days is encouraged and highly rewarded.

ENDOWMENTS

- Endowment means setting aside a certain piece of property for a certain purpose and blocking its sale, such as real state property, arable land, farms or orchards, books, weapons and horses.
- The person assigned to benefit from the endowed item may use it, but he is not entitled to sell it, honoring the instructions of the owner.

ETHICS OF DRINKING

- Never have a drink while you are standing up.
- Never put your mouth directly to orifice of a pitcher to have a drink.
- Try to pause between sips you drink giving yourself a chance to take a breath. Preferably having three sips.
- The host waits to get a drink after all his guests are served.
- A group waiting to get a drink from one container must be served by handing the container to the person to the right side of the last served.
- One is not encouraged to blow onto a hot drink to get it cooler.

ETHICS OF MASAJID – MOSQUES

- A mosque is Allah's Home on this Earth. He Almighty is the sole owner of that building and its surrounding land. No human may make any trade deals concerning a mosque.
- Spending as much time as possible inside a mosque is mighty rewarded.
- Building a special area for the Imam "Mihrab" at the front end (at Qibla is not recommended).

- Praying area must be kept clean and pure, protected from urine and sputum. A mosque has to be dusted and scented. Gold and silver may not be used to decorate any mosque except the Great Mosque in Mecca.
- Acts allowed inside a Mosque:
 - Chatting (but avoiding vulgar and sinful talk).
 - Studying and learning.
 - Voluntary seclusion ('litikaf).
 - Reading poems.
 - Making any deals as marriage or trade transaction.
 - Praising Allah Almighty and mentioning his 99 Attributes, as well as studying Quran and Prophetic tradition and matters of Fiqh are highly rewarded.
- Infidels and people of the Book can enter any mosque except the Great Mosque in Mecca.
- Playing and certain dances are allowed inside the mosque.
- It is not permissible to announce any lost items inside a mosque.
- It is not allowed to build a Mosque either at basement or on top of an existing building. This guarantees sole ownership of any mosque by Allah, Most Gracious.
- The middle prayer is most likely Asr prayer.
- A Muslim may join a congregational prayer as long as the Imam had not declared its ending by saying "Assalamu Alaykum" .
- The person positions himself at the same posture as the Imam saying "Allahu Akbar" twice, the first is for Ihram. He/she follows Imam during rest of his prayer and any rakaas missed are prayed after the Imam declares ending the prayer.
- For a rakaah to be counted, the follower must have recited Al Fatihah for such rakaah.
- A muslim on a trip may pray as follows:
 - Subh mandatory prayer always two rakaas.
 - Maghrib mandatory Prayer always three rakaas.
 - Zuhr, Asr, and Isha mandatory prayers always two rakaas.
- Reducing the number of rakaas in mandatory prayers is ordered by Divine decree.
- Criterion of travel is the intention to spend the night away from one's habitat.
- A Muslim starts praying travel prayers after he/she leaves outskirts of the village or town by one mile (1866 meters). Traveler's prayer may only be performed for a maximum of 21 days (maximum prayed by our Prophet (pbuh)), then prays as a resident whether purpose of the trip may be Holy War, Hajj, Umrah, trade, study etc.

- A traveler may lead a mandatory prayer for a group of resident Muslims. He will pray only specific rakaas for his mandatory prayer as a traveler and declares its ending. His followers continue their prayer completing the number of rakaas necessary for their prayer as residents, then declare ending their prayer.
- A resident may lead mandatory prayer for a group of travelling Muslims. The follower prays with Imam number of rakaas specific to his/her traveler's prayer and remains seated after Tashahud, praising Allah, Most Beneficent until the Imam declares ending his prayer then they do the same. So each worshipper performs number of rakaas specific to his status and no more.

FASTING

- Fasting is to abstain from eating, drinking or having sex during the daytime. It is essential not to commit any sin intentionally.
- Fasting may be classified into two categories:
 1. Mandatory fasting: of the whole month of Ramadan starting by sighting the crescent the night before or hearing the news that the moon had been sighted by a credible Muslim anywhere to the east of your locale. If due to clouds the crescent was not sighted the following day is considered the 30th day of Shaaban.
 - Ramadan must be fasted by all adult sane Muslims, males or females (unless excused because of sickness or travel) a female has to make up for the days of her period or puerperium (she is not required to make up for the prayers she missed due to such status).
 - For any fasting, intention has to be made the night before. If it was forgotten, intention must be made upon remembering.
 2. Voluntary fasting: is recommended on the 9th, day of the month of Almuhammad , "Aashoura" and on the 9th. Of the month of Zul Hijjah, "Arafat" (for non-pilgrims). And whenever possible., not exceeding every other day (Dawoud's fasting).
- Acts violating fasting:
 1. Eating or drinking during daytime between true dawn and sunset.
 2. Sexual intercourse during day time.
 3. Intentional vomiting.
 4. Committing any sin during fasting intentionally .
 - Any of the above acts if done unintentionally may not violate fasting which should continue until sunset.
- Persons required to make up for missed days of Ramadan:
 1. Menstruating females (dark foul vaginal bleeding) When it changes its color to purple, yellow or white the female has to take a bath and resume her fast if that can be done

before dawn. Inter-menstrual bleeding should not cause interruption of a fast. A protective sanitary pad is used and both prayers and fasting are resumed.

2. Post-partum women during the puerperium (maximally 7 days).
 3. A sick person has to make up days he/she missed in Ramadan (unless his illness is permanent).
 4. A traveler after returning home.
 5. Intentional vomiting.
- None of the above requires paying expiation “Kaffarah” for not fasting some days of Ramadan except sexual intercourse during days of Ramadan.
 - Expiation may be done in one of the following ways in this order :
 - Freeing a slave (if feasible.).
 - Fasting for two consecutive months not interrupted by Ramadan.
 - Feeding 60 needy Muslims each an adequate meal.
 - The following persons are exempt from making up any days they missed of Ramadan:
 - An elderly Muslim who cannot tolerate fasting.
 - A sick person with an incurable illness.
 - A pregnant or lactating female fearing for the welfare of her baby.

FOOD FOR MUSLIMS

Muslims can eat food of the Jews and Christians if Allah’s name is mentioned first. This applies to meat of animals slaughtered by them, except pig’s meat. We may invite them to our food.

Forbidden items of food:

- Any part of pig’s meat, sausage, ham, bacon its liver, bones or milk.
- Any blood except liver and spleen (by prophetic decree).
- Animals found dead due to disease or otherwise except all kinds of seafood and locust.
- Animals slaughtered by infidels (but not by Jews or Christians) by a holy decree.
- Carnivorous animals (beasts) or birds usually having sharp canine teeth or sharp claws.
- Domestic donkeys are forbidden even if they inhabit the wilderness. However, zebras, horses, and mules are not forbidden. Milk of any forbidden animal is also forbidden to be consumed by Muslims.
- Any domestic animal, feeding on human feces (until it quits this filthy habit for at least a week). Its’ milk is also forbidden before such period.

- Any animal slaughtered as an offering to an idol.
 - Snakes, scorpions, mice, rats, cats, dogs, any insect as flies or bugs, crows and eagles (spiny tailed lizard may be eaten).
 - Cheese made of rennet extracted from the pig's stomach or that of a dead animal (carcass).
 - Any food or drink contained into a vessel made of pure gold or silver for both males and females (exempted are vessels only decorated by gold or silver).
 - An animal slaughtered by a Muslim who forgot to mention Allah's name before such killing.
 - Leftovers of a dog's liquid food.
 - Monkey's meat.
 - Any food mixed with alcoholic beverages or depressant herbs (if alcoholic beverages are left to get fermented into vinegar, it is halal).
1. Any of the above forbidden foods and drinks may be consumed by a Muslim in dire emergencies to save someone dying of starvation

Ethics of dining:

- Washing both hands before and after meals.
- Mentioning Allah's name before any meal is highly recommended.
- One may eat from the closest side of the dish next to him/her.
- Washing vessels borrowed from Jews or Christians with water before using them.
- Do not criticize any food, either eat it or leave it aside.
- Waste and extravagance are forbidden in Islam (definition of extravagance is spending money on forbidden items or activities).
- Food dropped on the floor may not be discarded. It has to be wiped off and eaten.
- It is recommended when cooking meat to make a lot of soup to share some with your neighbors.

FRIDAY PRAYER (Jumuah/Jummah)

- It is a mandatory prayer performed every Friday instead of Zuhur prayer at its time window (between high noon until a shadow equals the length of its object).
- It must be prayed by two or more Muslims as two rakaas preceded by a sermon, interrupted by a short pause (during which the Imam sits down).
- It should be performed in every village or town. Males are obligated to attend.
- Only women and the sick or incapacitated males are exempt.

- If a traveler, due to his travel arrangements, is unable to attend Friday prayer, he may be exempt from such obligation.
- A Muslim living away from the site of Friday prayer is exempt (if he walks at a normal pace from his home to the mosque at noon will not catch the prayer prior to declaring its end)
- A sermon is not mandatory but talking is prohibited during the sermon even if the worshipper was not able to hear the speech.
- Acts allowed during Friday sermon:
 - Squatting (sitting posture on both buttocks while flexing both thighs and both knees wrapping erect legs with both arms).
 - Drinking water.
 - Handing someone his belongings.
 - Giving away charity.
 - It is mandatory to pray two rakaas for salutation of mosque before sitting down, even if the Imam had started his sermon.
 - A Muslim inside the mosque waiting for Friday prayer may only exit in cases of emergency as epistaxis (nasal bleeding).
 - Every Friday, it is mandatory for every Muslim, male or female to take a bath, wear perfume and brush the teeth with Siwak whether he/she goes to prayer or not.
 - During time allocated for Friday prayer any trade transactions are considered null and void until the prayer ends.

FUNDAMENTAL ISSUES

- Every Muslim is required to limit the sources of Islam to the Quran and valid Hadith (authentic prophetic tradition of Prophet Muhammad (pbuh), narrated by all Scholars of Islam. Verifying authenticity of a hadith can be accomplished by scrutiny in evaluating the chain of its transmission. It is valid if a group of comrades admitted hearing such hadith directly from Prophet Muhammad (pbuh). A Hadith may also be valid and authentic if it is documented that every transmitter in the chain proved to be a credible witness until the Hadith is traced down to its source, Prophet Muhammad (pbuh).
- If the chain of transmission is interrupted either between two successive transmitters or because it could not be traced all the way to a comrade who directly heard it from Prophet Muhammad (pbuh) or if it was found that one of the transmitters was not credible or inaccurate in relaying the Hadith., under any of the above conditions, such Hadith is considered invalid and unreliable as a source of Islamic Jurisprudence “Fiqh”
- No human independent opinion of any Muslim scholar may supersede a notion extrapolated from a verse of Quran or authentic Hadith.

- A verse of the Holy Quran may abrogate another verse. There are a few verses of Quran that were abrogated by Allah Almighty as revealed to Prophet Muhammad (pbuh).
- An authentic Hadith may abrogate a previous Hadith or a verse of Quran. No one is authorized to add to the list of abrogated verses or Hadiths or claim an interpretation that deviates from the literal meaning of the text.
- Unanimity on any issue of Fiqh means that, all comrades of Prophet Muhammad (pbuh) had agreed upon. Examples of such issues are number of obligatory prayers and the way prayers are performed. If one or more comrades had a different opinion on any matter of Fiqh unanimity may not be claimed. Consensus (majority) is not unanimity and is not accepted as a source of Fiqh.
- Unanimous opinion of all Muslim scholars at any era is a binding source of Fiqh equal to comrade's unanimity. As our Prophet (pbuh) said "All of you may not be wrong at the same time".
- In case of disagreement on a certain issue, Muslims should go back only to Quran and Hadith as final reference on the matter. All other opinions are set aside including unanimity of dwellers of Medina
- In Fiqh matters (Islamic jurisprudence), independent personal views and ratiocination (Qiyas) are not considered sources of Fiqh. In case of disagreement, Muslims should resort only to Quran and Hadith as ordered by Allah Almighty. Following other sources is wrong and risky.
- Human deeds may be classified according to compliance with Allah's command into the following categories:
 1. An obligation or "fard" if neglected leads to punishment.
 2. Forbidden or "haram" if performed leads to punishment.
 3. Non specified or "mubah" if performed cause no reward or punishment.
 - It is further classified into:
 - Recommended – act is rewarded if done but cause no punishment if not done.
 - Discouraged act – is rewarded if avoided but not punishable if done.
- For any act to be labeled "haram" there must be a specific decree by a verse of Quran or a valid Hadith. No Human is authorized to classify matters into halal and haram using his own independent personal opinion.
- Muslims are not expected to do exactly what Prophet Muhammad (pbuh) performed in his acts of worship. We are required to perform the amount of obligated worship that he had specified. Muslims should strive to have him as a role model.
- Muslims are not allowed to follow previous religions. We are ordered to follow Prophet Muhammad's (pbuh)
- No Muslim is allowed to blindly imitate another human being alive or dead, no matter how righteous he/she may be. Every Muslim is expected to make every effort to study proper teachings

of Islam. Even plebeians are expected to seek proper knowledge about Islam and learn adequate worship of Allah Almighty by asking the most knowledgeable scholar in their locale. After getting his ad hoc opinion, the plebian may ask him if such answer is founded on Allah's Law and his Prophet's dictum? If he was told that it was a comrade's interpretation or it was his independent personal opinion based on Ratiocination (Qiyas) the plebian should seek another opinion.

- Selecting a scholar for advice on a matter of Fiqh must be limited to only those who strictly follow Quran and valid Hadith as sources of their Fatwa and understand Sharia from the literal meaning of these two sources.
- A Muslim is excused for forgetfulness and unintentional accidents. He is liable only for acts he intended to do without outside threats (free will).
- Each Muslim is required to comply with Allah's commands and to fulfill obligations according to his/her capability. If a part of the ritual is beyond the reach of the Muslim, it is dropped if the rest is performed.
- Allah Almighty accepts acts of worship (rituals) if performed at allocated times specified by Him. Observing such time frame is essential.

FUNERALS

- Visiting a sick muslim is mandatory at least once during any illness regardless of the diagnosis especially if the sick person is a neighbor. Our Prophet (pbuh) has specified the following rights of a muslim towards a friend:
 - Answers his/her salutation by a better one or same.
 - Visits him/her during sickness.
 - Asks Allah's blessings for him/her after sneezing if Allah is praised.
 - Accepts invitation for a meal even if fasting voluntarily.
 - Attends his/her funeral and the prayer and accompanies the deceased to the grave yard.
- The reward of performing a prayer for a dead person is one "Qeerat" which is doubled by accompanying the funeral to the grave (one Qeerat is equivalent to Mountain of Uhud).
- A quarantine has to be enforced around any city or village affected by an epidemic and no one is allowed in or out until the medical lifts such quarantine.
- A visitor of someone who is dying is recommended to keep repeating in a loud voice "La Ilaha illa Allah" to remind the terminally ill Muslim to say such prayer (which may lead to paradise). Weeping as an expression of sorrow is allowed by friends and relatives, but screaming and yelling, tearing clothes, or slapping the face are signs of resentment of Allah's will and are condemned and may even cause punishment to the deceased.
- Death must be looked at as a transfer of the human being from one place to another, from a temporary place to an eternal one. The moment of death was predetermined by Allah, Most

Merciful before a muslim was born. We are encouraged to say this prayer as soon as we hear the news of death of a beloved person – “We all belong to Allah Almighty and we will return to Him , Please give me patience to qualify for Your reward , and compensate me in a better way. Ameen.

- Death must be accepted with submission and homage.
- It is recommended to close the eyelids of the deceased soon after death and the body has to be kept in a quiet place at room temperature waiting for funeral proceedings. It may not be refrigerated, embalmed or autopsied unless necessary.
- The following proceedings are collective obligation:
 - Bathing the corpse with tepid water three times (if water is scarce it is dusted by only wiping the face of the deceased by traces of dust left on the palms after hitting dry soil, then wiping both upper limbs from fingertips up to above the elbows. Tayammum is a substitute of a bath or ablution if water is scarce or unavailable.
 - Wrapping the corpse with three layers of plain material for a male and five layers for a female (that may be of pure silk only for females).
 - Performing a group prayer for the deceased begging Allah for mercy.
 - Burial of deceased at a cemetery for Muslims away from non-Muslims.

GUARANTEES AND VOWS

- A person may voluntarily agree to pay someone else’s debt. This will clear original debtor from any future liability even if the guarantor fails to pay the debt. Ownership of the borrowed item is temporarily transferred to the borrower until debit is repaid. Responsibility of paying almsgiving (if mandated) is the responsibility of the borrower .
- A guarantor must exactly know the amount and description of a debt that he is guaranteeing, its repayment and the exact due date.
- Vagueness is not permissible in any transaction.
- It is not valid to guarantee that someone released on bail will show up on the day of trial. It is also unlawful to make a guarantee that someone convicted of embezzlement (who may face prison sentence) will show in court.

HUSBAND-COMPENSATED DIVORCE (Khula)

- If the wife hates her husband and fears that she may not be able to fulfill her obligations as a Muslim wife, she may ask the court for “Khula”. She must negotiate a deal with her husband, agreeing to give him back the dowry and any compensation upon their mutual consent (even she may agree to work for him for a certain period of time).

- She still has to observe Prescribed Retreat after she gets the divorce. He still has the option to cancel the divorce “khul” and returns any monetary compensation. The court may not force the husband to take this action.
- Negotiations for “Khul” may not be carried out by a third party. Both spouses have to conclude their agreement.

INHERITANCE

- After death, the estate is distributed according to the following:
 1. Debts to Allah Most Bountiful have to be paid first (hajj, almsgiving, vows, deferred days of fasting due to travel or sickness).
 2. Debts due to human beings.
 3. Funeral and burial expenses.
 4. Execution of a Will (not exceeding $\frac{1}{3}$ of the legacy).
 5. The balance is then divided among the heirs according to Quran.
- Male relatives who may inherit:
 - father or grandfather (not both), son or grandson (not both), uncle (father’s brother), cousin and the husband. Some of the above male relatives block others.
- A deceased who leaves no surviving son, may be inherited by his daughters and sisters who share $\frac{2}{3}$ of his estate. His mother gets $\frac{1}{3}$ of the estate.
- If he had a surviving son, his mother gets only $\frac{1}{6}$ of the estate (after paying off all debts and wills).
- The husband gets all his wife’s estate, if she left no surviving children, otherwise he gets only half of her estate.
- The wife gets $\frac{1}{4}$ of her husband’s estate, if he left no surviving children; otherwise she gets only $\frac{1}{8}$ of the estate if he had surviving children.
- Heirs of assured shares of an estate may not get their shares reduced because the total of all fractions exceed the total of the estate. In such case, priority goes to the closest relatives of the deceased, some distant relatives may get nothing.
- If a deceased left a surviving son, only the following may inherit: other sons, daughters, father or grandfather, mother or grandmother, husband or wife. Each daughter gets half the share of her brother.
- A surviving father blocks the following relatives from inheritance: grandfather, brothers and sisters.
- If a person left only a sister, a mother and grandfather, the estate is distributed as follows: sister $\frac{1}{2}$ mother $\frac{1}{3}$, grandfather $\frac{1}{6}$.

- An unlawful child (born out of wedlock) is not related to his father and both may not inherit each other as father and son. The father is not obligated to treat him as a parent or to support him. On the other hand, his relation to his mother should remain sincere and they both inherit each other.
- A muslim may not inherit a non-muslim relative and vice versa. However ,a muslim may include any non-muslim relative or any other person in his/her will , not exceeding 1/3 of the total value of the estate.
- Relatives and needy muslims who may attend distribution of an estate must be given something from such estate before such division.

KHALIFA

- Participation in voting for a Khalifa and giving him a vote of loyalty “Baya’ah” is mandatory in Islam. A maximum of two days are allowed to do that, otherwise the person who procrastinates until he/she dies will experience a non-Muslim death.
- Criteria of khalifa (general head of State and Commander in Chief)
 1. An adult sane male Muslim.
 2. A descendent of “Fihir Ben Malik” from tribe “Quraish” (by authentic Hadith).
 3. Reliable Muslim who had never been convicted of a major crime.
 4. He must have skills in public relations and has tolerance to tackle every day problems of the people.
 5. He does not commit minor sins in public.
- Allegiance has to be given to one person to be the leader of the whole Muslim nation, all over the world, and is called “Khalifa”.
- Obedience to the Khalifa is mandatory unless his orders contradict Allah’s orders.
- If another candidate challenges an elected Khalifa, he must be killed to avoid civil war and chaos. There can only be one candidate for this high office. If the nominee does not get enough votes of confidence, another candidate is nominated.
- Each Muslim is expected to enjoin what is right and to forbid what is wrong according to his/her capacity :
 - If he has authority he is expected to stop injustice by force.
 - If he has access to the media he is expected to attack what is wrong by his writings or his speech.
 - The rest of Muslims must condemn corruption in their hearts if they fear harassment and retaliation if they speak up (this is the least a faithful may do to fight injustice).

- A major sin has been defined by our beloved Prophet (pbuh) as any sin punishable in the Hereafter.
- When our Prophet was asked “when may a muslim revolt against a corrupt Khalifa or ruler? He replied, “only when he prevents people from performing their prayers”.

LAST WILL – TESTAMENT (Wassiyah)

- Preparation of a will is mandatory for any muslim who may own some property during his/her life.
- If a person dies without leaving a will, his next of kin must give away a portion of the estate to charity before distribution among heirs.
- It is mandatory that a muslim preparing his/her will should include some of the poor relatives who are not considered among heirs. If any of his/her parents are non-muslims, they may be included in the will.
- It is not allowed to include any of inheritors (heirs) in the will.
- The total amount of non-inheritor distribution should not exceed 1/3 of the total estate.
- A Muslim may include a non-Muslim in the will.
- A Muslim has the right to change his/her will any time during his lifetime.
- A will is executed after paying all outstanding bills (medical expenses, cost of digging the grave, funeral expenses) and after all other debts to Allah Almighty and humans are paid.
- No one may be denied the right to prepare his/her will even those on death row or those who are terminally ill.

LITIGATION

- Muslim law “Shari’ah” is the only law applicable to Muslims. Allah Almighty is the Sole Legislator and He did not delegate anyone else (Prophet or Messenger) to legislate. Allah’s law must supersede any man-made law.
- A judge in a Muslim court has to be an adult sane reliable Muslim who is an expert in “Islamic jurisprudence” limiting his sources to Quran and valid Hadith.
- He must make every effort to restore justice relying on credible evidence and reliable witnesses and taking no sides in any dispute. If despite that he makes the wrong judgment Allah Almighty shall forgive his shortcomings and reward him for his effort. If he makes the right decision , Allah shall double his reward.
- Ruling of Muslim Court for one person against another does not make the wrong lawful, the person denied his right in court shall be fairly tried in Allah’s Court where absolute justice is guaranteed.

- A Muslim judge must avoid ratiocination and personal opinion or tradition in making his rulings. He must restrict his sources only to Quran and authentic Hadith.
- He must not issue any rulings while he is angry.
- Proxy is allowed in court (an attorney given permission to represent someone in court proceedings). Confession to a certain crime or admission of guilt may not be done by proxy.
- A plaintiff carries the burden of proof. The defendant may deny the charges and the case is dismissed upon making a solemn oath in court of his innocence.
- A solemn oath may be irrelevant in three situations:
 1. Homicide if 50 relatives of the victim swear that a certain person was the assailant, the suspect (defendant) may be convicted unless 50 of his relatives swear to his innocence . The defendant is then acquitted.
 2. A testimony of two witnesses to authenticate a Will of a deceased who died on a trip without available means of documentation. If such testimony is challenged by two different reliable witnesses such Will becomes null and void.
 3. If a person provides only one male witness or two females to support his claim, the defendant may win the case by swearing that he is saying the truth.
- Number of witnesses required as evidence for each crime:
 - Adultery: 4 qualified witnesses who had seen the act.
 - Marriage & trade transactions: two reliable witnesses.
 - Civil violations : one reliable witness.
 - Wet-nursing: one reliable female testifying that both marriage candidates were breast –fed by the the same woman , each having at least five meals. Such testimony nullifies any marriage contract involving all who shared the same wet nurse .
- In any of the above crimes testimony of two reliable females may replace testimony of one male.
- A solemn oath in court is valid only if the witness swears by Allah Almighty or by one of His attributes.
- Criteria of a reliable witness:
 0. Sexual adulthood.
 1. Islam.
 2. Clean criminal record (never convicted of a major crime).
 3. Never committed a minor sin in public.
- Non-Muslims are disqualified as reliable witnesses unless they are the only available persons on a trip who attended execution of such Will .

- A reliable witness may testify for or against any of his/her relatives (father, grandfather, mother, son, daughter or spouse).
- Testimony of a minor is invalid in Muslim Courts.
- People of the book (Christians, Jews or Mazdeism) are subject to Muslim laws if they live in an Islamic State.
- A Muslim has an obligation to bear witness to an event he witnessed if he is subpoenaed by court. He may not volunteer to inform the authority of a crime he witnessed (as an informant) .
- If a person is summoned to testify in court but he is sick or incapacitated. he/she may fill out an Affidavit including his/her
- A qualified female may be appointed as a judge.
- A person convicted of a major crime such as adultery, fornication drunkenness, defamation of character may regain credibility if punished for his/her crime, repents and expresses remorse for his crime.
- Testimony of a blind person is valid.
- Hearing a witness of a person to a certain event may be admissible as evidence in Court.
- A person employed to execute severe punishments, must be convinced of the guilt of the convict. Beheading an innocent person or cutting off his hands is not excusable by Allah Almighty. It is the personal responsibility of the executor not to inflict any harm to an innocent person.

LIVING EXPENSES

- The husband is required to sustain his wife from the day of signing the marriage contract relative to his socio- economic status.
- Allowance for living expenses are computed daily. Upon her or his death any money she received in advance has to be returned to heirs.
- If the husband refuses to pay living expenses to his wife, the court compels him to do so. If he dies, his wife gets unpaid expenses due to her from his estate.
- A well-to-do wife is expected to assist her poor husband until he becomes financially capable to support his family, she is not expected to get her money back. She may even pay from her alms and is rewarded twice for such a deed.

LOANS AND DEBTS

- To lend someone an item he needs is a pious act. The borrowed item must be lawful and should be returned to its owner in the same condition. If it was grain or food for human consumption an equivalent amount must be returned of the same quality and purity at the time agreed upon .

- Any precondition to return more than the amount and quality borrowed is considered usury “riba” and is forbidden as a major sin.
- At the time of paying back any loan, voluntary and mutual consent of the two parties to accept more or less than the amount borrowed is allowed.
- Any debt, small or large, must be documented and witnessed by two eligible males or one male and two credible females. The exact amount of the loan and an accurate description must be made in writing as well as the date of its repayment.
- On a trip, if documentation is not feasible, the creditor may accept to take an item of value as a pawn to keep in his safe-keeping as collateral for the loan, to be returned as such after repayment of the loan.
- Date of repayment of a loan must be honored by both parties, however it may be changed by agreement.
- Borrowing any asset, is allowed such as animals, houses, land etc.
- Upon death of either party, any debt becomes due and has to be repaid from the estate of the debtor or added to the estate of the creditor before division and distribution among heirs.

LOST ITEMS

- Anything found (money or property) may be picked up and witnessed, then declared at public gatherings or advertised in the media for one lunar year. A person who claims ownership of such lost item has to provide an accurate description of the item, the purse or bag containing the money before he is handed the money. If the original owner shows up after one lunar year and identifies his lost item, he is entitled to get back his money plus any profit generated from such money.
- Items found in Mecca have a different policy. They may not be owned by the person who found them after any length of time they have to be given out for charity.

MANDATORY SUPPORT OF RELATIVES

- A muslim male or female, old or young, is obligated to support his following relatives:
 - Himself with necessary food and shelter and medical treatment.
 - Parents, grand-parents, children, grand-children, brothers, sisters and wives.
- Any of the above relatives who does not earn enough money to pay for basic needs, is eligible for assistance. Priority is only decided by urgency of the need.
- Any money left after taking care of the above relatives should be spent on the needs of the following relatives:
- Uncles, aunts, nephews and nieces.

- Basic needs include: shelter, nursing home care medical treatment.
- If a wealthy Muslim has assets but is short in liquid cash, he is expected to sell some of his property to support his needy family.

MARRIAGE

- A competent Muslim is obligated to get married if he could afford its cost. If he could not afford such expense, he is advised to frequently fast to diminish his sex drive.
- A male Muslim may get married to four wives at the same time if he is financially well off and on condition that he will be fair to all of them. He must give them equal living expenses equal housing and equal time.
- A male Muslim may get married to a wife belonging to people of the book (Christianity, Judaism or Mazdeism) but not to an atheist. All his children are to be raised as Muslims, but he may not prevent his wife from practicing her religion or from visiting her family.
- A female Muslim is not allowed to marry a non-Muslim. If she does, the marriage contract is void and she will be punished in the hereafter for committing fornication.
- A female who wants to get married to someone, must seek approval of her next of kin in the following order:
 - Father-brother-grandfather-uncle or cousin (all from father's side).
 - If none of the above relatives approve of her marriage she may seek the Muslim Authority's permission.
- It is prophetic tradition to give a party to celebrate the wedding even by ½ a sheep.
- A male guardian who wants to get married to his ward is disqualified to render his approval to such marriage.
- A father may not instruct any of his children in his Will to get married to a certain individual. Such request is null and void.
- A marriage contract must be witnessed by two reliable males or is declared at a public ceremony. The two witnesses may be requested to keep such marriage a secret and is still lawful
- Specifying the amount of dowry at the time of signing the contract is not essential. If it was documented that such marriage occurred without any dowry, such contract becomes invalid. Even without agreeing or specifying the dowry, it remains the right of the wife to be paid her dowry upon demand. If they disagree on the amount, the wife gets a dowry like a female in her social status.
- Criteria of consent of a female to a marriage proposal:
 - A female who gets married for the first time must remain silent when asked about her opinion.

- A widow or a divorcee must voice her approval to a marriage proposal and her silence is not an indication of her consent.
- A convicted adulterer may not be married to a decent spouse until he/she repents and stay away from sin for a reasonable period of time.
- No female may get married before the lapse of post-marital waiting period (Woman's Prescribed Retreat) Such marriage is considered illicit cohabitation.
- Any condition attached to a marriage contract violates such marriage, as restricting the movement of the husband to another town or preventing him from having another wife.
- The dowry belongs to the bride and not to her father or her family. She is not obligated to spend it on house furnishing or other purposes.
- It is the husband's duty to support his wife and provide her with living expenses (food, shelter, clothes and medical treatment) from the day the marriage contract is signed.
- Usufruct marriage was abrogated (marriage for a predetermined period- muta'ah).
- The following females are forbidden to marry their male relative:
 - Mother-grandmother-mother in law –daughter-grand-daughter-sister-niece-sister in law (unless his wife is no longer married to him), sister by wet-nursing.
- Wet-nursing creates the same kinship as consanguinity. The baby boy should have at least five adequate meals from the same woman who lactated the baby girl to prohibit future marriage of both. A person may get married to his brother's widow or divorcee.
- A son is forbidden from getting married to his father's widow or divorcee and the father is also forbidden from getting married to his son's widow or divorcee. A male may not marry his step-daughter after consummation of his marriage to her mother. If the step-daughter was not under custody of her mother (not living under same roof) the husband may marry such girl after divorcing her mother.
- All Muslims are brothers and sisters. Different socio-economic status may not prevent marriage between two consenting adults.
- A terminally ill person has the right to get married regardless of his/her life expectancy.
- Prescribed retreat (post-marital waiting period):
 1. Divorcee at the reproductive age must wait until the end of three menstrual periods.
 2. A widow must wait for four lunar months plus 10 days after day of death of her husband.
 3. A pregnant divorcee must wait until she delivers her baby.
 4. A non-menstruating divorcee has to wait for three lunar months. Any new marriage conducted before the lapse of such period is void.
- If a spouse dies during the prescribed retreat, the surviving husband/wife inherit each other.

- A “mahram” or a male relative, forbidden to get married to a certain female may see all her body except her private parts.
 - Such female relatives are: mother-grand-mother-daughter-grand-daughter-aunt-niece-step-mother –daughter in law
- Men may see each other’s naked bodies except their private parts.
- Women may see each other’s naked bodies except their private parts.
- The spouse is the only person allowed to look at the private parts of his/her mate.
- All Muslims, males and females are ordered to lower their gaze as an act of piety.
- A fiancée may look at the body of his future wife (whether dressed or naked) to avoid surprises after marriage is consummated (by a valid Hadith).
- A Muslim is forbidden to propose marriage to a woman engaged to another person or to a female during her prescribed waiting period.
- A Muslim (male or female) may get married by proxy if the spouse is specified and she consents to such marriage.
- A female who has to leave home to take care of her business is required to observe the Muslim code of dress and to avoid wearing perfume or exotic jewelry.
- A competent husband may have sex with his wife at least once after the end of each menstrual cycle.
- A wife must not refuse to have sex with her husband anytime he wants unless she is sick, menstruating or fasting. If she does she is a great sinner.
- A man married to many wives is required to be fair to all of them giving each of them equal time and equal living expenses.
- If a person swears by Allah or one of His attributes to abstain from his wife, he has a maximum of four lunar months to break his vow and pay penance or divorce her. The court may force him to end the stale mate.
- If a person says to his wife “you are forbidden to me like the back of my mother” more than once, he may not have sex with her before paying penance as follows:
 1. Setting a slave free (if feasible).
 2. Fasting for two successive uninterrupted lunar months.
 3. Feeding 60 needy Muslims adequate meals.
- Impotence is not considered an automatic cause of divorce. A newlywed husband may celebrate with his new wife a few days (honeymoon) before setting a fair schedule for all his wives. A virgin gets 7 days and a widow or divorcee gets only 3 days. The newlywed husband is not excused of attending congregational prayers during the honeymoon.

- Masturbation is not encouraged but is not haram.
- Anal sex is always forbidden .
- Coitus interruptus (ejaculating outside the vagina) is the only non-forbidden method of contraception in Islam.
- Decent and humane treatment of the wife is expected. The husband may not be overly suspicious of his wife. He may avoid surprise return home after a trip to give the wife a chance to get herself ready for his reception.
- The wife is not obligated to serve her husband or to perform house work (cooking, cleaning, weaving or washing dishes). But if she volunteers to do so, she may get a high reward from Allah, Most Merciful.
- The husband is required to provide his wife with part-time help for house cleaning but not a full time maid unless he can afford it. He is also required to provide her with already cooked meals (two meals a day) and a set of dresses for the winter and another set for summer (ready to wear).
- The wife has certain duties to her husband as:
 1. Manages his money wisely.
 2. Refuses to admit to his house anyone he does not welcome.
 3. Makes herself available to him any time unless she is sick.
 4. Does not fast voluntarily in his presence without his permission.
 5. Mutual respect and acceptance of his role as head of the family.
- A female is forbidden from any of the following and are all major sins:
 1. Shaving off her scalp hair.
 2. Joining her hair with artificial hair (human, animal or synthetic).
 3. Filing her upper central incisor teeth to appear more-attractive.
 4. Epilation or removal of her facial hair.
 5. Tattooing her skin.
- A spouse is not punished for lying about the feeling towards the mate if the intention was to improve marital ties between them.
- A wife is not allowed to boast exaggerating any gifts she might have received from her husband to make his other wives jealous.
- Girls can play with dolls (exempt by prophetic decree). Any other statues are forbidden (angels do not enter any house containing a statue or a dog).
- Sex must be practiced in privacy.
- A husband may make love to his menstruating wife if he avoids penetrating the vagina.

- Females can wear dresses made of pure natural silk and may wear jewelry made of gold even during prayers.
- Marital disputes must be mediated by a committee appointed by the court including one member of the family of each spouse. Recommendations of such committee are submitted to court and a corrective action may be issued as a remedy of the marital dispute.

MENSTRUATION

- It is a physiological phenomenon that every adult female experience. Due to hormonal changes, the uterine lining membrane is shed off causing a vaginal discharge of dark colored blood of nasty odor.
- It continues for a few days (each woman differs) then clears up by changing its color to light red, yellow, whitish then stops completely.
- During menstruation a female has to refrain from the following:
 - Performing any prayers.
 - Fasting for any reason.
 - Circumambulation of Kaaba.
 - Having sexual intercourse with her husband.
- She may have any other love play with her husband during her menses, but anal sex is forbidden at any time.
- A menstruating female, or a woman during her puerperium or any female during a state of major ritual impurity may enter the mosque and may touch the Quran.
- After menstruation ends (by any of the above-mentioned criteria) the female reverses her state of major ritual impurity (Janaba) by taking a bath, washing her head and whole body with water. She is supposed to undo her braids and use her fingers to get water to the roots of her scalp hair.
- After regaining her ritual purity, she may resume all acts of worship without restrictions.
- She is supposed to make up the days she did not fast of Ramadan but she is not required to repeat the prayers she missed.
- A female during puerperium experiences same restrictions as during her menses.
- Each female has a different pattern of her menses. Maximum length of any period is 17 days but maximum duration of puerperium is only seven days.
- If sanguineous discharge continues beyond these days, the female should take a bath intending to reverse her state of major ritual impurity and use a protective sanitary pad and resume her regular acts of worship. She is not required to wait for complete dryness to resume such acts of worship. Women suffering from continuous vaginal bleeding (menorrhagia) are advised to wear

protective sanitary pads and to take a bath before each two successive mandatory prayers. If this causes unbearable hardship the female may resort to dusting (tayammum) before each prayer.

NIGHT OF POWER (Laylat al-Qadr)

- It is a special night that comes every year in the last ten days of Ramadan. It is blessed and honored by Allah Almighty as it is the night during which the Holy Quran was descended from the special record in seventh heaven to our heaven by "Jibreel". Many scholars believe it is the night of 27th day of Ramadan. Good deeds are generously rewarded on that night and prayers are most likely answered at such night. Our Prophet (pbuh) used to spend the last ten days of Ramadan in seclusion.

OATH OF CONDEMNATION

- If a husband accuses his wife of adultery, both are called to the Governor's office and a curse ceremony is conducted as follows:
- The husband is asked to introduce his evidence (three more reliable witnesses) to testify that they had seen the wife and another man performing the sex act. If he was unable to support his accusation as above, the charge of adultery is dropped and he is lashed 80 times for the crime of spreading false rumors against his wife.
- The husband may save himself from such punishment by taking an Oath of Condemnation swearing by Allah Almighty 4 times saying "I swear by Allah that I am telling the truth" and an aid puts the palm of his hand across his mouth reminding him that Allah's curse is real and he may continue to swear "I swear, I deserve Allah's curse if I am lying".
- By the above curse, the wife gets punished for adultery unless she challenges such witness by swearing four times saying: "I swear by Allah that my husband is a liar", then she is stopped as above and reminded that Allah's curse is real then she may continue by saying "I deserve the curse if I am lying".
- After the above oath, she becomes immune from prosecution and her marriage becomes automatically abrogated. She is not required to observe any waiting period. Any newborn will not be related to her ex-husband and they do not inherit each other.

ONENESS OF GOD (Tawheed)

The first and foremost pre-requisite of every Muslim, without which his claim to be a Muslim is invalid, is the firm and sincere belief deep in his/her heart, without any doubt, that there is no God except Allah Almighty and that Muhammad (pbuh) is His Messenger. To be considered a Muslim, he/she must utter these words and bear witness to this belief.

- Allah Almighty is the God and Creator of everything other than Himself.
- Allah Almighty is the only God that has always existed and shall always exist. He is One.

- He had created everything by His own free will.
- The human soul is Allah's creation.
- The soul is the same thing as the spirit (Nafs = Ruh).
- The Throne of Allah Almighty is one of His creations.
- There is no similarity between Allah Almighty and any of His creation.
- Prophethood is a fact.
- Muhammad Bin Abd Allah Bin Abdel Muttalib (pbuh) is Allah's messenger to all the human race and Jinn (Spirits), whether they may be believers or infidels.
- Muhammad's (pbuh) message, Islam, has abrogated all previous religions. All inhabitants of planet Earth are obligated to follow his teachings and accept his message. Allah Almighty shall not accept any other religion from anyone. Muhammad (pbuh) is the last prophet (the seal).
- Many prophets preceded Muhammad (pbuh). Allah Almighty mentioned only some of them, but we must believe in all of them. Jesus is one of the prophets and he will return to this world (resurrected) and will resume the teaching of Islam.
- All prophets including Muhammad (pbuh) and Jesus are slaves of Allah Almighty like the rest of us. He created them from clay. All of them are the progeny of Adam by mating of a male and female. Adam was created from clay, sculptured by Allah's own hand, Jesus was created inside his mother's womb (Mary) without mating with a male.
- Allah Almighty created Paradise to be inhabited only by true believers. Infidels are forever barred from entering Paradise.
- Hellfire was created by Allah Almighty. No true believer will stay forever in such fire.
- Some Muslims, whose bad deeds outweigh their good deeds, will be punished for their sins in Hellfire for a period of time. Through inter-cession, by Allah's mercy they will be admitted to Paradise.
- Paradise and Hell, as well as their dwellers, are eternal.
- Dwellers of Paradise enjoy eating, drinking, wearing elegant clothes and enjoy sex. They will never feel depressed or miserable. All means of pleasure are totally different from those we are used to in this world. In paradise one sees and hears things that one has never imagined previously.
- Hoor - "Sirens" are pure gorgeous girls created for the pleasure of the dwellers of Paradise.
- Dwellers of Hell are punished by being chained, locked up and their bodies will be painted with coal tar. Their food is a bitter fruit of an infernal tree. Their drink is boiling water.
- Anyone who does not believe in the authentic tradition of Prophet Muhammad (pbuh) or contradicts a unanimous belief of Muslims is considered an infidel.

- The Holy Quran as transcribed in the book recited by Muslims from East to West starting with Sura "Al Fatiha" and ending with Sura "Al Nas" is Allah's Word and His revelation to His messenger Muhammad (pbuh).
- Whoever denies one letter of The Quran is considered an infidel.
- Every notion in The Quran, of Prophets, torture, transmutation or anything else must be understood as true text away from symbolism.
- There is no secret part in the teachings of Islam that had been revealed only to a few chosen groups of people.
- Angels are true decent creatures of Allah Almighty
- Angels were originally created from light, Jinn from fire, but Adam was originally created from clay (mixture of dust and water).
- Angels are the most favorite creatures to Allah Almighty. They dwell the heavens and they do not commit any sins.
- Jinn are true creatures of Allah Almighty. Some of them are true believers and some are infidels. They can see us but we cannot see them.
- Resurrection will happen on the Day of Judgment which will last for 50,000 years. On that day all human souls since Adam shall be united with remains of their bodies in the graves, after revival. Everyone will receive a fair trial on that day and get his /her grade point average, including Jinn.
- In Hereafter, all beasts will also be resurrected. Tried and turned to dust.
- Sirat is a bridge erected on top of Hell and hangs over it. Everybody will try to cross such bridge to reach the other side to safety. Those who are deemed to Hell will stumble and fall down deep in hell.
- Precise scales will be used to evaluate the deeds of every human or Jinn before books of deeds are distributed.
- There will be a well of fresh cool water. Those who are allowed to have a drink from such water handed to them by Muhammad (pbuh) will never feel thirsty.
- Intercession is a privilege to Prophet Muhammad (pbuh) by which Muslims who had committed major sins may be pardoned (by Allah's mercy), rescued from hell and admitted to paradise.
- Special angels are assigned to meticulously register our deeds in a special book of records for future reference. These books will be handed over to their owners in the Hereafter. True believers will be able to grasp their books by their right hands. Infidels will receive their book by their left hand, and disobedient Muslims will receive their books behind their backs.
- There are two angels assigned to guard each human being. They also honestly record every word uttered and every move made.

- A Muslim who intends to perform a good deed but for some reason was unable to it, is rewarded one time for good intention. If he/she makes good on such intention, the reward increases by tenfold. If a Muslim intends to commit a sin but for some reason it was not performed the reward is bestowed. If he/she actually commits a sin it will be counted as one sin unless duly repented for.
- During the era before converting to Islam, deeds are dealt with as follows:
 - Good deeds are automatically added to his/her book of good deeds.
 - Bad deeds if deserted and repented for after converting to Islam, may be forgiven.
 - Bad deeds that continue to be practiced will be added to the record of bad deeds and will be part of his/her permanent record.
- A non-muslim who performs good deeds during his/her life is rewarded for such deeds only in this life.
- Torture inside the grave is a fact and interrogation soon after death will occur. No one will return alive to this world after death except Jesus (pbuh).
- Good deeds outweighing misdeeds will help erase an equivalent amount of sins. Repentance however, helps erase any sin without consuming any good deeds.
- Jesus (pbuh) was never crucified or assassinated, he was elevated by Allah's Grace to the Heavens waiting to be resurrected sometime before Doomsday.
- Neither prophet Muhammad (pbuh) nor any of his companions will return to this world after death. All beings will be resurrected on Doomsday for judgment and reward.
- Prophet Muhammad (pbuh), during the Journey of Ascension, saw the souls of the blissful on the right side of Adam (pbuh) and those of the miserable on his left. Human souls never vanish. nor enter other bodies (reincarnation) but are always sensible and are either comfortable or miserable waiting for Doomsday to be reunited with their bodies to resume eternal life.
- Now souls of prophets and martyrs are enjoying their ration from Allah Most Gracious not waiting for the hereafter to receive their reward.
- Whoever believes in reincarnation is an infidel.
- Divine revelation has ended with the death of Prophet Muhammad (pbuh).
- The Religion of Islam has been completed. It may not be changed by omission or addition. It may not be amended in any way. Prophet Muhammad (pbuh) had honestly and adequately delivered his message to Jinn and Mankind as revealed to him by Allah Almighty.
- Allah's warning and evidence are ample. There is no excuse for any- one infidel or believer good or bad to ignore such warning.
- Every Muslim is obligated to demand beneficence of others and to forbid abomination whenever possible. He/she is expected to stop abomination in one of the following three ways according to his/her capability:

1. By using force. (if he has authority).
2. By speaking against (by any means of public expression).
3. By denying such abomination in the heart (minimally accepted form of protest).
 - A Muslim who only has a shallow knowledge of the teachings of Islam must sincerely believe in the heart and utter the Dictum [THERE IS NO GOD, BUT ALLAH ALMIGHTY AND MUHAMMAD IS HIS LAST PROPHET] and that Divine revelation is true and any other revelation has been abrogated.
 - The best of all jinn and humans are the messengers, followed by the prophets, followed by Muhammad 's comrades then the righteous believers, in this order.
 - Allah Almighty has created everything other than Himself. He is the sole Creator.
 - He Almighty does not look like any of His creation.
 - He Almighty does not occupy any place or observe lapse of time. He created all places and times.
 - No one can give any name to Allah Almighty other than a name He Himself has revealed to us. It is also forbidden to describe Him in a way not revealed to us by Him Almighty.
 - A Muslim who dares calling Allah Almighty a name other than His 99 Attributes mentioned in the Quran or prophetic tradition has falsified Allah's name.
 - No one is allowed to call Allah Almighty a name out of his own choice. Allah's names had already been decided by him Almighty (99Attributes).
 - Allah, Most Gracious descends every night to the closest Heaven to us. Such descent is not accomplished by any travel or motion.
 - The Holy Quran is Allah's words and knowledge. It was not one of His creations.
 - The Holy Quran was revealed to Prophet Muhammad (pbuh) by Allah Almighty through the Angel "Jibril". It was transcribed in the Holy book which is now at the hands of Muslims all over the world to recite and learn by heart. Anyone who denies any part of the Quran is an infidel.
 - Allah's knowledge is comprehensive. It covers everything that happened in the past and any event that will happen in the future. Even the tiniest event does not escape His awareness. Allah's Might is greater than any imagination "Allahu Akbar". He can do anything by a mere command "KUN". Nothing is impossible to Him.
 - Allah, Most Gracious has Might, Glory and Generosity. He has a hand, two hands and many hands. He has an eye and many eyes as he has told us in the Holy Quran and in authentic Prophetic Tradition. We cannot imagine what these look like because nothing in this world can be similar to Him.
 - In the hereafter, dwellers of paradise are privileged to see Allah, Most Merciful after being prepared to do so.
 - Allah Almighty had directly spoken to some of his messengers including Prophet Moses (pbuh).

- Allah Almighty has chosen Prophet Muhammad (pbuh) and Prophet Ibrahim (pbuh) to be His bosom friends.
- During his journey of Ascension, Prophet Muhammad (pbuh) ascended with both his body and soul to all Heavens. He toured every one of them and met souls of other Prophets and conversed with some of them.
- True miracles are privileges of Prophets only. Black magic is mostly illusions and visual tricks. It can never change the real nature of any substance or element.
- Fate and Divine decree are predetermined. What has happened to us is unavoidable and what had missed us could have never affected us.
- No one dies before his/her day comes, whether the death is natural, due to murder or accidental.
- No one dies until exhausting his/her subsistence. Allah Almighty knows the righteous and the evil and facilitates their deeds accordingly.
- Deeds of all human beings whether good or evil are Allah's creation.
- He had created human will and intention as well as human knowledge and bestowed to each person bounties according to Allah's wisdom.
- Allah Almighty is not obligated to justify any of His Acts or decisions. Human beings have no excuse to go astray deviating from the straight path.
- No one may use Allah's prior knowledge or divine decree as an excuse to waive his/her personal liability and competence for their deeds.
- Allah's decision and all his acts are fair and just. He puts everything where it belongs. He is the Supreme Judge whose rulings are irrevocable.
- Faith (Iman) and Islam are the same thing. Both are based on true belief in the heart accompanied by righteous speech and noble deeds. Its amplitude may vary increasing by obedience and piety and decreasing by committing sins.
- A person who believes in Allah by heart but does not express such belief verbally (without being threatened), is considered an infidel.
- A person who bears witness that he/she is a believer but lacking true belief in heart, is a hypocrite, worse than an infidel.
- A person who has true faith in heart and bears witness declaring such faith is considered a Muslim and has to be treated as such.
- A Muslim who does not practice any obligatory acts of worship is a sinner but not an infidel.
- Conviction of faith is not relative. It is the truth. There is no truth that can become truer. Any doubt in the Muslim's faith nullifies such faith. Deeds of a Muslim may be classified as follows: major sins, minor sins and trivial misdeeds "lamam". Major sins are those acts punishable by hell in the hereafter as documented in the Quran or authentic Prophetic tradition. If major sins are avoided Allah Most Merciful may forgive all other sins (minor and trivial).

- A Muslim who commits major sins and did not repent or receive a punishment in this life for such sin, is liable for all his sins. If his good deeds equal or outweigh his bad deeds, he may be admitted to paradise.
- If his/her bad deeds outweigh good deeds, a Muslim will be punished in hell for a period relative to the severity of sins. By intercession such Muslims may be saved and admitted to paradise by Allah's mercy
- Dwellers of paradise are classified according to their piety and closeness to Allah, Most Merciful. The most favorite gets the highest ranks and best places in paradise.
- "Imamah or Khilafa is restricted to A Muslim descendent of the tribe of Quraish. (the progeny of Fihir Bin Malik Bin Al- Nadr Bin Kenanah.)
- There can only be one Khalifa for all Muslims all over the world at any one time. He has to be an adult, sane male Muslim. Every Muslim is expected to vote for him "take an oath of allegiance" within three days from vacancy of this vital office. A Muslim who procrastinates until he dies without voting for the Imam, will experience a non-Muslim death. An Imam has the right to be obeyed by all Muslims unless his orders contradict Allah's laws.
- Repentance of a Muslim from atheism, adultery, fornication sodomy, drinking alcoholic beverages, eating forbidden foods (as pig's meat, ham, blood or carcasses of dead animals) may be accepted if preceded by a sense of sorrow and guilt, remorse accompanied by a sincere desire to quit such sins begging Allah, Most Merciful for His forgiveness. This notion is unanimously agreed upon by all Muslim scholars.
- If the crime committed involves seizure or unlawful possession of someone's property or inflicting bodily harm or having illicit sexual affair with a female related to another Muslim, repentance entails other requisites than the above. The aggressor has to apologize to the victim and return all the unlawful money (including any profit thereof) to the victim. For inflicting harm, he has to enable the victim of retaliation and satisfactory compensation. If the victim is dead, the assailant has to give away all such monies to charity and he has to make some prayers to the victim hoping that he/she may not be liable for further punishment on the Day of Judgment.
- On this day, every debt shall be repaid and any aggression is corrected and dealt with according to absolute divine justice.
- The impostor, "Dajjal", is expected to appear at any time before the end of this world. He is an atheist who had lost one eye, deceptive and full of tricks. Prophet hood is Allah's revelation to a chosen person of new teachings to his people. He may be also a messenger assigned the task of relaying his message to certain bunch of people. "Khidr "is a prophet, he died at the time of Prophet Moses .
- Muhammad (pbuh) is the last Prophet and the last messenger of Allah Almighty.
- Satan "Iblis" is still alive. He is a sinner who challenged Allah's order to prostrate to Adam (pbuh). His excuse was that he was created from fire which, in his opinion, is better than Adam's origin from clay.

ORCHARDS AND FRUIT TREES

- If the owner of fruit trees is unable to take care of his orchard he may contract with someone to prune, fertilize irrigate and harvest the fruit at the end of season for a certain percentage of the crop.
- Such partner may not own any of the fruit trees or any building erected in the orchard, such as canals or water wells he may have dug out during the term of the contract which has to be renewed each season.

PILGRIMAGE (Hajj wal Umrah)

- Hajj and Umrah are two separate obligations that are required to be performed by every human being at least once in a lifetime (if possible). It is an obligation, of any sane adult male or female.
- A female must be accompanied by a male relative (protector or mahram) during such trip, if her husband refuses to accompany her. (A mahram is a male relative that is forbidden to get married to such female).
- A husband may not forbid his wife to go to Hajj unless he is sick, and she is the only person to look after him. Allah's command supersedes any human order.
- To repeat Hajj or Umrah the husband's permission is required.
- Infidels are forbidden from entering the Sacred Zone of Mecca.
- Criteria of capability of performing –Hajj and Umrah:
 - Good health and physical fitness are required to perform the rituals of this worship.
 - Enough money for travel expenses and food supply during such trip
 - Enough money to be left to the family for their sustenance. Prophet Muhammad (pbuh) indicated that whoever takes care of the family of the pilgrim during his trip gets as much reward as the person performing the Hajj, so is someone who financially assists a person to perform the Hajj.
 - If someone capable of performing Hajj dies before completing this ritual, his/her next of kin may hire someone to perform Hajj for him and to be paid from the estate before its division, even if he/she did not leave a will to this effect. Allah's debts are to be paid first.
- Hajj has to be performed at a certain time every lunar year, thus it may not be performed more than once a year. Umrah may be performed any time of the year.
- Month of Hajj is Dhul-Hijjah.
- There are territorial landmarks "Meeqat" for people approaching Mecca from any direction. If someone who intends to perform Hajj or Umrah passes his meeqat without starting his rituals, he has to go back to such Meeqat and restart his rituals.

- Rituals start at Meeqat by taking a bath, making ablution and praying two voluntary rakaas, then he makes his intention (Umrah, Hajj or both) and takes off his clothes and wears Hajj wardrobe .
- A person who intends to perform Hajj or Umrah may change his clothes and wear Hajj wardrobe at home and starts the rituals at his Meeqat.
- Meeqat of different Approaches to Mecca:
 - Zul Hulifah : Abiar Ali “200 miles to the north of Makkah” is the meeqat of pilgrims approaching Makkah from Medina
 - Al – Juhfah : 82 miles from Mecca if approaching from Iraq
 - Zat Irq : 42miles from Mecca if approaching from Iraq
 - Qarn : 42 miles from Mecca if approaching from Iraq
 - Ylamlim : 30 miles from Mecca if approaching from Yemen
 - Rabegh : if approaching Mecca by the Red Sea (Egypt or Africa)

PRAYER (al-Salaah)

- Prayers are classified into:
 - Mandatory (Fard)
 - Voluntary (Nafl)
- A Muslim is obligated to perform mandatory prayers at its allocated times and technique, taught by Prophet Muhammad (pbuh). If adequately performed, the Muslim is rewarded but if prayers were neglected he/she will be severely punished in the Hereafter.
- Mandatory Prayers:
 1. Dawn Prayer (Subh)
 2. Noon Prayer (Zuhr)
 3. Afternoon Prayer (Asr)
 4. Sunset Prayer (Maghrib)
 5. After dark Prayer (Isha)
- Each of the above prayers has to be done during a certain time frame (window). Performing them outside this period of time without excuse is unacceptable.
- All mandatory acts of worship are classified into:
 0. Individual obligation that is required by every sane adult Muslim
 1. Collective obligation that is required by the community as a whole. If neglected all Muslims in such locale are liable and punishable. Example of such obligations are prayers for the dead.

- Voluntary acts of worship are those deeds that are rewarded if performed but are not punishable for if neglected. Examples of such acts are two rakaas of Fajr, Eid Prayer, rain Prayer and night Prayer during Ramadan (Taraweeh).
- A person is obligated to perform mandatory prayers once he/she reaches sexual adulthood.
- Our Prophet (pbuh) taught us to encourage our children to perform prayers between ages of 7-10 years.
- Adult muslims are not held accountable for prayers they missed due to loss of consciousness, insanity, menstruation or puerperium. They are not expected to be made up later.
- The following muslims are required to make up prayers they missed as soon as possible:
 - A drunk who misses a prayer must perform such prayer when he/she becomes sober.
 - A Muslim who forgets to pray a mandatory prayer.
 - A Muslim who misses a mandatory prayer due to sleep has to pray after he/she wakes up.
- A Muslim who intentionally misses a mandatory prayer will never be able to make up for such missed prayer. He may repent and ask forgiveness and do more acts of charity during the rest of his life and perform more voluntary prayers.
- Religious obligations are classified as follows:
 1. Obligations not marked by specific times such as Umrah and Holy war (jihad)
 2. Obligations with specific start time but unspecified end time such as Almsgiving
 3. Obligations with a specific start time and specific end time such as mandatory prayers, fasting the Month of Ramadan, and Hajj.
- Mandatory Prayers:
 1. Dawn prayer (Subh) It is always Prayed as two rakaas whether a Muslim is healthy or sick, resident or on a trip. Its time starts at true Dawn (by a horizontal white light at the Eastern horizon) and ends at sunrise (when disk of sun starts to be seen).
 2. Noon prayer (Zuhr) It is prayed as four rakaas by a resident and only two rakaas on a trip. It starts when the sun starts to move off the center of the sky (an object starts to throw a shadow (Zawal)) and ends when sun moves towards the West (causing the shadow of an object to be of same length as the object)
 3. Afternoon prayer (Asr) It is prayed as four rakaas by a resident and only two rakaas on a trip. Its time starts when the shadow of an object equals its length and ends at sunset.
 4. Sunset prayer (Maghrib) It is always prayed as three rakaas. Its time starts at sunset (when the disc of the sun completely disappears) and ends when redness of the sky disappears from the Western horizon.

5. After dark prayer (Isha) It is prayed as four rakaas by a resident and only two rakaas on a trip. Its time starts when redness of the sky at the Western horizon completely disappears and its time ends at the middle of the night (not midnight).
- It has to be noticed that end time of Zuhr prayer overlaps the start time of Asr prayer. These two times can be when shadow of an object equals or doubles the length of the object . This gives flexibility and is advantageous to a busy working Muslim (these times were indicated to Prophet Muhammad (pbuh) by Angel Jibreel on the next day following the Journey of Ascension when prayers were mandated by Allah, Most Merciful, to His Prophet Muhammad (pbuh).
 - A call for each mandatory prayer, if performed by two or more muslims (congregational) inside a mosque, resident or on a trip. Each prayer has to be preceded with a call and a brief version (Iqamah). Any group prayer performed without the two calls is null and void and must be repeated.
 - The call has to be done at the start time of each mandatory prayer, except for the dawn when a preliminary call is performed a few minutes before the time of true Dawn to wake up Muslims to get ready for the Subh prayer.
 - Such calls are not mandatory for a Muslim praying by himself
 - A Muslim inside a mosque, hearing the call for a mandatory prayer is not free to leave before completing the prayer called for (unless he has an emergency or must renew his/her ablution).
 - A female Muslim is not obligated to attend a congregational prayer. If she does, she stands in the back rows, behind men and children. She is not allowed to lead a group of men for prayer, other women only.
 - If a female, at any age, crosses in front of a male performing prayer, she violates such prayer, which must be restarted .
 - Only two mosques are exempt from the above restriction :
 1. Great Mosque at Mecca
 2. Prophet's (pbuh) Mosque in Medina.
 - Women may not be forbidden from going to mosques to participate in congregational prayers, as long as they honor the Muslim dress code and do not wear perfume.
 - The two calls for prayers (Athan and Iqamah) may only be performed by an adult sane muslim who can articulate the text in a reasonable
 - The call may not be performed by more than one person at same time, however more than one Muslim may repeat call for the same mandatory prayer by another group of Muslims.
 - Athan an may be performed sitting down or riding an animal with or without ablution or in a state of major ritual impurity, facing the Qibla (Mecca) or not.
 - A person who performs the athan is not permitted to receive money for such act of worship, but he may be eligible to receive charity from the treasury.

- A Muslim who hears Athan (whether engaged in a prayer or not) is required to repeat same words after the caller and begs Allah, Most Merciful at the end to bestow His blessings upon His Prophet Muhammad (pbuh) and to put him at the highest ranks in the hereafter.
- Text of Athan (Kufah version)

1) Allahu Akbar	<i>[four times]</i>
2) Ashhadu Alla Ilaha Illa Allah	<i>[twice]</i>
3) Ashhadu Anna Muhammadan Rasoulullah	<i>[twice]</i>
4) Hay Ala Assalah	<i>[twice]</i>
5) Hay Ala Alfalah	<i>[twice]</i>
6) Allahu Akbar	<i>[twice]</i>
7) La Ilaha Illa Allah	<i>[once]</i>
- Athan has to be performed in the above sequence in Arabic
- A brief version (Iqamah) has to be performed immediately prior to any mandatory prayer, saying each phrase once and adding “kad qamat assalah” twice followed by Allahu Akbar twice and ends by saying La ilaha Illa Allah once.

PRAYER DURING DURESS/UNDER ATTACK

- If a group of Muslims feel their lives being endangered by an enemy, a beast, a snake, fire, or any other danger, they divide themselves into two groups, one prays with the Imam a mandatory prayer while the other group guards them. If on a trip, each group prays only two rakaas (three for Maghrib) with same Imam and change places to let the other group pray while they guard the whole group. Imam will pray the same prayer twice, intending to volunteer for his second prayer.
- If resident, each prayer is performed, completing the number of rakaas as specified for such mandatory prayer.

PRAYER DURING AN ECLIPSE

- Eclipse of the sun or the moon occurs when these two planets and our planet Earth line up in one straight line.
- It is our Prophet’s (pbuh) tradition to head to the big mosque with Muslims of the community and keep praying two rakaas in succession in congregational prayer, reciting Quran in a loud voice until the eclipse ends.

PRAYER FOR RAIN

- All Muslims of a community head for the big mosque and the local governor or khalifa leads the prayer. He stands in front of followers turning himself to the Qibla and changes his outer wardrobe to redress inside out and followers do the same. Then he starts begging Allah Most Merciful for rain to save lives of thirsty babies and animals and the rest of His Creation. He asks for forgiveness

and repentance. Then he prays two voluntary rakaas in a loud voice. Exactly like Eid prayer with the same number of takbeeras. Usually rain begins to fall at the end of prayer.

PRAYER FOR DEAD MUSLIM (Janazah)

- It is recommended to delay burial for 24 hours after death if confirmed and to have time to notify as many people as possible to participate in such prayer. Our Prophet (pbuh) promised forgiveness of all sins of the deceased by Allah Most Merciful if 100 Muslims or more pray for the deceased .
- Anyone who participated in carrying the coffin has to renew his ablution.
- Those participating in giving the deceased the last bath have to take a bath themselves.
- The coffin is placed in front of the Imam between him and the Qibla. The Imam stands at the middle of the coffin of a female but behind the top 1/3 of the male's coffin.
- This prayer is started without any calls and without any bows or prostrations.
- Persons who may lead such prayer in order of preference:
 1. The person mentioned in the will to lead such prayer.
 2. Father or grandfather.
 3. Son or grandson.
 4. Germaine brother.
 5. Uncle or cousin from father's side.
 6. Local Governor.
 7. Any available Muslim.
- Imam starts the prayer by raising both hands to the level of his ears , saying "Allahu Akbar", then repeats saying that four more times without raising his hands and pausing between each two to say some prayers as follows:
 1. Imam and all followers recite Al Fatihah silently after the first Takbeer, then the latter part of Al Tashahud after second takbeer
 2. Then ask for Allah's forgiveness for the deceased and to compensate him by a better company than his/her, to give him/her a better home and to protect him/her from torture and tribulation in the grave. After the last takbeer, one may beg Allah, Most Merciful to include all attending such prayer with those showered by His blessings and to give his/her family patience and endurance to accept this calamity with piety and homage.
 3. Imam declares ending the prayer by turning his head to the right saying "Assalamu Alaykum", then turning it to the left, saying the same.

- The coffin is carried to its resting place at the graveyard.
- Pedestrians may walk in front of the coffin, to either side or behind it.
- Those riding may only follow behind the funeral.
- Women may be allowed to march in the funeral and participate in its proceedings if they observe proper Muslim ethics.
- A Muslim has to stand up for any passing funeral out of respect, even if it belonged to an infidel, honoring the participating angels.
- Participation in prayer for a dead person is rewarded by one Qeerat (equivalent to mountain Uhud) and proceeding with the body until it is buried is rewarded twice as much.
- Children who die before reaching puberty are treated as above, but the prayer may be skipped.
- A grave must be dug deep enough to avoid attacking of the corpse by wild animals.
- The corpse is laid inside the grave with right side touching the ground and face towards Qibla (looking at it) a rug may be put under the corpse. The wooden box containing the corpse may be buried with the dead person.
- A marker carrying the name of deceased may be put near the grave if its height is less than one hand breadth.
- A grave may be built of stone or clay but not of red bricks.
- It is prohibited to sit on top of any grave or to walk onto it. Wandering among graves wearing shoes made of tanned leather is prohibited.
- Visiting the graves is allowed for both males and females (even non-Muslims). The recommended times are Thursdays and Friday mornings.
- Burial is not allowed at the following times:
 - While the sun is rising.
 - While the sun is setting.
 - When the sun is at middle of the sky (high noon).
 - During night time.
- Children of non-Muslim parents may be buried at the periphery of a cemetery for Muslims.
- Non- Muslim wives may not be buried with their Muslim husbands at a cemetery for Muslims unless they died during pregnancy.
- A Muslim who dies during Hajj or Umrah is bathed and wrapped with their Hajj wardrobes without covering their heads (avoid adding any scent to water used for their bath).
- Cremation is forbidden in Islam

- Observing the above is essential. Muslims buried without washing have to be exhumed, washed, wrapped and prayed for (collective obligation).
- If a Muslim is confirmed dead but the body was not located, prayer for a missing person must be performed.

PRE-EMPTION

- Each co-owner has the right of pre-emption entitling a partner to have the first option to buy a share for sale at same price offered by an outsider.
- If a partner fails to notify every partner of his intention to sell his share, the right of pre-emption entitles a partner to buy the share and revoke the deal or sale to an outsider.

PRIVATE PROPERTY

- Islam respects and preserves, sanctity of personal possessions. Right of ownership must be honored even of non-Muslims.
- No one may confiscate or seize someone else's property without his/her consent. Any such property must be returned to its owner with any benefits generated.
- Damages inflicted on someone's property are compensated for by the assailant. It is calculated by evaluating the item damaged before and after the damage and the violator is forced to pay the balance.
- Owner of a domestic animal that had inflicted damages to someone's property is not liable for such damages, but the court may force him to get rid of the animal.

PROSTRATION FOR FORGETFULNESS /MISTAKE/OBLIVION (Sahw)

- Missing an act of ritual of a prayer or miscalculating the number of its rakaas require performing two extra prostrations after declaring end of such prayer (for oblivion).
- If the Imam performs these two extra prostrations, all his followers are expected to do the same.
- If a Muslim forgot to perform a mandatory prayer and only remembered that after the following mandatory prayer becomes due, he is supposed to start praying the forgotten one first, followed by the current prayer, unless time does not allow that, in such case, the current prayer is performed first followed by the one he missed.
- Unintentional weeping and crying during prayers do not require extra prostrations.

PROXY

- A Muslim may assign someone else to represent him in any legal or trade transaction (giving him power of attorney) even to sign a marriage contract of a certain bride on his behalf. All his acts are binding on the principal until the designee is excused.
- The following functions may not be delegated:
 1. divorce may only be executed by the husband.
 2. converting to Islam and bearing witness to this effect.
 3. adopting a different religion (apostasy).
 4. admission of guilt to any crime or any debt.
 5. giving out Almsgiving or any charity.
 6. repentance from any sin and showing remorse.
 7. settlement of any dispute.
 8. unspecified marriage (without identifying the bride).
- A designee must abide by instructions of the principal.
- Proxy is automatically nullified by death of the principal.

PURITY

- A Muslim becomes accountable for his/her deeds by reaching sexual adulthood, or by becoming 19 years old whichever comes first.
 - Signs of sexual adulthood of males are growing facial hair (beard and mustache) experiencing wet dreams, or ejaculation.
 - Signs of sexual adulthood of females is experiencing wet dreams or starting to menstruate.
- Elimination of filth in any form is mandatory before performing any ritual.
- Filthy shoes or sandals may be cleansed (purified) from blood, feces or urine by wiping with dirt until all traces of filth disappear. They may also be washed with water and may be worn during prayers.
- Cleansing the private parts from urine and feces is required before performing ablution before prayers. Water is usually used for such cleansing using only the left hand. If water is scarce, three or more pieces of stone, sand or dirt may be used to remove traces of urine and feces from private parts.
- It is unethical to face the qibla (Mecca) or give it your back during the act of urination or defecation.

- Purification of soiled fabrics contaminated with urine of a male baby is achieved by sprinkling the contaminated site with water.
- If the contaminant is urine of a female baby, the fabric must be washed with water. A spot of the ground contaminated with any urine may be purified by dumping water until urine is undetected.
- Cleansing the human body or clothes contaminated with any blood (menstrual or a bleeding wound) is accomplished by washing with water. A person's own blood and blood of fleas may or may not be cleansed to avoid causing hardship to the Muslim. Urethral discharge contaminating the penis or underwear is cleansed by washing with water. Sprinkling contaminated clothes with water is adequate.
- Vessels used by followers of Christianity or Judaism may be used by Muslims after thorough cleansing with water.
- If a dog (any kind and at any age) drinks some of a liquid contained in a vessel, such vessel may be used by Muslim after dumping its contents and wiping the vessel with dirt then rinsing it with water six more times.
- If a cat drinks some of a liquid contained in a vessel such vessel may be used by Muslims after dumping its contents and washing it with water.
- Purification of a dead animal's hide is done by tanning which also purifies its wool, fur and feathers. Hide of slaughtered animals is pure even before tanning. It is forbidden to sell carcasses of dead animals or any of its meat.
- A vessel containing alcoholic beverages "khamr" (regardless of its material, metal, clay wood or stone) may be purified after dumping its contents and thorough rinsing the vessel with water. If an alcoholic beverage has fermented and changed into vinegar it becomes pure and the vessel containing such liquid needs no further purification.
- Semen and sputum are not filthy whether it contaminated water or the human body.
- If carcasses of dead animals or feces are burnt or decayed into dust and ashes, it is considered pure.
- Body secretions (saliva, tears, sweat) of infidels or followers of the book are filthy, so are all secretions of any inedible animals or birds.
- Remnants of liquids left after drinking of a male or female infidel, any animal or bird (whether its meat is edible or not) are not filthy. Thus, containers of such liquids need no special purification before its use by a Muslim.
- Only vessels containing liquids left over by dogs and cats after drinking some of such liquids are purified by washing with water (as previously mentioned) after dumping its contents.
- If a filthy object has contaminated any liquid (water, oil or honey) to the extent of changing any of its three characteristics; color, odor or taste, such liquid is considered filthy and unfit for use by a Muslim. If the contaminate was not enough to change any of its three characteristics the contaminated liquid is considered adequate for human consumption.

- Running water may be used for ablution even if contaminated with urine as long as none of its three characteristics has changed.
- If a rat fell into a vessel containing solid fat and died, the rest of the fat is pure after removing the dead rat and scooping and discarding surrounding solid fat.
- Urine of man, animal or bird whether its meat is edible or not may not be drunk by a Muslim, except in dire emergencies. It has to be avoided during prayers clothes contaminated by excreta of flies and fleas may be used during prayers.
- Wool hair, horns or tusks removed from the body of a living animal are not filthy and may be used for purposes other than food.
- Parts amputated off a Muslim's body are not filthy, so are pus and vomitus. All such items of an infidel are filthy.
- Meat of cows, sheep, camels or chicken eating human feces are forbidden "haram", until they quit this filthy habit for at least a week. Drinking their milk is also forbidden until they quit this filthy habit.
- Clothes contaminated by excreta of flies, fleas, bees or bats may or may not be washed avoiding unnecessary hassle.
- Clothes contaminated by vomitus of a Muslim or of an infidel must be cleansed before wearing them for prayer.
- Alcoholic beverages and equipment used for gambling are considered filthy. Carrying such material during a prayer violates such prayer.
- Soft drinks prepared by soaking dry fruits in water may be consumed separately. Muslims are not allowed to mix a drink made by soaking dates with another drink made by soaking raisins (nabeeth).

RECLAMATION OF UNOWNED BARREN LAND

- A person who reclaims barren land may own it if it was not owned by another person. Cultivation of barren land is encouraged unless it jeopardizes public interest (narrows a road or reduces the size of the village market).
- Anything discovered underneath a piece of land belongs to the owner of such land, whether it was water, oil or precious metal.
- Anyone who dug out a well must be protected by a buffer zone of 50 meters radius to avoid siphoning its water by another well dug close by.
- Water rights of different lots of land irrigated by the same canal or river passing through such parcels of farm ensure enough water for all. The highest parcel is watered first until soil is saturated, then the lower and finally the lowest parcel.

- If a tree is planted close to the border of a neighbor's land, he is entitled to prune such tree by cutting off its branches that grow inside his territory.
- A Muslim may not let gutters of his roof drain into his neighbor's property without seeking his permission.
- A Muslim may not hurt his neighbor by smoke coming out of his house by erecting a chimney high enough to avoid such problem.
- A Muslim is entitled to insert I-beams into a wall of his next door neighbor to support the roof of his house if such procedure does not peril safety of his building. Good and brotherly relations among neighbors are highly recommended.
- A person who digs out a well or a canal has priority to use its water, but he may not sell or deny anybody the use of its surplus of water.

RECOMMENDED ACTS DURING PRAYER

- Raising both hands up to level of the ears, bending them at elbows is the first ritual to start a prayer accompanied by saying "Allahu Akbar" is mandatory. Doing that before and after each bow or prostration is voluntary.
- It is recommended after Ihram to say "Oh, Allah please keep me away from my sins by a distance that separates East from West, please purify me from my sins as a white dress is purified from filth, please wash my sins off me by water snow and hail"
- Moderation is required of any Imam leading a prayer. He must keep in mind the old, the weak and the sick among his followers. He must make it as short as possible. If he prays alone, he may make it as long as he wishes.
- Al Fatihah is the only mandated chapter of Quran to be recited during any prayer by every Muslim. Adding other verses of the Holy Quran after reciting the Fatihah in the first two rakaas of any prayer is recommended.
- In a congregational prayer, if a follower raises his voice reciting Quran, such prayer is invalid.
- It is recommended while standing up during prayer to cross the chest with both forearms, wrapping the palm of the right hand around the left elbow.
- Before starting a prayer, an Imam must make sure that all his followers are lined up in straight lines behind him. After rising from a bow, the Muslim is recommended to say "praise be to Allah equivalent to full capacity of heavens and earth put together and more"
- It is recommended to avoid haste in performing any ritual during prayer. You may spend in every move as much time as you had spent reciting Quran at second rakaah.
- A perfect bow requires the head to be put in neutral position and to level it with the back .
- A perfect prostration means arching the back as much as possible separating both arms from the body keeping forearms off the ground. This posture applies to both males and females.

- It is recommended to sit momentarily after rising from second prostration of first and third rakaas.
- During prayer, the Muslim sits down at these moments:
 - Between any two prostrations.
 - Following rising from second prostration.
 - For Tashahud after each two rakaas.
- Posture of sitting down during prayer is to rest your left buttock on top of the insole of your left foot erecting the heel of the right foot touching the ground with its toes .
- To perform prostration, it is mandatory to land down from erect position on both hands and not on your knees first.
- Ending any prayer is declared by saying “Assalamu Alaykum” while turning the head to the right then repeating the same while turning it to the left.
- Reciting Al Tashahud is mandatory after each two rakaas: “All greetings, prayer, and righteous acts are due to Allah. May peace mercy and Allah’s bounty be upon Prophet Muhammad. May peace include us as well as all righteous bondsmen. I bear witness that there is no god but Allah and that Muhammad is His exalted bondsman and messenger. Oh Allah, bestow Your mercy upon Muhammad and his progeny as You had bestowed Your mercy on Ibrahim and his progeny and bless Muhammad and his progeny as You had blessed Ibrahim and his progeny in all worlds. You are truly worthy of praise”
- It is recommended to say a certain Prayer (Qunoot) after rising from the last bow of any mandatory prayer especially in Witr prayer: “Oh Allah, please keep me on the straight path keep me healthy and keep me among your favorite Bondsmen and protect me from unpleasant events, I ask Your forgiveness of all my sins, You are the only Master of the universe everything goes according to Your plan.”
- During prayer a Muslim may recite Quran only in Arabic (original language) reciting any translation of meaning of the Quran in any other language violates such prayer .

RECOMMENDED MEASURES BEFORE GOING TO SLEEP

1. Lock your door.
2. Put a lid on all containers and mention Allah’s Name.
3. Tie a string around neck of the water skin.
4. Put out any source of fire or lamp and take it outdoors.

REQUITAL PUNISHMENT (Qisas)

- Polytheism (associating any power with Allah Almighty) is the only unpardonable sin of mankind.
- Another major sin is nonperformance of mandatory prayers on their due time.
- Homicide is another major sin and is classified into: intentional or accidental
- Accidental murder may be punished:
 - Payment of blood money to the next of kin of the victim (the whole family shares this penalty which is equivalent to 100 camels of different ages and sexes).
 - Penance of the assailant as follows: freeing a slave (if feasible).
 - Fasting for two consecutive lunar months (not interrupted by Ramadan or a Eid).
- Requit for intentional homicide:
 - After a fair trial and examining all evidence and hearing all witnesses, if the Court finds the defendant guilty, the assailant is handed to the next of kin of the victim.
- Next of kin has three options:
 1. To execute the assailant using a method similar to the one used to murder the victim.
 2. To accept blood money sparing the life of the assailant.
 3. To pardon the assailant seeking Allah's pardon in return.
- If the assailant could not afford paying blood money, the Muslim Treasury may pay such fine from the Zakat fund.
- Requit of intentional infliction of wounds or broken bones is by inflicting similar injuries to the assailant, unless he is granted a pardon by the victim. Such forgiveness is highly rewarded in the hereafter.
- Several accomplices involved in committing a crime are punished differently. The person who directly inflicted the damage to the victim is punished by requit. Those who held the victim or tied him down are punished by imprisonment for a limited term.
- Intentional assault leading to loss of fingers or toes is punishable by requit (amputation of the same parts of the assailant).
- If a person passes in front of someone praying, ignoring the marker erected in front of him toward the Qibla, he may be alerted by signaling to him. If he insists, he may be fought. If he dies, his next of kin is not entitled to any blood money.
- If a person orders another person to murder someone:
 - If the assailant is an adult sane person, he is the only one punished for such crime.
 - If the assailant is mentally retarded or a minor, the instigator is the only person punished for such crime.

- If the governor gives an order to one of his employees to kill an innocent person, the executor will be punished for intentional murder in the hereafter, as our beloved. Prophet (pbuh) said “No human being should be obeyed if it means committing a sin”.
- If a burglar is arrested at the site of the crime, he should be handed over to the authority. He may be killed only in self-defense. A Muslim who finds someone in a life-threatening situation (fire, drowning or attacked by a mugger) must do his best to rescue the imperiled person. This pious act is highly rewarded by Allah, Most High.
- If someone puts poison into a drink or food intending to kill someone, he may not be punished for first degree homicide if that person dies of such poison. However, he/she is still punished for the killing.
- Committing suicide is forbidden in Islam. No one may make such a decision of ending his life except Allah Almighty.
- A pregnant female who intentionally seeks termination of her pregnancy:
 - A- Early pregnancy (baby is less than 120days old) She had committed a major sin. She may seek repentance and show remorse for killing such baby. She also must pay monetary compensation equivalent to the price of a child in slavery.
 - B- Late pregnancy (baby older than 120 days) abortion in this case is considered intentional homicide and is punishable by requital unless the father accepts blood money or grants her a pardon.
- If someone inflicts a wound to a dead person or breaks his bone he may not be punished by requital, but he is a sinner as Islam prohibits mutilation of corpses, even of the enemy.
- If the body of a dead person is discovered in a neighborhood and relatives of the victim are sure that someone is the assailant, 50 relatives may testify to this effect and the suspect is convicted for homicide. He may challenge this verdict by having 50 of his relatives testify that he was innocent, and he is exonerated accordingly.
- In Islam, a defendant is innocent until he/she is proven guilty.
- The plaintiff bears the burden of proof and if the defendant swears that he is innocent, he is exonerated.
- If a group of rebels occupies the Kaaba and the Great Mosque and hinder performance of rituals of Hajj or Umrah, they must be fought until death or surrender as they had not honored the sanctity of the holy site.
- If fighting erupts among two groups of Muslims, the rest of the Ummah must mediate to end this hostility. The side which ignores the ceasefire must be fought by the majority until they resort to peace.
- Conspirators to seize power by throwing out the Khalifa may be interrogated, and a debate is performed to listen to their motive. If they repent, they may be pardoned, otherwise they may get punished for rebellion.

- Rebels against an elected Khalifa are classified: [this only applies if the Khalifa is voted for by the majority of Muslims worldwide].
 - A group who may misinterpret a controversial issue mentioned in Holy Quran or valid Hadith due to lack of knowledge. If they listen to reason and quit violence, they may be pardoned by the Khalifa.
 - A group who misinterpreted a certain aspect of Islam and adopted a unique attitude differing from other scholars and jurists expressing their grievance. They must be listened to and any injustice has to be corrected. They are treated as the above group.
 - A group seeking power (not because of difference in opinion) are considered outlaws and are punished by:
 - Beheading or crucifixion.
 - Amputating their right hands and left legs.
 - Sending them to exile.
- Islam allows fighting the Khalifa only if he prevented people to pray. [This only applies if the Khalifa is voted for by most Muslims worldwide]. Peace, law and order must prevail among Muslim nations. Chaos and tyranny are not tolerated.
- Punishment for major crimes: [This only applies if the Khalifa is voted for by the majority of Muslims worldwide]
 1. Revolt against the Khalifa- intentional homicide-apostasy may be punished by death (beheading).
 2. Theft- burglary or embezzlement may be punished by amputating the right hand at the wrist joint.
 3. Propagation of false rumors involving extra-marital affairs of a married person is punished by 80 lashes and loss of credibility.
 4. Consuming alcoholic beverages or depressant drugs are punished by 80 lashes in public.
- Iman or true faith requires the following modalities:
 - Sincere belief in the heart that there is only one God who chose Prophet Muhammad (pbuh) to be His last messenger.
 - Expression of such belief by words (bearing witness).
 - Expression of such belief by good deeds and abstinence from sins.
- Execution of harsh punishment “hudood” may not be performed inside mosques.
- If a father kills his son, he may not be punished by requital.
- A person who receives corporal punishment in this life, may not be punished for the same crime in the hereafter.

- Islam does not prescribe long term imprisonment as a punishment of any crime. Short term sequestration may be used in pre-trial investigation or to protect a suspect from retaliation.
- Human right abuses, inhumane treatment or torture of any detainee is not allowed. Confession under duress is invalid, even of prisoners of war.
- A person who witnesses a crime is not obligated to report it to the authority, but if he is summoned by court he is obligated to testify to what he knew.
- Execution of punishment of any convict is stalled by any suspicion of innocence.
- Non-Muslim minority are subject to the same Muslim laws.
- List of harsh corporal punishments (hudood):
 - Beheading.
 - Crucifixion.
 - Stoning to death.
 - Lashing by a whip.
 - Amputation of hands or feet.
 - Sending away for exile.
- Slapping the face is avoided and lashing may not break the skin or break any bones
 - For adultery or fornication = 100 lashes
 - For propagating false rumors (illicit sex) = 80 lashes
 - For consumption of alcohol or depressant drugs = 80 lashes
 - For minor offenses less than = 10 lashes
- A New Muslim who may not be aware of the punishment of a crime may be pardoned due to his ignorance of Islamic laws.
- Our Prophet (pbuh) stated that Allah Almighty specially hates the following sinners:
 1. A seller who propagates his merchandise by swearing.
 2. An arrogant needy person.
 3. An elderly person committing adultery.
 4. A corrupt Khalifa.
- Lesbians having sexual relations together are sinners but they may not be punished for fornication.
- Masturbation by males or females is discouraged but is not considered a sin.
- Listening to music and songs is allowed if it does not lead to committing a sin. If it was done to restore energy and peace of mind to help resumption of lawful activities it is allowed.

- Selling chess, and musical instruments is not forbidden.
- Tyrant and highway robbers may be punished by:
 1. Amputation of their right hands and left feet
 2. Sending away for exile
 3. Beheading
 4. Crucifixion
- A Muslim executed for a crime may have the same funeral and burial proceedings described before.
- Minimal value of a stolen item that entitles punishment by amputation of the right hand of the convict is $\frac{1}{4}$ Deenar or 10 Dirhams (equivalent to 1gm of gold) on condition that the motive for theft was not lack of food or need of urgent treatment of the victim or one of his dependents.
- A Muslim who insults or humiliates Allah Almighty or any of His angels, prophets or messengers or makes mockery of a verse of Quran or valid Hadith is punished for apostasy by execution.

SACRIFICE OF ATONEMENT – BIRTH (Aqeeqah)

- It is mandatory for the father or guardian of a newborn infant male or female (or stillborn) to offer a sacrifice to Allah, Most Bountiful by slaughtering a sheep or goat as thanksgiving and protection of the newborn. He offers two sheep (or two goats) for a male and only one for a female (even if stillborn).
- Recommended acts after childbirth:
 - To whisper the Prayer's call "Athan" in the right ear of the newborn and to whisper the brief version of "Athan" in the left ear (Iqamah).
 - To feed the newborn with a small piece of thoroughly chewed dry dates
 - To give him/her a nice name, Abdullah, Abd ul Rahman, etc.
 - Shave scalp hair on the seventh day (counting the birthday as first) and giving away its weight in silver or in gold (for a male or a female).
 - Slaughter two sheep for a male newborn (or two goats) not less than two years old. Any other animal (camel, cow or buffalo) are not acceptable as sacrifice for this occasion.
 - It is recommended to put a drop of the blood of the slaughtered animal on the forehead of the newborn.
 - Meat of sacrifice may be used to throw a party and to give some of its meat to neighbors, friends, and relatives.
 - If the parent could not afford purchase of these animals on the seventh day, he must do so whenever it is feasible.

SECLUSION (Itikaf)

- Seclusion is a voluntary, temporary stay inside a mosque for any period of time, day or night, with the intention of pleasing Allah Almighty.
- It may be performed by men or women.
- During seclusion, a muslim may fast during the day and pray and recite Quran during the night.
- Seclusion may be done on day of Eid and on three days following Eid Ul Adha (Tashreeq).
- All sexual acts are prohibited during seclusion.
- A person during seclusion may interrupt the stay at a mosque to go to the bathroom, to take a bath, to purchase food from supermarket or to attend a meeting already scheduled.
- Leaving the mosque without an emergency violates seclusion. It is not mandated to make it up in the future unless it was a vow.
- Permissible acts inside a mosque do not violate seclusion, but intentional committing of any sin violates seclusion.
- Calling for the prayer (athan) may be done during seclusion if it does not require exiting from the mosque to get to the door of the minaret.
- Seclusion must be done at any mosque as long as it is not annexed to an already existing house.
- A female who gets her period during seclusion may continue her stay inside the mosque but quits prayer.
- If a person dies before honoring a vow of seclusion, next of kin is obligated to perform seclusion instead or may hire someone to be paid for by the estate of the deceased to perform seclusion on behalf of the deceased .

TECHNIQUE OF BATHING THE DEAD (Ghusl al-Mayyit)

- Clean tepid water is used to wash the head and all the body three times then ablution is performed in the same way described before. It is prophetic tradition to add few leaves of a tree called "Zizyphus Spina Cristi " to the last amount of water used for such bath. A few drops of eucalyptus may also be added to such water.
- Long nails may be trimmed, so is the mustache and pubic hair before wrapping the corpse in sheets of plain material.
- All expenses of the funeral (including the cost of digging the grave and transportation) must be paid from the estate of the deceased. If debt wipes out all the estate, debtors are not obligated to share the cost of the funeral. A husband is not obligated to pay for the cost of the funeral of his wife and vice versa.
- Burial of any human being is mandatory regardless of race or religion.

TECHNIQUE OF HAJJ

- At the Meeqat, pilgrims make their intention to perform Hajj. They start the rituals as for Umrah mentioned above. The pilgrim may accompany an animal for sacrifice at Kaaba on the 10th day of the month of Zul Hijjah. Such animal has to be marked by tying a rope around its neck and by hanging a shoe from the rope. If it was a camel, its side is superficially wounded by a blunt tool as a marker that such animal is for sacrifice.
- Pilgrims enter Mecca performing the same rituals as for Umrah.
- A pilgrim has two options:
 1. Remains in state of ritual consecration until Hajj rituals begin on the 8th Day of Zul Hijjah
 2. Interrupts the Ihram by wearing regular clothes and perfumes to resume the rituals by intending to perform Hajj and start state of ritual consecration on the 8th day of Zul Hijjah. He/She is required to offer a sheep to slaughter, as a penance for interrupting his state of ritual consecration, which he started at the Meeqat. If he could not afford to buy a sheep, he is required to fast 10 days, three before returning home and 7 days after his return. He may avoid fasting the following days, 10, 11, 12, & 13th day of Zul Hijjah
- On the 8th day of Zul Hijjah, pilgrims head to Mena to spend the night there “tarwiah”
- On the next morning (9th), pilgrims head to the Mountain of Arafat spending all day praying and praising Allah Almighty begging for His blessing and forgiveness. At noon, pilgrims pray congregational prayer of Zuhr as two rakaas, listening to the Imam delivering his sermon. Then, a brief version of call for Asr Prayer is made and they pray two rakaas for Asr behind the Imam.
- After sunset, pilgrims head to “Muzdalafah” to perform Maghrib prayer (three rakaas) behind the Imam, followed immediately by two rakaas for Isha. They gather the pebbles and spend the night there.
- On the morning of the 10th. (Eid ul Adha) pilgrims pray Subh as two rakaas behind the Imam in Muzdalafah and go to Al Mashar al Haram praying two voluntary rakaas and praising Allah Most Merciful asking Him to bless our Prophet (pbuh) and his progeny.
- Pilgrims head to Mena to throw 7 pebbles at first marker after Zawal (high noon)
- Pilgrims may do any of the following acts in any order:
 - Head to Mecca to circumambulate the Kaaba for 7 times “Ifadah” and walk 7 times between Safa and Marwah.
 - Slaughter their animal for sacrifice and eating some of its meat
 - Stay in Mena to throw 7 pebbles at the marker every day for the following two days. Saying Allahu Akbar after throwing each stone. A pilgrim may cut his stay short by one day if he is in a hurry.
- After throwing 7 pebbles on the day of Eid, the Hajj rituals are complete and the pilgrim shaves his head or cuts his hair short, changes his clothes and resumes his regular life (except having sex) ending his state of ritual consecration.

- It is recommended before leaving Mecca to perform a farewell circumambulation begging Allah, Most Bountiful to enable the pilgrim to repeat such trip.
- It is recommended to head to Medina to visit the Prophet (pbuh) who said “Whoever visits my grave, had visited me personally”.
- Using an umbrella during Hajj or Umrah is allowed.
- Talking during circumambulation is allowed, but praising Allah most High is preferable. Circumambulation has to be performed after ablution.
- A marriage contract conducted during Hajj is null and void until sunrise of the 10th. Day of Zul Hijjah .
- It is prophetic tradition to have a drink from the well of Zamzam inside the Great Mosque at Mecca.
- If a pilgrim misses congregational prayer at either Arafat or Muzdalafah, he has to pray them alone at their allocated times.
- If a pilgrim has to interrupt his circumambulation due to a mandatory prayer, or for violating ablution, he may resume circumambulation building on what he had finished.
- If a pilgrim has to shave his head or to cut his hair short during Hajj or Umrah due to a scalp disease, he is required to pay penance in one of the following ways in this order:
 - slaughter an animal for immolation
 - feeding 6 needy persons at least one saa of dry dates to each person (3 pounds)
 - fasting for three days
- During Hajj, ritual consecration killing any of the following creatures is allowed: wild cats, lions, beasts, mad dogs, snakes, scorpions, falcons, crows, rats, mice, fleas and flies.
- A pilgrim may carry his luggage on top of his head as long as he does not wear a head cover.
- A pilgrim may wear a belt or tie a ribbon around his head during ritual consecration.
- A pilgrim may do any of the following:
 - Take a bath, brush the teeth, look in mirror, trim his mustache or finger nails and wash his/her clothes (but may not wear perfume).
 - No one (pilgrim or not) is allowed to prune any of the trees or cut any plants inside the sacred zone of Mecca or Medina.
- No corporal punishment (requitil) or spilling of human blood is allowed inside the sacred zone of Mecca. If a resident of Mecca is convicted of a crime, he is taken outside the sacred zone to receive his punishment.
- Moving excavated soil of sacred zone outside Mecca’s precincts is not allowed.
- Owning real state inside the sacred zone of Mecca or renting houses is allowed.

- A vow to perform Hajj or Umrah must be honored after performing the mandatory rituals. If the person who made the vow dies, the next of kin is obligated to fulfill the vow or hire someone to perform such worship and to be paid from the estate before its division.
- If a female starts her period during Hajj rituals she may continue but defers circumambulation until her period ends and she takes a bath to regain state of ritual purity.
- The same applies to a female who gives birth during Hajj. She may postpone circumambulation for one week, takes a bath and uses protective sanitary pads and continues all Hajj rituals.
- If a pilgrim intentionally commits any sin during Hajj or Umrah, his worship is invalidated.
- Intentional sexual intercourse during Hajj or Umrah violates such act of worship.
- Two acts if missed by a pilgrim violate Hajj:
 0. Failing to appear at Arafat any time between noon of the 9th and dawn of the 10th day of Zul Hijjah
 1. Failing to pray congregational prayer of Subh of 10th behind the Imam
- Temporary loss of consciousness during Hajj does not violate such worship if the pilgrim stays conscious during some of the above period.
- Penance for interrupting Hajj by relaxing after performing Umrah requires animal immolation on the 10th of Zul Hijjah by slaughtering a sheep or sharing a cow or camel with 10 other pilgrims.
- An animal offered for sacrifice as penance must have reached maturity. (older than 2 years for sheep, 3 years for a cow and 5 years for a camel) Younger animals do not qualify for penance.
- Both circumambulation and walking between Safa and Marwah may be performed sitting in a wheelchair assisted by someone.
- Ablution is required for circumambulation just like for prayer.
- Animal sacrifice "Immolation" is a prophetic tradition on the day of Eid ul Adha for both pilgrims and non-pilgrims, but the age of the chosen animal has to be observed as mentioned above.
- If the day of Arafat falls on Friday, Jumua'ah prayer is performed instead of Zuhr prayer and the Imam recites Al Fatihah and some verses of Quran in a loud voice.
- Procrastination of performing Hajj or Umrah is risky as one never knows the time of his/her departure from this world. The next of kin is required to perform these obligations instead of the deceased. Allah's debts are to be paid first.
- A minor may accompany the parents during Hajj and his pilgrimage is accepted by Allah Most Merciful and the parents are rewarded just the same.
- An item lost inside sacred zone of Mecca, if found by someone has to be handed to the authorities and may never be kept.
- The three most favorite houses of Allah are:

- | | |
|--------------------------------|--------------------------------------|
| 1. Great Mosque in Makkah | = a rakaah is rewarded 100,000 times |
| 2. Prophet's Mosque in Medina | = a rakaah is rewarded 1,000 times |
| 3. Al Aqsa mosque in Jerusalem | = a rakaah is rewarded 500 times |

TECHNIQUE OF PRAYER

- After performing proper ablution and making sure that neither the clothes worn nor the site of prayer are filthy and genitalia are adequately covered (according to gender), the Muslim faces Qibla and makes intention to the specific prayer about to be performed.
 1. Both hands are raised up to level of ears and bent at elbows and saying "Allahu Akbar" thus entering the prayer (Ihram), then seeks Allah's protection from Satan.
 2. He recites Al Fatiha "saying at its end "Ameen"
 3. Then he recites some verses of Holy Quran and says "Allahu Akbar" and bows, flexing both hip joints and holding both knees by the spread fingers, making sure that the back is at a horizontal posture saying three times silently "Glory to my great God" then stands up from the bow saying, "Allah listens to those who praise him".
 4. Then he prostrates, making sure that seven bones touch the ground: forehead, palms of both hands, both knees and tips of toes, saying silently "Glory to my God the Highest".
 5. Then he sits up on the buttocks saying "Allahu Akbar" waiting a few seconds before he performs a second prostration, saying "Allahu Akbar" and praising the Lord as in the first prostration.
 6. He rises up saying "Allahu Akbar", thus finishing the first rakaah
 7. He repeats same rituals for the second rakaah
 8. After the second prostration, he sits up on the buttocks reciting "Attashahud", raising the index finger when saying "Ash hadu Alla Ilaha Illa Allah"
- If prayers are only two rakaas, ending the prayer is done by turning the head to the right saying "Assalamu Alaykum" and then to the left saying the same .
- If the prayer consists of four rakaas, he continues by standing up, saying "Allahu Akbar"
- Then he performs the third and fourth rakaas as the previous two ending the prayer by turning the head to the right, first saying "Assalamu Alaykum"
- It is mandated to say " Oh my Lord , I seek your protection from torture in the grave and in Hell, I seek your shelter from evil temptations during my life or at the moment of death and I seek your protection from the impostor "
- After ending the Prayer it is recommended to stay for some time in the same place, praising Allah Most Merciful and asking Him to shower His blessings on Prophet Muhammad (pbuh) and asking Him any bounties you wish.

- During a congregational prayer (jama'ah), all Muslims stand behind the leader (Imam), making straight lines and follow his moves, they should never precede him.
- During Dawn, Maghrib and Isha prayers, the Imam may recite Al Fatihah and a few verses of Quran in an audible voice. Followers listen to his recitation, only starting to recite Al Fatihah after he has finished doing so and all say "Ameen".
- For any prayer to be accepted, Al Fatihah has to be recited.
- The reward for a congregational prayer exceeds that for a prayer performed alone by 27 times.
- If a Muslim inside a mosque starts a mandatory prayer then a group of Muslims came in and announced the same prayer by a call (brief version), he/she is required to walk to join the group prayer following the Imam, with no need to repeat the Ihram until he/she completes the specific number of Rakaas for such prayer, then remains sitting in his place waiting for Imam to finish his prayer, then declaring ending the prayer after the Imam declares finishing his.
- All mandatory prayers are performed standing up facing the Qibla unless in extreme fear or on a trip when stopping and landing are impossible. On board a ship where standing up may upset the balance of the boat endangering the lives of passengers prayer may be performed sitting down.
- Any physical movement (other than ritual) violates prayer except an act of self-defense, to put out fires, rescue someone from eminent danger or opening the door to let someone in. Talking violates prayers (other than praising Allah most merciful).
- Things remembered by a Muslim during prayers or ideas crossing his/her mind do not violate such Prayer (even if it is evil).
- At any one time inside any mosque each worshiper has to join one Imam. Each Muslim praying behind that sole Imam may make his/her intention (may be different from Imam's intention). He may pray a voluntary prayer behind an Imam intending a mandatory prayer and vice versa.
- If a Muslim overslept until the sun had risen, he/she has to perform the missed prayer starting with two voluntary rakaas of Fajr followed by two mandatory rakaas for subh.

TECHNIQUE OF UMRAH

- At the Meeqat, the male pilgrim takes a bath (if possible) and changes his street clothes, wearing Hajj wardrobe which consists of two pieces of white plain material. The upper is wrapped above the waist and the lower piece is wrapped below the waist. He also has to replace his shoes by sandals (that are below his ankles).
- A female may keep her clothes, keeping all her body covered except her face and palms of her hands. No veil or gloves are allowed and clothes may not be dyed with saffron or safflower.
- Intention has to be made at this point: either for Umrah alone, for Hajj alone or for both.
- It is recommended to pray two voluntary rakaas at the start of Hajj or Umrah rituals asking Allah Almighty to accept this deed.

- It is forbidden to cut any hair or wear perfume until the end of rituals.
- Pilgrims should avoid three things during the rituals and any of them violate Hajj:
 1. Arguments
 2. All sex acts
 3. Committing any sin
- A male may cover his face by the upper piece of his wardrobe (but not his head) A female may cover her face by pulling down her head cover during the ritual.
- Pilgrims start repeating the following prayer during the ritual: “Labbayka Allahuma Labbayk, Labbayka la Shareeka Lakka Labayk, Innal Hamda Wannemata Laka Walmulk, La Shareeka Lak.”
- Upon entering the Great Mosque one heads directly to the Black Stone and tries to kiss it (or due to the crowd may point at it saying “Allahu Akbar” and starts circumambulation in an anti-clockwise rotation for 7 times (counting every time he/has passes the black stone pointing at it saying “Allahu Akbar”).
- Walking the first three rounds at a faster pace than the last four praising Allah most Merciful at all times and begging for His mercy.
- After finishing 7 rounds, one heads to the mount of Marwah walking towards the mount of Safa and back to Marwah for 7 times , three at faster pace than the last four, and ending at Safa.
- Males end their Umrah at this point by shaving of their heads or by cutting the scalp hair short.
- Females may cut a piece of their hair. Muslims may change their clothes, wear perfume and have sex.
- Pilgrims intending to continue Hajj rituals may enjoy the waiting period until the 8th day of the month of Zul Hijjah they make intention of Hajj and observe all rituals of Hajj.
- Pilgrims are forbidden to hunt any animal inside the Sacred Zone of Mecca but fishing is allowed during the state of ritual consecration. Cutting or pruning any tree inside the city of Mecca is forbidden during the ritual or at any time.

TRADE PARTNERS

- A muslim, male or female, sick or healthy may contract with someone else to trade with his/her money for a certain percentage of the generated profit .
- A trade partner may not use such money for his personal effects
- A trade partner may not be held liable for any business losses unless it was due to his gross negligence.

- A silent trade partner may abrogate the contract anytime and his active partner has to return the capital plus any profit generated from investing such capital.
- Any trade partnership is automatically nullified upon the death of any partner .

TRADE PARTNERSHIP

- A group of people may not sign a group contract for a total amount of fee without specifying the exact role of each partner and his pay.
- To enter into trade partnership each shareholder must know the percentage of his share of the total capital of the company. The profit and losses are distributed among shareholders according to the percentage of their share.
- If a partner wants to sell out he is free to sell his share at the price he decides to the person agreeable to him. No restrictions are to be put by his partners on managing his money the way he wants.
- A muslim is allowed to trade with a non-muslim and have them as trade partners as long as muslim laws govern all transactions.

TRADE TRANSACTIONS (Muamalaat)

- Trading means exchange of ownership of two or more items by mutual agreement and without misconception.
- There are two ways to sell any item:
 - To sell an item at hand to a person in exchange for money or for another item adequately known to the seller to be delivered to him at the time of concluding the deal or at a later agreed upon date.
 - To sell an item not at hand at the time of concluding the deal but is adequately known by the buyer or described to him for a price or for another item at hand. If the buyer discovers that the item is different from specifications given by the seller, he is entitled to get his original item or his money back. Honesty is expected in any deal between muslims.
- It is allowed to buy an item without unpacking it, if an accurate description of the item is given by the seller and the buyer must find it as described after unwrapping, otherwise it is fraud.
- Any deal must be witnessed by two reliable adult males or one male and two reliable females. especially if part of the price was deferred when documentation of the date of full payment has to be made and witnessed.
- The moment a sale becomes final is when the parties have moved away from each other. No party may ask for his money back unless there is element of fraud or deception. If they stay at same

site the deal was finalized a question of one party to the other whether the deal is final? If the answer was “yes” the deal is concluded.

- A buyer who has doubts about the price or quality of an item he wants to purchase may demand cajole at the time of purchase This condition gives the buyer a grace period of 72 hours during which he may return the item for a full refund with no questions asked .
- Adding any condition other than the following may violate sale contract :
 1. Terms of payments at future dates
 2. Defer whole payment to be paid at a future date
 3. Seller may hold on to the sold item
 4. Specifications of the sold item differ from reality
 5. Cajole may be demanded as a condition to the deal
 6. Buyer gets dates of a palm tree that he artificially pollinated before it was sold (unless he agrees to share the crop with the buyer of such tree)
- If for any reason the sale transaction becomes invalidated, each party is entitled to get back his original item, regardless of the time factor . Only by mutual consent money may change hands of muslims .
- If a person is delegated to sell an item for a certain price, he may not sell it at a higher price keeping the difference for himself.
- An agent may get a certain commission for selling an item for its market value if such percentage is mutually agreed upon.
- A muslim may not compete with another muslim at the bargaining stage of a deal. He has to wait until the buyer no longer is willing to pay the price suggested by the seller before negotiating for the same item. Same principal applies for engagement , a muslim is not allowed to propose to marry a female that is engaged to someone else. This is muslim ethics taught by our Prophet (pbuh).
- A seller may not hire an agent to act as a buyer to intimidate another person to buy his item at an inflated price.
- A person who lends anything he owns to another person is expected to get back exactly the same amount of the borrowed item and of the same quality . Any increase is considered usury, riba” which is a major sin in Islam .
- Six items have special sale conditions:
 - gold, silver, salt, dates, wheat, and barley (hardeum vulgare)
 - Any of the above items may be traded for another item listed above
 - Any of the six items may be sold for cash

- Any one item may be traded for same (dates for dry dates) for same weight and with no deferment (exchange on the spot)
- Prophet Muhammad (pbuh) has specified the most major sins as:
 1. Associating anything to share power with Allah Almighty (Shirk).
 2. Homicide (other than requital, self-defense apostasy or holy war).
 3. Abandoning and non-support of elderly parents.
 4. Embezzlement of orphan's money.
 5. Dealing with reba (donor, receptor, witnesses, clerk, agent).
 6. Fleeing a battle in a Holy War (unless retreat to get more help).
 7. Black magic.
 8. Propagating false rumors about married couples having illicit sexual affairs (without confirming such claim by three other reliable eye witnesses).
 9. False witness.
- After a trade deal is concluded, the buyer may change his mind. If another person, bails him out of his commitment by replacing him as a buyer and gets the item after paying an agreed upon price. Bailing someone out is a pious act.
- Water may not be sold under any circumstances, whether in a canal or in a well, but a certain fee may be charged by the person who carries the water to the consumer.
- It is allowed to buy a well, or water wheel thus having the priority to use its water. After getting all family needs, surplus water may not be sold or denied to anyone who may need it.
- The following items may not be sold by muslims:
 - Water, dogs, cats, carcasses of un-slaughtered animals, blood, pigs and its meat, liquor, depressant drugs, a cross , statues of animals or birds.
- Only dolls for little girls are allowed (by a decree) as toys.
- A Muslim is not encouraged to keep a dog inside his/her house except for the following reasons: hunting, guarding domestic animals, guarding a home or property.
- Angels do not enter any home containing a dog or statue.
- The price of an item may not be computed by a percentage of what the seller had bought it for. Prices are decided by supply and demand of the market.
- Two deals may not be concluded at same transaction. Each item that belongs to a person has to be sold separately (no strings attached)
- Selling a common property (undivided or ill-defined) is unlawful.
- Deals concluded by a drunk, insane or a minor are invalid.

- A buyer has to specify the price he offers the seller for an item. He may not agree to pay the price someone else will pay.
- A buyer dealing with more than one seller may not pay a collective price for items he purchased from them. Each seller has to be paid separately for his item.
- Any trade held during the time of Friday collective prayer is invalid.
- A partner may not be forced to sell his share in a property or company to any of his partners.
- Private ownership has to be respected and freedom of trade should be preserved.
- It is allowed to deal with tanned hides of dead animals and pigs as well as material made of pure natural silk.
- It is allowed to deal with any kind of books (science, math, religious material or Holy Quran).
- After the deal is concluded and finalized, the seller may decide to purchase it back from the buyer at different terms and different payment schedule.
- Monopoly geared to hurt others in the same business is not allowed. Honest competition is expected.
- If after concluding a deal the buyer discovers a defect that was not declared by the seller at the time of negotiating the deal, it is considered fraud and the whole deal is invalid and the buyer gets all his money back.
- If the seller claims, that such defect happened after the item became in possession of the buyer, he has to swear to this effect.
- If someone purchases a farm, he automatically owns all trees and equipment of farming and irrigation (a well, canal, water or Archimedean Screw) together with all buildings, garages and sheds.
- If someone purchases a house, he automatically owns its driveway front lawn and backyard.
- It is mandated that needy persons attending closure of any trade deal be given some money as charity. This pious act may bless the whole deal.

TRANSFER OF LIABILITY

- If someone is a debtor and creditor to two different people, by mutual agreement he may transfer his debt to be paid by a third person who may owe him money that covers the debt, however it has to be transferred with same condition and restrictions.

VOLUNTARY PRAYERS (Naafila Nawafil Salaah)

- A voluntary prayer may be performed at any time day or night except at three specific times:
 1. While the sun is rising.
 2. While the sun is setting.
 3. While the sun is in the middle of the sky (high noon when an object throws no shadow).
- A voluntary act is most rewarded if it was a Prophet's (pbuh) tradition and was done persistently, even if in a small amount.
- Voluntary prayers performed on the night preceding Friday are not more rewarded than prayer done at other times of the week
- A voluntary prayer performed with a group in a Mosque is more rewarded than if same prayer is done alone; however, such prayer, if performed by a Muslim at home is more rewarded than if he performs it alone in a mosque.
- Voluntary prayers are recommended to be performed after Isha. Mandatory prayer as 12 rakaas, two rakaas at a time, then followed by Witr prayer, which is one single rakaa, prayed before the time of Dawn prayer.
- If a Muslim decides to perform more voluntary prayers at night after praying witr, he is not required to repeat Witr prayer.
- A voluntary prayer may be performed sitting down (without illness) to be rewarded only half that is performed standing up. It may be performed on a trip on the back of an animal, not necessarily facing Qibla. Bowing and prostration are done only by nodding the head.
- Recommended voluntary prayers :
 - Two rakaas after true dawn (Fajr prayer) before mandatory Subh prayer.
 - Two rakaas for each Eid.
 - Two rakaas in drought begging for rain.
 - Twelve rakaas during night of the month of Ramadan (Taraweeh).
 - Four rakaas before mandatory Zuhr prayer.
 - Four rakaas before mandatory Asr prayer.
 - Two rakaas before mandatory Maghrib prayer.
 - Two rakaas before mandatory Isha prayer.
 - Two rakaas upon returning home from a trip (preferably in a mosque).
 - Two rakaas after any ablution.
 - Two rakaas after sunrise and before high noon for Duha prayer.

- Each mandatory prayer has a specified time span (window with a beginning and an end). Any mandatory prayer performed during this window is acceptable. However, more reward is granted if mandatory prayer is performed just after the beginning time of such prayer, except Isha prayer that is preferable to be performed closer to its end time.
- A Muslim must make sure that a mandatory prayer is performed during this window otherwise it is void.
- It is noticed that window of Subh prayer equals exactly that for Isha prayer in duration, both varying equally by the change of seasons.
- Awrah of a male Muslim is only his penis and anal orifice but that of a female includes all her body except face and hands.
- A Muslim who fails to cover awrah during any prayer should not expect such Prayer to be accepted (Obedience of Allah Almighty is a must for rewarding any worship).
- If a Muslim joins a congregational prayer after it has started, Al Fatihah must be recited for a rakaah to be counted. Otherwise he/she is required to complete the specified number of rakaas of such prayer after the Imam declares ending his prayer.
- A Muslim is not allowed to recite any verse of Quran while bowing or during reciting any translation of Quran during a prayer violates such prayer. A non-Arabic speaking Muslim must say the Fatihah in Arabic and spend the rest of the time praising Allah in his/her native language.
- All acts of prayer (rituals) have to be adequately performed avoiding haste especially bowing and prostration, unless the Muslim suffers from arthritis or other illnesses. In such conditions he/she tries their best, otherwise they revert to nodding of the head, instead of bowing and during prostration, a Muslim (male or female) has to make sure that the face is not covered and both forehead and nose should make direct contact with the ground.
- Placing the palms of both hands around inner aspect of both knees is not allowed during prayer.
- Any talk during a prayer violates such prayer, even if it was to correct the Imam who made a mistake while he recites Quran.
- A Muslim has to lower his/her gaze during prayer, avoiding looking up to the sky. He/she may not smile or laugh during prayer.
- Three things passing in front of a male Muslim during prayer violate such prayer and require repetition of the prayer :
 - A female at any age and whether she is a relative or not.
 - A dog of any age.
 - A donkey.

So, it is preferable to erect a marker/SUTRA (e.g.: a stick six feet high in front of the Prayer in direction of Qibla and about six feet in front of him/her).

- Reciting Al Fatihah is mandatory in any prayer by the Imam and his followers .

- Any prayer whether mandatory, voluntary, rain prayer or prayer for a dead person is not valid if Al Fatihah is not recited. The Imam is required to pause after he finishes reciting Al Fatihah for some time to give the followers enough time to recite Al Fatihah.
- If someone intentionally puts his hand around his waist or sits down, leaning to one side, supported by one hand during prayer, he has violated his prayer .
- Each specific mandatory prayer has a certain number of rakaas in residence and on a trip prescribed by our Prophet (pbuh). A worshipper must pray the exact number of rakaas for his/her prayers to be accepted, whether the Imam prays the same number of rakaas or not.
- A Muslim must keep both forearms off the ground.
- Spitting during prayer may only be done using a handkerchief turning the head to left and never spitting on the ground.
- Prayers may not be performed inside a bathing facility, at a graveyard, at a site unlawfully seized, or while wearing a stolen dress.
- During prayer, a male Muslim may not wear clothes made of pure natural silk, or jewelry made of gold. Decorating a male dress with a ribbon or a band made of pure silk less than four fingers wide is allowed.
- A Muslim may not wear any rings around the index or middle fingers during prayer.
- If food is ready to be served or a Muslim feels the urge to go to the bathroom, the prayer must be postponed until such needs are fulfilled, even if such delay causes a mandatory prayer to be performed after its due time.
- Reading from any book (even the Quran) is not allowed during prayer, even if it was only used to count the number of verses recited .
- A Muslim who ate onions, garlic or leeks that is detectable in his/her breath may not enter a Mosque for prayer until such smell disappears. If he refuses to leave the mosque on his own he may be forced to.
- Ratiocination using same principal for bad breath is not valid.
- Intertwining or snapping the fingers during prayers is not accepted.
- During prayer a Muslim may not lean against a wall, a stick or a human being, but he/she is permitted to pray sitting down if necessary.
- A Muslim who knowingly seeks services of a fortune teller can expect no reward for his/her prayers for the next forty days unless repentance is accepted.
- A male Muslim may not stand alone in a back row during prayers. He must fill in a gap between two persons in the same row, or gently pulls a person in the last row to stand beside him in another back row.
- A female may pray alone in the back row if she has no companions.

- In a congregational prayer, a follower has to wait for the Imam to start changing his posture before following his move.
- The Imam always starts a group prayer preceding any of his followers
- In the following exceptions, Imam starts his prayer after his followers had already started:
 - The Imam interrupts his prayer because he remembered that he forgot to perform ablution or he violated his ablution after starting prayer. Followers must wait in their places in prayer until Imam comes back resuming the prayer. Imam has the option under these circumstances to assign another person praying beside him to lead the prayer rather than keeping every one waiting until he comes back.
 - If a group of Muslims start praying after losing hope that the official Imam would come for prayer, a substitute Imam starts the Prayer. If the official Imam shows up afterwards, the substitute Imam may step back and the official Imam continues the prayer. Followers continue their prayer until they perform specific rakaas for such prayer then remain seated until they perform specific rakaas for such prayer and the Imam declares end of prayer.
 - If a Muslim enters a mosque and after waiting for sometime decides to pray alone. After starting his prayer, the group and their Imam walked in, such worshipper joins the group until he completes specific number of rakaas for his prayer, then remains seated in his place until Imam declares ending his prayer then he does the same.
 - A mosque is Allah's Home and a Muslim may choose any area for praying. No one is authorized to remove him from such spot, even if he temporarily left it. He has the right to return to his place.
 - During prayer, a male is not allowed to wear clothes dyed with saffron (carthamus tinctorius) but females may do so.
 - A Muslim may not keep his hands inside his wardrobe during prayers.
 - A male dress during prayer may not be below his ankles but a female dress has to be an arm's length longer than her to assure covering both feet while she prostrates.
 - A male may not color his beard with zaafaran (crocus sativus) but he may wear its scent during his prayer.
 - Only females may clap their hands during their prayers to get attention of Imam if he misses an act of ritual during prayer, but males may say "glory to Allah".
 - A female is not allowed to wear a wig (artificial hair) during prayer.
 - A female is forbidden from the following:
 - To join her scalp hair with any other hair to make it look longer.
 - To draw pictures on her skin using "Tattoo".
 - To remove any facial hair.
 - To file in between her two upper central incisor teeth to look prettier.

- Any other person who helps a female to any of the above is a sinner deserving Allah's curse.
- A prayer may be performed anywhere (indoors or outdoors) if filth and human excreta are avoided.
- An Imam may lead a prayer while he is at a different ground level than his followers, as long as they are able to hear him to follow his moves. He should always be ahead of them except on deck of a ship where space is limited, and proper balance is required.

WOMANS RETREAT AFTER DIVORCE (Iddah)

- If the wife is divorced after consummation of marriage, she must stay in her house until the end of three menstrual periods. She may not be engaged to another person before the lapse of this period. She only leaves home to take care for her personal needs.
- A divorcee who has menorrhagia, or at post-menopause age, has to observe a waiting period of three lunar months.
- Khul requires same waiting periods as above.
- A widow observes a waiting period during the period of mourning (four lunar months plus 10days) avoiding:
 1. Wearing colorful dresses (plain white material is recommended).
 2. Going to a hair dresser (combing her hair at home is enough).
 3. Use of eye-liners or mascara.
 4. Coloring hands and feet with "henna".
 5. Wearing perfume.

ZAKAT (al-Fitr)

- It is a special almsgiving donated at the end of the month of Ramadan. It is different from other types of alms.
- It is an obligation of all Muslims regardless of age or sex, free or incarcerated, fasted Ramadan or not. Its amount is one "saa" or 4 mudds (five pounds) of either dry dates or barley (hardeum vulgore). No other crop or monetary equivalent may be accepted by Allah Almighty for this specific worship.
- A Muslim is not obligated to give out Zakat ul Fitr for his parents, children or other dependents.
- If a child has some money of his/her own, in excess of his 24 hour food supply, the guardian is expected to give out this Zakat from the child's money.
- Donor: is any Muslim who owns money in excess of 24-hour food supply for himself and his family.

- Receiver: any Muslim who does not have food supply for himself and his dependents for 24 hours.
- Its time: on the first day of the month of Shawwal, in the period between sunrise and the starting time of Eid prayer. This time is crucial and missing it may result in rejection of such worship all together.