

Short
Muslim
Guide

EVERYDAY RULES YOU NEED

SHORT MUSLIM GUIDE

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Proofreading: Author

Editing: Author

Book cover: Author

DTP: Author

Publisher: Author

Printing:

1.edition (May, 2023.)

Print run: 100 copies

PDF version:

https://archive.org/details/short_muslim_guide

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ISLAMIC BELIEF

Definition of Islam

Islam is the submission to Allah through both external and internal actions of worship, as explained by the Prophet Muhammad, peace be upon him.

Faith is divided into three levels: Islam, Iman, and Ihsan.

The first level, Islam, typically refers to visible, external actions, such as reciting the two shahadahs (testifications of faith), performing prayers, giving zakat, and so on.

The second level, Iman (faith), is what every Muslim must firmly believe in, such as belief in Allah, the angels, the messengers, the revealed books, and so forth.

When Islam is mentioned separately, it includes the meaning of Iman, and likewise, when Iman is mentioned separately, it encompasses the entire meaning of Islam.

Ihsan, the third level, is the highest degree of faith, attained only by the prophets, messengers, and sincere believers. It means that a servant is always aware of Allah's, Exalted is His Majesty, supervision and remains obedient to Him, whether openly or in secret.

Tawheed, Shirk, Ibadah, Purpose of Life, Happiness, and Contentment

The most important commanded matter is Tawheed, and the most important forbidden matter is Shirk.

Tawheed is the declaration of the oneness of Allah, Exalted is His Majesty, in all forms of obedience, so that none is worshiped or glorified except Him, the Exalted, who has no partners. Furthermore, Tawhid encompasses the belief that Allah, Exalted is His Majesty, is the only Lord of everything that exists, and that to Him belong the most beautiful names and the highest attributes and qualities.

Tawheed is the sincere glorification of the Exalted Allah with love, fear, longing, true reliance, hope, and making supplications (duas) only to Him, Exalted is His Majesty. Tawhid is the beginning of faith and its end, the essence of faith and its outward expression, and it is the first and the last thing to which all of Allah's messengers and prophets called.

For the sake of this Tawheed, creatures were created, messengers were sent, and books were revealed. It is because of it that people are divided into believers and disbelievers, the fortunate—those who will inhabit Paradise (Jannah), and the unfortunate—those who will inhabit the Fire (Jahannam). As a result of its importance and value, Allah, Exalted is His Majesty, has made forbidden and sacred the blood, wealth, and honor of those who sincerely establish and uphold Tawheed. The Exalted has guaranteed Paradise for those who die upon Tawhid and has forbidden the Fire from touching them, which clearly indicates the magnificent benefit of Tawheed.

Shirk is the act of associating, attributing, or ascribing what is exclusive to Allah, Exalted is His Majesty, to someone else besides Him. An example of this is believing in another god besides Allah, considering that there is another being who governs the cosmos, whose hands hold good and evil, fate, sustenance, creation, and destruction, life and death. This also includes the belief that someone, other than Allah, knows the *ghayb* – the unseen world, what has been and what will be.

Major Shirk is the belief that Allah has a partner and that someone else can and deserves to be worshiped alongside or instead of Him. This could involve glorifying, praising, and seeking help from someone else to remove hardships, or seeking *shafa'at* – intercession from a creature of Allah, or prostrating and bowing in worship to someone other than Allah, or making vows or submitting to someone other than Allah.

Minor Shirk refers to any word or action that leads to major shirk, such as:

- Beautifying acts of worship to gain the admiration of others,
- Showing off (doing something for others, not for the sake of Allah),
- Swearing an oath by someone or something other than Allah,
- Placing someone on the same level as Allah (e.g., "If it weren't for this person and Allah" – incorrect; "If it weren't for Allah, and then this person" – correct),
- Performing prayers at graves,
- Using amulets, inscriptions, bracelets, etc.

* Minor shirk can turn into major shirk, depending on the intention of the person. For example, with amulets:

- If a person believes that the amulet has the ability to protect a person by Allah's decree – this is minor shirk.
- If a person believes that the amulet itself protects a person – this is major shirk.

Shirk is the only sin that Allah will not forgive.

Indeed, Allāh does not forgive association with Him, but He forgives what is less than that for whom He wills. ¹

Of course, if a person sincerely repents, they will be forgiven.

¹ Qur'an, 4:48

Allah's names are numerous, among them are:

Al-Khaaliq (The Creator)

Al-Maalik (The King)

Ar-Rahmaan (The Most Merciful)

Ar-Rahiim (The Most Compassionate towards the believers)

As-Samee' (The All-Hearing)

Al-Baseer (The All-Seeing)

Ar-Raqeeb (The Watchful)

Al-'Azeez (The Almighty)

Al-Jabbaar (The Compeller)

Al-Mutakabber (The Supreme)

Al-Muntaqem (The Avenger)

Al-Qadeer (The Omnipotent)

Al-Qawiyy (The Strong)

Al-Matiin (The Firm)

Al-Hakiim (The Wise)

Al-'Aleem (The All-Knowing)

Al-Khabeer (The All-Aware)

Al-Haadi (The Guide to the Right Path)

Al-Mujeeb (The Answerer of Prayers)

As-Samad (The Eternal Refuge)

Al-Ghafuur (The Oft-Forgiving)

Al-'Afuww (The Pardoner)

At-Tawwab (The Ever-Pardoning)

Al-Mughni (The Enricher)

Al-Maani' (The Withholder)

Al-Wahhaab (The Bestower)

Al-Waduud (The Loving)

Al-Waliyy (The Protector)

Al-Awwal (The First)

Al-Aakhir (The Last)

Al-Muhye (The Giver of Life)

Al-Mumeet (The Creator of Death), and many other.

The main purpose of our existence is ibadah, and it is the only way to attain happiness and contentment.

And I did not create the jinn and mankind except to worship Me. ²

And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." ³

Ibadah (worship) is the fulfillment (carrying out the commands and avoiding the prohibitions) of the Shari'ah texts (the Qur'an and the Sunnah), which is combined with love, humility, and submissiveness.

"Ibadah is an all-encompassing term for everything that Allah, the Exalted, loves and is pleased with, in terms of words and deeds, both public and private. Such as prayer, zakat, fasting, hajj, truthful speech, fulfilling trusts, kindness to parents, maintaining family ties, keeping promises, enjoining good, forbidding evil, fighting against disbelievers and hypocrites, kindness to neighbors, orphans, travelers, slaves, animals, supplication, dhikr, recitation of the Qur'an, and so on. Additionally, ibadah includes love for Allah and His Messenger, fear of Allah and submission to Him, sincere declaration of faith in Allah with patience on His decrees, gratitude for His blessings, and contentment with His will. Worship also entails firm reliance on Him, hope in His mercy, fear of His punishment, and so on." ⁴

² Qur'an, 51:56

³ Qur'an, 20:124

⁴ Ibn Taymiyyah, Majmū' al-Fatāwā 10/149-150

The types of ibadah that Allah, the Exalted, has commanded are: Islam, Iman, and Ihsan. Then there are supplication, fear, hope, trust, longing, reverence, humility, dread (fear), repentance, seeking help and refuge, prayer (calling for assistance), sacrifice (offering an animal for slaughter), making vows, and other acts of worship commanded by Allah, the Exalted. All of these belong to Allah, the Most High.

Making supplications to anyone other than Allah, Azza wa Jalla, such as to the dead, sheikhs, saints, or pious individuals, asking them for help or fulfilling one's needs, is one of the most widespread acts of shirk in today's time. All scholars agree that this is major shirk, which removes the person from the faith.

Hope is a strong desire in the heart to achieve and attain what is loved. Hope in Allah's forgiveness, mercy, reward, assistance, relief, and meeting with Him, Azza wa Jalla, is one of the most valuable heart-related acts of worship. If there were no sincere hope in Allah, Azza wa Jalla, in the hearts of the believers, they would neglect the worship of Allah. A believer on their journey to the hereafter must always be between hope in Allah's forgiveness and mercy and fear of His punishment and anger. Anyone who hopes in someone other than Allah, Azza wa Jalla, to provide them with benefit or remove harm, something that only Allah, Azza wa Jalla, has the power to do—such as hoping that someone can forgive their sins or heal them—has committed major shirk.

Fear is the discomfort and pain that a person feels in their heart due to what they expect will happen later. Fear of Allah, Azza wa Jalla, is one of the most exalted forms of worship that a servant must direct to their Lord, and it is one of the foundations, along with love and hope, upon which every act of worship is built. Allah's messengers, peace be upon them, feared Allah, the Exalted, more than anyone else. A deficiency in the fear of Allah, Azza wa Jalla, is evidence that the servant has not fully recognized Allah's majesty and greatness.

Fear is divided into three types:

The first: Fear of Allah, the Exalted, and His punishment, because a person's life and their fate are in the hands of Allah. He, Azza wa Jalla, is the One who provides for them, gives them safety, existence, and so on. If He withholds these, no one else can compensate for that. If a person fears anyone other than Allah, this would constitute major shirk.

The second: A person leaving what Allah, Azza wa Jalla, **has commanded out of fear of someone from among people**. For example, leaving congregational prayer (for men), which is obligatory, because of the fear that their employer might fire them. This type of fear is strictly forbidden, and anyone who falls into this has committed minor shirk, which diminishes the correctness of their belief.

The third: The natural fear that a person has of what frightens them, such as fear of wild animals, death, illness, fire, etc. For this type of fear, the person will not be held accountable, because it is an inherent trait in all human beings.

Trust is the true reliance on Allah, Azza wa Jalla, in all actions and circumstances, while taking the necessary means to achieve the desired outcome. This is the true meaning of trust. However, those who rely solely on the means, or those who claim to rely on Allah without taking any means, have misunderstood its meaning and are engaging in actions prohibited by the faith.

Longing is a strong striving to attain what is loved, such as Paradise and Allah's forgiveness, through performing the appropriate actions with desire and longing. The difference between hope and longing is that hope for the beloved remains only in the heart, whereas longing exists in the heart accompanied by the necessary actions to achieve that which is longed for.

Reverence is the fear and dread that causes one to flee and hide. That is, it is the type of fear that compels a person to take certain actions. Reverence for Allah, Azza wa Jalla, drives the believer to fear Allah's punishment and thus to observe His limits and commandments.

Humility is the submission and subjugation to the greatness and power of Allah, Azza wa Jalla. The place of humility is in the heart, and its fruit is expressed in deeds.

Dread has the same meaning as fear, except that dread arises as a result of realizing the greatness of Allah, Azza wa Jalla. It is impossible for a servant to fear Allah without recognizing His exalted attributes. Furthermore, dread from Allah, Azza wa Jalla, must be accompanied by hope in His mercy, because dread without hope is despair, which is forbidden.

Returning to Allah (Al-Inabah) is a complete turning to Allah, both in heart and deeds, after repenting for sins. **Repentance** (At-Tawbah) is returning to Allah by abandoning sins, while Al-Inabah is returning to Allah by abandoning sins and performing deeds that bring one closer to Allah's, Azza wa Jalla, mercy. Returning to Allah, Azza wa Jalla, is a characteristic of all the prophets, messengers, and sincere servants of Allah, and it is one of the greatest causes of happiness in this world and the Hereafter.

Seeking help is based on firm trust and reliance on Allah, the Exalted, with complete humility and submission to Him, Azza wa Jalla. Every person, every believer, is in constant need of Allah's, Azza wa Jalla, help in every moment of their life. Seeking help from Allah, the Exalted, is one of the acts of worship upon which the majority of the faith is based. Every act of worship, effort, and task a believer performs relies on Allah, seeking His help. There is no change in condition nor strength except by Allah, the One and Only.

Whoever seeks help from someone other than Allah, Azza wa Jalla, in something that only Allah, Azza wa Jalla, can fulfill, has committed major shirk. This includes those who seek help from the deceased or from the living who are not present with them. However, if someone asks for help from another person in something that the person is capable of fulfilling, it is permissible and commendable, as long as it relates to good deeds and obedience to Allah, Azza wa Jalla. This is because Allah, the Exalted, has commanded supporting one another in righteousness and God-consciousness. However, if it involves disobedience and prohibited matters, it is strictly forbidden.

Seeking refuge with Allah, Azza wa Jalla, is seeking His protection and help from that which causes fear and anxiety to a person. Allah, the Exalted, is the only One who removes hardships and brings benefits. Everything that happens occurs by His will and decree. Every creature fears and is anxious about something, and every person has enemies from humans and jinn. For this reason, the Exalted, Azza wa Jalla, has commanded His servants in many places in the Qur'an to rely solely on Him and seek help only from Him.

Calling for help is asking for assistance from the one who is capable of removing a hardship, difficulty, or trial from a person. Every person is exposed to trials and difficulties, and for this reason, Allah, the Exalted, has commanded His servants to call upon Him when they are in need. Allah, Azza wa Jalla, responds to the supplication of the one who asks for help from Him. Whoever truly relies on Allah, the Exalted, He is sufficient for him.

If a person were to call for help from someone other than Allah, such as the dead, idols, angels, messengers, or others who are incapable of providing help, they would commit major shirk. However, there is no issue in seeking help from someone who is alive, present, and capable of hearing the call, such as a friend, guardian, neighbor, and so on.

Slaughtering is the act of offering animals, which Allah has permitted to be eaten, as a sacrifice to Allah, the Exalted, with the aim of drawing closer to Him, the One and Only. This is one of the most valuable and beloved acts of worship to Allah. Sacrificing refers to slaughtering the qurban and aqeeqah in certain situations and for specific reasons, such as during Eid al-Adha, when a child is born, at a wedding, or a feast, etc. It also includes the sacrifices prescribed to be made to Allah, Azza wa Jalla, during the rites of Hajj, either as part of specific rituals or as expiation for certain violations during Hajj.

It is also allowed and prescribed to offer a sacrifice without a specific religious occasion, such as for a guest or as food, but it must also be slaughtered in the name of Allah, Azza wa Jalla.

Whoever offers a sacrifice to someone other than Allah, Azza wa Jalla, seeking to draw closer to them or attain some benefit, such as for the dead, tombs, idols, saints, or others, has committed major shirk. This is because they have directed an act of worship, which is solely the right of Allah, to someone other than Him, the Exalted.

Vowing is when a person makes a commitment to perform an action, which is not obligatory by Islamic law, with the intention of drawing closer to Allah, the Exalted. Most Islamic jurists hold the view that vowing is, in essence, disliked (makruh), while some consider it to be haram (forbidden).

Anyone who makes a vow is obligated to fulfill it if the action is praiseworthy. For example, if someone vows to fast for ten days in a specific month or to give half of their wealth in charity for the sake of Allah, they must fulfill this vow. However, if someone makes a vow to do something forbidden, such as severing family ties or stealing, it is prohibited to fulfill that vow, according to the consensus of Islamic scholars.

A person who makes a vow should vow only to Allah, the Exalted, as vowing to someone other than Allah, such as to prophets, shaykhs, saints, or others, is forbidden and constitutes major shirk.

Patience is the tranquility and firmness in the heart during difficulties and hardships. A Muslim is obliged to be patient in obedience to Allah, the Exalted, by fulfilling His commands and avoiding His prohibitions. It is also a duty to be patient during the trials and tests that Allah, by His decree, places on the path of the believer.

So be patient; indeed, the [best] outcome is for the righteous. ⁵

O you who have believed, seek help through patience and prayer. Indeed, Allāh is with the patient. ⁶

Difference Between a Prophet and a Messenger

A prophet is a person whom Allah, the Exalted, has chosen from among the people and revealed to him a message by which he is obligated to rule and govern. He is also tasked with calling others to the right path, those who do not follow the revelation or oppose it.

A messenger is a person whom Allah, the Exalted, has chosen from among the people and commanded to call others to and judge by the revelation and Shariah of a previous prophet. The messenger's task is to renew the message and law of that prophet, as it had been neglected or abandoned.

Sunnah refers to the practices of Prophet Muhammad (peace and blessings be upon him), i.e., what he did, commanded to be done, or silently approved.

⁵ Qur'an, 11:49

⁶ Qur'an, 2:153

Islamic Belief (Foundations of Iman)

It is obligatory to believe in the following things regarding belief, in all the points listed.

Belief in Allah

- That Allah exists as the Lord and Deity.
- That He has beautiful names and exalted attributes.
- That He is free from flaws and imperfections.

Belief in Angels

- That they are special creatures, Allah's servants, and honored.
- That they have specific duties (such as delivering the revelation and other tasks).

Belief in the Scriptures

- Allah has revealed books to whomever He wished from among His servants (and made them messengers), and these books are Allah's speech, by which He judges people in matters where they differ.
- The Qur'an abrogated the previous scriptures.

Belief in the Messengers

- They are chosen servants from among people whom Allah made messengers and prophets, and it was commanded that they call people to what was revealed to them (first and foremost, Tawhid).
- The Seal of the Prophets is Muhammad (peace be upon him).

Belief in the Day of Judgment

- It is the final day when people's deeds will be accounted for, and they will either be rewarded or punished.
- Their final destination will be either Jannah (for the believers) or Jahannam (for the disbelievers).

Belief in Divine Decree (Qadar)

- Allah has predetermined everything, both good and evil, from the very beginning, even before creating anything.
- Nothing can happen without His will and decree.

Islamic Duties (Foundations of Islam)

The foundations of Islamic duties are Shahada, Salah (prayer), Sawm (Fasting), Zakat, and Hajj.

Shahada means to testify with the heart, tongue, and actions (i.e., fulfilling commands and avoiding prohibitions) that only Allah deserves worship and that Muhammad (peace be upon him) is His servant and messenger.

It is obligatory to know the following four things about Muhammad (peace be upon him):

- His name is Muhammad.
- He is Allah's servant and His messenger (he is neither an angel nor a king; he is an ordinary human).
- He came with the guidance of Islam.
- The proof of his sincerity and the truthfulness of what he brought is the Qur'an.

Islamic Perspective on Isa (Jesus), Peace Be Upon Him

Isa (Jesus), peace be upon him, was an ordinary human being, a servant of Allah, and a messenger of Allah, just like all other prophets. Anyone who believes that Isa is God, the Son of God, or believes in the Trinity has committed shirk (associating partners with Allah).

Furthermore, even if a person acknowledges Isa as a prophet, but does not believe in Prophet Muhammad (peace be upon him) and does not accept Islam, they would still remain a disbeliever and would deserve the eternal punishment of Hell.

Acts That Take One Out of Islam

- Shirk (Polytheism):

- Associating partners with Allah, whether by calling upon, praying to, seeking help from, or relying on others besides Allah, such as idols, the dead, or anyone else, believing that they can intercede with Allah on one's behalf.

- Kufr (Disbelief):

Kufr refers to denial or rejection of Islam. The types of kufr include:

- Denial of any of the six fundamental beliefs of Islam. Rejection and arrogance while simultaneously acknowledging the truth.
- Doubt or uncertainty about the fundamental beliefs.
- Turning away from Islam by not learning or practicing it.
- Not considering non-Muslims as disbelievers who will eternally be in Hell. The faith Allah sent through all prophets was Islam, i.e., they all called for Tawhid (monotheism), leaving shirk and following the same fundamental principles, though their Shari'ah (laws) and revealed Books (scriptures) differed.

Musa (Moses) was a Muslim and called people to Islam, and his Book was the Tawrah. After his death, people strayed from Islam.

The penultimate prophet, Isa (Jesus), was also a Muslim and called people to Islam, and his Book (revelation) was the Injeel. Everyone was required to believe in Isa and embrace Islam. They were also required to believe in all the previous prophets and revelations. Whoever did not believe in Isa's message became a disbeliever.

The religion of the followers of Moses was Islam, and they are called Jews because that name means "eldest sons of Jacob".

The religion of the followers of Jesus was Islam, and they were called Nasaaraa or Christians because that name means "helpers" (who helped Jesus).

The last prophet, Muhammad (peace be upon him), also called to Islam, and his revelation, the Qur'an, abrogated the previous scriptures. The Qur'an is the only revelation preserved in its original form because Allah has promised to protect it from any alteration. The previous revelations were for specific people, and Allah left them to be altered by their followers. Even if we had the original versions of these books today, we would not follow them, as the Qur'an abrogated them.

Therefore, anyone who does not believe in Muhammad (peace be upon him) and the faith of Islam he brought has become a disbeliever.

Non-Muslims, such as apostates of Islam, Jews, Christians, atheists, Buddhists, Hindus, and people of other religions and worldviews, are considered disbelievers. Anyone who does not regard them as disbelievers or doubts their disbelief has left Islam and become a disbeliever.

- Considering that the guidance besides that of Muhammad (peace be upon him) is better or more complete than his guidance, or that someone else's judgment is better than his judgment, such as someone believing that another law is better or equal to the Shari'ah of Muhammad (peace be upon him) and giving it precedence.
- Disdain or disrespect for anything that has come in Islam, even if one practices it.
- Mocking, ridiculing, or insulting anything related to Islam, including Allah, the Prophet, etc.
- Leaving the prayer (Salah), which is one of the pillars of Islam.
- Nifaq (Hypocrisy): pretending to be a Muslim while secretly being a disbeliever in the heart.
- Riddah (Apostasy): leaving or abandoning Islam.
- Denial and rejection of the commands and prohibitions that have come in the Shari'ah and any of the laws of Islam.
- Helping disbelievers against Muslims.
- Sihr: engaging in sorcery, witchcraft, or magic.
- Astrology: believing that stars and cosmic changes have a direct influence on events on Earth.
- Fortune-telling: predicting the future, such as through palmistry, horoscopes, or other means of divination.

Conditions for Accepting Good Deeds

- Sincerity: performing deeds solely for the sake of Allah, the Exalted.
- Following the Prophet (peace be upon him)

The Prophet Muhammad (peace be upon him) was sent to explain the proper way of worshipping Allah, the Exalted. Therefore, if we try to worship in our own way, it is inevitable that we will introduce something new, i.e., an innovation, which is strictly prohibited in worship, even if we are sincere in doing so.

The basis for every act of worship is prohibition, except for that which is prescribed by Shari'ah texts.

A serious threat of Hellfire has been directed at those who innovate in the religion, as innovations lead people astray.

Examples of innovations in the religion include: rejecting Allah's attributes, such as elevating Allah above the Throne, performing collective dhikr after prayer, celebrating the Mawlid (the birth of the Prophet Muhammad, peace be upon him), etc.

Innovations in the religion are not related to technological and societal advancements.

Tawbah (Repentance)

For repentance (tawbah) to be accepted, the following conditions must be fulfilled:

- Sincerely repent for the sake of Allah and ask Allah for forgiveness.
- Regret for the sin that was committed.
- A firm decision not to return to that sin, with determination to carry out that decision.
- If we have wronged others, we must ask them for forgiveness and compensate them for any harm caused, if applicable.

Two Principles

True and sincere obedience to the Messenger of Allah (peace be upon him) and the renunciation of shirk cannot be achieved without two principles:

- Supporting, loving, showing respect, and expressing loyalty to the believers, either secretly or openly, through words and actions, or just words or just actions.
- Separating from, abandoning, showing hostility toward, and renouncing the disbelievers after they have been warned and advised.

Of course, renouncing disbelievers is in the heart, and in our daily lives, we will not wrong them. We will respect them and help them as much as we can. However, we should not take them as close friends, as their influence might negatively affect us.

These two principles arise from the obligation of directing all acts of worship solely to the Exalted Allah. Islamic scholars have paid special attention to them due to their significance and the threat they pose to the faith of every Muslim on one hand, and because they are the most common subjects of attack by the enemies of Islam on the other. Throughout various times and places, the enemies of the faith have, through their plots, succeeded in erasing this matter from the belief of Muslims or misrepresenting it in a distorted way, ultimately achieving their goal.

O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth, having driven out the Prophet and yourselves [only] because you believe in Allāh, your Lord. ⁷

Note: Islam has prescribed disdain, hatred, renunciation, and enmity towards disbelievers. However, at the same time, it prohibits the unjust shedding of blood and committing injustice and violence against disbelievers, whose blood Allah has forbidden to be spilled. This applies to all disbelievers who are not at war with Muslims. On the contrary, Islam does not forbid doing good deeds toward disbelievers, especially close relatives and neighbors, as long as they do not openly show hostility toward the faith. It is prescribed to treat them kindly and pleasantly in order to make our religion beloved to them, encouraging them to think about embracing Islam, and thus becoming a means of saving them from the eternal torment of the Fire, which has been prepared for all those who do not follow Islam.

⁷ Qur'an, 60:1

Preserving Islam

To preserve your Islam and avoid leaving the faith, you must believe in the six pillars of belief (iman). After accepting Islam, the most important obligation is to perform the prayer. Abandoning fasting, zakat (for those who are obligated to give it), or Hajj (for those who are able) does not take one out of Islam, but committing any of these actions is considered a major sin.

A major sinner is someone who will be temporarily punished in Hell if Allah does not show mercy and forgive them, after which they will eventually enter Paradise.

Shahada is obligatory for those raised in another religion apart from Islam (since children are born as Muslims, Islam is the natural and inherent faith) and for those who abandon Islam after reaching adulthood through their own conviction or lack of practice (they must return to Islam).

Adulthood in Sharia occurs when certain signs appear: for both men and women, it is marked by nocturnal emission, pubic hair, reaching the age of fifteen; for men, it is marked by a change in voice, and for women, it is marked by menstruation.

RULES OF PURITY

Types of Purity:

- Legal Purity – achieved through ghusl (ritual bath), wudhu (ablution), or tayammum (replacement for wudhu or ghusl), with the intention (niyyah) being required.
- Physical Purity – visible cleanliness, no intention required.

Types of Physical Impurities (Legal impurity is when a person does not have wudhu/ghusl/tayammum):

1. Human feces and urine.
 2. Al-madhiy – white, viscous pre-ejaculatory fluid.
 3. Al-wadi – thick white fluid that comes out after urination.
 4. Menstrual blood.
 5. Feces and urine of animals whose meat is not edible (haram).
 6. Dog saliva.
 7. Pork meat and the entire body of a pig.
 8. A dead body (corpse), except for the bodies of animals whose meat is halal (permissible).
- The skin of a halal animal can be purified through tanning.
 - The general principle is that everything is pure unless there is evidence proving it to be impure.
 - The feces and urine of halal animals are pure.
 - According to the correct opinion, the following are pure: alcohol, human blood, and what a person vomits.

Cleaning materials:

1) Primarily water, during cleaning it is important that the trace of impurity disappears.

2) Besides water, in case of necessity, solid objects such as stones, bark, cloth, toilet paper, or wipes can be used.

- If a person cleans with solid objects (anything other than water), they are required to clean at least 3 times, while ensuring the dirty part is cleaned (if the impurity is on one part of the shirt, the person is not obligated to wash the whole shirt).

- Cleaning is obligatory after both major and minor impurities (urination and defecation).

- Walking on a clean path will clean clothing and footwear.

- If a dog eats or drinks from a container, it must be washed 7 times, with the first wash done with earth.

- Clothing stained with dog saliva can be cleaned by washing in a washing machine.

Types of water:

1) Pure – remains as Allah created it, not changing one or more of its three properties (smell, color, taste)

- Pure water includes: sweet, salty, mineral, Zem-Zem, and well water.

2) Impure – one or more of its three properties have changed

- If pure water mixes with something impure, it becomes impure and cannot be used for ablution (wudhu) or ritual purification (ghusl).

- If pure water mixes with something clean, it remains pure but cannot be used for ablution (wudhu) or ritual purification (ghusl) unless a small amount of the clean substance enters the water.

- Not cleaning after relieving oneself is one of the causes of punishment in the grave.

Entering the house, mosque, etc.

- When entering a house, mosque, or any other building (except the toilet), we enter with the right foot and exit with the left foot.

- Upon entering the house, we say

"Bismillah" (In the name of Allah),

and when entering, we greet with

"Assalamu Alaikum" (Peace and blessings be upon you), whether the house is empty or contains Muslims.

- Upon entering and exiting the mosque, it is a Sunnah (recommended practice) to recite a specific prayer for entering and exiting.

Using the toilet

Before entering the toilet, it is Sunnah to say:

بِسْمِ اللَّهِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُسِ وَالْخَبَائِثِ

Bismillahi Allahumma inni a'uzu bika minal khubuthi wal-khaba'ith.

(In the name of Allah, O Allah, I seek Your protection from the male and female devils.)

- When entering the toilet, it is done with the left foot, and when exiting, the right foot should be used. After leaving, it is Sunnah to say:

غُفْرَانَكَ

gufranaka (Forgiveness belongs to You.)

- The physiological need should be fulfilled while squatting.

- Relieving oneself while standing is considered improper for human dignity and good manners. Standing while relieving oneself may cause urine to splash, but if urine splashing can be avoided, it is allowed to urinate while standing.

- It is necessary for a person to distance themselves from others so that their private parts are not exposed.

- The physiological need should not be done in places where people rest, gather, on roads, or in shaded areas

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- It is not allowed to relieve oneself in standing water, except in the sea, lakes, large pools, etc.

SHORT MUSLIM GUIDE

- It is not allowed to relieve oneself in the direction of the qibla (with the back or chest facing it). However, in the case of a toilet or closed space, it is better to avoid relieving oneself in the direction of the qibla.
- It is forbidden to clean oneself with the right hand or to touch the private parts with the right hand.
- During the act of relieving oneself, one should not speak.

HAIDH AND NIFAS

Haidh is the natural, normal blood that occurs in women when they reach puberty, and this blood exits during a specific period of time with certain characteristics.

	haidh blood	normal blood
color	dark red	light red
density	thick	clear, thin
smell	unpleasant smell	it's not an unpleasant smell

A woman who has haidh, or when she is in a state of janabah, is legally impure, but in reality, she is clean and there are no negative effects in this regard, i.e., she is in a state of janabah just like a man when he is in the same state.

When a woman sees bleeding, the basis is that it is haidh blood. The timing of the bleeding, menopause, and the duration of haidh are not determined by Islamic law and depend on genetics and climate.

During haidh, a woman is forbidden from:

- performing prayer (she will not make up the missed prayers)
- fasting (obligatory fasting must be made up)
- having sexual intercourse (enjoyment is allowed)
- performing tawaf around the Kaaba (there are exceptions)
- divorce with talaaq

If a man has sexual intercourse with his wife during haidh, both should repent, and the man should give a charity equivalent to the value of one gold coin (4.25g).

A man gives talaq (divorce) to his wife during a period of purity in which he has not had sexual intercourse with her.

During haidh, a woman is allowed to:

- recite the Qur'an and touch the mushaf
- stay in the mosque (but she should be properly covered)
- use tablets to prevent haidh (they are generally allowed)

Tablets used to prevent haidh often disrupt the cycle and most of these types of tablets harm the woman. Therefore, the use of such tablets should be minimized and only used in cases of necessity.

The end of haidh is determined by:

- the appearance of white discharge
- placing a cloth or pad in the genital area and confirming that the bleeding has stopped

Having sexual intercourse with a woman is not permitted after the end of haidh before she performs ghusl (a ritual bath).

Rules of Istihadha:

- If a woman experiences bleeding after her period (haidh) that has a consistent pattern (always the same duration), then it is considered istihadha bleeding.
- If a woman experiences bleeding after her period that does not have a consistent pattern (does not last the same amount of time each time) and can distinguish the blood of her period from normal blood, she will determine the end of her period based on the characteristics of the blood.
- If a woman experiences bleeding after her period that does not have a consistent pattern and cannot distinguish between the blood of her period and ordinary blood, she will determine the end of her period based on the duration of the period of female relatives (mother, sister, aunt, etc.).

A woman who has istihadha and wishes to perform prayer will wash the blood, protect her genital area with a cloth or pads, and perform ablution for each prayer. If blood appears after that, the prayer is still valid.

A woman who has istihadha is considered pure. She can pray, fast, engage in itiqaf and have sexual intercourse, etc.

Nifas is the post-delivery cycle that occurs after childbirth, and the same rules as those of the period (haidh) apply to it.

Bleeding after miscarriage:

- If the child was alive (after 120 days), the bleeding is considered nifas, and the child is named, given ghusl, and a funeral prayer is performed for it.
- If the child was not alive (less than 120 days), the bleeding is considered istihadha.

WUDHU, GHUSL, TAYAMMUM, WIPING

Wudhu is a purification process that achieves legal purity required for prayer.

How to do wudhu:

- Make the intention (niyyah) in the heart that you are performing ablution.
- Say "Bismillah" (In the name of Allah).
- Wash your hands (including between the fingers).
- Rinse your mouth and nose.
- Wash your face from the hairline to the chin, and from ear to ear.
- Wash the beard.
- Wash the arms from the tips of the fingers to the elbows.
- Wipe the head from the forehead to the nape and we return the same way, and then wipe the inner and outer parts of the ears with wet hands.
- Wash the feet up to the ankles, ensuring to wash the heels and between the toes.



What invalidates wudhu:

- Anything that exits the two natural openings (urethra and anus) and is mentioned in the Islamic texts as invalidating wudhu, such as feces, urine, pre-ejaculatory fluid, post-urination fluid, and fart. It is correct that this does not include white discharge, various discharges in women, or air exiting from the woman's genital organ, etc.
- Loss of consciousness or deep sleep, whereas light dozing or napping does not invalidate ablution.
- Touching one's own or someone else's genital organ with the palm of the hand (whether by a man or a woman) with passion. Touching the genital organ with other parts of the body (other than the hand) or without passion does not invalidate ablution.
- Eating camel meat.

Ghusl is a form of purification that is required for legal cleanliness necessary for prayer. It is another type of ritual purification.

A person is in a state of janabah (major ritual impurity) and must perform ghusl in the following situations:

- The discharge of semen with passion while awake, or with passion while asleep or without passion while asleep.
- If the head of the male genital organ completely enters the female genital organ, even without ejaculation.
- During menstruation (haidh) and postnatal bleeding (nifas), and after the end of menstruation and nifas.
- The death of a Muslim.

How to do ghusl (minimal):

Obligatory ghusl: the intention (niyyah) must be made in the heart, and it is sufficient to wash the mouth and nose and the entire body to ensure no dry spots remain.

After performing this minimal ghusl, the person is legally pure, meaning they are no longer in a state of janabah, and they do not need to perform wudhu (ablution) if they intend to pray. This type of ghusl also serves as wudhu.

How to do complete ghusl (sunnah):

- Intention (niyyah) in the heart.
- Saying "Bismillah" (In the name of Allah).
- Washing the hands before placing them in the water container.
- Washing the private parts and anything that is soiled.
- Performing wudhu (ablution).
- Pouring water three times over the head.
- Pouring water over the rest of the body.
- Rubbing the body with the hands.
- Starting from the right side.

After performing this complete ghusl, the person is legally pure, meaning they are no longer in a state of janabah, and they do not need to perform wudhu if they intend to pray. This ghusl also serves as wudhu.

* Note: For ghusl to be performed, there must be a valid cause, such as the ones we previously listed. If a person simply wishes to bathe for refreshing, removing a bad smell, hygiene, etc., they will not perform complete ghusl with the intention of it serving as wudhu. In this situation, they will bathe without ghusl, and afterward, if needed, they will perform wudhu.

* Also, one of the valid reasons for performing ghusl is before Friday Jumu'ah prayer or before Eid prayer. In this case, ghusl also serves as wudhu.

* Note: If, during the ghusl, an action occurs that breaks wudhu, then after finishing ghusl, wudhu must be performed if the person intends to pray, but the ghusl remains valid.

It is forbidden for someone who does not have wudhu and is not in a state of janabah to pray.

A person in a state of janabah is forbidden from: praying and performing tawaf around the Ka'bah (there are exceptions).

Regardless of whether the person has wudhu or is in a state of janabah, it is permissible to: recite the Qur'an, touch the mushaf, and stay in the masjid (mosque).

Tayammum is a purification that serves as a replacement for wudhu or ghusl, which achieves the legal purity required for prayer. It is the third type of ritual purification.

Conditions for tayammum:

- There is no water (there is none, and it cannot be purchased).
- There is water, but the person fears it will harm them due to an injury or illness.
- There is water, but it is cold, and the person fears it will harm them.
- Water is nearby, but the person fears for their life, honor, or property.
- There is water, but it is needed for drinking.
- Tayammum must be performed with pure earth, sand, stone, or gypsum.

How to do tayammum:

- The person should intend (niyyah) in their heart.
- Say "Bismillah" (In the name of Allah).
- Strike the hands on the earth once.
- Then, first wipe the face by passing the inner part of the hands over the face and chin.
- Then wipe the hands by passing the outer part of the right hand on the inner part of the left hand, and vice versa.

What invalidates tayammum:

- Everything that invalidates wudhu.
- The presence of water if tayammum was taken due to its unavailability.
- The cessation of the condition that allows tayammum, such as recovery from illness.

Wiping over leather socks and socks

- The leather socks and socks must be above the ankles.
- This allowance can be used throughout the entire year and is not specific to the winter period.
- It is neither necessary nor obligatory for a person to have the intention to wipe over their leather socks or socks when putting them on.
- A person who is at their place of residence, meaning one who is not a traveler, can wipe over their leather socks or socks for one day and night.
- A person who is a traveler (musafir) can wipe over their leather socks or socks for three days and nights.
- Wiping over leather socks or socks is specifically for the act of wudhu and cannot be used when taking ghusl.
- The most important condition for wiping over leather socks or socks is that they are worn after performing wudhu while the person has not yet lost their wudhu. It is not necessary to wear them right after performing wudhu, just before the wudhu is lost.
- A person who has performed wudhu and has already worn the leather socks or socks in a state of purity will wipe by placing both wet hands simultaneously on their feet, the right hand on the right foot and the left hand on the left foot. Then, with spread fingers, they will wipe from the toes up to the ankles.

- It is sufficient to wipe over the leather socks or socks once, and it is not prescribed to repeat the wiping multiple times.
- The person who wipes over the leather socks or socks will only wipe the upper part of the foot, not the lower part.
- Once the leather socks or socks are removed after having wiped over them or after losing wudhu, the allowance to wipe over them ceases. However, the act of removing the leather socks or socks does not invalidate wudhu unless something else happens that invalidates it.
- The time limit for wiping over leather socks or socks begins from the first time the wiping is performed.
- Once the time limit for wiping expires, the person does not lose wudhu, but the concession of wiping over them ends.
- It is correct that wiping can be done over leather socks or socks even if they are torn, as long as they can still be walked in and are still considered leather socks or socks.

Wiping over a bandage or cast

- It is permissible to wipe over a cast or bandage, provided that the wiping does not cause harm. If it would cause harm, one should perform tayammum instead of wiping after performing wudhu.
- It is also permissible to wipe over a cast or bandage when performing ghusl.
- Method of wiping: With a wet hand, wipe over the cast or bandage while performing wudhu or ghusl.
- A bandage should not be applied to healthy parts of the body.

Wiping over the headscarf and cap:

- Women are allowed to wipe over their headscarf or khimar in cases where it is difficult for them to remove it while performing ablution, such as when they are among people before whom they should remain covered, and they fear that something of their `awrah might be exposed.
- It is also allowed when the headscarf is tied in a way that makes removing it difficult, or when they have applied henna or some medication to their hair and then tied a cloth or something similar over it.
- In such cases, it is permitted to wipe over the headscarf during wudhu.
- The rules for wiping over a headscarf or khimar are not the same as those for wiping over leather socks. It is not required to wear the headscarf at the time of ablution, nor is there a time limit for when it was worn.
- The rule of wiping over the headscarf applies to anything else that covers the head, such as turbans or caps, in situations where it is difficult to remove them during wudhu. This specifically applies to workers who work outdoors during the winter, etc.

HYGIENE RULES

- Circumcision is the surgical removal of the foreskin or cap from the head of the male genital organ, typically performed a few days after birth. Circumcision for men is obligatory.

- Circumcision for women is also obligatory.

Hoodectomy (or female circumcision) refers to the medical procedure of reducing the skin covering the clitoris. The aim is to remove only part of the foreskin, in order to enhance a woman's intimate pleasure. It also has some health, hygiene and aesthetic benefits.

Unlike the Shari'ah circumcision for women, the act of cutting part of clitoris is a barbaric practice known as FGM (Female Genital Mutilation). This act, practiced in some countries, is a mutilation of women and a crime that has no connection to Islam.

- Maintaining hygiene and cleanliness of body and clothes is highly recommended and using miswak as well.

- Growing a beard is obligatory for men, and it is forbidden to shave or trim the beard under the length of a fist.

- Cutting nails, trimming the mustache, and removing armpit hair and pubic hair must be done regularly, at least once every 40 days.

- If nail polish does not allow water to reach the skin, then a woman must remove it before performing wudhu.

CLOTHING RULES

It is best to wear clothing that is customary and accepted in the culture and environment where one lives, except for clothing that Islam has prohibited.

Prohibited clothing:

- Clothing that reveals or does not cover the private parts (awrah).
- Clothing that imitates the opposite sex.
- Clothing that is specific to non-believers (non-Muslims).
- Clothing that displays arrogance and pride.
- Silk clothing or clothing adorned with gold is prohibited for men.
- Clothing of excessive luxury, whose purchase is considered wasteful.

Awrah Rules:

- A man is required to cover everything between his navel and knees in front of all men and women, except for his wife (in front of whom he does not have to cover anything).
 - It is obligatory for him to be minimally covered in this manner during prayer, with the Sunnah being to cover the shoulders as well.
 - The clothing a man wears must be modest, loose, opaque, and must be above the ankles.
-
- A woman is required to cover her entire body, including her face and hands, when leaving the house or in front of men who are not her mahram (close relatives).
 - During prayer, a woman is obligated to cover everything except her face and hands, and she will pray like this unless there is a possibility of non-mahram men seeing her, in which case she must cover her face and hands as well.

Conditions of Hijab (Women's clothing in Islam):

- It must cover the entire body, including the face and hands.
- It should not be a decoration in itself (e.g., a dress with flowers or a pink dress).
- It must be made from thick fabric that is not transparent.
- It should be loose-fitting and not outline the shape of the body.
- It should not be scented or perfumed.
- It should not resemble men's clothing.
- It should not resemble the clothing of non-believers (non-Muslims).
- It should not be clothing that signifies pride or attention-seeking.

Example of properly dressed man and woman:



Mahram rules

Mahram refers to those men who are considered legally adult (mature) according to Shariah and with whom a woman is permanently prohibited from marrying.

The following regulations apply to mahram:

- **A woman is allowed to uncover** what is normally exposed during ablution (wudhu), such as her hair, arms up to the elbows, neck, and legs slightly above the ankles, **in front of her mahrams**.

- **It is permitted for a woman to be alone or mix with her mahrams** in social settings. However, seclusion, sitting alone, and mixing with non-mahrams is prohibited.

- **It is allowed to look at and touch mahrams**. Looking at and touching non-mahrams is prohibited.

- **A woman is permitted to travel with her mahrams** for distances that entitle one to use the allowances of a traveler (such as shortening and combining prayers, and exemptions regarding fasting). This distance is not defined in Shariah but refers to any journey that is considered travel.

- **A woman is prohibited from traveling without a mahram or husband**. If there is a need to stay in a place, a woman may stay alone, but she is not allowed to travel alone without a mahram or her husband.

A man is allowed to travel alone.

* Mahrams are divided into three categories: by blood relation, by breastfeeding, and by marriage.

BY BLOOD:

WOMEN TO WHOM A MAN IS A MAHRAM	MAHRAMS TO WOMEN
mother, ascending	son, descending
mother's sister and father's sister, ascending	brother's son and sister's son, descending
sister, descending	brother (descending) and mother's brother (ascending)
brother's daughter, descending	father's brother, ascending
daughter, descending	father, ascending

BY MILK

The same as by blood.

BY MARRIAGE

WOMEN TO WHOM A MAN IS A MAHRAM	MAHRAMS TO WOMEN
wife's mother, ascending	daughter's husband, descending
father's wife, ascending	husband's son, descending
son's wife, descending	husband's father, ascending
daughter of the wife with whom the husband has had sexual intercourse (if the husband has not had intercourse with the wife, he is not a mahram to her daughter), descending	mother's husband with whom she has had sexual intercourse (if the mother has not had intercourse with the husband, he is not a mahram to her daughter), ascending

When the term "sister," "mother's sister," etc. is used, it also refers to half-sisters, half-mother's sister, etc., and when the term "brother," "father's brother," etc. is used, it also refers to half-brothers, half-father's brother, etc.

Explanation of the terms ascending and descending:

Ascending from the mother is grandmother, etc., ascending from the mother's sister is great-mother's sister, etc., descending from the sister is her daughter, etc., descending from the brother's daughter is brother's granddaughter, etc.

Explanation of mahram by breastfeeding:

for someone to be a mahram by breastfeeding, the woman must nurse him at least five times until the baby is fully satisfied, within the two-year period after birth.

PRAYER RULINGS

Conditions for prayer:

- Islam
- Intellect
- Reaching the age of 6-7 years, the ability to distinguish the world
- Removal of physical impurity from the body, clothing, and place of prayer
- Removal of legal impurity
- Covering the 'awrah
- The prayer time has begun
- Facing the qibla (Kaaba)
- Intention (niyyah)

Pillars of prayer:

- Standing
- Opening takbeer
- Recitation of Al-Fatiha
- Ruku' (bowing)
- Returning from ruku'
- Sujood (prostration) with seven parts of the body (forehead and nose, two hands, two knees, two feet)
- Returning from sujood
- Sitting between two sajda
- Calmness in all parts of the prayer
- Following the proper sequence in all parts of the prayer
- Final tashahhud (sitting)
- Sitting during the final tashahhud
- Sending blessings upon the Prophet (peace be upon him)
- Giving two salams

Obligatory actions of prayer:

- All takbeers except the opening one
- Saying "Subhana rabbiyal adhim" during ruku' (bowing)
- Saying "Sami'Allahu liman hamidah" when returning from ruku'
- Saying "Rabbena wa lakal hamd" after returning from ruku'
- Saying "Subhana rabbiyal a'la" during sujood (prostration)
- Saying "Rabbighfiri" between the two sajdah
- The first tashahhud
- Sitting during the first tashahhud

Ruling on the conditions, pillars, and mandatory actions of prayer:

The prayer is invalid if performed before fulfilling all the conditions.

If a person completes the prayer and has missed one or more pillars, the prayer is invalid and must be repeated from the beginning. However, if the person remembers this during the prayer, only the rakat in which the pillar was missed is invalid.

Omitting an obligatory action in the prayer can be compensated for by performing the sujood as-sahw (prostration of forgetfulness).

What invalidates prayer:

- Omission of the conditions or components of prayer
- Deliberate omission of mandatory actions
- If a person intentionally speaks something that is not part of the prayer
- Loud laughter
- Unnecessary, frequent, and consecutive movements that are not part of the prayer
- Eating and drinking during the prayer

Times of prayer and the number of obligatory (fard) rakats:

Fajr prayer – from the appearance of the true dawn, i.e., the light on the right and left sides of the horizon, until sunrise, 2 rakats.

Dhuhr prayer – when the sun moves from its zenith (5-7 minutes after the zenith) until the shadow of an object towards the west is the same length as the object, i.e., the start of Asr time, 4 rakats.

Asr prayer – from the moment the shadow of an object towards the west is the same length as the object until sunset, 4 rakats.

Maghrib prayer – from sunset until the redness in the sky disappears, i.e., the start of Isha time, 3 rakats.

Isha prayer – from the disappearance of the redness in the sky until the middle of the night (the middle of the night is calculated by dividing the time between sunset and true dawn into two), 4 rakats.

Prayer Time App Instructions:

<https://play.google.com/store/apps/details?id=com.zee.dev.islamprayertime>

In the settings of the app, set the custom method to a 14.6 degree angle for Fajr and Isha.

Ruling on Quran Transcription:

Transcribing the Quran, i.e., writing the Quran in any language other than Arabic, is prohibited. Therefore, we will not provide the transcription of Surah Al-Fatiha. Those who do not know it are required to learn it by listening to a correct recitation from a proficient reciter, such as Ayman Suwaid.

Recitation of Surah Al-Fatiha:

<https://www.youtube.com/watch?v=izbgOU7Kj94>

Below, we will provide the Arabic text of Surah Al-Fatiha along with its translation. We will also include the Arabic text, transcription, and translation of the Tashahhud and Salawat recited during the prayer.

SURAH AL-FATIHA (THE OPENER)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

[All] praise is [due] to Allāh, Lord of the worlds –

الرَّحْمَنَ الرَّحِيمَ

The Entirely Merciful, the Especially Merciful,

مَلِكِ يَوْمِ الدِّينِ

Sovereign of the Day of Recompense.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

It is You we worship and You we ask for help.

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the straight path –

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

The path of those upon whom You have bestowed favor,

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

not of those who have earned [Your] anger or of those who are astray.

AT-TAHIYYAT (Tashahhud – Testimony of Faith in Prayer):

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ

At-tahiyyatu lillahi wa-s-salawatu wa-t-tayyibat
(All greetings, prayers, and good deeds belong to Allah.)

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

As-salamu 'alayka ayyuha-n-nabiyyu wa rahmatullahi wa barakatuh
(Peace be upon you, O Prophet, and the mercy and blessings of Allah.)

السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

As-salamu 'alayna wa 'ala 'ibadillahi-s-salihin
(Peace be upon us and upon the righteous servants of Allah.)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

Ashhadu an la ilaha illa Allah
(I bear witness that there is no god (worthy of worship) except Allah.)

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Wa ashhadu anna Muhammadan 'abduhu wa rasuluh
(And I bear witness that Muhammad is His servant and Messenger.)

SALEWAT (Salutations upon the Prophet):

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

Allahumma salli 'ala Muhammadin wa 'ala ali Muhammadin

(O Allah, bestow Your peace upon Muhammad and upon the family of Muhammad.)

كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ

Kama sallayta 'ala Ibrahima wa 'ala ali Ibrahima

(Just as You bestowed peace upon Ibrahim and upon the family of Ibrahim.)

إِنَّكَ حَمِيدٌ مَجِيدٌ

Innaka hamidun majid

(Indeed, You are the Most Praiseworthy, the Most Glorious.)

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

Allahumma barik 'ala Muhammadin wa 'ala ali Muhammadin

(O Allah, bestow Your blessings upon Muhammad and upon the family of Muhammad.)

كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ

Kama barakta 'ala Ibrahima wa 'ala ali Ibrahima

(Just as You bestowed blessings upon Ibrahim and upon the family of Ibrahim.)

إِنَّكَ حَمِيدٌ مَجِيدٌ

Innaka hamidun majid

(Indeed, You are the Most Praiseworthy, the Most Glorious.)

Note about salutations:

It's pillar of prayer to say:

Allahumma salli 'ala Muhammad.

(O Allah, bestow Your peace upon Muhammad.)

Everything else mentioned in salutations is recommended.

Of course we should recite everything, but sometimes we could be in a situation where we have a few minutes to pray only.

For example if bus stops for 5 minutes and bus drives for long hours and we need to combine and shorten dhuhr and asr prayer as we are travellers.

In such cases we can pray with conditions, pillars and obligations of prayers fulfilled and all recommended actions neglected.

We are allowed to pray on this minimal way even without any reason, but it would be waste of mountains of good deeds.

Minimalistic prayer (without recommended actions) will be described on the following pages.

How to pray

We will explain the method of performing the prayer, ensuring all pillars and obligatory actions are fulfilled. A more detailed description of the prayer can be found on this YouTube playlist:

https://www.youtube.com/playlist?list=PLYRXQljU5MiLEm_aUzQxmQhYkbFpfWnns

On this playlist you can find a lot of practical demonstrations (wudhu, ghusl, tayammum, prayer, janazah...)

Two-Rakat Prayer:

- In the standing position, facing the qibla, we say the opening takbir:

اللَّهُ أَكْبَرُ

Allahu Akbar

(Allah is the Greatest),

- We recite Al-Fatiha,

- Saying the takbir, we move to ruku' (bowing position), bending the back at a 90-degree angle towards the qibla, and here we calm ourselves and say:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

Subhane rabbiyal 'adhim

(Pure and free from any imperfection and deficiency are You, my Lord, the Magnificent),

- We return from ruku' to the standing position, fully upright, saying:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Sami'Allahu liman hamidah

(Allah hears the one who praises Him and thanks Him),

- After returning to the standing position, we calm ourselves and say:

رَبَّنَا وَلَكَ الْحَمْدُ

Rabbena velekel hamd

(Our Lord, to You belongs all praise and gratitude),

- Saying the takbir, we lower ourselves and sit on our knees, performing sujood (prostration) so that seven parts of our body touch the ground. We calm ourselves in the sujood and say:

سُبْحَانَ رَبِّيَ الْأَعْلَى

Subhane rabbiyal 'eala

(Pure and free from any imperfection and deficiency are You, my Lord, the Most High),

- Saying the takbir, we return from sujood to the sitting position, calm ourselves, and say:

رَبِّ اغْفِرْ لِي

Rabbighfirlee

(My Lord, forgive me),

- Saying the takbir again, we go back into sujood, calm ourselves, and say *Subhane rabbiyal 'eala*, and return with the takbir. This completes the first rakat.

We perform the second rakat in the same way. However, when we return from the second sujood, we are not yet finished with the second rakat. Now, we need to recite the Tashahhud, Salawat, and give salam to the right by turning our head to the right side at a 180-degree angle and saying:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

Assalamu alaikum wa rahmatullah

(Peace be upon you, and the mercy of Allah, and His blessings),

And in the same manner, we give the salam to the left.

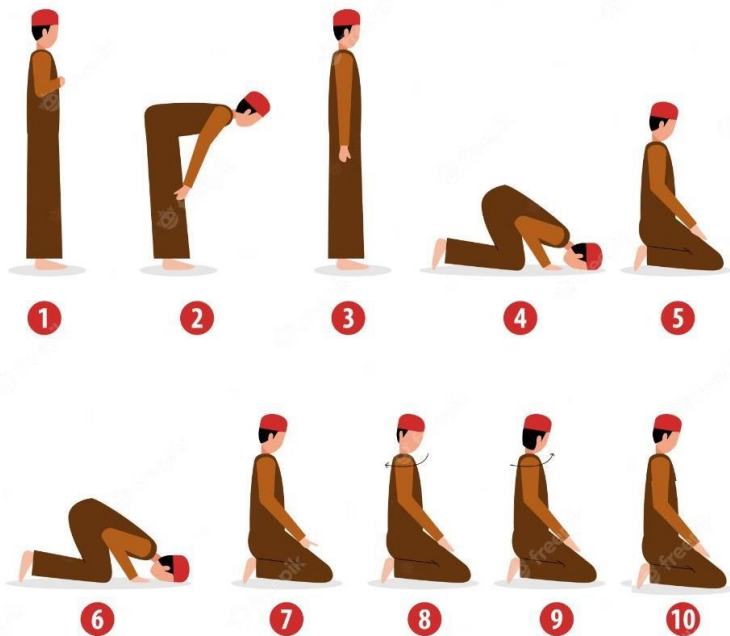
Three-Rakat Prayer:

We perform the prayer in the same manner as the two-rakat prayer, except that after reciting the Tashahhud, we rise to the standing position (qiyam), recite Al-Fatiha, then go into ruku' (bowing), return to the standing position (qiyam), go to sujood (prostration), return from sujood, perform sujood again, and then sit for the final Tashahhud, where we recite the Tashahhud, Salawat, and give salam.

Four-Rakat Prayer:

We perform the prayer in the same manner as the three-rakat prayer, but after the second sujood in the third rakat, we rise to the standing position (qiyam), recite Al-Fatiha, then go into ruku' (bowing), return to the standing position (qiyam), go to sujood, return from sujood, perform sujood again, and then sit for the final Tashahhud, where we recite the Tashahhud, Salawat, and give salam.

SHORT MUSLIM GUIDE



Sujoodu Sahw (Prostration Due to Forgetfulness and Mistake in Prayer)

These are two prostrations prescribed to remove mistakes and deficiencies in the prayer.

When to Perform Sujoodu Sahw:

- If the person praying, due to forgetfulness or confusion, adds ruku' (bowing), sujood (prostration), standing (qiyam), or sitting.
- If any pillar of the prayer is omitted, the missed action will be made up, and at the end of the prayer, Sahwi-Sujood will be performed.
- If any obligatory action of the prayer is forgotten.
- If the person doubts the number of rak'ahs they have prayed, they will opt for the smaller, more certain number and perform Sehwi-Sujood at the end of the prayer.

How to do sujoodu sawh:

Two prostrations are performed with a pause between them, just like in any other prayer.

Time of Sujood sawh:

- After the last Tashahhud and before the salam in the prayer. After Sahwi-Sujood is performed, then the salam is given, and the prayer is concluded.
- After the salam on both sides (right and left) and conclusion of the prayer, the person will perform two prostrations, and then give salam again to the right side, then to the left side, completing the prayer.

When to Perform Before or After the Salam:

- Before the Salam: Sujoodu Sahw is performed due to missing something or because of doubt when unsure about one of two things.
- After the Salam: Sujoodu Sahw is performed due to adding something or because of doubt when sure about one of two things.

Prayer in Congregation (Jama'ah):

- Prayer in congregation is obligatory for every adult male.
- For those who are less than one kilometer away from the nearest mosque, it is obligatory for them to perform the prayer in congregation at the mosque.
- In addition, prayer in congregation is 25-27 times more rewarding for men.
- For women, prayer is more rewarding when performed at home.

Imam recites in loud prayers (Fajr, Maghrib, Isha)

The Imam recites aloud the *opening Takbeer, Al-Fatiha, a Surah after Al-Fatiha, or a portion of the Qur'an*, as well as *other Takbeers, Sami'Allahu liman hamidah*, and the *Salam*.

Imam recites in silent prayers (Dhuhr, Asr)

The Imam recites aloud the *opening Takbeer*, as well as *other Takbeers, Sami'Allahu liman hamidah*, and the *Salam*.

The followers (Muqtadi) who pray behind the Imam recite everything the Imam recites within themselves (silently while hearing himself), and everything the Imam recites aloud, except during loud prayers when he doesn't recite the Surah or part of the Qur'an. In that case, the Muqtadi listens to the Imam's recitation of Al-Fatiha, then recites Al-Fatiha on his own (silently while hearing himself), and then continues to listen to the Imam's recitation of the Qur'an.

General rule for lining up rows in prayer

Rows must be made from the middle of imam. For example imam prays with two men. He is in front of them and they are just behind him. When others join them they fill up rows from the middle, someone goes to right, someone goes to left etc.

Lining up men in prayer

- If two men pray together they stand one next to other in line. Muqtadi stands on the right side of imam.
- If someone joins them he stands on the left of the imam, and then imam stands alone in front of them.
- If in the beginning three or more men pray together, then of course imam goes in front of them.

Lining up women in prayer

- If two women pray together they stand one next to other in line. Muqtadi stands on the right side of imam.
- If a woman joins them she stands on the left of the imam, and then imam doesn't change her place. She stays in the middle and doesn't go in front of them as in the case of men praying together.
- If in the beginning three or more women pray together, then of course imam stays in the middle.

Praying alone with non-mahram

It's prohibited for a man and woman to pray in congregation together if man is not her mahram. If there are two women they can pray in congregation with a man who is not their mahram.

Praying voluntary prayer behind someone praying fard (obligatory) prayer, and vice versa

- It is allowed to pray voluntary prayer behind someone who is praying fard (obligatory) prayer.
- An example of this is when we have prayed, for example, the fard of Dhuhr prayer, and we arrive at a place where we find other people praying the fard of Dhuhr. If we join the congregation, the fard prayer we are praying is counted as voluntary for us.
- Similarly, it is allowed to pray Fard behind someone who is praying voluntary.
- An example of this is when we arrive at the mosque and find people who have already prayed, for example, the Dhuhr prayer. People usually pray two rak'ahs of the confirmed Sunnah after the Fard of Dhuhr. We can join someone who is praying sunnah and pray the fard of Dhuhr behind them, thus earning the reward for praying in congregation.

Confirmed Sunnah Prayers (Sunnah Mu'akkadah):

- Two rak'ahs before Fajr
- Two or four rak'ahs before Dhuhr
- Two rak'ahs after Dhuhr
- Two rak'ahs after Maghrib
- Two rak'ahs after Isha
- Witr prayer
- Eid prayers

For more details, refer to specialized literature on the subject.

Sutra or barrier in prayer:

A Sutra is an object that the person praying should place in front of them, such as a chair or something similar, or they may use something immovable, such as a pillar, wall, etc., to prevent people from passing in front of them and potentially disrupting the prayer.

The sutra should be placed at a distance of 10-15 cm from the place where the prostration occurs. Its height should be approximately 30 cm.

If someone attempts to pass between the person praying and their sutra, they should be stopped, as passing in this case is forbidden.

When praying in congregation (Jama'ah), it is prohibited to pass between the Imam and his Sutra, but it is permissible to pass over the rows (sufoof) of worshipers.

Arriving in time for prayer and joining the congregation:

- A person is considered to have arrived in time for prayer if they manage to pray one rak'ah on time, i.e., they perform the ruku' (bowing) of that rak'ah and return from the ruku' of that rak'ah.
- For example, if there are 2 minutes remaining until the time of Asr, and a person manages to pray the first rak'ah of Dhuhr in time, the remaining rak'ahs that are not prayed on time will not affect the validity of the prayer.
- A person is considered to have arrived at specific rak'ah in the congregation if they manage to join before the Imam returns from the ruku'.
- The person will recite and perform all actions as the Imam does. When the Imam offers the Salam, the person will not offer the Salam. Instead, they will stand up and complete the rak'ahs they missed.

Example: If a person arrives at the second rak'ah of the Maghrib prayer, this will be his first rak'ah. However, he will still perform all actions and recite as the Imam does, and when the Imam gives the Salam, the person will not say the Salam but will stand up and perform their third rak'ah, then give the Salam to finish their prayer.

Making up prayer

- There are only two valid reasons for missing a prayer outside of its prescribed time: forgetting unintentionally and sleeping unintentionally.
- In this case, the person should pray the missed prayer immediately when they remember or when they wake up.
- If there are multiple prayers that need to be made up, the person should follow the order in which the prayers were missed.
- The missed prayer should be prayed in the same way it would be performed within its prescribed time.

Friday prayer (Jumu'ah)

- The Jumu'ah prayer is obligatory for every adult male.
- It consists of the khutbah (sermon) in which the Imam addresses the congregation, reminding them of the rulings of Islam, admonishing them, etc., followed by two rak'ahs of the obligatory prayer.
- It is performed on Friday during the time of the Dhuhr prayer.
- The Jumu'ah prayer is not obligatory for women, children, the sick, or travelers.
- If a person does not catch the Imam before he returns from the ruku' (bowing) of the second rak'ah, it means they did not manage to attend the Jumu'ah prayer, and after the Imam gives the salam, the person will stand up and pray four rak'ahs of Dhuhr to make up for it.

Janazah (Funeral) Prayer

The Janazah prayer is performed during the burial of a deceased person. It is an obligation for the community. If a certain number of people perform the Janazah prayer, the individual obligation is lifted from the rest of the community.

How to pray janazah

- The first Takbeer,
- Reciting Surah Al-Fatiha,
- The second Takbeer,
- Reciting Salawat
- The third Takbeer,
- Making a Dua (supplication) for the deceased,
- The fourth Takbeer,
- Saying Salam to the right.

Visiting the graveyards is recommended because it serves as a reminder of the Hereafter.

Prayer of traveller

A traveler is defined as someone who embarks on a journey that, according to the customs and environment of their locality, can be considered a journey,

- For example, if one is traveling from Kakanj to Visoko and it takes 20 minutes by car, this would not typically be regarded as a "journey" because the distance is short and the conditions are not difficult. However, if one were to travel from Kakanj to Bihać, this would involve more planning, preparation of food, rest stops, and so on, and could definitely be considered a journey.

The exact distance that qualifies someone as a traveler in Islamic law is not strictly defined, but the above examples serve to illustrate different types of travel.

How long is a person traveler

A person is considered a traveler as long as he travels. Even if he stays in one place for a few days, weeks, or months, he still maintains the status of a traveler until he decides to settle there.

However, if he chooses to settle in that place for an extended period (for study, work or similar), whether temporarily or permanently, he is no longer considered a traveler and is no longer eligible for the concessions granted to travelers.

When it comes to the prayer, a traveler is granted **concessions** of combining and shortening the prayers.

Combining Prayers:

- A traveler is allowed to combine the Dhuhr and Asr prayers either at the time of Dhuhr or at the time of Asr. Similarly, the Maghrib and Isha prayers can be combined either at Maghrib time or Isha time.
- The Fajr prayer cannot be combined with any other prayer.

Shortening Prayers:

- The traveler can shorten the Dhuhr, Asr, and Isha prayers to two rakats instead of the usual four rakats.
- Fajr and maghrib prayer cannot be shortened.

The traveler is eligible to use these concessions once they have left the area of their residence (their city).

Prayer of the sick person

A person who is ill will perform the prayer according to their ability. If they are unable to stand, they can pray sitting; if they cannot sit, they can pray lying down; and if they are unable to lie down, they will pray in whatever position is possible for them.

There are also concessions for travellers like combining and shortening the prayer, wiping over socks, etc.

The prayer is never to be abandoned, and there is no situation where it can be skipped outside of its prescribed time.

How to pray sitting:

- The person should sit on the floor or on a chair, depending on what is comfortable for them.
- When performing Ruku' (the bowing position), they should lean forward slightly.
- When performing Sujood (the prostration position), they should lean forward even more, relative to the position of Ruku'.
- This same principle applies to those who need to pray while lying down, or in any other position that accommodates their condition.

Note: for praying fard prayer sitting the person must have a valid reason (sickness and similar) and when he prays sitting down he gets the full reward because he has valid reason.

When it comes to voluntary prayers, it's allowed to pray them sitting down even without a valid reason, but the person in that case gets half of the reward.

Prayer in a vehicle

As we have already explained, leaving out any pillar of the prayer, such as standing, invalidates the prayer and makes it null. Therefore, a person must adhere to the regulations of prayer even when they are in a vehicle, with the exception that if the person is a traveler, they can use the allowances for travelers.

If we are traveling by car, we will stop the car at an appropriate place and pray outside.

If we are traveling by bus or train, and if waiting for the next break in the journey will cause the prayer time to expire, we will face the Qibla and pray as prescribed. If, due to the journey, the direction of the Qibla changes, it will not affect the validity of the prayer due to necessity.

If we are traveling by airplane, then we are certainly travelers, so if the flight departs before the beginning of Fajr or the prayer we are combining, or if we will not land before the time for Fajr or the prayer we are combining expires, we will pray in the same way as if we were on a bus or train.

Places where it is forbidden to pray:

- A garbage dump
- A toilet
- The pen of a camel (a small enclosure where camels are kept)
- A graveyard (the exception is the funeral prayer)

The things that contribute to humility in prayer are:

- Preparation for prayer and creating a pleasant environment.
- Removing distractions.
- Calmness.
- Awareness of the greatness of Allah the Exalted to whom we are praying.
- Reflecting on the meanings of what we recite.

FASTING RULES

Fasting is an act of worship that means abstaining from food, drink, sexual intercourse, and other things that break the fast from dawn until sunset.

Things that break the fast:

- Eating and drinking
- Things that replace food completely or partially, such as: infusions, nutritional or vitamin injections that replenish the body with lost salts, minerals, vitamins, and other nutrients, blood transfusions.
- Smoking cigarettes, hookahs, etc.
- Sexual intercourse, even without actual penetration, if the tip of the male organ enters the vagina.
- Voluntary ejaculation through masturbation, satisfying oneself with a partner, or in any other way. (Note: nocturnal emissions during sleep do not break the fast.)
- Intentional vomiting.
- The occurrence of menstrual blood (haidh) or post-natal bleeding (nifas).

Smoking cigarettes, hookahs, and other intoxicating substances, as well as **masturbation**, are **forbidden** even when one is not fasting.

Fasting is not obligatory for:

- Non-muslims
- The insane
- Children
- The sick
- Travelers
- Women during their menstrual period or post-natal bleeding
- The elderly
- Pregnant or breastfeeding women.

Making Up Missed Fasting Days

A sick person must make up the days of Ramadan they missed after Ramadan. Likewise, a traveler must make up their fast when they return home, and a woman must do so after her menstruation (haidh), post-natal bleeding (nifas), childbirth, or breastfeeding.

Making up the missed days of Ramadan does not have to be on a one-to-one basis.

An elderly person who will not be able to fast even after Ramadan must feed one poor person for each missed day of fasting.

Intentionally breaking the fast requires atonement:

- If the fast is broken for reasons other than sexual intercourse, the person must sincerely repent and make up that day of fasting.

- If the fast is broken due to sexual intercourse, the atonement is:
 - Sincere repentance,
 - Freeing a Muslim slave (if possible),
 - If there are no slaves, fasting for 60 consecutive days after Ramadan, or
 - If the person cannot fast, they must feed 60 poor people.

ZAKAT AL-FITR RULES

Zakat al-Fitr is obligatory for every Muslim, regardless of age, gender, status (free or slave).

The obligation applies to those who have one sa'a (approximately 3 kg) of food over and above the needs of their family on the night before Eid al-Fitr.

One sa'a (about 3 kg) **should be given in** food such as wheat, barley, rice, flour, fish, meat, etc.

The time for giving Zakat al-Fitr begins one or two days before the Eid prayer and must be given before the Eid prayer is performed.

It belongs to the same group of people who are entitled to receive Zakat, meaning the eight categories mentioned in the Quran.

ZAKAT RULES

Zakat is an act of worship involving the distribution of wealth, and it is obligatory for every adult Muslim who possesses the *nisab* (minimum threshold of wealth) and has had it for a full year without using it.

Zakat is due on the following categories:

It can be given to one or all of the following:

- **The Poor:** This is someone who does not have enough to meet their basic needs for themselves and their family for the next six months.
- **The Needy:** This is someone who has about half, or a little more than half, of what they need to live.
- **Those involved in collecting Zakat:** Those responsible for gathering Zakat can receive a portion.
- **To win the hearts:** This includes non-believers who may be open to accepting Islam, or Muslims who need support to strengthen their faith.
- **To free slaves:** Zakat can be used to buy the freedom of slaves.
- **The Over-indebted:** People who are in debt and unable to pay it off.
- **For Allah's cause:** This means for purposes related to Jihad (fight for Allah's path), supporting students of Sharia knowledge, or for Da'wah (Islamic missionary work).
- **The Traveler:** A traveler who has lost or spent their wealth during the journey, regardless of whether they were rich or poor before the trip.

Zakat Cannot Be Given To:

- Non-muslims
- The rich
- A person capable of working and earning
- Relatives in the ascending line (parents, grandparents, etc.) or descending line (children, grandchildren, etc.)
- A wife, because the husband is obligated to provide for her
- For building mosques, roads, schools, etc.

Property on Which Zakat Is Given:

- Gold and silver
- Any currency
- Agricultural produce
- Trade goods (and anything used for selling, such as real estate, etc.)
- Livestock

Property on Which Zakat Is Not Given (Items Used by the Owner):

- House
- Car
- Clothing, etc.

The year for calculating Zakat is based on the Hijri (lunar) calendar, which has 354 days.

Nisab is the threshold above which Zakat is due when the property has been owned for one full year.

Zakat on Gold and Silver:

- The Nisab for gold is 85 grams, and for silver is 595 grams.
- Therefore, a person who has this amount of gold or silver for one year must give 2.5% of it as Zakat.

Zakat on Money

The Nisab for money is determined by the value of the Nisab for gold, which is 85 grams. For example, if the price of one gram of gold is 60€, the Nisab for money would be 5100€.

Therefore, a person who has 5100€ will need to give 2.5% of that amount as Zakat, which would be 127.5€.

Zakat on Trade Goods

The owner of the goods must calculate the total value of everything they are selling based on the current market price on the day when the Zakat obligation occurs (i.e., after one lunar year has passed).

If the value of the goods exceeds the Nisab value in money, the person must give 2.5% of the total value as Zakat.

Zakat on Livestock

If the livestock (camels, cows, sheep, and goats) are grazed freely, and the owner has no obligation to feed them, they are required to pay Zakat on them. However, if the owner provides food for the livestock throughout the year, or for most of the year, then Zakat is not due on those animals.

The Nisab for livestock and the detailed method of paying Zakat on them is a broad topic, and further details can be found in specialized Fiqh literature.

Zakat on Agricultural Produce

A person who grows agricultural crops for sale must give Zakat according to the rules of Zakat on trade goods.

A person who grows agricultural crops for personal use (i.e., for their own needs) must give Zakat according to the rules of Zakat on agricultural produce.

Zakat on agricultural produce applies to all basic foodstuffs that can be stored, such as wheat, barley, dates, corn, rye, oats, rice, beans, lentils, etc.

Zakat is not due on fruits, vegetables, and similar items.

The Nisab for these foodstuffs is 672 kg.

After the food has matured and reached the Nisab, if the crops are irrigated, the person must give 5% as Zakat.

If the crops are not irrigated (i.e., rainfed), then 10% is due.

HAJJ AND UMRAH RULES

Hajj and Umrah are acts of worship that are obligatory to perform once in a lifetime, provided a person has the means to do so.

Umrah is performed around the Ka'bah and lasts about 3 hours, while Hajj is performed around the Ka'bah and other nearby locations and lasts about 5 days.

The duration of Umrah and Hajj is mentioned so that no one mistakenly thinks they must pay the travel expenses twice to visit the holy city of Mecca. When a person goes for Hajj, they will also perform Umrah during the same trip.

It is not permissible for a woman to go for Hajj or Umrah without a her husband or her mahram.

Detailed regulations for Hajj and Umrah can be found in specialized literature.

BUSINESS AND MATERIAL RULES

Usury (Riba) is forbidden.

Some modern forms of usury include:

- **Interest-bearing loans in banks**
- **Partnerships between banks and clients in purchases** (most banks use shariah forbidden contracts in this regard)
- **Installment purchases through banks** (most banks have hidden interest)
- **Currency exchange** if it is not conducted in a direct, on-the-spot exchange
- **Default interest** (i.e., increasing the original debt after the due date due to the debtor's financial incapacity)
- **Credit cards**, which allow payments even when there are insufficient funds in the account. However, if there is a delay in repaying the debt, late interest is charged, which is forbidden.
- On the other hand, **debit cards** are permitted.

Deception and ignorance of product defects are forbidden.

Injustice and unlawful earnings/appropriation of others' property or rights are forbidden.

Gambling and games of chance are forbidden. (This includes entering into a game, competition, or contest where one can either win or lose, which is pure gambling).

Selling products we don't own is forbidden.

Dropshipping is forbidden.

Dropshipping means that a seller A puts for example shoes for sale on his web shop. Seller A doesn't own those shoes and they are not with him physically. When customer orders shoes for 50\$ (pays and gives his delivery address) then seller A goes to other seller B to find those shoes for cheaper price so he could earn a profit. Seller A orders shoes for 30\$ from seller B and gives him delivery address of customer. In the end seller A has earned 20\$ of profit. Why would people buy from seller A in the first place? Because of his IT and marketing skills. Anyhow, this way of selling is prohibited.

Online selling that is allowed could either be:

-selling products we own, or

- advertising products of other company who would give us a commission for every sold product. Why would they give us commission? Well, if we have popular website or social media page, they might be interested in our promotion service.

Principles of Islamic business ethics:

- **Trust (Amanah)**
- **Honesty and truthfulness**
- **Thoroughness and dedicated work**

For more detailed regulations on transactions, usury, and Islamic economics, you can refer to specialized literature

FOOD AND DRINK RULES

Muslims **eat and drink with their right hand. Before eating, they say Bismillah** (In the name of Allah), and **after eating, they thank Allah by saying Alhamdulillah** (Praise be to Allah) or a prayer (dua) from the Sunnah.

It is forbidden to eat or drink from gold or silver utensils.

The basic rule for food and drink is that everything is allowed (**halal**) except for what is explicitly forbidden (**haram**).

Alcoholic drinks that intoxicate are forbidden.

What intoxicates in large quantities (e.g., one or two liters) is forbidden even in small quantities.

What does not intoxicate in large quantities is allowed to consume. An example of this is juice or drinks with a very small percentage of alcohol (up to 3%).

Drugs are forbidden.

Smoking cigarettes, hookahs, and other intoxicants are forbidden.

Halal and Forbidden Animals

All **aquatic animals** are **halal**.

Land animals are halal if they are of permissible species and slaughtered in accordance with Sharia (Islamic law) guidelines.

For aquatic animals, there are no specific slaughtering rules; **they are always considered halal** regardless of who catches them or how they are killed.

For land animals, the rules of proper slaughter apply.

Forbidden Animals (Haram):

- Pigs
- Any animal with fangs for tearing meat (carnivores, e.g., lions, tigers, wolves, bears, dogs, cats, etc.)
- Any bird with claws for tearing flesh (birds of prey or carnivorous birds, e.g., eagles, hawks, owls, etc.)
- Any bird that feeds on carrion (scavengers, e.g., vultures, ravens, etc.)
- Insects and bugs (except for locusts, which are halal)
- Reptiles (snakes, scorpions, etc.) and rodents (mice)
- Domesticated donkeys
- A dead land animal (carcass)

Conditions for Meat to Be Halal in Islam

(Rules of Slaughtering)

For meat to be considered **halal** in Islam, four conditions must be met:

1. **The person who slaughters the animal must be a Muslim or from the People of the Book** (Christians and Jews). Exceptions to this are:
 - A person who is mentally incapacitated,
 - A child (who has not reached the age of 6-7 years),
 - A person who is intoxicated.
2. **The tool used for slaughtering must be sharp.** If the animal dies before the slaughtering process is completed, the meat is not halal. The principle is that animals should be killed by slaughtering, as this is better and less painful for them. Exceptions to this are: teeth and claws of the animal (which must not be used for slaughter).
3. **It is obligatory to sever the esophagus, windpipe, and jugular veins** during the slaughter.
4. **It is obligatory to mention the name of Allah** during the slaughter (saying **Bismillah**). It is even better to say **Bismillah, Allahu Akbar**. Of course, every slaughter is performed sincerely in the name of Allah.

FAMILY RULES

Islam affirms and encourages marriage and the formation of a family.

Islam grants full respect to every individual in the family, regardless of gender.

Islam instills the principle of honoring fathers and mothers, as well as taking care of them and being obedient to them during their lifetime and even after their death.

It calls for safeguarding the rights of sons and daughters, ensuring fairness among them in expenses, material possessions, and measurable things.

Islam commands every Muslim to maintain family ties, and it is an obligation to maintain relationships with relatives which are mahram.

PARENT'S RIGHTS

Kindness to parents is considered one of the best deeds and one of the actions that will earn the greatest reward from Allah.

Obedience and kindness to parents are among the greatest causes for entering Jannah (paradise).

Obedience to parents is an obligation as long as it does not involve disobedience to Allah.

Disobedience to parents is a great sin in Islam, and it is not even permissible to say "uh" to them, even if the person has obeyed them.

Obedience to parents is especially emphasized when they grow old, and when the roles of care for them change.

It is obligatory to do good deeds even for non-Muslim parents, with the best kindness being to invite them to Islam in a gentle and wise manner.

Rights of Offspring

Choosing a good wife who will be a good mother is the greatest and best gift a father can give to his children.

Naming them with beautiful names, as this will be a sign of recognition.

Providing them with a good upbringing, teaching them and making them fond of the religious principles.

Caring for and protecting children, ensuring their right to life, growth, development, play, childhood, education, and everything necessary for shaping a personality.

Fairness among children, both male and female.

Maintaining Family Ties

Benefits:

- Allah's Pleasure
 - Fulfilment of Obligation
 - Strengthens Relationships
 - Increases Provision
 - Extends Life
 - Support in Hard Times
 - Double Reward for charity given to our relatives.
- * Charity cannot be given to parents because we are obliged to help and financially them.
- * Man cannot give charity to his wife and children, but wife can give charity to her husband and children, because it's man's duty to support family, and it's not duty of wife.

It's obligation to maintain family ties with

It is obligatory to maintain family ties with those who are mahram.

As for the wife's family, she is not related to the husband's family, and the husband's family is not related to the wife.

This means that it is not strictly obligatory for a woman to maintain family ties with her husband's relatives, and likewise, it is not strictly obligatory for a man to maintain family ties with his wife's relatives.

However, for the sake of marital harmony, both spouses should strive to maintain these relationships, as much as possible.

Ways of Maintaining Family Ties:

To visit them in the place where they live.

To invite them and host them at your home.

To inquire about their well-being and greet them, whether through phone calls, internet, messages, or through a third party.

To provide them with financial assistance by giving them *sadaqa* (charity) if they are in need, or a *hadiya* (gift) if they are not in need of money.

To show them respect and kindness in both words and actions.

To participate in their joys, congratulating them, and to sympathize with their sorrows, pains, and grief, expressing condolences.

To visit them when they are sick.

To respond to their invitation for a *ziyarah* (visit).

To cleanse your heart of hatred and envy towards them.

To pray for them in everything you wish for yourself.

To invite them to guidance and the practice of faith, recommending every good deed, and warning them against the wrongdoings they may be engaged in, always in the best manner and with the most effective approach.

And so on.

THE POSITION OF WOMEN AND THEIR RIGHTS IN ISLAM

With the arrival of Islam, a new era began for women, and special attention was directed towards them.

Mothers, sisters, and wives have a special place in Islam. Marriage is a sacred institution, but women also have the right to divorce.

Women have the right to choose their husbands. Islam protects the honor of women.

The struggle for women's rights and emancipation is often associated with America, and what they have been trying to achieve since the 19th century is gender equality. They aim to establish an antagonistic and competitive relationship between men and women, which inevitably leads to intolerance.

Everyone has the right to equality, of course, but the prerequisite for this is that those who deserve equality should be equal in their physical and psychological characteristics and in the nature for which they were created.

Are Men and Women Equal?

Women are created from a crooked rib, and if men try to straighten it, they will break it.

Women are gentle, physically weaker, emotional, and their reasoning is deficient, meaning their intelligence is emotional (the ability to recognize their own and others' feelings and emotional states and respond correctly to them). For this reason, women do not have the right to leadership positions (such as a judge or governor).

Men, on the other hand, are rougher, stronger in physical build, and possess a more complete intellect, meaning their intelligence is more focused on rational understanding.

When we attempt to equalize these two completely different worlds, we cause a great injustice to both sides.

This is precisely why Islam introduced complete fairness between the sexes and directed their relationship into a mutually dependent connection, where men and women form one whole and complement each other in areas where they depend on one another, as this is in line with the nature in which they were created.

The nature of a man is to be responsible for management, upbringing, and providing the material aspects necessary for life. On the other hand, the nature of a woman is motherhood and the upbringing of new generations, for which she was created.

If these roles are disrupted in society, it leads to its collapse and downfall in every aspect.

When women take on jobs that are traditionally suited for men, it leads to economic stagnation, and when children are left without mothers, their future is seriously endangered.

The foundation of society is the family, and when the foundation is broken, the whole house collapses.

This does not mean that women do not have the right to work, but their work should align with their nature and involve roles that are suitable for them, such as in medicine, education, and similar fields. This must not be an obstacle in building a functional and stable family or the social foundation.

Right to Education.

Equal duties to the Lord and equal rewards.

Women's clothing in Islam protects women. A woman is a queen in Islam, whom no man has the right to even look at, as Islam commands men to lower their gaze. No man has the right to touch her. Gaze and touch are only allowed with mahrams.

Right to a dowry (marh).

Right to inheritance.

Right to testify.

Polygamy (a man being married to more than one woman) is permissible up to four wives, and **polyandry** (a woman being married to more than one man) is forbidden, as it aligns with the nature of the genders.

If shariah benefits don't exist in polygamy marriage than the ruling of that marriage is permissibility. However, if shariah benefits exist, then it is even recommended for man to marry second, third or fourth wife.

Shariah benefits include:

- Marrying a divorced woman – offering her protection, support, and a stable family environment.
- Marrying a widowed woman – providing her with emotional and financial security, especially after the loss of a husband.
- Providing a solution when the first wife cannot have children – allowing the husband to fulfill his wish for offspring without abandoning or disrespecting the first wife.
- Supporting women in difficult circumstances – such as those who face poverty or lack of family support, giving them dignity and a sense of belonging.
- Encouraging social harmony – by helping to address gender imbalances in societies with a significant surplus of women.
- Allowing for more equitable care of orphans and single mothers – ensuring their protection and welfare within a family structure.
- Providing companionship and emotional support – particularly for women who are unable to find suitable partners due to societal or personal reasons.

In Islam, there is no original sin, meaning that a woman is not blamed for the expulsion from paradise.

Hitting women

Enemies of islam frequently misrepresent its teachings on marriage, falsely portraying the guidance regarding a husband's discipline of his wife as one of abuse and harm. This is a complete distortion of the truth.

Disobedience of a wife, where the wife deliberately and without reason provokes, challenges, and refuses to obey her husband in matters where she is obligated to be obedient for the functionality of the marriage, is treated in Islam in the following manner:

First, the husband advises his wife.

If, after a certain period (e.g., a few weeks), this does not bear fruit, he then refrains from sexual intercourse for a certain period.

If this also does not work, then it is allowed for him to gently tap her with his hand or with a miswak (a small, thin stick), symbolizing the seriousness of the situation and attempting to emotionally break her, giving her a sign of how far her disobedience has gone.

Hitting that causes pain and hitting the face is strictly forbidden.

How to solve marriage problems is explained in detail in the chapter *MARRIAGE ADVICE* (page 123).

MARRIAGE RULES

Conditions for the Wife:

- She must be a Muslim or from the People of the Book (Ahl al-Kitab), though it is better to avoid marriage with a non-Muslim woman from the People of the Book due to potential negative consequences that may arise, especially with the children.
- She must be chaste.
- The man must not be her mahram

Conditions for the Husband:

- He must be a Muslim.
- He must have steadfast faith and good behavior.

Iddah (Waiting Period):

Iddah is a prescribed waiting period for a woman after divorce, the death of her husband, or his disappearance (losing all trace of him).

- It lasts 3 menstruations (or 3 months if she doesn't have cycle anymore) after divorce.
- 4 months and 10 days after the husband's death.
- If the woman is pregnant, the waiting period lasts until she gives birth.

Detailed regulations can be found in specialized literature.

Socializing Between Men and Women

Dating, socializing, messaging, mingling, being alone together, touching, and similar actions are prohibited before marriage.

Only when a man and woman are ready for marriage, can they get to know each other, but without engaging in any of the actions mentioned above.

It's allowed to offer marriage to someone from the opposite gender. That conversation should be strict to the point, in a sense that he or she asks: "Are you interested in getting married? How can we get to know each other in a shariah allowed way? When is our marriage interview?" And that's it, just a minute talk or a few messages exchanged. Everything above that is forbidden.

They should meet in the presence of her mahram.

Conditions for Marriage Contract:

- Identification of the future spouses either by name or a recognizable description.
- Mutual satisfaction of both future spouses.
- Consent of the guardian.
- Two male Muslim witnesses.
- Public announcement of the marriage (for example, through a wedding or spreading the news among people).

Pillars of the Marriage Contract:

- The man and woman, where the man must not be her mahram, and the woman must not be in iddah.
- The verbal form of the marriage contract, i.e., the offer and acceptance, must be declared in front of witnesses.

The guardian is a male family member from the woman's side, responsible for evaluating the suitability of the suitor and protecting the woman from a potentially unsuitable future husband. This is because men are better able to evaluate other men, while women may be emotional and fail to see the essence of the suitor.

Conditions for Guardianship:

- He must be of legal age, rational, and a Muslim.
- He cannot reject the suitor without a Shari'ah-justified reason.

Order of Guardianship:

1. The woman's father.
2. Whoever the woman's father appoints.
3. The father's father (the woman's paternal grandfather), or the great-grandfather from the father's side.
4. The woman's son, followed by his sons or grandsons.
5. The woman's full brother (from both parents).
6. The woman's paternal brother (from the father's side).
7. The sons of her full brother (from both parents).
8. The sons of her paternal brother (from the father's side).
9. Her amija (father's brother) from both parents (her father and her amija share the same mother and father).
10. Her amija from her father's side (her father and her amija share the same father but not the same mother).
11. The sons of her amija from both parents.
12. The sons of her amija from her father's side.
13. Whoever is closer in relation, in the same way as the inheritance system.
14. The Muslim caliph (or his representative, such as a qadi, or a learned scholar in Shari'ah).

Term amija is Bosnian word for father's brother.

Notes:

It is allowed to conclude the marriage contract during a woman's menstrual period (haidh).

It is permissible to conduct the marriage contract in a mosque, provided there is no mixing of genders.

It is not required for a qadi (Islamic judge) or a learned scholar to be present when the contract is made.

The consent of the woman can be indicated by her silence, and if she has been married before, she must express her consent verbally.

Practical Way to Conclude a Marriage Contract:

It is recommended that one of the present people recites the Khutbah al-Hajj (up to the words: *"Indeed, the best of speech..."*)

The guardian (wali) says *"I give in marriage to you [mention the woman's name]..."*

The groom responds: *"I accept her as my wife."*

This exchange is heard by two witnesses.

Afterward, the marriage is publicly announced among the people.

SEX RULES

It is forbidden to have intercourse with a woman during her period of haidh (menstruation) and nifas (postpartum bleeding), and before she takes ghusl (ritual bath) after the end of haidh and nifas.

While a woman is in haidh or nifas, it is allowed to enjoy her entire body, except for her sexual organ.

It is forbidden to have intercourse in the anal region.

Before intercourse, it is recommended for both partners to recite the following dua:

Bismillah. Allahumme jannibna-shaitane wajannibi-shaitane ma razaqtana.

(In the name of Allah, O Allah, keep the devil away from us and keep the devil away from what we are about to conceive).

It is not obligatory to cover oneself during the act.

Before penetration, it is obligatory to engage in foreplay to arouse the woman and stimulate passion.

After a man satisfies his needs, he should not leave his wife until she is also satisfied.

If he wishes to approach her again after the first time, he should perform wudhu.

If they do not intend to take a ghusl immediately but plan to sleep, both should perform wudhu before sleeping.

Both can take ghusl together.

During fasting, it is not obligatory to take ghusl before dawn if they engage in sexual intercourse during the night.

The details of intimate relations are forbidden to disclose. This matter remains private.

Family Planning

Family planning is allowed if there is a valid reason:

- Danger to the life or health of the mother due to pregnancy or childbirth, if determined by a reliable doctor.
- Fear of falling into a difficult life situation, which could lead to a religious compromise or cause one to engage in what is forbidden for the sake of the children.
- Concern for the worsening health of the children or for the decline in their moral upbringing.
- A valid Shari'ah reason is also concern for the infant due to a new pregnancy and the potential impact on the newborn.

Abortion

Abortion is prohibited except if a doctor determines that continuing the pregnancy will put the mother's life at risk.

Husband's Rights (and Wife's Obligations):

- Obedience in everything that is not forbidden.
- Staying in the home.
- Not allowing people into the house whom the husband does not permit.
- It is obligatory for women to perform household chores.
- Seeking permission for voluntary fasting, prayer, and distribution of wealth.
- 'Iddah (waiting period) for the woman after the husband's death.

Wife's Rights (Husband's Obligations):

Mahr (dowry).

Maintenance (food, clothing, housing).

The husband must forbid her from actions that lead to Hell.

He must be protective and jealous (in a reasonable and appropriate manner).

He must be just with all his wives (it is obligatory to be just in terms of maintenance and time spent at home).

He must dedicate time for his wife.

He must teach her about the faith (religion).

He should assist her in household tasks and child-rearing.

He must be grateful for her service.

He should be patient with any negative traits she may have.

Shared Rights:

Good treatment

A positive opinion of each other

Sexual intercourse

Guarding each other's honor and keeping intimate matters private

Gratitude, avoiding complaints, modesty, and patience

Mutual beautification (for the sake of maintaining the relationship)

Efforts to preserve the marriage and avoid anything that could disturb the spouse.

Justified Reasons for Seeking Divorce:

- Failure to observe religious duties
- Discontent with appearance or behavior
- Denial of rights
- Psychological or physical harm
- Infertility

Types of Divorce

Talaq – Release (First Type of Divorce):

- The husband releases the wife.
- The wife must be in a state of purity (she had menstruation and didn't have sexual intercourse with him).
- If the wife is released during menstruation, that period is not counted as part of the 'iddah (waiting period).
- The husband can return to her during the 'iddah or they can remarry after the 'iddah ends.
- Talaq is limited to two occurrences.
- After the third talaq, there is no possibility of remarriage unless she marries another man with the intention of living with him, has sexual intercourse with him, and then gets divorced. In that case, they can remarry.

Faskh – Annulment of the Marriage Contract (Second Type of Divorce):

- Either the husband or wife can seek annulment.
- It does not have to occur during the period of purity.
- It is not limited to two occurrences.
- The annulment is done by the qadi (Islamic judge).

Khul' – Mutual Divorce (Third Type of Divorce):

The wife requests divorce, and the husband agrees, on the condition that she returns the mahr (dowry).

It does not have to occur during the period of purity.

It is not limited to two occurrences.

MARRIAGE ADVICE

Recipe for happiness and satisfaction in marriage.

QUESTION

I am not happy with my husband and am thinking about divorce. What do you think about marital counseling with a sheikh? Would it be a problem for you if a woman wants to seek advice from a sheikh? Can you give me advice? May Allah reward you.

ANSWER

Introduction

Praise be to Allah, the Lord of all worlds. Peace and blessings be upon the Prophet Muhammad, his family, and his followers.

Essence of the Problem

This is not a problem for me, but a problem within the marriage. Before marriage, the parents on both sides do not give their consent, they oppose it, but both of them encourage each other, they advocate for her or for him, saying: "He is the best. I will not marry anyone else!" But after marriage, suddenly, these two lovebirds cannot agree on anything. This is from Shaytan. These marital conflicts should be resolved by the two of them alone. There must be a huge reason, as big as a mountain, for divorce.

Discontent with Religion

If the discontent is related to religion, there are only two situations:

- He/she refuses to pray or commits another act of disbelief (kufr).
- Or she refuses to wear the hijab.

What to do in these situations is explained in detail below.

Refusing to Pray

If the husband refuses to pray, the qadi (Islamic judge) should intervene and call him to prayer, explaining the ruling and the worldly and Hereafter consequences of abandoning prayer. He is given three days to repent. If he refuses to pray, he is considered a kafir (disbeliever), and their marriage becomes null and void.

In the event that the prescribed death penalty for abandoning Islam and prayer has not been carried out on him, the woman's iddah (waiting period) begins, lasting three menstrual cycles (or three months if she no longer menstruates). She must spend this time in the house of that man. Since their marriage is now invalid, she must wear the hijab in front of him and he is not allowed to touch her.

(If this was a case of talaq and he is still a Muslim, everything would be allowed, and he could take her back with words or if he calls her to the bed.)

If her husband accepts Islam (begins praying) during the three-month iddah, then he remains her lawful husband. If he does not accept Islam during the iddah, they are divorced, and the qadi will annul their marriage. If he accepts Islam after the iddah, they must remarry to be together.

The same applies if the wife refuses to pray. The qadi should advise her immediately. If she refuses to pray, she has left Islam, their marriage is invalid, and she must wait for the iddah before the divorce. If she begins praying during the iddah, their marriage becomes valid again. If she does not begin praying during the iddah, they are divorced, and the qadi annuls their marriage. If she starts praying after the iddah, they must remarry to be together.

Refusing the Hijab

The second situation is if the wife refuses to wear the hijab. Their marriage is valid because abandoning the hijab is not considered an act of disbelief (kufr), but the husband is responsible for her covering.

The husband should try his best to be better towards her than he has ever been before. He should regret, make du'a, and improve himself for a month before saying anything to her.

After a month, if she still refuses to wear the hijab, he will give her another month, advising her personally and with the help of someone she respects as an authority.

If after this second month she still refuses, he will give her a talaq, and the iddah will begin. She will spend three months in his house.

If she starts wearing hijab during the iddah, he will take her back, they remain husband and wife, and they have used one talaq. If she does not cover herself during the iddah, they are no longer husband and wife, and they have used one talaq. If she later chooses to cover and they want to reunite, they must remarry.

If someone finds themselves in one of these situations, they should turn to the qadi for more detailed rulings.

Other Situations and Advice

In all other situations, I advise brothers and sisters not to seek divorce immediately, but rather to look for solutions to the problems that must exist. Open communication and conversation between spouses are extremely important for achieving marital success.

For example, if a husband is chatting with women, I ask the sister: "Did he chat with you before marriage? Did you both flirt?" She says: "Yes." I reply: "Well, he was like that even before marriage. You knew this. So, you need to fix it and move on, but divorce is not the answer."

Another example: if a wife is disobedient and the husband wants to divorce her, I ask the brother: "How many times have you shown disobedience to your mother or father? You can change ten women, but none of them will be obedient unless you fix your relationship with your parents. You need to fix this, make du'a, seek forgiveness, listen to lectures, but divorce should not be the first option."

If dissatisfaction arises from appearance, behavior, and similar reasons, it could stem from looking at others. There will always be someone better and more beautiful, but you must see all the best qualities in your spouse, otherwise, you will always be dissatisfied. And of course, look at yourself in the mirror. You're not a sahabiyyah (companion of the Prophet, peace be upon him) or a supermodel, etc.

There are thousands of examples, and the easiest way—what shaytan loves most—is for couples to divorce. Of course, divorce is permitted if there are legitimate reasons according to Islamic law, as mentioned by scholars in fiqh books. However, one should keep in mind that, in most cases, divorce has not brought any good to anyone. Many young people today go through several marriages only to eventually realize that each of those marriages had both positive and negative aspects, and they might have been better off enduring in the first marriage.

People do not understand that their spouse cannot be exactly how they imagined. They imagine the spouse will come out perfect from the “machine,” but there’s no such thing! Whatever bothers you about your spouse, first look at yourself before criticizing them. When you’re dissatisfied with your spouse, remember your own sins. You started wearing hijab at 20, alhamdulillah, but what about those 8 years of disobedience to Allah? Thousands of sins when you went out uncovered, and if we add them all up, it might even be worse than adultery. All these sins have consequences in this world.

And alhamdulillah for afflictions, including the afflictions with spouse. Those afflictions will insha'Allah cleanse our sins. Even if you grew up in Islam and are like a sahabiyyah, and “he’s not good enough,” you’ve fallen into arrogance because you are unaware of your own sins and flaws. You forget that, of course, we should hope that we were sincere and that Allah will accept our deeds, but we must also fear. You hope, but you have no guarantee that your good deeds have been accepted.

Conclusion

So, in any case, whatever the situation may be, the spouses should resolve it between themselves. Allah says in the Quran, in the translation of the meaning: *"If they both desire reconciliation, Allāh will cause it between them...."* meaning that if they truly wish to find a solution to their problem and make an effort, Allah will help them restore harmony and balance.

Problems in marriage are an inherent part of married life. But they should be resolved mutually.

I believe that seeking marital counseling from a third party outside of the couple is the first step toward divorce. It's as if they have told each other: "We can no longer be together," and are looking for someone to separate them. Once they open that door, they will sour their marital life, and whenever something new arises, instead of both of them compromising within the boundaries of Sharia, one of them will seek a shaykh to rule in their favor, which will only bring more difficulty to the marriage. Therefore, that door should be closed immediately from the start, and every problem should be resolved together, as in the early days of marriage when the roses were blooming. They should be patient, swallow some bitterness, and overlook certain things.

If the situation truly becomes difficult, Allah says: *“And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people.”* So again, this is within the framework of one family. What happens in the home, stays in the home. The last thing is to expose the problem to a stranger, i.e., a shaykh who doesn't know them. Their closest family members have a much better and more realistic understanding of the situation, and this is the guidance Allah has given.

Seeking counsel from a shaykh should be the last resort in resolving marital issues, and it should come after all other efforts.

Allah knows best, and He grants success to whomever He wills.

MUSIC

Music is prohibited because it is an opium for the brain and distances one from faith.

It is allowed to listen to songs that do not contain anything that encourages sin, provided that these songs also do not contain musical instruments.

DRAWING, PAINTING, CAMERA

Drawing, painting, or animating figures that have a soul (such as humans and animals) is forbidden.

However, when it comes to inanimate objects (nature), it is permissible.

If figures appear on clothing, pillowcases, or rugs, it is permissible to use such clothing, pillowcases, and rugs (but it is prohibited to create them).

It is also forbidden to wear clothing with symbols of other religions (such as the cross or the symbol of the Greek goddess Nike). If these symbols are removed, it becomes permissible.

If the head of a living being is removed, then it is not prohibited to draw, paint, or animate such figures.

Taking photographs with a camera and storing them on a computer is allowed.

Posting photos of people on the internet, and printing images of people or animals that are photographed, is prohibited.

Pictures of living beings that are printed should be destroyed, and it is forbidden to keep them in albums or hang them on the wall because they prevent angels from entering the house. The exception is personal identification cards and passports.

ALHAQ - GOOD BEHAVIOUR

The Position of Ahlaq in Islam:

Ahlaq (good character) is one of the most important goals of the prophethood of Muhammad (peace be upon him).

The best of the believers are those with the most beautiful character.

Ahlaq is connected to all forms of worship, as there is no act of worship that Allah commands without it having a moral fruit or impact on the individual and the community.

Great rewards and abundant blessings are promised for those with good character.

Characteristics of Ahlaq in Islam

Beautiful character (Ahlaq) is characterized by the Muslim's connection with all people, regardless of whether they are rich or poor, reputable or not, black or white, Arabs or non-Arabs.

A positive attitude towards everyone is commanded; justice, kindness, and mercy are the morals of a Muslim that he applies in his behavior and speech, both with Muslims and non-Muslims. He is mindful that his beautiful character will be the way he attracts non-Muslims to this magnificent faith.

Non-Muslims are not to be taken as close friends.

Beautiful character is not intended only towards humans but also towards animals and the environment, with care for preserving these blessings, and it forbids exaggeration and the destruction of resources, whether they pertain to humans, animals, or plants.

The best of the believers are those who are the best to their families.

Islam deters and forbids overstepping the boundaries and injustice on the scale.

It encourages gentleness and consideration in trade and sales.

In business, Islam prescribes honesty, providing products in the best quality, and adhering to the agreed-upon deadlines with clients.

The obligation to implement Allah's law and beautiful character even in the most difficult situations.

Among the beautiful traits that adorn a Muslim's nature are patience and bearing injustice and insults.

For a Muslim, trust in Allah, along with complete calmness of the heart and soul, implies both effort (in what is within the person's ability) and hope, with deep conviction that what Allah wills will happen, and what He does not will not. Moreover, Allah will not allow the reward of the one who does good deeds to be lost.

In all his actions, whether in speech, work, or judgment, a Muslim strives to be as just as possible, for justice is a religious duty.

A Muslim, by nature, is merciful, and mercy is one of the virtues that adorns his character.

A Muslim, by nature, is modest and shy. Modesty is one of the virtues that embellish his character. Modesty is part of faith (Iman), and Iman is the foundation upon which the life of a Muslim rests.

Every form of goodness is prescribed towards parents, children, relatives, neighbors, orphans, the poor, travelers, servants, ordinary people, and everyone else.

A Muslim is sincere, truthful, and inclined towards truth, both in speech and actions, because sincerity leads to good deeds, and good deeds lead to Paradise. In contrast, lying leads to sins, and sins lead to Hell.

Generosity is a moral virtue of a Muslim, and nobility is his innate characteristic. A Muslim is neither stingy nor miserly, as stinginess and miserliness are two detestable traits that stem from the corruption of the soul and the darkening of the heart.

A Muslim is characterized by humility and modesty, but at the same time with enough dignity to allow himself to be humbled and disgraced.

Ugly traits include, among others: injustice, envy, jealousy, deceit, hypocrisy, narcissism, incompetence, and laziness.

A Muslim strives to control his anger.

A Muslim aims to be cheerful, positive, and smiling.

A Muslim wishes for others what he wishes for himself.

A Muslim is a trustworthy person, someone whom everyone trusts.

The Rights of a Muslim

There are six rights of a Muslim over another Muslim:

- When you meet him, greet him with *salam*.
- When he invites you (to a wedding or similar event), respond to his invitation.
- When he seeks advice, offer him counsel.
- When he sneezes and praises Allah (saying *Alhamdulillah*), say to him: *Yarhamukallah* (May Allah have mercy on you).
- When he is sick, visit him.
- When he passes away, attend his funeral prayer (janazah).

DAWAH – Islamic Missionary Work

The Prophet (peace be upon him) said:

"If Allah guides one person through you, it is better for you than a herd of red camels."

It is not necessary for a Muslim to be a great scholar of religious laws in order to call others to Allah's guidance. With each new understanding of a religious rule, one becomes obligated to convey it to others.

People are different, and the path to their hearts is also varied. Each individual perceives, understands, and accepts a message in their own unique way. Therefore, the *da'i* (caller to Islam) is required to find the most suitable means and take advantage of various life circumstances that may allow for a greater and more effective influence on those to whom they are calling.

People are far more inclined to accept what they witness in your actions than what they hear in your words. So strive to lead by example—let your conduct inspire more than your advice instructs.

The most important thing in all of this is that the call should be made gently, with good intentions, offering kind advice as a sign of mercy and love toward the one being invited. The priority in inviting should be given to those who are closest to us: family members, then relatives, neighbors, friends, and others.

FINAL WORD

All praise is due to Allah, the Exalted, for the completion of this project.

After reading this guide, I recommend that you make sure to read the following books:

The New Muslim Guide by Fehd Salim Bahumam

One of the books where you can find detailed rulings is Way of the Muslim by Abu Bakr Al-Jazairi.

From this book you can learn how to do dawah:

Become a Muslim by Amar Husika

https://archive.org/details/become_a_muslim

I advise you the following:

- ask Allah Almighty every day for guidance and steadfastness in Islam
- ask Allah Almighty to increase you in knowledge of His religion
- listen regularly lessons of trustworthy shuyūkh
- contact trustworthily shuyūkh for any questions
- learn proper Quran recitation
- finish Madinah Arabic Books which are specialized at teaching Arabic to non-arabic speaking audience

LITERATURE AND SOURCES

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