

# Helena & The Sheikh

To Her,  
Who is still there,  
Cornered in oblivion,  
Mistrusting her existence.  
She, the one who,  
In narrow rooms and  
forgotten corners,  
has bravely made history...

The story begins....

Yasser an-Najjar

Helena & the Sheikh

By  
Yasser an-Najjar

# Helena & The Sheikh

Translated by  
Doaa M. Deep



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

﴿يَقَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ﴾

“O our qawm, obey the Caller to Allah”

(Al- Aḥqaf: 31)

*Helena & the Sheikh*

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*By*

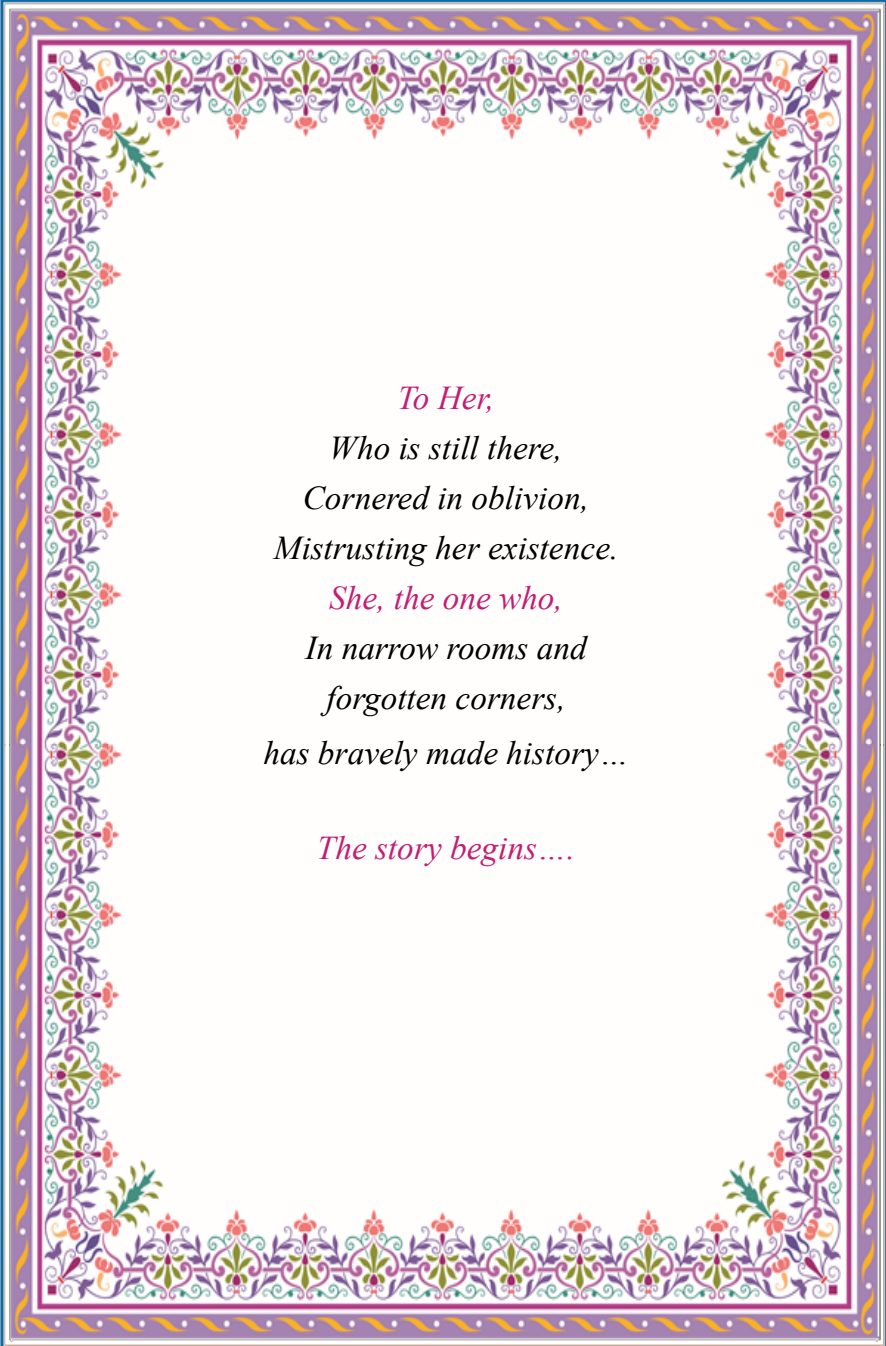
Dr. Yasser Al-Najjar

# *Helena* & *The Sheikh*

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*To Her,  
Who is still there,  
Cornered in oblivion,  
Mistrusting her existence.*

*She, the one who,  
In narrow rooms and  
forgotten corners,  
has bravely made history...*

*The story begins....*



## *Where We Met*

We were on a bridge between two continents. It was such a place eagerly flooded with visitors from everywhere.

### *The story began...*

I was in Istanbul. It was as if the sky was playing with me. Sometimes it was sunny, other times it was rainy. There, you could find whatever you aspired to; the clarity of summer, or the depth of winter...

At that time, *the sky was raining as usual, and the earth happily embraced the falling rain as always.*

With my mind crowded with ideas and thoughts, and my heart crowded with people and fantasies, I was walking in the crowded streets of Istanbul.

On that road, I was heading towards the airport to receive a dear longtime friend occupying my heart and mind.

I had gone out in a hurry forgetting to check my phone and other belongings, to catch him before getting out of the plane, so I could enjoy seeing his first step in the airport.

Upon my arrival, everything turned upside down. Only when I entered the reception hall, I saw a message on my phone that escaped my attention:

◆ “I couldn’t come; sudden circumstances obliged me  
◆ to postpone my flight for another week, with wishes to meet  
◆ soon with extra enthusiasm and affection...”





I desperately turned back. However, unexpectedly and with the **Will of Allah** something happened that strongly affected me; as I became part of an episode in someone's life.

I saw a tall gorgeous lady calmly coming towards me. There was something mysterious in her features, something telling me 'get ready for a big story'. I noticed some things but they were still blurry, and I waited to identify them.

**Subḥan Allah** (Allah is Perfect ﷻ), as human beings, we could communicate with each other in many ways. Just talking or glancing would not be the only way to understand others, but intuition as well!" She came to me and said: "**as-Salāmu ālaikom** (Peace be upon you)!" **That was when my journey with this story began.**

I replied, "**Wa ālaikom as-Salām wa Raḥmatu Allah wa Barākatoḥ!**" She said, "I have seen good in you." I was pretty surprised that she spoke to me in fluent Arabic!! I asked her, "Are you an Arab?" She said, "No, I am French, but I love the Arabic language and I can speak it. I said, "You are welcome."

Happily **she said**, "It's nice of you. My name is Helena and I am a Christian. From your face, I may tell that you are one of the Muslim Sheikhs (scholars). I have read many books about Islam. Finally, I have come to the conclusion that Islam is the only true religion from Allah. I want to be a Muslim now, and I wonder if I can be one!"

At that moment, I got overwhelmed with joy. It was the grace of Allah that had always showered me. I didn't





know what to say except, “O Allah, my Lord, The Only One Worthy of all Praise and Gratitude.”

Then she continued, “I expect good from you. May you help me embrace this religion? As a matter of fact I feel that Allah has brought you on my way to protect me from an evil I do not know. What should someone who wants to embrace Islam do? I've heard a lot and read a lot about it. Now I want to enter Islam.”

I happily said to her, “It is really easy. You just testify that there is no deity except Allah, and Muḥammad (Peace be upon him "pbuh") (ﷺ) is His servant and Messenger, Isa/Jesus (pbuh) is the servant and messenger of Allah, His Word that He delivered to Maryam and a spirit from Him, and that Paradise and Hell are true. Come on, Helena, repeat these words with me now.”

She said, “Certainly I do,” and with great enthusiasm, she repeated what I said. At that moment, I witnessed someone's life changing, its path going straight to reach the truth, and a new sapling of Islam planted in fertile soil that would sprout and grow.

Then I asked her, “Pardon me Helena, could you tell me what has driven you to embrace Islam?”

Then she said, “For a long time I lived as someone in whom sadness had sunk into. I wanted this sadness to come out of my life; as I couldn't bear it anymore.

Those mournful sighs pouring out of my breath were like a poisonous dagger stuck in my heart. What a hard pain that was! How a big pain it was! I wanted to live the rest



of my life in peace. Life is really beautiful and it does not deserve all such suffering. However, everything inside me was hurting. **Once I read about Islam, I felt satisfied and my heart got relieved. Then, I became certain that Islam was the true religion from Allah, and I wanted to become a Muslim for the sake of Allah (ﷻ).**”

**I said to her:** “*Alhamdulillah* who guided you to Islam and gave you hope. Indeed Islam is a great religion that brings people out of the depths of darkness into light. I ask Allah to make you among the people of Islam. O Helena if you only knew how much I am happy. What an indescribable feeling that I helped you embrace Islam!”

**She exclaimed:** “What is the reason for such happiness reflected on your face?!”

**I said:** “Because some of our Muslim children want to quit Islam saturated with the deceptive beauties of the West. On the other hand, you want to embrace Islam, although you were a non-Muslim grew up in a non-Muslim lap of the West, and had immersed in its culture and pleasures.”

**Helena exclaimed:** “*Subhan Allah*, how they abandon such a great religion and go after the fleeting enticements of the West where I lived a life of loss?! How they go after such decline wrapped in a cloak of civilization?! True civilization is not the one that is based only on money or science, or that indulges people in pleasures of life, getting them away from their Creator. Rather, true civilization helps people work for both their present life and the Hereafter. It brings them closer to Allah, the Lord of the Worlds. Indeed, I need this light to fill my heart with faith, and to save me



from confusion and depression."

**I said:** "*Subḥan* Allah! What a difference He makes! It is not true that Islam is against science or civilization. **On the contrary, Islam is the source of sciences and civilization. Islam is the only religion that urges its followers to search for knowledge, to think deeply, to contemplate, and to construct the earth.**"

We kept speaking. She told me that she lived in Europe, and at that time she was visiting Turkey. Minutes later, Helena looked at her watch and said, "Pardon me, my plane's departure time is approaching. We may meet next year in Istanbul."

**I said to her,** "I am pleased to give you my phone number. Before you come next year, call me so we may meet *Inshaa* Allah (Allah Wills). There is only one thing, if you permit."

**She said,** "With pleasure, how can I help you?!"

**I said,** "This is my book in *Fiqh* (Jurisprudence). I was reading in it. You can take it to read it. You may learn from it until we meet next year *Inshaa* Allah."

Exclaimingly **she said,** "*Subḥan* Allah, are you an author?"

**I said,** "Yes, with the Bounty of Allah, I wrote more than thirty *Fiqh* books on different *Mazahib* (schools of thought) One of these products is the 20-volume Encyclopedia of *Fiqh* on the Four *Mazahib*, and many others *Alḥamdulillah* (All praise and thanks be to Allah)."





**Helena said,** “*Subḥan* Allah! I did not know this. Meeting a scholar like you really made me incredibly happy. I am really grateful to you after Allah who has blessed me with the blessing of Islam. I will take this book. If we meet next year, I will get the rest of the books. I hope you may teach me the rulings of Islam. I want to learn everything I need to know.”

**I said,** “I’ll be happy. You are most welcome.” We said goodbye, and she travelled.

Days and months passed. Sometime, while I was in my library immersed in examining my books, my phone suddenly started to ring. I answered the call. The first words filled with enthusiasm and longing I heard, “*As-Salam alaykum wa Raḥmatu* Allah, I am Helena, how are you Sheikh?”

**The Sheikh:** “I am very good, *Alḥamdulillah* Helena.”

**Helena:** “Do you still remember me Sheikh?”

**The Sheikh:** “How can I forget that auspicious young girl who made me happy when she embraced Islam at my hands?!”

**Helena:** “Thank you, my honorable Sheikh. My happiness is much greater. I do not forget those moments that brought me together with you and changed the course of my life. I have good news for you. I will visit Istanbul on next Friday. Is it possible to meet you?”

**I said,** “You will come on Friday, a day of our feasts. Happiness will be double; the happiness of meeting the lady who embraced Islam at my hands and the happiness of





Friday. *Inshaa Allah*, I will be at Istanbul Airport at eleven o'clock. I will wait for you at the airport."

**Helena:** "Do not bother yourself, Sheikh. I will come to you; as I know Istanbul well. Where would you like to meet?"

**The Sheikh:** "I love *Sultān Moḥammed al-Fatīḥ Masjid* (Mosque). We can meet there and perform *Ṣalat al-Juma'* (Friday prayers) together, *Inshaa Allah*."

**Helena:** "Agreed, *As-Salam alaikom wa Raḥmatu Allah wa Barakatu*."

**The Sheikh:** " *Wa alaikom as-Salam wa Raḥmatu Allah wa Barakatu*."

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A few days later, it was Friday. I went to *al-masjid*, listened to *al-Khutbah* (Friday Sermon) and performed *Ṣalat al-Juma'*. As soon as I went out, I heard a polite low voice calling me: "*Sheikh Yasser!!*"

I turned back. It was Helena coming from the women's prayer area. She was wearing a *hijab* (veil) like a crown on her head, full of modesty and dignity, with radiance flowing on her face. We greeted each other. I said to her, "*Alḥamdulillah* for your safe return. You have changed a lot. You are wearing the *hijab*, and your face shines with light that reflects hope embracing your soul. I am very impressed, and very happy with this great change, Helena."

**Helena:** "My dear Sheikh and teacher, *Alḥamdulillah*,





my Lord who paved the path of guidance for me."

**The Sheikh:** "May your return be blessed Helena. *Alḥamdulillah* for your safety."

We went out to the elegant green garden of *al- masjid*. We started chatting. Then she said, "I want to know the rulings of Islam, because I embraced Islam at your hands last year, *Alḥamdulillah*. When I went back to France, I read some Islamic books including your book that you gave me. Then, I travelled to your nice country, Egypt, and visited *Al-Azhar Al-Sharif*. However, I want to know more about Islam. I know that Islam includes *Ṣalat, Zakat, Ṣiyam, Hajj* and other things I want to learn to become a true Muslim. May you teach me the rulings of Islam please?"

**I told her:** "Certainly, this is my duty. It is the duty of every Muslim towards other Muslims to teach them how to understand the religion. Islam has *arkan* (plural of *rukn*) of great importance that every Muslim must practice and without which Islam is not valid."

**Helena:** "What is the meaning of *Arkan*?"

I said, "*Ar-Rukn* is the foundation or the pillar upon which the building is based. If the *rukn* is demolished, the building collapses as well. This means that Islam cannot be established without them."

**Helena:** "What are these *arkan*? I want to know and learn them. Now I'm listening with my ears wide open. Here you are, dear Sheikh."

**I said to her,** "They are what I mentioned above, the





pillars of Islam. The Prophet (ﷺ) declared them as follows:

“Islam is built on five: to bear witness that there is no deity but Allah and that Muḥammad is the Messenger of Allah, to establish *Ṣalat* (prayers), to give *Zakat* (obligatory alms), to perform *Hajj* (pilgrimage), and *Ṣawm* (fasting) the month of *Ramaḍan*.” (Narrated by *al-Bukhārī* and *Muslim*)

It is obligatory for every Muslim to believe in and act according to these five *arkan*. Whoever denies these *arkan* of Islam, or one of them, even if s/he practices the remaining four pillars, s/he is not be considered a Muslim.”

**Helena:** “Sheikh, may you consider my weakness, and that I want to learn the things that I need to know. I have no intention of becoming a scholar. So, I need to know only what concerns me.”

**I told her:** “Of course, I will teach you the necessary things that you need to know without burdening you.”

**Helena:** “What should I do when I want to perform *ṣalat* to Allah (ﷻ)? I read many things in your book. May you teach it to me in the easiest way possible?!”

**The Sheikh:** “No problem, I will explain some information that is sufficient for you now. Do not be alarmed. It is easy. The first thing you should do is to be on *ṭahāra*.”

◆ **Helena:** “How shall I be on *ṭahāra*? Sheikh, what do you by *ṭahāra*? May you explain it to me?”

◆ **The Sheikh:** “*Ṭahāra*, Helena, is cleanliness from *najasah*. If there is *najasah* on your body, your clothes, or in





the place where you will perform *aş-şalat*, then you have to wash it first."

**Helena:** "What is *najasah*, Sheikh?"

**The Sheikh:** "*Najasa* is any filthy thing that you have to wash, such as: urine, feces, blood and dog licking a bowl."

**Helena:** "What is the meaning of dog licking, and is the dog *najis* (impure), Sheikh?"

**The Sheikh:** "No, Helena, but its saliva and excrement are from *najasat*. Dog licking means that if it drinks from a bowl, or if it touches you with its mouth. Then, you must wash this *najasah* seven times, provided that one of them is with dust or soap."

**Helena:** "With what should I wash away the *najasah*, Sheikh?"

**Sheikh:** "You wash it with water."

**Helena:** "Which water, Sheikh? Is all water suitable for washing the *najasah*?"

**The Sheikh:** "Yes, Helena, all water is pure except the water in which *an-najasah* falls into and changes its taste, color or smell."

**Helena:** "O Sheikh, as far as I understand, if *an-najasah* falls into water, but it does not change its color, taste, or smell, the water is still pure and I am permitted to use it in my *ṭahārah*?"

**The Sheikh:** "Yes, Helena, the important thing is the





change of water properties, whether the water into which the *najasah* falls is little or much.”

**Helena:** “I read something in your book about gold and silver, and their use, especially utensils. Is the use of gold and silver utensils *haram* (forbidden), Sheikh?”

**The Sheikh:** “Yes, Helena. These are the utensils of *al-kuffar* (infidels). As for us Muslims, all utensils are permissible even if they are of pearls, except utensils of gold or silver. Our Prophet (ﷺ) declared it as follows:

“Do not drink from vessels of gold and silver;  
do not eat from plates of gold and silver, because  
they are for them (the unbelievers) in this world,  
and for you in the Hereafter.”

In another *hadith*, he (ﷺ) also said:

“Whoever eats and drinks from vessels of gold  
and silver, is taking fire from Hell into his belly”  
(*Muttafik-un-alayh* (Agreed upon)).

Likewise, it is not permissible for you to use gold or silver in any way other than wearing them as ornaments. However, it is permissible for a person to use utensils prepared for food covered only with some gold or silver patterns (drawings), although it is *makruh* (undesirable).



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## *Qadā' al-Hājah Etiquette*

**Helena:** "Sheikh, what do I have to do when I go to the toilet?!"

**The Sheikh:** "Listen, Helena! First of all, when you want to go to the toilet, enter it with your left foot and say: "*Bismillah* (in the name of Allah). I seek refuge in Allah from male and female devils." When you finish, get out of the toilet with your right foot saying: "*Ghufranak* (I seek Your Forgiveness)."

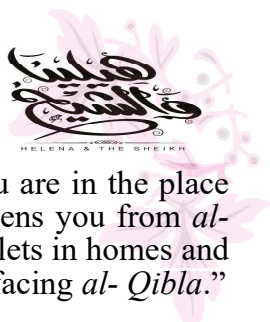
**Helena:** "Sheikh, why should I say this *dua*' (supplication)?"

**The Sheikh:** "Because toilets are the dwellings of *shayateen* (demons). When you say that, even when you take off your clothes, they cannot see or harm you."

**Helena:** "*Subhan* Allah! O Sheikh, are there rules for every thing in Islam, even the toilet?"

**The Sheikh:** "Yes, Helena, as a matter of fact, our Prophet (ﷺ) taught us everything about our life."

**Helena:** "Sheikh, it is also said that when defecating, it is not permissible for us to face towards *al-Qibla* (*Al-Ka'bah* in Makkah). Is this true?"



**The Sheikh:** “Yes, this is true. If you are in the place of defecation without something that screens you from *al-Qibla*, then it is not permissible. As for toilets in homes and shops, this is permissible even if they are facing *al-Qibla*.”

**Helena:** "Sheikh, is it permissible for me to talk if I am defecating in the toilet? Because sometimes I get a phone call, can I talk then?"

**The Sheikh:** “It is better not to do so, Helena, unless there is a need to do so. However, if you do so, there is no sin on you.”

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## *Sunan al-Fiṭrah<sup>1</sup>*

**Helena:** “Sheikh, I read that there is female circumcision (*khitan*) in Islam, is this true?”

**The Sheikh:** “Yes, Helena, it is true. However, it is not necessary. Whoever would like to be circumcised, she can be circumcised. However, the one who does not want to do, there is no sin against her. In Islam, *khitan* is from the Sunnah, not obligatory. So, it is in Islam, and no one should deny it. Who does not want to be circumcised should not condemn others who get circumcised. **Helena, you should know that Islam pays great attention to personal hygiene, especially women's hygiene and *tahara*.**”

**Helena:** “So may you tell me some of the things I have to do for my bodily hygiene?”

**The Sheikh:** “Our Prophet Muhammad (ﷺ) drew our attention to some habitual practices that a woman should do, such as shaving or plucking her pubic hair, plucking her armpit hair and cutting her nails.”

**Helena:** “Sheikh, is it permissible for me to go to a female specialist to remove the pubic or underarm hair with laser?”

**The Sheikh:** “Yes, Helena, but try not to show the private parts unless it is necessary.”

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<sup>1</sup> In Islam, *al-Fiṭrah* is the state of purity/innocence all humans are born with



**Helena:** “Does Islam encourage oral and dental hygiene? Is it permissible for me to use a toothbrush and toothpaste instead of *miswak* (a twig from the *arāk* tree)?”

**The Sheikh:** “Certainly, we should always keep our mouths and teeth clean. Helena, as for the *miswak*, it is everything that removes the bad breath of the mouth even if you are fasting. The brush and the paste are better in cleaning the mouth, and they are considered a *miswaak*. What matters is the removal of bad breath and cleaning the mouth. There is a great benefit in using *al-miswak*. The Prophet (ﷺ) said: “*Al-miswak purifies the mouth and pleases the Lord.*” The Prophet (ﷺ) urged us to always clean our teeth, even at every *wudū'* and every *ṣalat*. He (ﷺ) declared, “*If I had not found it a hardship for my Ummah (nation), I would order them to use miswak in every wudū' and at the time of every ṣalat.*”

**Helena:** “Excuse me, Sheikh, for asking you too many questions. However, I am enthusiastic to know everything. After Allah has granted me the great blessing of Islam, I want to worship Allah the way He wants. I love Him and love what He loves, for He is The One Who guided and honored me with this religion, and rescued me from the darkness of delusion and deviation. O Sheikh, if you knew how deep the pain is in my heart for the poor people who do not accept or do not find Islam!...

O Sheikh, you cannot imagine what it means to be spirituality empty. When one's soul is thirsty and nothing can quench it, the heart is in pain, the soul is withering, and all the cosmetics in this world are not sufficient to hide the features of sorrow on the face. This is a miserable life, Sheikh, filled





with injustice, grief and meaningless pretensions. Only the truth of Islam can purify this life. The only thing that reduces its impact on the soul is believing in the Day of Judgment. On that Day, nobody will be persecuted; as the trial of justice will be established and Allah needs no evidence or witness."

Moreover, I don't want to die... I want to live, to live a good eternal life. I have read about Paradise, Sheikh. It is indeed a great place. You cannot imagine how much my soul longs for Paradise..."

**The Sheikh:** "Helena! Do you remember how much I was happy when you became a Muslim that day?"

**Helena:** "You ask If I remember that day, while in fact I have never forgotten it!! It was a new day, the birthday of the Muslim Helena, my true feast, the most meaningful day of my life, and my greatest achievement..."

**The Sheikh:** "I wish all Muslims today could have the same feelings as yours, Helena. How deplorable our state is!"

**Helena:** "Is it really so deplorable, Sheikh?!"

**The Sheikh:** "Unfortunately, Helena, yes. Today, Muslims who live in Islamic societies do not understand how disastrous and terrible disbelief is, and cannot feel the grandeur of the religion of Islam. That's why we hear from time to time that some people sell their religion for a little price."

**Helena:** "How woeful what they do! I swear by Allah that I do not sell this happiness for the money of the whole





world. If only they knew how they are in a great blessing of Islam, while others are deprived of it. Then, they may learn and consider the lesson.”

**The Sheikh:** “This is my hope, Helena, my hope. How about taking a walk, I want to invite you for lunch..”

**Helena:** “Thank you, Sheikh, I am grateful to your kindness. However, I am afraid of being late, and I want to use my time to learn more ...”

**The Sheikh:** “What a good student you are Helena! Time is very precious indeed. We need to fill every second with useful things that will bring us closer to our Lord. However, I still insist on the invitation. We will talk while we eat. Do not worry, you will not miss anything.”

**Helena:** "You Arabs say, "The invitation of the generous person is irreversible. Then I am happy to accept it. There is a good restaurant I know. Let's go, Sheikh."

**The Sheikh:** “Thank you. Let’s talk a little while walking, so we make better use of time.”

**Helena:** “With pleasure, Sheikh.”

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## *Aḥkam al-Wuḍū'*

**Helena:** "Sheikh, you told me, "If you want to perform *ṣalat*, you must be on *ṭahara* and to make *wuḍū'*." May you explain to me how to make *wuḍū'* and what is *wuḍū'*?"

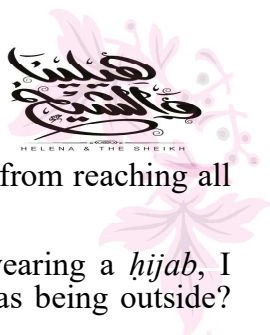
**The Sheikh:** "*Wuḍū'*, Helena, is to wash some parts of your body with water, by doing the following in order:

- 1- Declare *niyyah* (intend) to perform *wuḍū'*.
- 2- Then wash your hands upto the wrists.
- 3- Then make *maḍmaḍa* (gargling) by putting water in your mouth and out, and sniffing up water into your nose and out.
- 4- Then wash your entire face from the hairline to the lowest part of the chin, and from your right earlobe to your left earlobe.
- 5- Then wash your hands/ arms upto/with the elbows.
- 6- Then wipe part of your head.
- 7- Then wash your feet upto/with the heels.

You do all this once, and the best thing is to do them three times. This is how *wuḍū'* is performed, Helena."

**Helena:** "If I have nail polish, is my *wuḍū'* valid?"

**The Sheikh:** "No, Helena. Your *wuḍū'* is not valid until



you remove anything that prevents water from reaching all the organs that you have to wash.”

**Helena:** “Sometimes, when I am wearing a *hijab*, I cannot take it off for some reason, such as being outside? How do I wipe my head?”

**The Sheikh:** “It is simple, Helena. You can take little water in your hand and then drip it over your *hijab*. The water will come down to your hair. Then, you can wipe off your head. Or, you can wet your hand and wipe some of your hair under your *hijab*. This is sufficient.”

**Helena:** “Should I renew the *wuḍū’* for every *ṣalat* Sheikh?”

**The Sheikh:** “You do not have to perform *wuḍū’* unless something invalidates your *wuḍū’*?”

**Helena:** “What are the things that invalidate *wuḍū’*, Sheikh?”

**The Sheikh:** “There are some things if one of them occurs to a person, it breaks *wuḍū’*, meaning *wuḍū’* is invalidated. One must reperform *wuḍū’* if s/he wants to perform *aṣ-ṣalat*. These things are:

1. The discharge of any thing from the urinal or anal openings, such as gases, urine, feces, etc.
2. Or sleeping too heavy to be aware of the things around.
3. Or if one lustfully touches the limb with the palm of one's hand.





4. Or if a woman touches a man with lust, even if he is her husband.

If one of these occurs to you, and you want to perform *ṣalat*, you must perform *wuḍū'*."

**Helena:** "Oh my Sheikh, you mentioned something about a man touching a woman. Do I have to repeat the *wuḍū'* if I touch my husband or **he touches me?**"

**The Sheikh:** "Women touching a man does not invalidate *wuḍū'*, as I mentioned to you, unless it is with lust. However, if it is unintentional or without lust, as the case in the crowded public transportation, it does not invalidate *wuḍū'*."

**Helena:** "Sometimes, when I am not at home; travelling or on the road, I do not find water. What should I do? Can I perform *ṣalat* without *wuḍū'*?"

**The Sheikh:** "If you do not find water, then make *tayammum* with sand. However, it is not permissible for you to perform *ṣalat* without *wuḍū'* or *tayammum*."

**Helena:** "What is *tayammum*?"

**The Sheikh:** "Helena, *tayammum* is to strike the earth with your hands, then blow off the dust, then pass your hands over your face and hands. This is *tayammum* by passing dusted hands over the face and hands after striking the earth."

**Helena:** "When I put my socks or shoes, is it correct to wipe over them instead of washing my feet?"



**The Sheikh:** “Yes, Helena, you can wipe over the socks, but on the condition that they are thick and do not expose the skin of your feet, so that if you wipe over them, the water does not touch or reach your feet.”

**Helena:** “Is wiping permissible at all times and in all cases? Or does it apply in specific times?”

**The Sheikh:** “Yes, there are specific times for wiping over the socks or *al-khuffayn* (home leather foot wear). If you are not travelling and you are a resident, the time range is one day and one night. It is three days and three nights if you are travelling outside your country. During this time, you can wipe over the socks as long as you do not remove them from your feet. However, Helena, you have to know that wiping is a license; it is permissible at any time and in any case. What is specified is only the duration of wiping, not its reasons”.

**Helena:** “Well, Sheikh, when does the time of wiping start? Does it start from the time I put on my socks, or from the time my *wuḍū’* is invalidated?”

**The Sheikh:** “Masha’ Allah (what Allah has willed)!. Your questions are smart indeed, Helena. No, it starts from the time your *wuḍū’* is invalidated. For example, you perform *wuḍū’* at *al-Dhuhr* (noon), and you put on your socks, then your *wuḍū’* gets invalidated at the time of *al-Maghrib* (sunset). So, you start to calculate from the time of *al-Maghrib*, when your *wuḍū’* gets invalidated, until *al-Maghrib* of the second day, and so on for twenty-four hours after the event.”





**Helena:** “Sheikh, you mentioned that *wuḍū’* is not valid if there is any thing that prevents water from reaching the body. Then, what should I do if I use a bandage or cast because of any fractures or wounds?”

**The Sheikh:** “Helena, what you need to do is to wash the healthy organs. Then wipe over the bandage or the cast on the wound or fracture. Then, perform *aṣ-ṣalat*. It looks like that the restaurant we’re going to is still far away, don’t you feel hungry?”

**Helena:** “Haha, really sorry, Sheikh, but we still have half an hour to arrive. However, I assure that you will like it.”

**The Sheikh:** “It’s okay, Helena, never mind, but let’s drink juice first.... Excuse me, mister, please I want two cups of fresh fruit juice...”

**The Juice Seller:** “**You are welcome, here you are. Our flavors are delicious and our prices are worthy of your pocket.**”

**The Sheikh:** “Thank you.”

**“Helena, let's drink the juice, then continue walking...”**

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## Aḥkam al-Ghusl

**Helena:** “Sheikh, in your book that you gave me, you mention some matters if they occur to a woman, she must perform *ghusl* (a whole body wash). May you graciously explain them to me?”

**The Sheikh:** “Yes, a woman must perform *ghusl* with water in some cases. For example:

- 1- If *mani* discharges from her.
- 2- Or after her husband has an intercourse with her in her vagina even if she does not have *mani* discharge.
- 3- Or when her monthly menstrual period ends in its normal period of time.
- 4- Or when her postpartum ends.

These are only occasions when a woman should perform *ghusl*.”

**Helena:** “Sorry, Sheikh, but I did not understand any of what you said. May you explain to me each of the items mentioned above? First, Sheikh, what does *mani* mean?”

**The Sheikh:** “Helena, *mani* is squirting liquid, or a full sexual discharge that comes out of the vagina of an adult woman when her husband has intercourse with her, or when she masturbates with her hand, or if she has *iḥtilam*. Then, she must wash all her body with water.”

**Helena:** “What is the meaning of *ihtilam*, Sheikh?”

The Sheikh: “If the woman is asleep and sees that a man is sleeping with her, then she wakes up and sees thin yellow water in her dress, this is *ihtilam* (an erotic wet dream).”

**Helena:** “Sheikh, does a woman have *ihtilam*?”

**The Sheikh:** “Yes, Helena, the venerable Companion *Umm Sulaym*, may Allah be pleased with her (رضي الله عنها), came to the Prophet (ﷺ) and said,

“O Messenger of Allah, Allah does not refrain from the truth. Does a woman have to perform *ghusl* if she has *ihtilam*?” So the Prophet (ﷺ) said to her: “Yes, if she sees the liquid,” that is *mani*.

(Narrated by *Bukhari* and *Muslim*).

**Helena:** “Ok, Sheikh. If a woman has *ihtilam*, but when she wakes, she does not find wetness in her dress, does she have to do *ghusl*?”

**The Sheikh:** “No, Helena, she does not have to do *ghusl* unless she finds liquid. Our mother Aisha (رضي الله عنها) relates that the Prophet (ﷺ) was asked about a man who finds wetness and does not remember having *ihtilam*. He said: “He must perform *ghusl*.” So, he (ﷺ) was asked about a man who thinks he had *ihtilam* but found no wetness, he (ﷺ) said: “he does not have to perform *ghusl*.”

**Helena:** “If I perform *ghusl* from *janabah* (impurity) and then find squirt fluid coming out of me after *ghusl*, do I have to perform *ghusl* again?”



**The Sheikh:** “You do not have to reperform *ghusl* again, and you do not have to do anything other than *wuḍū’*.”

**Helena:** “Sometimes I get a thin white liquid from my genital limb, and I do not feel it. Is this also *mani*?”

**The Sheikh:** “No, Helena, this is called “*mazi*.” It is thin white liquid that flows from a woman when she thinks about something lustful, and she does not feel it. As for *mani*, it flows from her and she feels it. It is white, thick and heavy. She feels it with a relaxation in her body. As for *mazi*, she does not feel it, and she does not have to perform *ghusl* from it. Rather, she should wash her tenasul limb. She should also clean the part of her clothes that has *mazi*, and to perform *wuḍū’* for *ṣalat* only. She does not have to do *ghusl*.”

**Helena:** “O Sheikh, if the woman is sleeping with her husband and he has intercourse with her but no *mani* flows from them, does she also have to perform *ghusl*?”

**The Sheikh:** “Yes, Helena, she must perform *ghusl* even if squirt liquid does not flow from her. Because if the man’s circumcised tip penetrates into the woman’s vagina, it is obligatory to do *ghusl*, even if no *mani* flows from neither of them. The Prophet (ﷺ) said: “When a man sits between the four parts (arms and legs of his wife) and the one circumcised part touches the other, then *ghusl* is *wajib* (obligatory).”

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## Aḥkam al-Ḥaid

**Helena:** “I understand very well, my Sheikh. However, you also told me that a woman should do *ghusl* when her *ḥayid* ends. What is the meaning of *ḥaid*, Sheikh? What is the meaning of she gets purified from it?”

**The Sheikh:** “Helena, *ḥaid* is black blood with a foul smell that comes out from the woman’s womb, i.e. from her genital part every month for a specific period. It is what women call the menstrual cycle. So, if this blood stops flowing from the woman’s organ, she sees this as the sign of being ready for *ṭahara*. Then, she must perform *ghusl*.”

**Helena:** “Sheikh, does *ḥaid* have a specific time, or not? Is the blood that flows all at once and then cuts off considered as *ḥaid*? Because sometimes I have blood flows from me at once for a minute and then it stops. Is this called *ḥaid* blood? Or is it necessary that the blood continues for a specific period?”

**The Sheikh:** “Helena, the minimum period of *ḥaid* is a batch of blood. If a woman has blood at the time of her menstrual cycle, even for a minute, then it stops, and she see the sign of her *ṭahara*, then she must perform *ghusl*.”

**Helena:** “Sheikh, but we know that the period of menstruation - that is the menstrual cycle - for a woman is six or seven days. Is this correct?”



**The Sheikh:** “This is the majority of menstruation, meaning that most women menstruate for six or seven days. However, Helena, there are some women who do not menstruate at all. There are also women who menstruate for one minute, and others menstruate for a day or two. There are women who menstruate for ten days. So, all of these is called *ḥaiḍ*. If this blood flows from the woman, then it stops, she must perform *ghusl*.”

**Helena:** “Sometimes, I have continuous blood flowing longer than the normal period of my menses. Normally, Sheikh, I menstruate for seven days, but sometimes the blood lasts for more than seven days. So, is this considered of *ḥaiḍ* or of the the menses period? Or should I perform *ghusl* after seven days, even if there is blood coming out from me?”

**The Sheikh:** “This, Helena, is considered *ḥaiḍ* blood. You shouldn't perform *ghusl* until this blood stops, even if it lasts for fifteen days, as it is *ḥaiḍ* blood. If it exceeds fifteen days, then it is *istiḥaadah* (non-menstrual) blood. So, you must perform *ghusl* and *ṣalat*, even if the blood keeps flowing after fifteen days. *Ṣawm* and *ṣalat* are forbidden to be performed by a woman during *ḥaiḍ*, while she must perform *ṣawm* and *ṣalat* during *istiḥaadah*.”

**Helena:** “Well, Sheikh, I understand that as long as the blood is flowing from a woman, it is *ḥaiḍ* blood, even if it exceeds the days of her menstrual period as long as it has not reached fifteen days. If it exceeds this period, then she should perform *ghusl* and *ṣalat*, and the blood that comes out after that is *istiḥaadah* blood.”





**The Sheikh:** “Excellent, Helena. This is true, just as you said.”

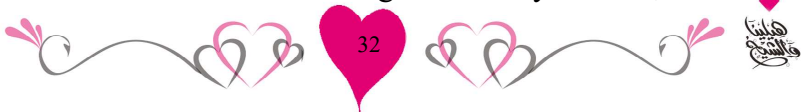
**Helena:** “Sheikh, sometimes before the time of the monthly menstruation, I see something in a yellow or brown color flowing before blood. Sometimes it flows a day or two before my period starts, and at other times it flows earlier or later than a day or two. Is this considered part of the period of the menses, so I should not perform *ṣawm* and *ṣalat*, or what, Sheikh?”

**The Sheikh:** “Helena, such yellowish and brownish discharge that you see is not of *ḥaid*. If it flows before the start of your menses, just wash it, perform *wuḍū’* and *ṣalat* as if you are completely on *ṭahara*. As for *ḥaid* blood, it is black blood that has an unpleasant odour. If you see this blood, start calculating your monthly menstruation period.”

**Helena:** “I understood, Sheikh. However, sometimes, after my menses ends and the blood stops, I see such yellowish and brownish thing. Should I perform *ghuṣl* and *ṣalat*, or shall I wait until it completely disappears and I see whiteness?”

**The Sheikh:** “If you see this after the menses, Helena, then this is considered part of the menses. Do not perform *ghuṣl* until you see the white *qaṣṣa* (discharge), by putting a piece of cotton or other piece of fabric in the genital organ. If it comes out white, then you perform *ghuṣl* and *ṣalat*. If the cotton comes out with a yellowish or brownish color on it, then you are still in the period of *ḥaid*.”

**Helena:** “Sheikh, now I understand that for the yellowish and brownish discharge before my menses, I shall



not consider it anything until the blood comes out. Also, if the menses ends, then I wait a little, for example for a period of one *ṣalat*. Then I perform *ghusl* and *ṣalat*, even if I do not see a full white *qaṣṣa*.”

**The Sheikh:** “Yes, Helena, you understand well. Because *ḥaiḍ* blood is black or red, and other than that, it is not considered of *ḥaiḍ*.”

**Helena:** “Sheikh, you also said that if a woman is purified from *nifas*, she must perform *ghusl*. What is *nifas*?”

The Sheikh: “*Nifas* (postpartum), Helena, is the blood that flows from the woman at childbirth. It lasts for a period of time, usually forty days?”

**Helena:** “Sheikh, I understand, but if a pregnant woman sees blood flowing from her before giving birth, even by an hour earlier, is this considered *nifas*?”

**The Sheikh:** “Yes, Helena, the *nifas* is the puerperal blood that flows after delivery/childbirth, or that accompanies travail before giving birth. So, this is *nifas* blood.”

**Helena:** “Sometimes a woman gets blood after giving birth for a period of a day, or two, ten or twenty days, and then the blood stops. In this case, is the woman considered as having finished her *nifas* period, or should she stay for forty days?”

**The Sheikh:** “No, Helena. As soon as the blood stops, she is considered on *tahara*, even if the blood stops after one day of her delivery. If she sees that her blood has stopped, she should not wait for forty days, but she should perform





*ghusl* and *ṣalat*, and her husband may have intercourse with her.”

**Helena:** “I understand, Sheikh. The important thing is the blood if it flows or stops. So, if the blood stops, she should perform *ghusl* and *ṣalat*. However, Sheikh, sometimes the woman who gives birth may have bleeding that exceeds forty days. Is this also considered *nifas* blood, or does she perform *ghusl* and *ṣalat*?”

**The Sheikh:** “The main thing in this matter, Helena, is that she should perform *ghusl* and *ṣalat*, and the maximum period of *nifas* is forty days. *If she waits forty days, her nifas period is considered to have ended, and she should perform ghusl and ṣalat, and to fast the missed fasts in Ramaḍan in case the nifas is in Ramaḍan.*”

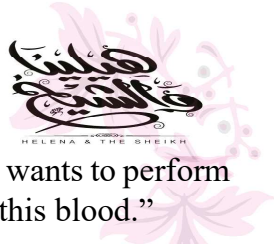
**Helena:** “Based on this, Sheikh, it is permissible for her to perform *ghusl* and *ṣalat*, and her husband may have intercourse with her, as she is treated as a women on *ṭahara* in everything. Is it correct?”

**The Sheikh:** “Yes, Helena, and the blood that flows after this period will be *istiḥāḍaha* blood.”

**Helena:** “Please tell me, Sheikh, what is this *istiḥāḍaha* blood? You mentioned it many times and I do not understand what it is.”

**The Sheikh:** “The blood of *istiḥāḍaha* is blood that flows from a vein from a woman's uterus due to disease or something else. It does not result in any *ḥukm* (ruling). The woman is considered on *ṭahara*, and she may perform *ṣawm* and *ṣalat*, and her husband may have intercourse with her.”





Except, she must perform *wuḍū*’ when she wants to perform *ṣalat* after washing her tenasul limb from this blood.”

**Helena:** “Sheikh, sometimes, I get purified from my menstrual cycle and perform *ghusl*, then I have blood flowing for five days later, sometimes for ten days. Is this a second *ḥaiḍ* blood or an *istiḥādaha* blood?

**The Sheikh:** “O Helena! There should be fifteen days between both menstrual cycles. So, if a woman performs *ghusl* after her menses and within fifteen days later she gets blood flowing from her, it is *istiḥādaha* blood, not menstrual blood. Then, she should wash her tenasul limb, make *wuḍū*’ for *ṣalat*, perform *ṣawm* and *ṣalat*, and her husband may have intercourse with her, just like the women on *ṭahara* do.”

**Helena:** “Sheikh, this means that there should be fifteen days separating the two menstrual cycles, as the blood that flows in less than this period of time is not menstrual blood?!”

**The Sheikh:** “Yes, Helena, and it is *istiḥādaha* blood.”

**Helena:** “Well, Sheikh, sometimes the woman’s menstrual cycle continues throughout the month or for a long period. Is all this time considered of *ḥaiḍ* or what?”

**The Sheikh:** “No, Helena. *Ḥaiḍ* blood never exceeds fifteen days as well. If a woman has *ḥaiḍ* blood that continues flowing, she should perform *ghusl* on the fifteenth day. The blood that flows after that is *istiḥādaha* blood.”

**Helena:** “Here we have finally reached our destination. Here is the restaurant that I told you about. It is beachfront,





with a wonderful view, and it serves delicious fish.”

**The Sheikh:** “*Alhamdulillah!* We have finally arrived. I thought this road would never end. Let’s go ahead. Let’s get in to eat.”

**The Waiter:** “Welcome, sir, to the Mermaid Restaurant. You have brought joy and honor. How can I serve you?”

**The Sheikh:** “Thank you, our honor too. If you may bring us some grilled fish ... I hope your food is as delicious as the name of the restaurant suggests.”

**The Waiter:** “Of course sir. I can assure this. Your order will be ready in just minutes.”

**The Sheikh:** “Well, thank you.”.. To Helena: “Let’s continue our conversation until the food is prepared.”

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## Aḥkam aṣ-Ṣalat

**Helena:** “Sheikh, I want to tell you about something that happened to me.”

**The Sheikh:** “With pleasure, Helena. I am listening to you, go ahead.”

**Helena:** “One day, while I was on a plane flight to Istanbul, I met a lady passenger sitting next to me. She told me that she had gone through very difficult times, that the world was narrow for her despite its width. She had deep sadness and sorrow. *She told me that at one night, she performed as much ṣalat as she could. As soon as she finished her ṣalat, she felt as if someone had poured tranquility and contentment onto her heart, and gave her a drink of joy. Then all of her conditions changed. Does ṣalat in Islam have such a great capacity and great impact?*”

**The Sheikh:** “Of course, Helena. As a matter of fact, whenever our Prophet Muḥammad (ﷺ) had worries about any thing, he would have said to Bilal (رضي الله عنه), “O Bilal, call *iqamah* for *ṣalat*, give us comfort by it.” So, *ṣalat* is comfort and it is the pillar of this religion...”

**Helena:** “Can I ask you some questions about *aṣ-ṣalat*, Sheikh?”

◆ **The Sheikh:** “Yes, Helena, ask whatever you want and I will answer you, but the food is prepared. Let’s eat before it gets cold.”



**Helena:** “Sure. How many *ṣalawat* (plural of *ṣalat*) that are *farḍ* (obligatory) upon a Muslim, Sheikh?”

**The Sheikh:** “There are only five daily *ṣalawat*: *Fajr* (the dawn) is two *rak’ahs*, *Dhuhr* (the early afternoon) four *rak’ahs*, *Asr* (the late afternoon) four *rak’ahs*, *Maghrib* (the sunset) is three *rak’ahs* and *Isha’* (night) is four *rak’ahs*. These are the *ṣalawat* every Muslim should perform.”

**Helena:** “Sheikh, if a woman does not perform *ṣalawat*, is she considered a Muslim?”

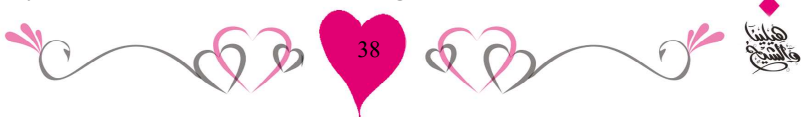
**The Sheikh:** “Oh Helena, how can she be a Muslim when she does not perform *ṣalawat*!” As a matter of fact, our Prophet Muḥammad (ﷺ) said:

“The covenant that distinguishes between us and them- that is, between Muslims and infidels- is *aṣ-ṣalat*. So, whoever abandons *aṣ-ṣalat*, s/he commits *Kufr* (disbelief).”

In this case, even if this woman is not considered an infidel, at the very least she is a sinner and disobedient to Allah (ﷻ). How a woman who calls herself a Muslim does not perform *ṣalat* to her Lord, Who created her and provides her with sustenance?!”

**Helena:** “Sheikh, please teach me how to perform *aṣ-ṣalat*. I watched how Muslims perform *aṣ-ṣalat* on TV. Likewise, I entered *al-masjid* in our country, but I did not know exactly how to perform *aṣ-ṣalat*. May you please tell me what I should do in concise and briefly!”

**The Sheikh:** “If you want to perform *aṣ-ṣalat*, Helena, first you have to do the following:





- To perform *wuḍū'* for *aṣ-ṣalat*, as I explained to you earlier.
- Then you cover your whole body so that only your face and hands are visible.
- Then you should head towards the *Qibla*.
- Then you have *niyyah* (intention) of *aṣ-ṣalat* that you shall perform, is it *Dhuhr* or *Maghrib* and so on.
- Then you should say “*Allah Akbar*” (Allah is Great).
- Then, in the first and second *rak'ahs*, recite *Surat* (Chapter) *al-Fatiḥa* and a short *surah* such as *surat al-Ikhlaas* that starts with “Say; He is Allah, the One”.

For the *ṣalawat* that are more than two *rak'ahs*, recite only *al-Fatiḥa* in the third *rak'ah* of *Maghrib*, and in the third and fourth *rak'ahs* of *ṣalawat al-Dhuhr*, *al-Asr* and *al-Isha'*."

- Then you say “*Allah Akbar*,” then make *ruku'* (to bow) and say: “*Subḥan Rabbi al-Azeem*” (Glory be to my Lord Almighty) three times.
- Then stand up again and say, “*Sami'Allah liman ḥamidah, Rabbana lak al-ḥamd*” (Allah hears those who praise Him. Our Lord, praise be to You).
- Then say “*Allah Akbar*,” and make *sujood*, (prostration) and in *sujood*, silently say: “*Subḥana Rabbiyal A'la*” (How Perfect is my Lord, the Highest) three times.
- Then say: “*Allah Akbar*,” and sit down.



- Then say: “Allah Akbar,” and make *sujood* again. In *sujood*, say also: “*Subhāna Rabbiyal A’la*” three times.

- Then get up and say: “Allah Akbar,” and do exactly the same as the first *rak’ah*.

- Then sit down to say *at-Tashahhud* after the two *sajdas* of the second *rak’ah*, and recite this *Tashahhud*:

“*At-Taḥiyyatu lillahi, waṣ-Ṣalawatu waṭ-Ṭayyibat. As-Salamu ‘alaika, ayyuhannabi, wa raḥmatu Allahi, wa barakatuhu. As-salamu alaina wa’ala ibad Illah aṣ-Ṣaliḥeen. Ashhadu al-La Illaha il-la Allah. Wa ashhadu anna Muḥammadan ‘abduhu wa rasuluhu (All Salutation is due to Allah and all ṣalawat and every thing good and pure. O Prophet, Peace be upon you, and the mercy of Allah and His blessings; and peace be on us and on all righteous servants of Allah. I bear witness that there is none worthy of worship except Allah, and I bear witness that Muḥammad is His servant and Messenger).*”

And, Helena, it will better if you add the following prayers:

*Allahumma ṣalli ‘ala Muḥammadin wa ‘ala aali Muḥammadin, kama ṣallaita ‘ala Ibrahima wa ‘ala aali Ibrahima, innaka Ḥamidum-Majeed. Allahumma barik ‘ala Muḥammadin wa ‘ala aali Muḥammadin kama barakta ‘ala Ibrahima wa ‘ala aali Ibrahima innaka Ḥameedum-Majeed (O Allah, Bless Muḥammad and the family of Muḥammad, as You did bless Ibrahim and the family of Ibrahim. You are indeed the Praiseworthy, the Glorious. O Allah, Prosper Muḥammad and the family of Muḥammad, as You did prosper Ibrahim and the people*

of Ibrahim. You are indeed the Praiseworthy, the Glorious).

- Then say *at-tasleem* (*Assalamu alaikum wa rahmatullah*), once by turning your head to the right shoulder, then once to the left side. This is when *aş-şalat* is of two *rak'ahs*, such as *Fajr* or *sunan* (additional *şalawat*).

- Then stand up, if the *şalat* is of three *rak'ahs*, such as *şalat al-Maghrib* or of four *rak'ahs* such as *şalawat al-Dhuhr*, *al-Asr* and *al-Isha*. Then say "Allah Akbar." Then recite *Al Fatiḥah* only. Then make *ruku'* and *sujood* exactly as in the first *rak'ah*. Then sit down for the *Tashahhud* if it is *Maghrib*.

If *aş-şalat* is of four *rak'ahs*, then you perform another *rak'ah*, like the third one. When you complete your *şalat*, sit down for *at-Tashahhud* and say *at-Tashahhud*. Then say *at-tasleem*. By then, you will have completed your *şalat*."

**Helena:** "Are the things you mentioned considered *arkan* that I must do, Sheikh? Or, is my *şalat* still valid in case I do not do some of what you mentioned?"

**The Sheikh:** "There are *arkan* such as *takbeer al-Iḥram* (the opening *takbeer*), standing, reciting *al-Fatiḥah*, *ruku'*, standing from *ruku'*, *sujood*, standing from it, *tashahhud* and *tasleem*. As for the rest, they are *sunnan* that if you leave them, your *şalat* will be valid."

**Helena:** "Sheikh, I mean if I leave one of *arkan aş-şalat*, such as standing, *ruku'* or *sujood*, will my *şalat* be invalidated?"





**The Sheikh:** “Yes, Helena. Standing, *ruku*’ and *sujood* are essential *arkan*.”

**Helena:** “Sometimes, I forget or fall asleep, then I miss one *ṣalat*. Should I perform it after I wake up, or when I remember it, or shouldn't I pray?”

**The Sheikh:** “Yes, Helena. these five *ṣalawat* must be performed on time, unless a person forgets or falls asleep. Then one must perform them once s/he remembers them. The Prophet (ﷺ) said: “Whoever forgets one *ṣalat* or sleeps and misses it, let him pray it if he remebers it, Allah (ﷻ) says: “and establish *aṣ-ṣalat* for My remembrance.”

**Helena:** “Sometimes, for example, the *aḏan* (the call for *ṣalat*) of *Dhuhr* is announced, while I am busy, and I have not performed *aṣ-ṣalat* yet. **Then I get menstrual blood before *al-Asr*. Do I have to perform *ṣalat al-Dhuhr* after my *ḥaiḍ* ends and I get purified from my menses?**”

**The Sheikh:** “You shouldn’t. Because the time of *al-Dhuhr* extends to the time of *al-Asr*. Likewise every time extends to the time of the next *ṣalat*, except for *Fajr*, its time ends when the sun rises.”

**Helena:** “Okay Sheikh, if, for example, I get purified from my menses after dinner, should I perform *ṣalat al-Isha*’ or not?”

**The Sheikh:** “Yes, Helena, you should perform *aṣ-ṣalat* whose time has not yet passed. If you are purified after *al-Dhuhr*, *al-Asr*, *al-Maghrib*, *al-Isha*’ or *al-Fajr* before sunrise, then you should only perform *aṣ-ṣalat* of that time.”



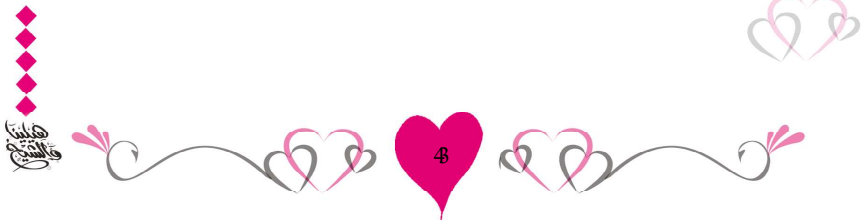


**Helena:** “Sheikh, is it permissible for a woman to perform *al-ṣalat* during her *ḥaid* or *nifas*; because I heard someone saying this?”

**The Sheikh:** “*Astaghfirullah* (I seek forgiveness from Allah), Helena! Only an ignorant person says this. For a woman who is in *ḥaid* or *nifas* can never perform any *ṣalat* or make up *aṣ-ṣalat* she has missed. This is how the Prophet (ﷺ) said: “If a woman menstruates, she does not perform *ṣalat* and does not perform *ṣawm*?” There is no speech can be considered beyond the speech of the Prophet (ﷺ).

**Helena:** “Sheikh you said that she does not make up the *ṣalawat* that she misses during *ḥaid* or *nifas*. Is this correct?”

**The Sheikh:** “Yes, Helena, she does not make up the *ṣalawat*. However, she does make up the *ṣawm* during the days of her *ḥaid*, if it is in *Ramaḍan*. As *Mu’azah* recounted: She asked Aisha: “Why do menstruating women make up missed fasts but not missed prayers?” Aisha said, “Are you a *Haruriya*?” I said, “I am not a *Haruriya*, but I simply want to inquire.” She said, “We passed through this (period of menstruation), and we were ordered to complete the fasts, but were not ordered to complete the prayers.” (Narrated by *Bukhari* and *Muslim*)



## As-Sahu in aṣ-Ṣalat

**Helena:** “Sheikh, sometimes while I am performing *ṣalat*, I have doubt. I do not know whether I have performed two, three or four *rak’ahs*. Should I repeat *aṣ-ṣalat* from the beginning, Sheikh? Or what should I do?”

**The Sheikh:** “No, Helena, you don't need to repeat *aṣ-ṣalat*. If you have any doubts about whether you have performed two or three *rak’ahs*, you should consider that you have performed two *rak’ahs*. Likewise, if you have doubts about whether you have performed three or four *rak’ahs*, you should consider that you have performed three *rak’ahs* and complete the rest. Then, after you recite *at-tashahhud* and before *at-tasleem*, you should perform two *sajdahs* for *sahu*, then say *at-tasleem*.”

**Helena:** “Is this *sujood as-sahu*, Sheikh?”

**The Sheikh:** “Yes, Helena, this is *sujood as-sahu* (forgetfulness or confusion). If the one who performs *ṣalat* gets confused and does not know how many *rak’ahs* s/he has performed, one should do what I told you. Then, one should perform two *sajdahs* of *sahu*, either before or after *at-tasleem*, as one prefers.”

**Helena:** “Sheikh, if I forget in my *ṣalat* to sit for the first *Tashahhud*, should I return again to *at-Tashahhud* after I rise up? Or isn't it permissible for me to return back, and I shall complete my *ṣalat*?”



**The Sheikh:** “No, Helena. If you forget, then you stand up without sitting down for the first *Tashahhud*, complete your *ṣalat* and do not return to *Tashahhud*. After that, perform two *sajdas* of *sahu* before or after you say *at-tasleem*.”

**Helena:** “Should I say something specific in *sujood as-sahu*?”

**The Sheikh:** “Yes, you say, “*Subḥana Rabbiyal A’la*”, just like ordinary *sujood*.”

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## *Sunnan aṣ-Ṣalat*

**Helena:** “Sheikh, are there *sunnan* that I can perform before or after the five daily *ṣalawat*? Or should I perform the five *ṣalawat* only?”

**The Sheikh:** “Yes, you may perform *sunnan aṣ-ṣalawat*. They are:

- Two *rak’ahs* before *al-Fajr*
- Two or four *rak’ahs* before and after *al-Dhuhr*
- Two or four *rak’ahs* before *al-Asr*
- Two *rak’ahs* after *al-Maghrib*
- Two *rak’ahs* before and after *al-Isha’*

Then you perform *ṣalat al-Witr*.

On the authority of *Umm Ḥabibah*, the wife of the Prophet (ﷺ), she (رضي الله عنها) said, "The Messenger of Allah (ﷺ) said:

“Allah will build a house in Paradise for anyone who performs the *ṣalat* of twelve *rak’ahs* in a day and a night: four before *al-Dhuhr*, and two afterwards, two before *al-Asr*, two after *al-Maghrib*, and two before *al-Fajr*.” *Umm Ḥabibah* added: “I have never abandoned them since I heard this from the Messenger of Allah (ﷺ).”

**Helena:** “What is the *witr*, Sheikh? How do I pray it?”

**The Sheikh:** “*Witr*, Helena, is a *ṣalat* that is performed after *ṣalat al-Isha*. A person performs two *rak’ahs* followed by one or three *rak’ahs*, then says *at-tasleem*. The more a woman performs *ṣalat* at night, Allah (ﷻ) loves her. *Witr* is one of the best *sunnan*, and its reward from Allah is great. The Prophet (ﷺ) said: “Allah has granted you an additional *ṣalat*, which is better for you than red camels; this *ṣalat* is *al-Witr*. Allah has appointed its time between *Ṣalat al-Isha*’ and the rise of *al-Fajr*.”

**Helena:** “Sheikh, if I perform *ṣalat al-Witr* and I fall asleep, then I wake up before *al-Fajr*, then I want to perform additional *ṣalat*, should I perform *ṣalat al-Witr* again or perform two *rak’ahs*?”

**The Sheikh:** “Do not perform *ṣalat al-Witr* again. Rather, perform two *rak’ahs*, then two *rak’ahs*, and so on. If you finish, do not perform *ṣalat al-Witr*, as there cannot be two *Witr*s in one night.”

**Helena:** “Are there other *sunnan*, Sheikh?”

**The Sheikh:** “Yes, Helena. You can perform *ṣalat al-Duḥa* with two, four or eight *rak’ahs*, as you like after the sunrise until about a quarter of an hour before *al-Dhuhr*. As well as *sunnat al-wuḍū’*; whenever you perform *wuḍū’*, perform two *rak’ahs*.”

**Helena:** “Sheikh, if I perform *ṣalat* while sitting (not standing), is my *ṣalat* valid?”

**The Sheikh:** “If *aṣ-ṣalat* is *fard* (obligatory), as the five



daily *ṣalawat*, it is not valid to perform *ṣalat* while you are seating or sitting, unless you are sick and can not perform it except with extreme hardship. As for *ṣalat as-sunnan*, you perform them as you would like, either standing or sitting, but you will get half the reward of the one who performs them standing.”

Helena: “Thank you for this valuable information.”

The Sheikh: “You are most welcome.”

Helena: “Sheikh, please tell me do you like the food? I think it is delicious.”

The Sheikh: “Yes, Helena, it’s super. Thank you for bringing us here. It’s quiet and elegant, and its food is superb.”

Helena: “I’m glad you like it, Sheikh.”

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## Ṣalat al-Musafir

**Helena:** “Sheikh, you mentioned that we can perform *qasr* of *aṣ-ṣalawat* when traveling. What is the meaning of *qasr aṣ-ṣalawat*?”

**The Sheikh:** “If a person intends to travel (*safar*) and starts a journey, s/he should shorten the four-*rak’ah ṣalawat* (*Dhuhr, Asr* and *Isha*) and perform them only in two *rak’ahs*. As for *al-Fajr* and *al-Maghrib*, they are performed as they are; two *rak’ahs* in *al-Fajr* and three *rak’ahs* in *al-Maghrib*. There is no *qasr* except in *al-Dhuhr, al-Asr* and *al-Isha*. ”

**Helena:** “Sheikh, is there a specific distance that I need to cross in order to perform *qasr* in *ṣalawat*? Or is it correct for me to perform *qasr* in *ṣalawat* at any distance of travel?”

**The Sheikh:** “It is permissible for you to perform *qasr* in *ṣalawat* if you want to travel even if it is short; as *qasr* does not require a certain distance. Rather, it is sufficient to just start moving from one place to another, which means travelling from one place to another.”

**Helena:** “Is *qasr* the only thing that is permissible when traveling?”

**The Sheikh:** “No, Helena, there is also *al-jam’*.”

**Helena:** “What is *al-jam’*, Sheikh?”

**The Sheikh:** “*Al-jam’* is when you combine two *ṣalawat* at one time. For example, you can combine *ṣalawat al-Dhuhr*



and *al-Asr* in a single time, by performing two *rak'ahs* for *al-Dhuhr* and you say *at-tasleem*, then two *rak'ahs* for *al-Asr* and you say *at-tasleem*. You can combine them at the time of *al-Dhuhr* or at the time of *al-Asr*. Likewise, you combine *al-Maghrib* and *al-Isha*; *al-Maghrib* in three *rak'ahs*, and *al-Ish* in two *rak'ahs*. You can combine them at the time of *al-Maghrib* or at the time of *al-Isha*. As for *ṣalat al-Fajr*, it cannot be combined with any other *ṣalat*. Moreover, we cannot combine *al-Asr* with *al-Maghrib* as well.”

**Helena:** “Sheikh, sometimes, while I am travelling or on the road I cannot find a *masjid* where I can perform *aṣ-ṣalat*. Then, is it permissible for me to perform *aṣ-ṣalat* while sitting so that men do not see me? Is this correct? Or should I perform *aṣ-ṣalat* standing, making *ruku'* and *sujood* even if men see me?”

**The Sheikh:** “No, Helena. A woman should look for a place to perform *al-ṣalat* out sight of men. If she cannot find such a place, then she performs *aṣ-ṣalat* standing even if men may see her. If she performs *ṣalat al-fard* sitting, her *ṣalat* becomes invalid.”

**Helena:** “Sheikh, how should I perform *aṣ-ṣalat* if I travel on a plane trip that lasts for along time of the day?”

**The Sheikh:** “If you can get up from your seat and perform *aṣ-ṣalat* in a place on the plane, then do it standing. If it is difficult for you, or you cannot find a place, then do it sitting in your seat, even if you are not heading towards the *Qibla*. Your *ṣalat* is valid and you don't need to repeat *aṣ-ṣalat* when you get off after the time has passed.”

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## Ṣalat al-Istikhara

**Helena:** “My Sheikh, I would like to consult you about something I am about to do. Sometimes, I hesitate between doing or not doing something. For example, a suitor proposes to me, and I do not know whether shall I accept his proposal or not? What shall I do, Sheikh? Likewise, I want to start a trade and I hesitate as I do not know what shall I do?”

**The Sheikh:** “Do you perform *ṣalat al-istikhara*, Helena?”

**Helena:** “What is *ṣalat al-istikhara*, Sheikh?”

The Sheikh: “*Ṣalat al-istikhara* is a *two-rak’ah ṣalat* you perform whenever you are confused about doing anything. After it, Allah makes it easy for you to choose whichever is better or good for you. You can perform it by having *niyyah* (intention), and perform two *rak’ahs* like any *ṣalat*. When you finish *aṣ-ṣalat*, you say this *dua*’ (supplication):

“O Allah! I seek the better choice from You, by Your knowledge, I seek ability from You, by Your power, and I ask You from Your great bounty. For You have power, and I am powerless, You have knowledge and I know not, You are the Knower of the unseen. O Allah, if You know that this matter [For example, my engagement to so-and-so, or my trade with so-and-so] is good for me with regard to my religion, my livelihood and the end of my affair- the sooner or the later of



my affairs- then decree it for me, facilitate it for me, and grant me blessing in it. And if You know that this matter [For example, my engagement to so-and-so, or my trade with so-and-so] is not good for me with regard to my religion, my livelihood and the end of my affair [or say the sooner or the later of my affairs], then turn it away from me and me from it; and decree for me better than it, wherever it may be, and make me content with it.”

If you say this, Allah (ﷻ) makes your heart incline to whatever is better for you.”

**Helena:** “This is excellent. Can I repeat *ṣalat al-Istikhara*, Sheikh?”

**The Sheikh:** “Yes, Helena, repeat it until Allah relieves your heart. Likewise, do the same in every matter that you are unsure about.”

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## Women's *Ṣalat al-Jama'ah*

**Helena:** “Why don’t I see women in *al-masjid* calling the *aḏan* or saying *iqamat aṣ-ṣalat*?”

**The Sheikh:** “Because a woman does not need to call the *aḏan* or to say *iqama* to commence *aṣ-ṣalat*. However, if she would like to say *iqama*, she can say it. For the *aḏan*, it is permissible for men, not for women.”

**Helena:** “Can I perform *ṣalat al-jama'ah* (in congregation) with some women in *al-masjid* or at home, Sheikh?”

**The Sheikh:** “Yes, Helena, it is possible, because *ṣalat al-jama'ah* has a great reward. *Ṣalat al-jama'ah* is superior to *aṣ-ṣalat* performed individually by twenty-seven degrees.”

**Helena:** “Can I be an imam leading the women in *aṣ-ṣalat*, Sheikh? If yes, where should I stand; in the middle or in front of them?”

**The Sheikh:** “Of course, it is possible for you to lead women in *aṣ-ṣalawat*, and to stand among them.”

**Helena:** “If it is only me and one woman, would it be *ṣalat al-jama'ah*? Or, should we be more in number?”

**The Sheikh:** “Yes, *ṣalat al-jama'ah* can be

performed even if it is performed by two persons only. Even if your *mumayyiza* young daughter prays with you, it is considered *ṣalat al-jama'ah*.”

**Helena:** “What is the meaning of *mumayyiza*, Sheikh?”

The Sheikh: “The *mumayyiza* is the young girl child who has not yet reached the age of puberty. However, she discerns things and knows how to distinguish between what is right to do and what is not right. She also understands speech. The age of *at-tamyiz* (discernment) is usually seven years.”

**Helena:** “Is it possible for a young child who has not yet reached puberty to lead *aṣ-ṣalat*? I have a Muslim neighbor who has a son who leads her in *aṣ-ṣalat* at home.”

The Sheikh: “Yes, he can lead you in *ṣalat al-jama'ah* at home if he is *mumayyiz* who discerns *aṣ-ṣalat*, and who is at least seven or eight years old.”

Helena: “Is it better, Sheikh, for a woman to perform *aṣ-ṣalat* at her home or to go to *al-masjid* and perform *ṣalat al-jama'ah*?”

The Sheikh: “Whatever a woman does is good. It is better for her not just do one thing and leave the other. She can go to *al-masjid*, and also she can perform *aṣ-ṣalat* at home whenever she likes. Women used to do so during the time of the Prophet (ﷺ); as they used to perform *aṣ-ṣalat* at home and to go to *al-masjid* as well. The Prophet (ﷺ) admonished the men not to prevent

their wives from going to *al-masajid*. He (ﷺ) said: “Do not prevent the maid-servants of Allah (your women) from going to *masajid* Allah.” (*Muttafik-un-alayh* "Agreed upon")

**Helena:** “Sheikh, accordingly, can I go to perform *ṣalawat al-Juma'* (Friday) and *at-Tarawih* (Additional night *ṣalawat* during *Ramadan*) in *al-masjid*?”

The Sheikh: “Yes, Helena, you can go for all *ṣalawat* as you like. No one has the right to prevent you from this.”

**Helena:** “Can we also go for the two feats *ṣalawat* in praying areas, Sheikh?”

The Sheikh: “Yes, Helena, you go for *ṣalat al-Īdayn* in praying areas just as women used to do during the time of the Prophet (ﷺ). Indeed, the Prophet (ﷺ) used to order women to go for *ṣalat al-Īdayn*. Even if the women were in *haid*, he (ﷺ) ordered them to witness *ṣalat al-Eid* (Feast) with the other Muslims, but to stay away from the praying area.”

**Helena:** “Could you please explain to me how *ṣalat al-Īdayn* is performed, Sheikh?”

The Sheikh: “*Ṣalat al-Īdayn* is two of *rak'ahs* like the ordinary two *rak'ahs*, except that we follow the Sunnah in saying seven *takbeerat* (Allah Akbar) in the first *rak'ah*, and in the second *rak'ah* five *takbeerat*. You perform *tasbeeh* (saying *Subhan Allah*) between every two *takbeerat*. Then, you recite *al-Fatiha* and a *surah*, like the rest of *ṣalat*.”



## *Aḥkam al-Janai'z*

**Helena:** “Sheikh, sometimes, we lose some one dear to us, then our feelings shake. We get afflicted with sadness and distress, and our voices rise in shouting, slapping and wailing. What is the ruling on this behavior, because we women frequently commit this mistake?”

**The Sheikh:** “Helena! If a dear person dies, whether this one is a father, a mother, one of the children, or friends, then one only says:

“Truly! To Allah we belong and truly, to Him we shall return. O Allah, reward us in our affliction and follow it up with something better for us.”

Allah (ﷻ) says:

“and give glad tidings to those who patiently endure. Who say, when afflicted with calamity; “To Allah We belong, and to Him is our return” (*Al-Baqarh*,55-6).

Then, you ask Allah's forgiveness and mercy for the deceased ones. There is no harm in shedding tears. As a matter of fact, when his only son Ibrahim died, our Prophet (ﷺ) said:

“Verily, the eyes shed tears and the heart is grieved, but we only say what our Lord will be pleased with. O Ibrahim, your absence really saddened us.”

However, it is *haram* to cry out or wail. This behavior only torments the loved one.”

**Helena:** “I got it, Sheikh. I understood from you that I should not cry out or scream. I should say just what you said that the matter sooner and later belongs indeed to Allah. But Sheikh, can I go with men to the funeral and attend the burial ceremony?”

**The Sheikh:** “Yes, of course. *ṣalat al-jana'iz* is not specific to men. A women also performs it with men, whether she is one of the deceased's relatives or not. In fact, every Muslim is regarded as a relative of all Muslims. Allah says:

“And the believing men and the believing women, some of them (are) allies (of) others” (*At-Tawba*, verse 71).

In addition, *ṣalat al-jana'iz* has a great virtue and reward as much as a *qirat* (carat) of reward, and the *qirat* is like *Uḥud Mountain*.”

**Helena:** " *Subḥan* Allah, Sheikh! It is as if I am hearing a call for *ṣalat janazah* in a *masjid* near this restaurant. If you permit, and if you have finished eating, let's join them in performing *aṣ-ṣalat*.”



**The Sheikh:** “Yes, I heard the call too. I hope we catch up *al-janazah*, Inshaa Allah. Can you wait for a moment. I will pay the check to the waiter, and come.”

**Helena:** “Sure. I will wait for you outside then.”

The Sheikh: “Let's go, Helena. I think we can catch up if we get a little bit faster.”

**Helena:** “Sheikh, frankly I do not know how to perform *ṣalat al-janazah*. I have never performed it. Can you teach me how to perform *ṣalat al-janazah* so that I can attend it now with them?”

**The Sheikh:** “Yes of course, I will explain it to you. *Ṣalat al-janazah* is very easy. It is only four *takbeerat* (saying Allah Akbar). You stand behind the *imam*, then:

You raise your hands and say: “Allah Akbar,” then recite *Surat al-Fatiḥa*.

Then you say: “Allah Akbar,” and ask Allah to bless the Prophet Muḥammad with His *ṣalawat* (blessings) by saying:

*"Allāhumma ṣalli alā Muḥammadin wa alā āli Muḥammadin kamā ṣallayta alā Ibrāhīma wa alā āli Ibrāhīma innaka Ḥamīdun Majīdun Allāhumma bārik alā Muḥammadin wa alā āli Muḥammadin kamā bārakta alā Ibrāhīma wa alā āli Ibrāhīma innaka Ḥamīdun Majīdun.* (Oh Allah, bless Muḥammad and the family of Muḥammad, as You blessed Ibrahim; truly,

You are Praiseworthy and Glorious, and grant favours to Muḥammad and his family as You granted favours to Ibrahim; truly, You are Praiseworthy and Glorious."

Then you say, "Allah Akbar," and make *dua'* for the deceased in a sincere manner with whatever you want.

Then you say the fourth *takbeer*, "Allah Akbar," and you say, "O Allah, do not deprive us of their reward and do not make us fall into strife after them."

Then you say tasleem from *janaza*, "Assalamu Alaikom waraḥmatullah (Peace and mercy of Allah be upon you)." Helena, this is *ṣalat al-janazah*. It is easy and simple."

**Helena:** "Is the person who performs *ṣalat al-janazah* rewarded?"

The Sheikh: "Yes, the reward for a person who performs *ṣalat al-janazah* is great. The Prophet (ﷺ) said:

"Whoever goes out with *janazah* from its house and performs *ṣalat* on the dead, then follows *al-janazah* until the burial is done, this person will get *qiratayin* (two *qirats*) of reward, each *qirat* is like *Uḥud*, and whoever performs *ṣalat al-janazah* then returns, will get a reward as great as *Uḥud* Mountain."

**Helena:** "Subḥan Allah! Are all these rewards for those who perform *ṣalat al-janazah*?"



**The Sheikh:** “Yes, Helena. This also applies to those who accompany them to the cemetery until the dead person is buried.”

**Helena:** “Well, can I go with them to the cemetery for the funeral burial, Sheikh?”

**The Sheikh:** “Yes you can, Helena. However, it is best if you do not do so, although, it is not *haram* for you if you go with them.”

**Helena:** “Is it possible for us to visit the graves after that, Sheikh?”

**The Sheikh:** “Yes, it is *mustahab* (desirable) for you to visit the graves whenever you want and to pray for the dead. The Prophet (ﷺ) said:

“Visit the graves, as they verily weaken your attachment to the world and remind you of the Hereafter.”

**Helena:** “Sheikh, I heard that people here go to the graves on Eid, is this right?”

**The Sheikh:** “Visiting the graves on the days of Eid is not *sunnah*. On the contrary, it is of *bid'ah*.<sup>2</sup> This is a day of joy and happiness, so why should a person make it a day of grief? A person should be happy on these days. After that the person can visit cemeteries whenever s/he wants.”

<sup>2</sup>“A *Bid'ah* is anything that has no basis in the Qur'an, Sunnah or



**Helena:** “Here we have arrived, Sheikh. Here the *imam* is going to perform *ṣalat al-janazah* and people are lining up. Let's accompany them.”

**The Sheikh:** “So, let's not miss this great reward.”

**Helena:** “Shall we accompany them to the graveyard for the burials?”

**The Sheikh:** “There is nothing wrong with that. Let's do it.”

**Helena:** “*Alḥamdulillah* who gave us this great reward, Sheikh. *Ṣalat al-janazah* is easy and I did exactly as you said. *Alḥamdulillah*, we participated in the burial ceremony and got this reward.”

**The Sheikh:** “*Alḥamdulillah*, so let's return now to the place we were in.”

**Helena:** “*Subḥan* Allah, Sheikh, I have been moved by the scene of the burial, as they threw the soil on the deceased and asked Allah to have mercy on the deceased. Is Allah merciful, Sheikh?”

**The Sheikh:** “Of course, Helena, our Lord (ﷻ) is the Most Merciful of the merciful. He is even more Merciful than a mother to her child, and He forgives all sins.”

**Helena:** “Really, Sheikh! Are all sins forgiven?”

**The Sheikh:** “Our Lord does more than that, Helena. Allah not only forgives sins, but He also turns





all evil deeds into good ones. He multiplies the rewards, gives great rewards, and accepts *tawbah* (repentance) from the believers. Moreover, He loves *at-tawaabin* (those who repent), no matter what they have sinned as long as they perform *tawbah* to Him. He accepts them and accepts their *tawbah*, *Alḥamdulillah!*"

**Helena:** "How great is Allah! I could not even imagine that He is so Merciful. How I pity the poor people who deny Him."

**The Sheikh:** "*Alḥamdulillah* Who guided us, Helena, *Alḥamdulillah*."

**Helena:** "Yes, *Alḥamdulillah*, really, *Alḥamdulillah*."

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## Aḥkam az-Zakat

**Helena:** “*Alḥamdulillah*, I am living a comfortable life, Sheikh. I have money and my financial status is good. I want to ask you about this.”

**The Sheikh:** “*Alḥamdulillah*, Helena. May Allah give *barakah* (blessed increase) to your wealth. You should know that the poor and the needy also have a right in this property. Do you give *az-Zakat* (mandatory alms-giving) of your property, Helena?”

**Helena:** “*Subḥan* Allah, Sheikh! I want to ask you about this matter, because I know that if a person has money, one must pay its *Zakat*.”

**The Sheikh:** “Yes, Helena. *az-Zakat* is the third *rukṇ* (pillar) of Islam. So, whoever has money that reaches *an-niṣab*<sup>3</sup> and one *ḥaul* has passed, a Muslim must give its *Zakat*. Allah orders that whoever has money should not forget the right of the poor in it. Whether it is *Zakat* on cash money or on crops and fruits; as there is a right for the poor in them all.”

**Helena:** “I did not understand, Sheikh. What does it mean to reach *an-niṣab* and one *ḥaul* has passed?”

<sup>3</sup> *Niṣab* is the minimum amount that a Muslim must have before being obliged to *zakat*.

**The Sheikh:** “Not every money that a person has is subject to *Zakat*. Rather, it must reach a specific amount of money, called the *an-niṣab* (quorum).”

**Helena:** “How much is this *niṣab*, Sheikh?”

**The Sheikh:** “*An-niṣab* is to have money equal to 85 grams of 24 *qirat* gold. If you have an amount equal to this value or much more, you should give 2.5% of it as *Zakat*. For example, if you have \$ 10,000 (ten thousands) then you should pay 25 dollars for every one thousand dollars. So, your total *Zakat* will be \$ 250 per year.”

**Helena:** “But, Sheikh, we do not have 24-*qirat* gold, and there is 21-*qirat* gold here. So, how many grams should I count?”

**The Sheikh:** “If the available *qirat* is 21, then you have what is equal to 97 grams of gold. If you have money equal to the price of 97 grams of gold, and one *haul* has passed, then you should distribute *Zakat* 2.5 for every 100.”

**Helena:** “Sheikh, what is the meaning of *haul*?”

**The Sheikh:** “*Haul* is the year. In other words, for example, you have \$ 10,000 that you get in the month of *Ramaḍan*. So you do not have to pay *zakat* til the next *Ramaḍan* of the next year. If you spend them before the next *Ramaḍan* or the money falls below the *niṣab*, then you do not have to pay *zakat*.”

**Helena:** “Sheikh, does this mean that there is

no *Zakat* obligatory on the money that I have until it reaches 97 grams of *qirat* 21 after a whole *Hijri* year has passed?”

**The Sheikh:** “Yes, Helena.”

**Helena:** “Sheikh, I wear gold for adornment. Do I have to pay *Zakat* on it?”

**The Sheikh:** “The gold that a woman wears for *zeena* (adornment) is not subject to *Zakat*. Because it is used for *zeena*, even it exceeds 97 grams of gold.”

**Helena:** “Sometimes I have gold that I do not wear, but I keep it for the future. In this case, should I pay *Zakat* on it?”

**The Sheikh:** “Yes, *Zakat* is due on it; because it is saved money. For the gold used only for *zeena* and which a woman wears for adornment, there is no due *Zakat* on it. But *Zakat* is due on any other gold.”

**Helena:** “O Sheikh, does this mean that I have to adorn myself with gold throughout the year so that there will be no *Zakat* due on it?”

**The Sheikh:** “No. Rather you should wear it as usual, even once a month. The important thing here is that it is not intended as savings.”

**Helena:** “I work, Sheikh, and I get a monthly salary. Do I have to pay *Zakat* on it?”

**The Sheikh:** “I will make it easier for you, Helena. For example, in the month of *Ramadan*, you calculate

how much money you have. If it reaches *an-niṣab*, then you wait for the next *Ramaḍan* and check the money you have. If your money reaches *an-niṣab* (97 grams) or more, then you pay *Zakat*. What matters is the beginning and the end of the year. So, any money that you earn during the year will be added to what you have. If you have 10,000 dollars, and later you earn 5,000 dollars during the year, then at the end of the year you will have 15,000 dollars. You will pay *Zakat* on 15,000 dollars even if a full year does not pass what you have earned.”

**Helena:** “I understand, Sheikh. This means that I count what I have at the beginning and at the end of the year. I don’t need to calculate my earnings month by month during the year. **Rather, I have to calculate what is left with me at the end of the year.**”

**The Sheikh:** “Yes, Helena.”

**Helena:** “Sheikh, sometimes, I have money that reaches *an-niṣab* of 97 grams, 21 *qirat* gold, but I owe a debt to my sister or my friend. This debt is, for example, equal to 20 grams. Do I have to pay *Zakat* on the remaining money even though it has reached *an-niṣaab*?”

**The Sheikh:** “No, Helena, you do not have to. A Muslim must pay the debt first, or calculate what one owes from the debt, then s/she checks the remaining money. If it reaches *an-niṣab*, one must pay *Zakat* on it. For example, if *an-niṣab* is \$ 5,000, and you have this amount, but you owe a debt of \$ 1,000, then you do not have to pay *Zakat*. You must have *an-niṣab* without a debt that you owe to someone.”

**Helena:** “*Alḥamdullilah*, I understood, Sheikh. However, if I have money that reaches *an-niṣab*, and someone has borrowed from me an amount of money, do I have to pay *Zakat* on it also as if I have the money?”

**The Sheikh:** “If you ask for it and he gives it to you, then you must pay *Zakat* on it. In case he denies it, or there is no money with him to give you, or he is delaying paying you, then do not pay *Zakat* on it until you receive it. **If you get it, even after years, pay one-time *Zakat* on it for one year, even if it has remained with him for several years.**”

**Helena:** “Sheikh, I have money for trade in a store, do I have to pay *Zakat* on it?”

**The Sheikh:** “Yes. If it reaches *an-niṣab* and one year has passed, you calculate the price of the goods and pay *Zakat* of a quarter of a tenth (2.5%).”

**Helena:** “If I have money in the house that does not reach *an-niṣab*, and I have money for trade that does not reach *an-niṣab*, but if I combine the two amounts of money, they reach *an-niṣab*. Sheikh, do I count them all, or shall I count each amount of money separately?”

**The Sheikh:** “You count them all. If the amount of money you have added to the money you are trading with reach *an-niṣab*, then pay your *Zakat*. Otherwise it is not obligatory for you.”

**Helena:** “Sheikh! One of my friends has money, but she gives it to a worker who uses it in trade. Does she have to pay *Zakat*?”





**The Sheikh:** “Yes, this is called *muḍarabah* (speculation) money (someone puts capital, and someone trades with it). If one year has passed over this money, she must pay its *Zakat* 2.5%.”

**Helena:** “Well Sheikh, but if I want to give my *Zakat*, to whom should I give it?”

**The Sheikh:** “Give it to the righteous among the poor and needy. Do not give it to those of them who do not perform *ṣalat*. Give it to the righteous and benevolent of the poor.”

**Helena:** “Sheikh, can we give it to build a *masjid*, a school, or other charitable activities?”

**The Sheikh:** “It is not permissible, Helena. Allah (ﷻ) has defined the eight types of *Zakat*. I have just mentioned to you two of them; the poor and the needy who exist everywhere. **It is not permissible to give *Zakat* except for these eight types.** Allah (ﷻ) says:

“*Aṣ-Ṣadaqat* (here means *zakat*) are only for the *Fuqara'* (poor), and *al-Masakin* (the poor) and those employed to collect (the funds); and (for) to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah's Cause (i.e. for *Mujahidun* - those fighting in the holy wars), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allah.”



Zakat is only given to those."

**Helena:** "Sheikh, as I understand if my friend has debts to people, can I give her from *Zakat*?"

**The Sheikh:** "Yes, Helena, it is permissible to give your *Zakat* to any poor and indebted Muslim."

**Helena:** "Is that the same if it's my brother or sister, Sheikh?"

**The Sheikh:** "Yes, it is permissible to give it to any relative of yours as long as they are poor, or needy or have debts."

**Helena:** "O Sheikh, can I give my husband from *Zakat*?"

**The Sheikh:** "Yes, Helena. It is permissible for a woman to give her *Zakat* to her husband. However, it is not permissible for a husband to give his *Zakat* to his wife. On the authority of *Zainab*, the wife of *Abdullah bin Mas'ud*, may Allah be pleased with them, said: "The Messenger of Allah (ﷺ) said: "O women, give *Ṣadaqah* (alms), even though it is out of your jewellery."

She said: "I returned to *Abdullah* and said: You are a person with empty hands, whereas the Messenger of Allah (ﷺ) has commanded us to give *ṣadaqa*, so better go to him and ask if this will suffice for me. Otherwise, I shall give it to someone else." She said: "Abdullah said to me: You better go yourself." She said: "I went and there was another woman of *al-Ansar* at the

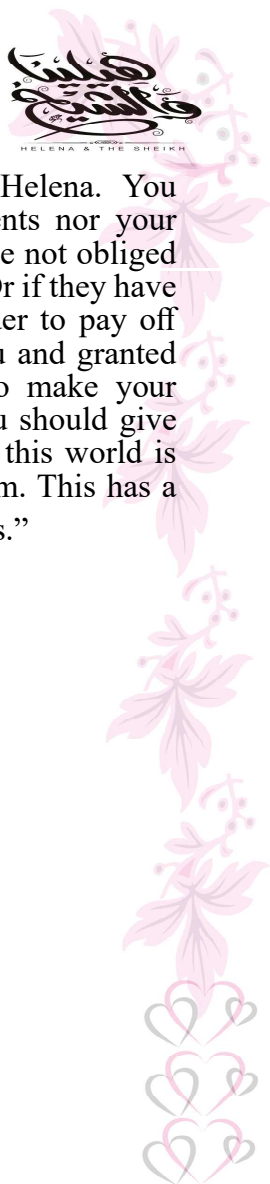


door of the Messenger of Allah (ﷺ) having the same purpose as I had. She said: "Now Allah's Messenger looked very imposing at that time." She said: "Then Bilal came out and we said to him: "Go to the Messenger of Allah (ﷺ) and inform him that there are two women at the door asking him whether it will suffice them to give *ṣadaqah* to their husbands and to orphans who are under their charge, but do not inform him who we are."

She said: "Bilal went to the Messenger of Allah (ﷺ) and asked him. The Messenger of Allah (ﷺ) asked him who these women were. He (Bilal) said: "A women from *al-Ansar* and *Zainab*." The Messenger of Allah (ﷺ) said: "Which of the *Zainabs*?" He said: "The wife of *Abdullah*." The Messenger of (ﷺ) said: "There are two rewards for them, the reward of kinship and the reward of *Ṣadaqah*. (Narrated by Muslim)

The Prophet (ﷺ) said that by giving *ṣadaqa* or *Zakat* to the husband if he is poor or in debt, the woman earns double rewards; one reward for *ṣadaqah* and another reward for kinship. It is better and more favorable for every woman who is well-off and blessed by Allah with wealth, to give zakat to her poor husband instead of others."

Helena: "Sheikh, is it permissible to give my *Zakat* to my father, mother or children?"



**The Sheikh:** “It is not permissible, Helena. You cannot give *Zakat* to neither your parents nor your children, unless they are poor and you are not obliged to spend on them, then it is permissible. Or if they have a debt for people, you give them in order to pay off their debts. If Allah (ﷻ) has blessed you and granted you money, it is from righteousness to make your parents not in need of *Zakat*. Rather you should give them and spend on them. As nothing in this world is equal to being righteous and kind to them. This has a great reward from The Lord of the worlds.”

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## *Zakat al-Fiṭr*

**The Sheikh:** “There is also *Zakat al-Fiṭr*, Helena. You must pay it from your money.”

**Helena:** “What is *Zakat al-Fiṭr*, Sheikh?”

**The Sheikh:** “It is *Zakat* ordained by Allah on the tongue of His Messenger Muḥammad (ﷺ) on every Muslim, whether young or old, male or female. **When the sun sets on the last day of *Ramaḍan*, the Muslim must pay it.**”

**Helena:** “How much is *Zakat al-Fiṭr*?”

**The Sheikh:** “What is ordained is equal to a *ṣaa*’ of food: dates, rice, bulgur, wheat or raisins, or any food in your country.”

**Helena:** “How much is the *ṣaa*’ in kilo, Sheikh? Why do people no longer use *aṣ-ṣaa*’ in these countries?”

**The Sheikh:** “*Aṣ-ṣaa*’ varies according to the type that you will give, but it ranges between 2,250-3,00 kgs. The maximum of the types will be three kilograms.”

**Helena:** “Can I give the value of a *ṣaa*’ of food as money, Sheikh?”

**The Sheikh:** “Yes, it is possible for you to give it in cash equivalent to a *ṣaa*’ of food, but it is better for

you to give it of food. At the same time, you should not condemn the one who gives it in cash, and do not condemn the one who gives it as food. So, do whatever you want, as this issue is broad. For example, if you are going to give a *ṣaa'* of rice, it will be 3 kg. If a kilo is, for example, one dollar, you should give 3 dollars."

**Helena:** "When will I pay *Zakat al-Fiṭr*, Sheikh?"

**The Sheikh:** "You can give it one or two days before Eid. It is better if it is given after *ṣalat al-Fajr* of the day of *al-Eid* (feast). If you give it out before that, it is permissible. However, it is not permissible for you to delay it to later than *ṣalat al-Eid*."

**Helena:** "If I am married, Shaikh, should I pay *Zakat* on myself, or is my husband the one who should give my *Zakat al-Fiṭr*?"

**The Sheikh:** "Your *Zakat* is obligatory on your husband or your parents if they have money. Otherwise, you should pay it on yourself."

**Helena:** "Well, to whom do I pay *Zakat al-Fiṭr*, Sheikh?"

**The Sheikh:** "You give it to the poor and the needy. It is better to be paid to the poor of your relatives."

**Helena:** "Thank you, Sheikh, I am really grateful to you for this valuable information, and very happy to hear it."

**The Sheikh:** "You're welcome Helena, I'm glad





to hear that. What time is it now? I'm afraid you'll be late for your flight ..."

**Helena:** "I really have not felt the passage of time, but it is fine. *Inshaa* Allah, I will stay here tonight and delay my travel to the day after tomorrow. Because I have a lot of things that I want to ask you about. This religion is a great religion, and its *ahkam* (rulings) are great from which I want to learn as much as possible."

**The Sheikh:** "Well done, Helena. Seeking knowledge is a great act of worship."

**Helena:** "Sheikh, does this mean that I get rewarded when I ask you and inquire about these issues?!"

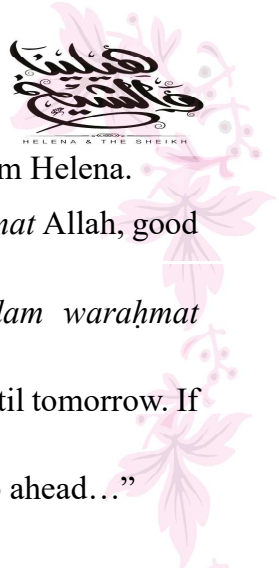
**The Sheikh:** "Of course, Helena. In our religion, Allah rewards us for everything we do to serve Islam, especially teaching good to people. The dwellers of heavens and earth, and even the ant in its hole and the whale in the sea, all of them pray for the good teacher of people."

**Helena:** "May Allah reward you, Sheikh. I apologize and ask for your permission. I need to go now. I think it is late. I hope you will give me the opportunity to continue our conversation tomorrow."

**The Sheikh:** "Of course, Helena, I would appreciate that."

Then I returned home with my heart full of joy





and tranquillity, then I received a call from Helena.

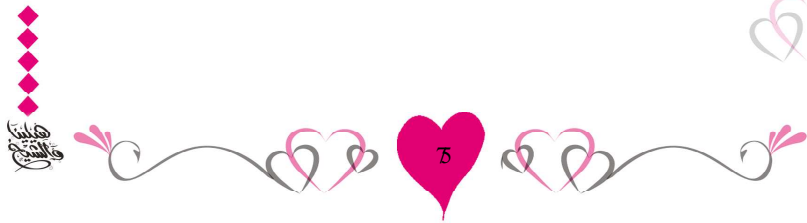
**Helena:** “*As-Salam alaikom waraḥmat Allah*, good evening my Sheikh.”

**The Sheikh:** “*Wa alaikom as-Salam waraḥmat Allah Helena. Marḥba* (Hello), Helena.!”

**Helena:** “Frankly, I couldn't wait until tomorrow. If possible, can we talk a little bit?”

**The Sheikh:** “Of course, Helena, go ahead...”

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## Aḥkam aṣ-Ṣawm

**Helena:** “Sheikh, you know *Ramaḍan* is approaching, and Muslims fast in this great month. You mentioned that *ṣawm* (fasting) *Ramaḍan* is one of the five *arkan* of Islam. What is *aṣ-ṣawm* and how does a person perform *aṣ-ṣawm*?”

**The Sheikh:** “Helena, *aṣ-ṣawm* is that a person abstains from food, drink and sexual intercourse from *al-Fajr* until *al-Maghrib*, with *niyyah* of *aṣ-ṣawm*.”

**Helena:** “Sheikh, are there any days that I should fast other than *Ramaḍan*?”

**The Sheikh:** “There are no days obligatory for the Muslim to fast other than the month of *Ramaḍan*, unless the Muslim owes a *kaffarah* (expiation) or *nazr* (vow). Hence, *ṣawm* of days other than *Ramaḍan* is not *fard*.”

**Helena:** “Is there a fixed calendar and a fixed day on which *Ramaḍan* begins?”

**The Sheikh:** “No, Helena. The lunar months are different from the solar ones. Therefore, we Muslims investigate the sighting of the crescent.”

**Helena:** “However, Sheikh, some people see the crescent in one country while it does not appear in another country. So, do the people of each country

decide when *Ramaḍan* starts on their own? Or what should Muslims in general do about it?"

**The Sheikh:** "It is better for all people to start *aş-şawm* in all countries on the same day. However, Do not worry about this matter. Just fast with the people of your country and break your fast with them. We wait until Allah blesses us with one just ruler who fears Allah to rule all Muslims, so we all fast and break the fast on the same days."

**Helena:** "May you kindly tell me how should I fast?"

The Sheikh: "The correct way of *şawm* is that a woman makes *niyyah* at night after *al-Maghrib* until the time of *al-Fajr*, at any time she intends to fast the next day. This way her *şawm* is valid. For example, if she intends to fast tomorrow as a day of *Ramaḍan*, then at the time of *aḡan al-Fajr*, she abstains from food, drink and from sexual intercourse, meaning that her husband does not have intercourse with her. Then, she remains like that until *şalat al-Maghrib* when she breaks *aş-şawm*."

**Helena:** "Does this mean that it is necessary to renew *an-niyyah* for each day, Sheikh? Or is one *niyyah* sufficient for fasting all *Ramaḍan*?"

**The Sheikh:** "There must be *niyyah* for every day. Your Prophet Muhammad (ﷺ) said: "He who does not have the intention to fast before it is *Fajr*, then there is no *şawm* for him."

**Helena:** "Should I fast when I get sick?"



**The Sheikh:** "It is not necessary for a sick person to fast. You may not fast when you are sick, and it is permissible for you to break the fast. However, if you feel very weak/ill when you fast, you should definitely break your *ṣawm*."

**Helena:** "Is it permissible to break *aṣ-ṣawm* when I feel it is difficult while travelling?"

**The Sheikh:** "*Aṣ-ṣawm* is not obligatory for the traveller. So, if you are a traveller, you may not fast; as you have the choice between fasting or breaking the fast. *Aṣ-ṣawm* is better for you if it does not cause you hardship or fatigue. If you get unwell or not good, then breaking the fast is better."

**Helena:** "If I intend to break *aṣ-ṣawm* and do not eat or drink, is my *ṣawm* invalidated by mere intention? Or is it a must to eat and drink?"

**The Sheikh:** "If a person is fasting and intends to break *aṣ-ṣawm* but does not break the fast until *al-Maghrib*, his/her *ṣawm* is considered valid. So, the intention to break *aṣ-ṣawm* during the day does not change anything as long as the person does not eat."

**Helena:** "Is it permissible for me to break *aṣ-ṣawm* before leaving the house when I intend to travel?"

**The Sheikh:** "It is not permissible for you to do this. You must first leave your district and then break your *ṣawm* after that. Likewise, it is not permissible for you to perform *ṣalat al-qasr* while you are at home. Rather you must travel first. After leaving your town or

village, and you intend to travel, there is no problem in breaking your fast and performing *ṣalat al-qaṣr*”

**Helena:** "If I faint while I am fasting, will my *ṣawm* be broken?"

**The Sheikh:** “No, do not break *aṣ-ṣawm* for that, and your fast is valid as long as you have intended to fast before *al-Fajr*. Even if you wake up from fainting for a minute between *al-Fajr* and *al-Maghrib*, then you faint again, your fast is valid. It does not matter whether the fainting is at the beginning or at the end of the day.”

**Helena:** “Do I have to have *suḥoor* (predawn meal) before *al-Fajr*?”

**The Sheikh:** “*Aṣ-Suḥoor* is not *fard*, but it is a *sunnah* of the Prophet (ﷺ). It is better for a person to delay *suḥoor* shortly before *al-Fajr*. The Prophet (ﷺ) said, “Eat *as-suḥur*. Surely, there is a blessing in *as-suḥur*.” (Narrated by Muslim.)

**Helena:** “Does obscene speech break a person's fast?”

**The Sheikh:** “Bad and obscene speech, backbiting and gossip are prohibited and major sins. However, a person's *ṣawm* is not spoiled by them. Allah does not give this person the reward of *ṣawm*. Because s/he abstains only from the permissible food and drink, but breaks *ṣawm* by committing the prohibited backbiting, gossiping and lying. So, you should avoid them, and increase *ẓikr* (the remembrance of) Allah by reading the Qur'an and performing *aṣ-ṣalat*.”

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## Mubtilat aṣ-Ṣawm

**Helena:** “Sheikh, you mentioned some things any of which occurs to a woman, her *ṣalat* is invalid. Are there any things a woman does that invalidate her *ṣawm*?”

**The Sheikh:** “Yes, there are some *mubtilat* (invalidators). If a woman commits them, or if they occur to her, her *ṣawm* is invalidated, and she must make *qada'* (compensation) for it by fasting another day.”

**Helena:** “What are these things that invalidate *aṣ-ṣawm*, Sheikh?”

**The Sheikh:**

“-Deliberately eating and drinking invalidates *aṣ-ṣawm*

-Intentionally having a sexual intercourse in a daytime during *Ramaḍan*

- Vomiting deliberately

- If the woman gets menstrual or postpartum blood.

**Helena:** "Sheikh, as far as I understand, deliberate eating and drinking break *aṣ-ṣawm*. Does this mean that if one eats or drinks out of forgetfulness, *aṣ-ṣawm* is valid?"

**The Sheikh:** “Yes, Helena. Our Prophet (ﷺ) said: “Whoever forgets when he is fasting and eats or drinks, let him complete his *ṣawm*. For it is Allah who has fed him and made him drink.” His fast is valid, whether it is *ṣawm farḍ* as *Ramaḍan* or *ṣawm nafl* (supererogatory) on Mondays and Thursdays.”

**Helena:** “Is it *ḥaram* for a woman to have intercourse with her husband during the day in *Ramaḍan*, Sheikh?”

**The Sheikh:** “Of course, it is *ḥaram*. If her husband has intercourse with her in *Ramaḍan*, he must fast for two consecutive months. **In case he is unable to do so, he has to feed sixty poor persons.**”

**Helena:** “Sheikh, and if she obeys him, does she has to make *kaffarah* (expiation)?”

**The Sheikh:** “It is *ḥaram* for her to obey him in doing this, but *kaffarah* is only obligatory for him.”

**Helena:** “If her husband approaches her with lust and there is no sexual intercourse, nor ejaculation, does she break her *ṣawm*?”

**The Sheikh:** “No. She does not break her fast unless *mani* (squirting liquid) flows from her. However, it is *ḥaram* for her to do this while she is fasting.”

**Helena:** “Sheikh, you said that deliberate vomiting invalidates *aṣ-ṣawm*. However, sometimes I vomit unintentionally. In this case, will my *ṣawm* be broken?”



**The Sheikh:** “No. In this case, your fast will not be broken. Rather, *aş-şawm* gets broken when one intentionally vomits. Our Prophet (ﷺ) said, “Whoever cannot help vomiting does not have to make up the fast. And whoever vomits deliberately has to make it up.”

**Helena:** “Sheikh you said that if a woman gets menstrual or postpartum blood, her *şawm* is invalid. However, Sheikh, sometimes I have menstruation five minutes before *al-Maghrib*. Does this break my *şawm* of that day?”

**The Sheikh:** “Yes, your *şawm* is invalidated even at the last moment of the day.”

**Helena:** “Well, Sheikh, sometimes my menstrual blood stops before *al-Fajr*, but I do not do *ghusl* until after *al-Fajr*. Is my *şawm* valid this way?”

**The Sheikh:** “Yes, your *şawm* is valid if you are certain that the period of menstruation has ended, and there is nothing left except *ghusl*. You make your *niyyah* before *al-Fajr* that you will fast, and you have nothing left except to do *ghusl*.”

**Helena:** “There are times, Sheikh, when a woman sleeps while she is *junub* (not on *ṭahara*), and does not do *ghusl* except after *al-Fajr*. Is her *şawm* valid?”

**The Sheikh:** “Yes, her *şawm* is valid. Your mothers, *Aisha* and *Umm Salamah*, the wives of our Prophet (ﷺ) said: “The Prophet (ﷺ) would reach *al-Fajr* whilst in *janabah* (imburity) from his family, and

then he would perform *ghusl* and fast.” (Narrated by *Al-Bukhari*)

**Helena:** “Do injections during the day in *Ramaḍan* break the fast, Sheikh? Sometimes I get sick and I need to get an injection (needle). Does the injection break *aş-şawm*?”

**The Sheikh:** “The injection does not break *aş-şawm* of the fasting person unless it is solution a person is nourished with, or it reaches *al-jawf* (abdomen) of a person.”

**Helena:** “Does *ḥijjama* (cupping) break *aş-şawm*, Sheikh?”

**The Sheikh:** “No, *ḥijjama* does not break *aş-şawm*. It is better for a person not to do it while s/he is fasting unless s/he is in need of it.”

**Helena:** “Is a pregnant or a breastfeeding woman permitted to break her *şawm*? Because we women get very exhausted of *aş-şawm*, especially if the woman is pregnant or breastfeeding.”

**The Sheikh:** “Yes, it is permissible for her to break *aş-şawm* if she or her baby may get exhausted or may face pain, or she is afraid for her baby, or if, because of her *şawm*, the milk is insufficient for the baby.”

**Helena:** “Sheikh, does she have to make up the missed fasts due to pregnancy or breastfeeding?”

**The Sheikh:** “Of course, she must make up



all the days that she does not fast due to pregnancy, breastfeeding, sickness or travel.”

**Helena:** “Sheikh, should she offer *kaffarah* for breaking *aş-şawm* while she is pregnant or breastfeeding her baby?”

**The Sheikh:** “It is not obligatory on her to offer *kaffarah*, but only to make up the missed fasts, Helena. So, there is no *kaffarah* and nothing other than making up the missed fasts.”

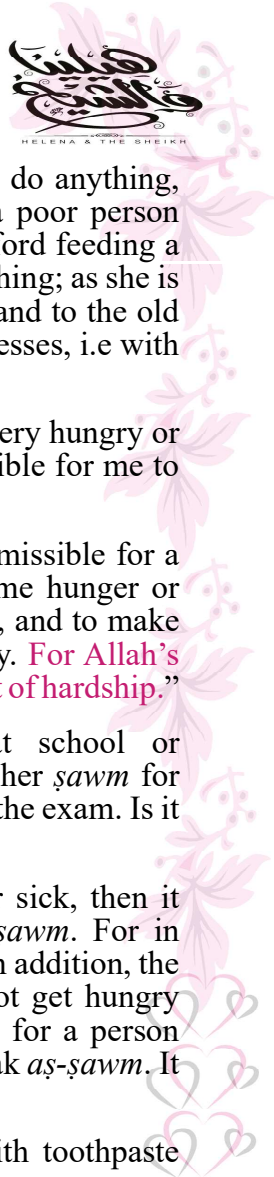
**Helena:** “If a woman breaks *aş-şawm* of some days in *Ramaḍan*, is it necessary for her to fast them right after the end of *Ramaḍan*? Or can she make their *qada'* at any time provided before the beginning of the next *Ramaḍan*?”

**The Sheikh:** “She does not have to make up them immediately. Rather, it is permissible for her to delay their *qada'*. However, it is better for her to fast whenever she can and not to delay *qada'* of the missed fasts.”

**Helena:** “Sheikh, sometimes, some women are not able to fast, so the second *Ramaḍan* begins and they have not made up the first fasts. Do they need to do anything?”

**The Sheikh:** “They need only to make up the missed fasts as quickly as possible with out delay.”

**Helena:** “Sheikh, may I ask a question about a woman who cannot fast because of her age. Should she offer *kaffarah*?”



**The Sheikh:** “She does not have to do anything, except that it is better for her to feed a poor person for every day. However, if she cannot afford feeding a poor person, she does not need to do anything; as she is excused. This applies to the old women and to the old men, as well as to those with chronic illnesses, i.e with permanent illnesses and cannot fast.”

**Helena:** “If I am fasting and I feel very hungry or thirsty, and I cannot bear it, is it permissible for me to break *aş-şawm* that day, Sheikh?”

**The Sheikh:** “Yes, Helena, it is permissible for a person who severely suffers from extreme hunger or very intense thirst to break his/her *şawm*, and to make up the missed fast by fasting another day. **For Allah’s religion is the religion of convenience, not of hardship.**”

**Helena:** “During exam times at school or university, a student may want to break her *şawm* for no reason, just in order to concentrate on the exam. Is it permissible for her to do so?”

**The Sheikh:** “If she is not tired or sick, then it is not permissible for her to break *aş-şawm*. For in general, exams are held in the morning. In addition, the person who gets *suḥoor* usually does not get hungry before noon. Therefore, it is not logical for a person who does not feel hungry to want to break *aş-şawm*. It is some sort of illusion.”

**Helena:** “Can I brush my teeth with toothpaste when fasting, Sheikh?”





**The Sheikh:** “Yes. There is nothing wrong with that. However, you should be careful not to get anything into your throat.”

**Helena:** “Can I do *maḍmaḍa* (gargling) or to wash when fasting, Sheikh? Because sometimes it is hot and I want to take a shower to cool off and clean myself?”

**The Sheikh:** “Yes, it is *jai'z* (permissible) for you to take a shower and to lie in cold water. This does not affect *aş-şawm* at all.”

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## Şawm an-Nafl

**Helena:** “Sheikh, are there any days when *aş-şawm* is *mustahab* (recommended)?”

**The Sheikh:** “Yes, there are some days that it would be *mustahab* to spend them fasting. They are:

- Deeds are conveyed to Allah (ﷻ) on Mondays and Thursdays of the week. *Aş-şawm* on these days is *mustahab*.

- A person who fasts 6 days in the month of *Shawwal* after *Ramaḍan* is considered to have fasted that year, and to be rewarded as if s/he fasted a whole year. It will be counted as fasting that year.” (*Muslim*) The Prophet (ﷺ) said: “**Whoever fasts in *Ramaḍan* and then fasts six more days of *Shawwal* will be (rewarded) as if he fasted that year.**” (Narrated by *Muslim*)

- *Şawm* of the first eight days of *Zu al-Hijjah*

- *Şawm* on the day of *Arafah*. It becomes a *kaffarah* for which Allah expiates the sins of the preceding year and the following year. The Prophet (ﷺ) said: “*Şawm* of the day of *Arafah* I hope Allah will atone for the sins of the year before it and the year after it.” (Narrated by *Muslim*)

- *Ṣawm* of *Tasu'a* and '*Ashura*'; as *ṣawm* the day of *Ashura* 'expiates the sins of a whole year.

- *Ṣawm* of three days of each month: the Prophet (ﷺ) said: "*Ṣawm* of three days of every month and *Ramaḍan* after *Ramaḍan* is like *aṣ-ṣawm* for a lifetime. *Ṣawm* of the day of *Arafah* I hope Allah will atone for the sins of the year before it and the year after it. *Ṣawm* of *Ashura* I hope Allah will atone for the sins of the year before it and the year after it." (Narrated by *Muslim*).


**Helena:** "Sheikh, can I fast these blessed days with double *niyyah* of fasting them and also *qada'* the missed fasts of *Ramaḍan*, meaning I combine *an-niyyah* of *qada'* with *an-niyyah* of *an-nafl* (the supererogatory)?"

**The Sheikh:** "No, Helena. It is not permissible to perform *ṣawm al-fard* and making up the missed fasts with the same *niyyah*. Rather it must be *ṣawm* with one *niyyah* at the night before and no other *niyyah* can be combined with it."

**Helena:** "Well, can I make up the missed fasts on every Monday and Thursday, with only *an-niyyah* of making up these fasts?"

**The Sheikh:** "Yes, it is even preferable to make up the missed fasts on these days, but only with *an-niyyah* of *qada'*."

**Helena:** "Sheikh, Is it necessary to make the intention of making up fasts from the night before?"



**The Sheikh:** “Yes, there must be *niyyah* for making up the missed fasts of *Ramaḍan* the night before. You intend that you will fast tomorrow for making up one day of *Ramaḍan*.”

**Helena:** “Should a woman ask her husband’s permission if she wants to fast, Sheikh?”

**The Sheikh:** “Yes. A woman should ask her husband’s permission if she wants to fast a *nafl*. As for *ṣawm al-fard*, it is not necessary; as the Prophet (ﷺ) said:

“No woman should fast when her husband is present except with his permission, apart from *Ramaḍan*.”

As a matter of fact, Allah (ﷻ) gives the husband a great right. Therefore, the wife must obey her husband in matters which do not involve disobedience to Allah. Thus, she attains the merits of Allah's consent and a happy life.

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## Al-I'tikaf

**Helena:** "Sheikh, do you know what? Indeed, I have never found a greater religion than Islam, nor a better month than the month of *Ramaḍan*. What increased my curiosity more is what I heard last year when I was visiting Cairo and entered *Jami' (Mosque) al-Azhar*. There, I found people staying. I asked about that, and I was told:

"These people are observing *i'tikaf*, and it is an act in which the soul becomes close to its Creator (ﷻ), and with it, souls become exalted, and flourish with *Zikr* (Allah's remembrance and praising)."

Since then, I have excitedly wanted to know more about *i'tikaaf*, how and where it is performed. Is it specific to men or can both men and women perform it? May you explain this to me, my honorable Sheikh?"

**The Sheikh:** "All what you said and heard about *i'tikaaf* is true, Helena. However, *i'tikaaf* is not specific to men. Rather, it is *sunnah* for men and women. The wives of the Prophet (ﷺ), the mothers of the believers, used to perform *i'tikaf* during the life of the Prophet (ﷺ), as well as the honorable women companions, may Allah be pleased with them all."

**Helena:** “Sheikh, frankly, I did not understand the meaning of *i'tikaaf*. So, may you kindly explain to me how I observe *i'tikaaf* and where is the most appropriate place for *i'tikaaf*?”

**The Sheikh:** “*I'tikaaf* is only in *al-masjid*. So, if you want to observe *i'tikaaf* at any time you enter *al-masjid*, make *niyyah* that you are observing *i'tikaaf* to Allah (ﷻ), recite the Qur'an and make *Zikr* of Allah (ﷻ).”

**Helena:** “Well Sheikh, does *i'tikaaf* mean merely staying in *al-masjid* only making *Zikr* of Allah and reading the Qur'an?”

**The Sheikh:** “Yes, *i'tikaaf* is only staying in *al-masjid* with *niyyah* by intending that you are observing *i'tikaaf*. Even if you do not read the Qur'an or make *Zikr* of Allah (ﷻ), your *i'tikaaf* is valid.”

**Helena:** “Is it necessary for me to stay a full day, Sheikh? Or is it permissible whenever I enter *al-masjid* that I intend to observe *i'tikaaf*?”

**The Sheikh:** “It is not required that you stay in *al-masjid* all day long. If you enter *al-masjid* for even one minute at night or day and intend to observe *i'tikaaf*, then it is valid for you. It is better for you whenever you enter *al-masjid* to intend to observe *i'tikaaf*.”

**Helena:** “Sheikh, is it necessary for me to be on *tahara*, or is it permissible for me to observe *i'tikaaf* while I am menstruating or during postpartum period?”

**The Sheikh:** “No. You don't have to be purified (on



*tahara*) from menstruation or postpartum. Rather, you can enter *al-masjid* and observe *i'tikaaf* while you are menstruating or during postpartum period. However, it is better not to do it unless you are on *tahara*."

**Helena:** "Is *i'tikaaf* only during *Ramaḍan*, in the last ten days, Sheikh, or at any time of the year?"

**The Sheikh:** "I told you before that *i'tikaaf* is valid at any time of the year. But the *sunnah* is for a person, whether a man or a woman, to observe *i'tikaaf* in the last ten days of the month of *Ramaḍan*, just as the Prophet (ﷺ) used to observe *i'tikaaf*."

**Helena:** "Should a woman ask her husband's permission if she wants to observe *i'tikaaf*, Sheikh?"

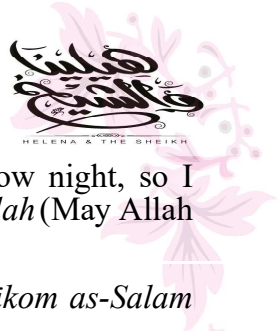
**The Sheikh:** "Yes, a woman should ask her husband's permission to observe *i'tikaaf*."

**Helena:** "Thank you. I cannot express my appreciation and sincere gratitude to you, Sheikh. Excuse me, for I have burdened you today."

**The Sheikh:** "You're welcome, Helena."

**Helena:** "I wish you a good night. I am looking forward to meeting you tomorrow, *Inshaa* Allah. I have a great surprise that will definitely please you."

**The Sheikh:** "I have no doubt, Helena. Good night. We will meet tomorrow at *Masjid as-Sulṭan al-Fatīh* in the afternoon. I will be waiting for you *Inshaa* Allah..."



**Helena:** “Yes, I will travel tomorrow night, so I will make sure to come early ... *Fi Amanilah* (May Allah Protect You). *Salam alaikom.*”

**The Sheikh:** “*Fi Amanilah. Wa alaikom as-Salam wa rahmatu Allah wa barakatuh.*”

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## *Aḥkam al-Ḥajj and al-Umrah*

That night passed and I got up early in the morning, finished the work in my hands and went to the place we agreed upon. I arrived and saw Helena's excited willing face turned into a sad face. I could tell how thoughtful she was from her gaze at the sky not feeling that I was coming until I greeted her.

**The Sheikh:** “Helena, what is this deep sadness on your face? What makes you so thoughtful?”

**Helena:** “No, it is not sadness. On the contrary, it is the reflection of longing and nostalgia that I feel in the depths of my soul. Ah, Sheikh! Yesterday, after we had finished our conversation, I turned on the television on the broadcast. I saw *al-Ka'aba* and the people flocking to it. If you only knew how much my heart longs for Makkah. It is the most honored and sacred place that has *Bayt* (the house of) Allah and the *Maqam* of His friend (*al-Khalil*) Ibrahim, peace be upon him. There, Muḥammed (ﷺ), the best of all mankind was born. *Inshaa* Allah, someday I will prepare my journey to it.

My heart, like birds singing with enthusiasm, answering the call, and my tongue, like a bird joyfully singing, I pray to perform a *sajdah* in the *Miḥrab* saying,



HELENA & THE SHEIKH

“*Labaik Rabi labaik, Labaik* (Oh Allah, we answer Your call, we answer Your call), *wasal-ḥajj wal-khayr koloho fi yadika* (here we are, all good is in Your hands, seeking Your pleasure).”

My honorable Sheikh, I want to know a lot about *al-Ḥajj*. You told me before that *al-Ḥajj* is one of the pillars of Islam, meaning it is *fard* on every Muslim to perform *Ḥajj*. May you tell me more about it?”

**The Sheikh:** “*Ḥajj* is one of the five *arkan* of Islam. *Al-Ḥajj* and *Umrah* are *fard* for every responsible Muslim who can afford to perform them. Allah (ﷻ) says:

“And [due] to Allah from the people is *Ḥajju al-Bayt* [the House]- for whoever is able to find thereto a way.” (Al-Imran: 97)

The Prophet (ﷺ) said:

“Islam is built on five *arkan*: Testifying that there is no deity worthy of worship except Allah and that Muḥammad is the Messenger of Allah, establishing the *Ṣalat* (prayer), paying *az-Zakat* (obligatory charity), performing *al-Ḥajj* (pilgrimage) and *Ṣawm* (fasting of) Ramaḍan.”

(Narrated by *Bukhari* and *Muslim*.)

Helena, if you are able and can afford sufficient money for *al-Ḥajj*, you should perform it.”





**Helena:** “Sheikh, there is still a long time ahead for *al-Ḥajj*. Since *Ramaḍan* is approaching, I intend to perform *Umrah* in it. May you kindly explain to me *ṣīfat* (how to perform) *al-Umrah*?”

**The Sheikh:** “May Allah accept it from you. Helena, if you want to enter/intend *iḥram* (the state of a pilgrim) for *Umrah*, you must reach *al-iḥram* area from *al-Miqat*. It is a well-known place that the flight crew will tell you if you reach it, and you must intend *iḥram* from it. It is *mustaḥab* (desirable) for you to perform *ghusl* (wash) with *niyyah* of *iḥram*. Then wear something that covers your *awrah* (a woman's body), but do not wear *an-niqab* or gloves. Then you perform two *rak'ahs* with *niyyah* of *iḥram*.

Then you say:

O Allah, I intend to perform *Umrah*, so accept it from me and make it easy for me.

Then you say *talbiyyah* by repeating:

*Labbaika Allahumma Labbaik, Labbaika la sharika laka labbaik. Innal-ḥamda wanni'mata laka wal-mulk, la sharika lak* (Oh Allah! We answer Your call, we answer Your call. You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner).

By doing that, you become on *iḥram* for *Umrah*.



When you enter Makkah, go to *al-Masjid al-Haram* (the Grand *Masjid*), and turn your face towards the glorified *Ka'aba* with the *niyyah* of submission and reverence. Then you begin *at-Tawaf* (circumambulation) around *al-Ka'aba* seven circuits starting from *al-Hajar al-Aswad* (the Black Stone). This is called *at-Tawaf of Umrah*. You make *dua'* (supplication) and *Zikr* of Allah (ﷻ) as much as you can in *Tawaf*. Between *ar-Rukn al-Yamani* (the Yemeni Corner) and *al-Hajar al-Aswad* you say:

*Rabbana atina fid-dunya hasanatan wa fil akhirati hasanatan waqina azaban-nar* (Our Lord, give us in this world good and in the Hereafter good, and protect us from the punishment of the Hellfire).

If you finish *Tawaf*, you perform two *rak'ahs* behind *Maqam Ibrahim*, peace be upon him. If it is crowded, then perform them anywhere. Then you head to *aş-Şafa* and *al-Marwah* hills. When you stand on *aş-Şafa*, read the following verses of Allah (ﷻ):

*"Inna aş-Şafaa wal-Marwata min sha'aaa'iril laahi faman hajjal Baita awi'tamara falaa junaaha alaihi ai yattawwafa bihima; wa man tatakawwa'a khairan fa innal laaha Shaakirun Aleem"* ("Indeed, *aş-Şafa* and *al-Marwah* are among the holy rituals of Allah. So whoever performs *Hajj* to *Baytu Allah* or performs *Umrah*- there is no blame upon him for walking between them. And whoever volunteers good - then indeed, Allah is appreciative and Knowing).



Then, perform *Sa'y*; meaning to walk between *aş-Şafa* and *al-Marwah* seven times that begin with *aş-Şafa* and end with *al-Marwah*. During *Sa'y*, make as much *dua'* and *Zikr* of Allah (ﷻ) as you can. When *Sa'y* is over, you make *taqşir* (trimming) of part of your hair with the scissors by one or two centimeters. Then, you are considered to have completed *al-Umrah*. This is *şifat* (description of) *al-Umrah*."

**Helena:** "Sheikh, by performing only these rituals, will my *Umrah* be considered correctly done?"

**The Sheikh:** "Yes, as *Umrah* is the *Ihram*, then *Tawaf* around the *Ka'aba* seven circuits, then performing two *rak'ahs*, then performing *as-Sa'y* between *aş-Şafa* and *al-Marwah* seven times, then you trim your hair with scissors as much as an inch."

**Helena:** "Sheikh, can I perform another *Umrah* after I finish my *Umrah*? Because I heard that it is not permissible for a person to perform more than one *Umrah* at a single time or visit?"

**The Sheikh:** "No, what you heard is not correct. Rather, it is *mustahab* (desirable) for a person to make as many *Umrahs* as s/he can. So, if you finish your *Umrah*, it is *mustahab* for you to do *Umrah* again even if it is on the same day. Likewise, it is desirable for you to perform several *Umrahs* as long as you are in *Makkah*."

**Helena:** "Sheikh, if I want to perform another *Umrah* while I am in *Makkah*, how should I do it?"

**The Sheikh:** “If you want to perform another *Umrah*, you should go to *Masjid at-Tan'im*, which is called *Masjid al-Sayyida Aisha* or *Masjid al-Ja'arana*. From there, you make *ihram* and do the same as your first *Umrah*. You should make *ghusl* and say:

O Allah, I intend to perform *Umrah*, so accept it from me and make it easy for me.

Then you make *talbiyyah* and complete what I said to you before.”

**Helena:** “Sheikh, I heard that it is not permissible for a woman in *ihram* to cut her nails or cut any part of her hair, or to wear perfume. Is this correct?”

**The Sheikh:** “Yes. If a woman is in *ihram*, it is *haram* for her to touch perfume or to cut or pluck any part of her hair, or to cut anything from her nails?”

**Helena:** “Is it also not permissible for her to cover her face? Because I saw on TV some women who put something on their heads that was dropping down on their faces., while they were in *al-Masjid al-Haram*.”

**The Sheikh:** “It is permissible for a woman to cover her face. However, it is not permissible to wear *niqab* as some women do.”

**Helena:** “Sheikh, I'm sorry I don't understand. How is it permissible for her to cover her face and not to wear *niqab*?!”



**The Sheikh:** “Exactly, Helena. The Prophet (ﷺ) forbade a woman in *ihram* to wear a *niqab* or gloves. However, this does not mean that she uncovers her face. This does not mean that a woman uncover her face. Rather, she covers it by dropping a piece of fabric from her head that is not open for the eyes. She can follow *as-Sayyidah Asma’* and *as-Sayyidah Aisha*, may Allah be pleased with them, as they used to do. The Prophet (ﷺ) prohibited the type of *niqab* that shows the eyes. However, he did not prohibit covering the face. It is true he forbade women to wear gloves. However, it is permissible for her to insert her hands into her sleeves so that no one can see them.”

**Helena:** “Sheikh, I want to ask one more more question, please. When we go to perform *Umrah*, we get on the plane and pass *al-Miqat*. Do we enter *ihram* when we reach *al-Miqat*? Or is it permissible for us to enter *ihram* before reaching *al-Miqat*?”

**The Sheikh:** “It is permissible for you when you get into the plane or the bus to enter *ihram*, and say: “O Allah, I intend to perform *Umrah*, so accept it from me and make it easy for me.” Then you make *talbiyyah* and by that you become in *ihram*.”

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## Questions on al-Hajj

**Helena:** “Sheikh, If I want to perform *Hajj*, what should I do? Would you explain to me how to perform *al-Hajj*?”

**The Sheikh:** “There are three forms of *Hajj*, Helena: *Al-Ifrad*, *at-Tamatt’u*, and *al-Qiran*.”

**Helena:** “Could you explain to me each one of them, Sheikh?”

**The Sheikh:** "*Ṣifat al-Ifrad*: If you want to perform *al-Hajj* alone without performing *Umrah*, it is *mustahab* for you, if you reach *al-Miqat* or before your travel, to make *ghusl* with *niyyah* of *Ihram*. Then, put on your clothes and perform two *rak'ahs* with *niyyah* of *Ihram*. Then pray: “Oh Allah, I want *al-Hajj*, so make it easy for me and accept it from me.” Then you repeat saying the following *talbiyyah*:

*Labbaika Allahumma Labbaik, Labbaika la sharika laka labbaik. Innal-ḥamda wanni'mata laka wal-mulk, la sharika lak* (Oh Allah! We answer Your call, we answer Your call. You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner).



If you do that, you become in *ihram* for *al-Hajj*. If you come to *al-Ka'aba al-Musharaffa* (the Holy *Ka'aba*), perform *Tawaf al-Qudom* (arrival *Tawaf*) seven circuits, starting with *al-Hajar al-Aswad* and ending at it.

When you are done with this, you perform two *rak'ahs* behind *Maqam Ibrahim*, peace be upon him, or anywhere. Then, if you want, you can perform *al-Sa'y* between *aş-Şafa* and *al-Marwah* at that time or you can wait for the day of *al-Eid* after you return from *Mina* and perform *Tawaf al-Ifadah*.

Then on the eighth day of *Zu al-Hijjah*, you will go to *Mina*, perform *şalat al-Dhuhr*, *al-Asr*, *al-Maghrib*, and *al-Isha* in *qaşr*. Then sleep and leave *Mina* after *al-Fajr* to *Arafah*. This overnight stay is *sunnah*. If you do not go for it, your *Hajj* is valid.

Then you go to *Jabal (Mount) Arafat* on the ninth day, which is the day of *Arafah*. You stay there and perform *şalat al-Dhuhr* and *al-Asr*, in *jam' taqdeem* (combining two *şalawat* within the time of *al-Dhuhr*) and *qaşr*. Make as much *Zikr* of Allah as you can by repeating: "*La Ilah Ila*" (There is no diety but Allah.) You abundantly continue praying until the sun sets and *ażan al-Maghrib* is delivered.

Then you go to *Muzdalifah* and perform *şalawat al-Maghrib* and *al-Isha'* together *jam' ta'kheer* (late combining within the time of *Isha'*). You stay there until you perform *şalat al-Fajr* and take with you the *jamarat* pebbles . Then you go to *Mina*, and this is the

tenth day of *Zu al-Hijjah* (the day of *Eid*), and throw seven pebbles at *Jamarat al-Aqaba al-Kubra*. Then, cut your hair as much as 2 cm.

After that, you go to *al-Ka'aba* to perform *Tawaf al-Ifadah*. It is an essential rite, by performing seven circuits of *Tawaf* similar to *Tawaf al-Qudum*. Then you perform two *rak'ahs*, better to be behind *Maqam Ibrahim*, peace be upon him. Then you go to *aş-Şafa* and *al-Marwah* (if you have not performed *as-Sa'y* after *Tawaf al-Qudum*). Then you stand on *aş-Şafa* and recite the verses of Allah:

*"Inna aş-Şafaa wal-Marwata min sha'aaa'iril laahi faman hajjal Baita awi'tamara falaa junaaha alaihi ai yattawwafa bihimaa; wa man tatawwa'a khairan fa innal laaha Shaakirun Aleem"*  
 ("Indeed, *aş-Şafa* and *al-Marwah* are of the holy rituals to Allah. So whoever performs *Hajj* to *Baytu Allah* or performs *Umrah* - there is no blame upon him for walking between them. And whoever volunteers good- then indeed, Allah is appreciative and All-Knowing).

Then you perform *al-Sa'y* between *aş-Şafa* and *al-Marwah* seven circuits that begin with *aş-Şafa* and end at *al-Marwah*. You also perform as much *dua'* and *Zikr* of Allah (ﷻ) as you can. Then you go back to *Mina* and stay overnight there, until the eleventh day,



the second day of *al-Eid*. You go after *zawal al-shams*,<sup>4</sup> and pelt the three *Jamarat*:

- *Al-jamrah aş-Sughra* (the smallest *jamrah*) with seven pebbles
- *Al-jamrah al-wuṣṭa* (the middle *jamrah*) with seven pebbles
- *Al-jamrah al-kubra* (the largest *jamrah* or *Jamrat al-Aqaba*) with seven pebbles

Then you stay and perform *aş-şalawat* on time. Then on the twelfth day of *Zul-Hijjah*, the third day of *al-Eid*, the second of *at-Tashreeq* Days, you do the same as you have done on the day before. You pelt the three *jamarat* in sequence, each one with seven pebbles.

Then if you want to leave *Mina* and do not stay the third day, then you will have accomplished your *Hajj*. Then you will have only to perform *Ṭawaf al-Wada'* (Farewell *Tawaaf*) when you want to return to your country. This is *Şifat Hajj al-Ifrad* "

**Helena:** "Sheikh, does this mean that if I do what you told me, my *Hajj* will be valid?"

The Sheikh: "Yes, Helena. This is the easiest correct form of *şifat al-Hajj*."

**Helena:** "What is *şifat Hajj al-Qiran* that you mentioned earlier?"

<sup>4</sup> Early afternoon, right when the sun starts to declining from the middle of the sky.

**The Sheikh:** “It is exactly the same as the way of this *Hajj*, not more or less except for one thing.”

**Helena:** “What is it, Sheikh?”

**The Sheikh:** “It is to say when entering into *ihraam al-Hajj*:

“Oh Allah, I intend to perform *Umrah* and *Hajj* together, so make them easy for me and accept them from me.”

Then you perform exactly the same as *ṣifat al-Hajj* that I mentioned to you earlier, with the same words and actions.”

Helena: “Now I understand, Sheikh. This means that *al-Qiran* is exactly the same as *al-Ifrad* except that one says: “Oh Allah, I intend to perform *Umrah* and *Hajj* together, so make them easy for me and accept them from me.”

**The Sheikh:** “Exactly, Helena.”

**Helena:** “What is *ṣifat Hajj at-Tamatt’u*, Sheikh?”

**The Sheikh:** “*Tamattu’* is to perform *Umrah* exactly as I told you. If you finish your *Umrah*, you become *ḥalalan* (free from prohibitions) and you do what you want until the eighth day of *Zu al-Hijjah*. Then you make *talbiyyah* and you enter into *ihram* for *Hajj* and say: “*Labbayk, O Allah, Hajjah.*” This is *ṣifat at-Tamattu’*.”



These are the three forms of *al-Hajj*, i.e. any one of them you perform will be sufficient for you and your *Hajj* is valid.”

**Helena:** “Can I ask you some questions about what you mentioned, Sheikh?”

**The Sheikh:** “Yes, of course. You can ask whatever you want.”

**Helena:** “Is it *wajib* (obligatory) to stay overnight in *Mina* on the first day? Or is it possible for me not go to stay overnight there? Can I go on the ninth day directly to *Arafah*?”

**The Sheikh:** “Staying overnight in *Mina* on the eighth of *Zu al-Hijjah* is not *wajib*, and you can go directly to *Arafah*.”

**Helena:** “Well! Is it *wajib* to stay overnight in *Mina* on the three days following the day of *al-Eid*? Or is it *sunnah* as well?”

**The Sheikh:** “It is *wajib* to stay overnight in *Mina* during the days of *Tashreeq*. However, if it too crowded to find a place to sleep in, or if you are sick or have an excuse, then it is permissible for you to stay overnight outside *Mina*. However, it is better to stay there as much as possible.”

**Helena:** “If a woman menstruates during *al-Hajj* or *Umrah*, what should she do? Does she complete *al-Hajj* or *Umrah*? Or should she wait until she gets purified, then after that she completes *al-mansik* (rituals)?”

**The Sheikh:** “If a woman enters *ihraam* for *al-Hajj* or *Umrah*, and then she menstruates, she does everything in *mansik al-Hajj*, except that she does not perform *Tawaf* around *al-Ka’aba*. This happened to our mother Aisha (رضي الله عنها). She menstruated while she was on *Hajj*, and the Prophet (ﷺ) said to her:

“This is a thing which Allah has ordained for the daughters of Adam. So do what all the pilgrims do with the exception of *at-Tawaf* around *al-Ka’bah*.” (Narrated by Muslim)

The woman should perform all *al-mansik*. She should stand on *Arafah*, stay in *Muzdalifah*, *Mina* and all the *masha’ir* (ceremonial shrines). She only delays *Tawaf al-Ifadah* until she gets purified. After that she performs *at-Tawaf*.”

**Helena:** “Well, Sheikh. What shall she do if she is still menstruating, and if she does not perform *at-Tawaf*, she may miss the flight?”

**The Sheikh:** “In this case, she performs *at-Tawaf*, and she has to offer *hady*?”

**Helena:** “What does “she has to offer *hady*” mean?”

**The Sheikh:** “It means that she must offer a sacrifice of slaughtering a sheep for the sake of Allah (ﷻ) and to distribute its meat to the poor.”

**Helena:** “If she menstruates after *Tawaf al-Ifadah*, does she have to wait for her *tahara* to perform *Tawaf al-Wada’* (farewell)?”



**The Sheikh:** “No, rather it is permissible for her to go without *Ṭawaaf al-Wada’*. The Prophet (ﷺ) permitted a menstruating woman to leave without *Ṭawaaf al-Wada’*.”

**Helena:** “Is it permissible for a woman to use medicine to prevent menstruation during *al-Ḥajj* or *Umrah* so that she does not fall into trouble there?”

**The Sheikh:** “Yes, it is permissible for her to take medicine or to do anything that prevents her menstruation, whether it is during *al-Ḥajj*, *Umrah* or in other times.”

**Helena:** “Sheikh, is this *ḥukm* (ruling) also valid if she performs *Umrah*, that she does not perform *Ṭawaf al-Ifadah* until she becomes on *ṭahara*. If she menstruates after *Ṭawaf al-Ifada*, is it permissible for her to travel without performing *Ṭawaf al-Wada’*?”

**The Sheikh:** “Yes, Helena, as you said.”

**Helena:** “Is it permissible for a woman to perform *al-Ḥajj* or *Umrah* on behalf of her father or mother?”

**The Sheikh:** “Yes, it is permissible to perform *al-Ḥajj* on behalf of a dead person, as well as on behalf of an elderly living person who cannot travel or is sick with a chronic disease from which there is no cure.”

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## *Aḥkam al-Buyu'*

**Helena:** “As you know, my Sheikh, I work in trade. I know well that Islam has set rules for us in every aspect of our lives. I think now of my trade, and I am afraid that my money might be mixed with *ḥaram* (prohibited) money through some transactions. Sheikh, is it permissible for me to buy or sell what I like? Or are there *ḥaram* transactions?”

**The Sheikh:** “The principle is that all sales transactions are *ḥalal*, not *ḥaram*, as long as they are based on the consent of the seller and the buyer, and not prohibited by Allah (ﷻ) or His Messenger (ﷺ).”

**Helena:** “May you explain to me some types of *ḥaram* transactions, Sheikh?”

**The Sheikh:** “*Riba* (usury) is *ḥaram* even if the two contracting parties consent. It is not permissible for you to go to the usurious banks that deal with interest to take a loan with interest. This is the kind of usury that are forbidden by Allah (ﷻ) and His Messenger (ﷺ). Allah threatens whoever consumes usury with war and painful torment.”

**Helena:** “Oh! May Allah protect us, Sheikh! Does this mean that dealing with these banks by taking a loan from them is considered usury?”

**The Sheikh:** “Yes. It is not permissible for a person in need of money to borrow with interest of *riba*.”

**Helena:** “Well. If I have money, can I put it in the bank and take its interest?”

**The Sheikh:** “If you put it in usurious banks, the interest you take is of forbidden usury. However, if you invest the money in Islamic banks, then the profit obtained from it is *halal* for you.”

**Helena:** “*Subhan* Allah! Sheikh, what is the difference? All are your banks! Why is here *haram* and there is *halal*?”

**The Sheikh:** “Because usurious banks do not trade with the money. On the contrary, they take it as a loan and give you profit of 10%, for example. Then, they lend it as a loan to another person with an interest of 15%, for example. **Here, they earn a profit of 5%. So, the difference between the two transactions without any effort is absolutely *haram*. On the other hand, the Islamic banks do not work that way. Because they actually do not give loans to anyone.** Rather, they, in fact, trade with that money by entering into projects. For example, they do not give you a 100 for the thousands. They rather give you a percentage, and this percentage may increase or may decrease. For example, 10% of the profit may be 1000, or it may be only 10. Because it enters into trade, *mudarabah* (speculation), profit and loss. As for usurious banks, they do not work

in this way at all. Rather they make profit through the difference between lending and borrowing. In addition, usurious banks may enter into forbidden projects such as alcohol, pork and adultery, but Islamic banks do not practice activities like these.”

**Helena:** “Sheikh, I understood from your words that if a woman has money and wants to earn profit from it to spend on herself, it is not permissible for her to deal with usurious banks. Rather, it is permissible for her to deal with Islamic banks. Because interest-based (usurious) banks do not trade, buy or sell, but they only earn money from the difference in the interest rate. As for the Islamic banks, a person enters into a partnership with them, then s/he may win or lose, and this is *halal* trade.”

**The Sheikh:** “Yes, this is correct. This is the real difference between trade and usury. Allah says: “But Allah has permitted trade and has forbidden usury.”

**Helena:** “Is usury considered a minor sin or a major sin, Sheikh?”

**The Sheikh:** “I’ll tell you something. Do you know, Helena, that Allah has not threaten anyone with war except the one who consumes usury? Allah (ﷻ) says:

“O you who have believed, fear Allah and give up what remains of usury, if you should be believers (278) And if you do not, then be informed of a war [against you] from Allah and His Messenger. But if you repent, you may have your principal -



[thus] you do no wrong, nor are you wronged (279) And if someone is in hardship, then [let there be] postponement until [a time of] ease. But if you give [from your right as] charity, then it is better for you, if you only knew (280) And fear a Day when you will be returned to Allah. Then every soul will be compensated for what it earned, and they will not be treated unjustly (281)”

The Prophet (ﷺ) cursed the usury dealer and made him expelled from the mercy of Allah. On the authority of Jabir (رضي الله عنه), he said:

“The Messenger of Allah (ﷺ) cursed the one who consumes usury, its client, its recorder, and its witnesses, and said: “They are equal.”

The curse is to be expelled from the mercy of Allah. Is it conceivable for a Muslim who fears Allah to deal with usury after knowing of Allah’s war and curse against him?!!”

There are many *Hadiths* about the prohibition of usury. So, there is no doubt that it is one of the greatest sins, Allah forbid!.”

**Helena:** “Sheikh, so what should a woman who previously treated with usury do?”

**The Sheikh:** “Allah (ﷻ) tells us that whoever does this must repent to Allah and must ask for forgiveness for what s/he has done before. After that, s/he withdraw only the principal capital. As for the interest the woman took, she can give it as *ṣadaqa* (charity) to the poor and

needy. It is not permissible for her to leave it to the bank or to consume it, but she shall give it to the needy. Allah (ﷻ) says:

“O you who have believed, fear Allah and give up what remains of usury, if you should be believers (278) And if you do not, then be informed of a war [against you] from Allah and His Messenger. But if you repent, you may have your principal - [thus] you do no wrong, nor are you wronged (279)”

**Helena:** “Sheikh, as far as I understand, if a woman has money and wants to get profit from it, she must go to Islamic banks and give them the money so that they can invest it for her in trade. Therefore, the profit that comes out of it is *halal* for her. Is my understanding correct?”

**The Sheikh:** “Yes. As I said, this is a *halal* method. Islamic banks actually invest the money and their profit from it is *halal*.”

**Helena:** “There are some people say that there is no difference between Islamic banks and all usurious banks; as all are forbidden. So, what would you say about this?”

**The Sheikh:** “No, it is not correct. There is a big difference. The Islamic bank make the money used in trade, while other usurious banks take interest only on the loan without doing any investment or trade.”

**Helena:** “Since you talked about usury, Sheikh, I want to ask you about something occurred to me once. I was in a jewelery shop as I wanted to change the gold bracelet that I had with a newer bracelet. I



paid the difference between both of them. There was a *sheikh* in the shop standing next to me. He saw me doing this, and he said: "It is not permissible." So I was surprised and asked him, "Why it is not permissible?" He said: "The Prophet (ﷺ) forbade selling gold for gold except for equivalent weight; meaning 10 grams for 10 grams, hand to hand, meaning it must be exchanged in the meeting immediately. Then he left. Frankly, I did not understand anything from what he said. May you explain this matter to me?"

**The Sheikh:** I will simplify the matter for you. What the *sheikh* said is correct. If you have gold and you want to change it or exchange it for new gold, you must first sell it, then take its price. Then, you buy whatever you want from the jeweler, but you must have the money in your hands first.

As for selling the old one, for example, ten grams, and then buying 9 new grams for the old ten, this is not permissible. Because the Prophet (ﷺ) said:

**"Do not sell gold for gold except for equivalent weight; and do not sell for ready money something, not present, but hand to hand."** (Agreed upon)

He (ﷺ) also said:

**"Gold for gold and silver for silver, like-for-like, hand to hand. Whoever increases or asks for an increase, he commits usury, the one who takes and the one who gives in this are alike."** (Narrated by *Muslim*).



So the Prophet (ﷺ) clarified and stated in this *Hadith* that it is not permissible to sell gold for another gold even if this is old and the other is new unless they are equal in weight. For example, if ten grams are old for ten new grams, it is not permissible to weigh the ten old grams for the nine new grams.”

**Helena:** “Based on this, Sheikh, many women fall into usury without knowing.”

**The Sheikh:** “Unfortunately yes. This is a huge problem indeed. Many women fall into this *haram* without knowing. Likewise, many jewelers and many of those who buy from them fall into, and they do not prevent women from doing this.”

**Helena:** “Sheikh, as far as I understand from what you told me, it is not right for us to buy gold in installments. Rather, I can only buy gold with cash and immediately on the spot. Do I get it right?”

**The Sheikh:** “Yes. It is not permissible to sell gold in installments. Because the Prophet (ﷺ) said, as in the previous *Hadith*: “Do not sell for ready money something not present, but hand to hand.” This means that the price must be paid immediately on the spot. The same *hukm* is for silver, just like gold.”

**Helena:** “Well. We in Europe buy dogs. Is it permissible to sell dogs?”

**The Sheikh:** “The Prophet (ﷺ) prohibited the price of a dog, and said that its price is vile. Moreover, it is not permissible to keep dogs, unless it is for guarding or hunting.”



**Helena:** “Then is it *haram* to have dogs in homes? Is it true, Sheikh?”

**The Sheikh:** “Yes, Helena. Our Prophet (ﷺ) prohibited keeping the dogs unless for guarding, or hunting or herding the livestock. If a person raises a dog at home for a reason other than these reasons, s/he will lose two *qirats* every day out of his *hasanat* (rewards for good deeds). So, do you have many *hasanat* from which you will lose two *qirats* every day?! *Qirat* is like a mountain, as I told you about the virtue of witnessing *salat al-Janai'z* (funeral) and burial.

Also, the angels do not enter a house where there is a dog. So, may intelligent Muslims deprive themselves of the angels entering their houses because of a dog, knowing how much good, mercy and blessings the angels bring to the house?!”

**Helena:** “Is the cat like the dog in this?”

**The Sheikh:** “It is not permissible to sell a cat, but it is permissible to raise it in your home, unlike a dog.”

**Helena:** “Sheikh, are there other *haram* things that are forbidden to be sold to avoid them, or only this?”

**The Sheikh:** “The most important thing, Helena, is that you should be honest in your dealings of buying and selling. Do not cheat anyone. The Prophet (ﷺ) prohibited cheating and said: “Whoever cheats us is not one of us.” If you are a merchant or doing business, then trust is required. An honest reliable merchant will be with the prophets and the righteous.

## Questions on *Khiṭba* & *Zawaj*

**Helena:** “If I get engaged to a man, what is permissible and what is not permissible for me in dealing with him?”

**The Sheikh:** “Your fiancé is completely a stranger, and it is not permissible to sit with him alone. However, it is permissible for him to sit with you in the presence of your family. Being your betrothed does not mean he is your husband.”

**Helena:** “Sheikh, what if we have *‘aqd al-nikah* (a marriage contract), will he still be a stranger to me until marriage?”

**The Sheikh:** “No, the situation is different if *‘aqd an-nikah* has taken place. Then, he is considered your husband. It is permissible for you to sit with him. Even if he kisses or touches you, it is not prohibited. However, it is better he does not have a marriage relationship with you until the wedding.”

**Helena:** “Well, can a man look at the woman he will be engaged to, or not?”

**The Sheikh:** “Yes, of course. It is permissible for a suitor to look at the woman he propose to. *Jaber* (رضي الله عنه) said: “The Prophet (ﷺ) said: “When one of you asks a

woman for marriage, if he is able to look at what will induce him to marry her, he should do so.” He (*Jabir*) said: “I asked a girl for marriage. I used to look at her secretly, until I looked at what induced me to marry her. I, therefore, married her..”

It is permissible whether he looks at her with her permission or without her permission. In this regard the Prophet (ﷺ) commanded us to look freely. As a matter of fact, as in the *Hadith* of *Jaber*, he "used to look at her secretly." In a *Hadith* of *al-Mughira ibn Shu'bah*, he asked the permission of the parents to look and see the face of their daughter that he wanted to propose to. They disapproved, but she gave him permission.”

In this regard, the man can look at his fiancée several times and he can contemplate her beauties. Because the purpose can only be achieved in this way. He can look at her beauties which will induce him to marry her; such as her hand, body and face, and the like. However, it is not permissible for him to be in *khulwah* (to stay alone) with her. Because it is forbidden, and *Sharia* (Islamic law) only allows him to look. So, *khulwah* remains prohibited.”

**Helena:** “Well, can a woman enter into ‘*aqd nikah*’ on her own? Or is it necessary that it is made by her *walli* (guardian); her father or brother?”

**The Sheikh:** “It is not permissible for a woman to enter into ‘*aqd nikah*’ on her own. Rather, a *wali* is required. The Prophet (ﷺ) said: “There is no

marriage except with a *wali* and two legally acceptable witnesses.” He said: ““any woman who is married (or enters into marriage herself) without the permission of her *wali*, her marriage is void, void, void.”

**Helena:** "If the *wali* is an infidel or an immoral person who does not perform *ṣalat*, or if he drinks alcohol, then who shall wed her?"

**The Sheikh:** “The closest *wali* weds her to her husband. If she cannot find a *wali*, she goes to the ruler or the judge. If she does not find one, she goes to any *sheikh* or scholar who will make ‘*aqd an-nikah*’ for her.”

**Helena:** “Is it necessary that the husband who marries a Muslim woman to be a Muslim? Or is it correct for a Muslim woman to marry someone she loves, whether he is a Muslim or an infidel, a Jew or a Christian?”

**The Sheikh:** “*Subḥan* Allah! Helena, I have never expected this question from you! How is it possible for a Muslim woman to marry a non-Muslim man?! It has been confirmed by the consent of Muslims that a Muslim woman cannot marry an infidel, whether he is a Jew or a Christian. Rather he must be a Muslim. Allah (ﷻ) says: “(Likewise) do not wed your women to *mushrik* men [polytheists men] unless they believe. A believing man is better than a polytheist, even though you might like him [the polytheist].”



In another verse, Allah (ﷻ) says: “And if you know them [the wives] to be believers, then do not return them to the disbelievers; they [the wives] are not lawful for them, nor are they [the unbelievers/ husbands] lawful for them.” Allah (ﷻ) repeats: “they are not lawful [wives] for them, nor are they lawful [husbands] for them” to reinforce and exaggerate the sanctity and termination of the relationship between the believing woman and the polytheist man. Whoever does that is a fornicatress, even if she calls her fornication a marriage.”

**Helena:** “Well, Sheikh, why is it permissible for a Muslim man to marry a Jew or a Christian woman, and it is not permissible for a Muslim woman?”

**The Sheikh:** “First of all, Helena, and before we ask why, we must ask who orders us this and forbids us to do that, who permits this and prohibits that?”

**Helena:** “The Noble Qur’an and the Prophet’s *Hadith*, of course.”

**The Sheikh:** “Well said! The Qur’an is the words of Whom?”

**Helena:** “The words of Allah (ﷻ).”

**The Sheikh:** “Isn't this enough for us to obey and submit to what have been ordered by Allah (ﷻ) and His Messenger (ﷺ)!”

**Helena:** “Of course enough, Sheikh. We cannot ask Allah (ﷻ) why. Rather, it is said: “We hear and obey, we



heard and obeyed. We seek Your forgiveness, our Lord, and to You is the [final] destination.”

**The Sheikh:** “Well said, Helena. This is the saying of a true Muslim. Allah (ﷻ) says: “The only statement of the [true] believers when they are called to Allah and His Messenger to judge between them is that they say, “We heard and we obeyed.”

Generally, Helena, the right of *qawamah* (authority with responsibility) in Islam is given to the husband, not the wife. Therefore, an unbeliever cannot have authority on a Muslim woman. However, a Muslim man has authority over a non-Muslim woman.”

**Helena:** “Now I understand very well, Sheikh. *Alhamdulillah* for the blessing of Islam.”

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## *At-Ṭalaq and al-Iddah*

**Helena:** “What happened, Sheikh. I suddenly see you sad! Are you upset with the questions I asked?”

**The Sheikh:** “Oh Helena. I become sad when I think about the rates of *ṭalaq* (divorce) cases that are increasing over and over every day. You cannot imagine how difficult a divorce is, Helena! It is very severe and painful for the spouses. When they are separated, their cordial bond which has lasted for years, is cut off. Countless problems arise between them such as courts, loss of children and severing the family bonds that Allah has commanded to be joined.

Oh, nowadays, we live in a society whenever a woman becomes angry with her husband for the most trivial reasons, she asks for a divorce. Likewise, whenever a husband becomes angry, he swears that he will divorce his wife. He divorces her, and then both of them bite the fingers of regret. But hayhāta, hayhāta (far from it!! It's too late ...”

**Helena:** “Sheikh, I swear by Allah that this is really pathetic. The number of divorced women has become very high. Every woman thinks that when she is divorced, she will marry a better man than her



husband. They don't know that most men have similar manners and their way of thinking is the same ...

However, Sheikh, now I want to know some of the rulings of divorce, since you mentioned that. When a husband says to his wife, "You are divorced," does this divorce count or not?"

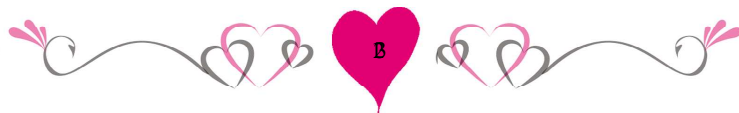
**The Sheikh:** "If a man says to his wife, "You are divorced," then she is considered divorced. This is according to the consensus of Muslims, even if he says that he has not intended to divorce. Because he uses the clear expression of *Talaq* (divorce)."

**Helena:** "Well, if he once says to her, "*Anti talig bi-thalath* (you are divorced by three divorces)," will she be considered divorced by three divorces?"

**The Sheikh:** "Yes she is considered divorced. However, his pronunciation of the three divorces at once is counted as one divorce, and he can re-marry her if this is the first or the second time he divorces her."

**Helena:** "In case he says to his wife, "if you do such-and-such, or if you speak to your family, or if you go to such-and-such, then you are divorced," does this also count as a divorce if she does these things?"

**The Sheikh:** "If he intends to divorce her, yes it counts. If he just wants to threaten her so that she may not do such things, then the divorce does not count. In fact a smart woman obeys her husband when he swears



on her not to do such things. She should not do it, in order not to destroy her family and ruin it herself. She should be patient until he later permits her, then she can do what she wants.”

**Helena:** “What are the things a woman should do if her husband divorces her?”

**The Sheikh:** “She has to observe her *iddah* period

**Helena:** “What is *iddah*, Sheikh?”

**The Sheikh:** “Helena, *iddah* period is for a divorced woman to have three menstrual cycles, and after that she is permitted to be married to someone else.”

**Helena:** “If the husband divorces his wife and wants to re-marry her, how should he return to her?”

**The Sheikh:** “If he divorced her once or twice, then she is still his wife as long as her *iddah* period has not ended with three menstrual cycles. He says to her I have returned you back in the presence of two witnesses. However, if he divorces her three times, he can no longer return to his wife. Only after her *iddah* period ends and then she marries someone else. If the second husband divorces her, then it is permissible for him (the first husband) to take his wife back and make ‘*aqd nikah* (a contract of marriage) with her again with a new dowry.



Allah (ﷻ) says:

“And if he has divorced her [for the third time], then she is not lawful to him afterwards until [after] she marries a husband other than him. And if the latter husband divorces her, there is no blame upon the woman and her former husband for returning to each other.”

**Helena:** “Is it permissible for a man to divorce his wife when she is menstruating?”

**The Sheikh:** “It is *haram* for a man to divorce his wife when she is menstruating. Likewise, it is *haram* for him to divorce her during a period of purity in which he has had intercourse with her. It is *ṭalaq bedi*’ (heretical or forbidden).”

**Helena:** “Does this mean that if he divorces her when she is menstruating, her divorce does not count?”

**The Sheikh:** “Yes, her divorce does not count, but by doing this, he commits a sin.”

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## Ta'at az-Zawj

**Helena:** “Should a woman obey her husband?”

**The Sheikh:** “Yes, a woman should obey her husband unless he orders her to do a sin. She must obey him. For example, she does not go out of the house except with his permission, and she invites someone into the house only with her husband's permission. In Islam, obedience to the husband is almost the same as obeying the parents.

A righteous woman is the one who respects, loves and appreciates her husband, and does not oppose him unless he orders her to do a sin. Helena, I will tell you some *ḥadiths* of your Prophet Muḥammad (ﷺ) in which he orders a woman to obey her husband. He said that she will not enter Paradise unless her husband is satisfied with her, and her kind treatment to him equals in reward that of a man does in *al-jihad fi sabilillah* (Fight for the sake of Allah) or praying in *al-masjid*, or all his other deeds.

*Al-Bayhaqi* narrated in “*Shua'b ul Iman*” on the authority of *Asmaa Bint Yazid al-Ansariyya* from *Bani Abd al-Ashhal* that she came to the Prophet (ﷺ) while he was among his companions. She said:

“O Messenger of Allah, may both my parents be sacrificed for you. I am sent by a group of women



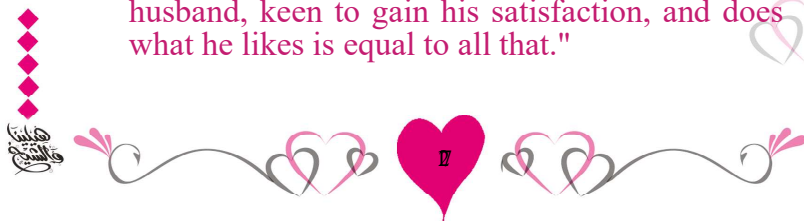
to you. I know well that all women from east or west who heard or did not hear of me coming to you share the belief that Allah has sent you to both men and women. We believed in you and Your Lord who has sent you. Yet we, women are locked in and have to stay at your homes. We are the object of men's desire and we bear their children. Nevertheless, you, men have the privileges of *Ṣalat al-Juma'* (Friday) and *Ṣalat al-Jama'a* (congregational), visiting the sick people, attending *al-Janai'z* (funerals), performing *al-Hajj* after *Hajj*, and the best of which is *al-jihad fi sabilillah*. When they leave for *Hajj*, *Umrah* or *ribaṭ (jihad)*, we look after their property, weave their clothes and care for their children. O Messenger of Allah (ﷺ), despite all this, we do not share them in the reward for doing so?"

He said: "The Prophet (ﷺ) turned to his companions and said:

"Have you ever heard a more eloquent woman putting a case concerning her faith?"

They said: "We never thought that a woman can be so expressive." The Prophet (ﷺ) said to her:

"Listen, woman! Go and tell other women who sent you that if a woman gets on well with her husband, keen to gain his satisfaction, and does what he likes is equal to all that."





He said: “She happily went away glorifying Allah and praising Him.”

And the Messenger of Allah (ﷺ) said:

“If I were to command someone to prostrate before someone, I would have ordered the woman to prostrate before her husband. If a man were to command his wife to move (something) from a red mountain to a black mountain, and from a black mountain to a red mountain, her duty is to obey him. I swear by the One (Allah) in Whose Hand is the soul of Muḥammad, that no woman can fulfill her duty towards Allah until she fulfills her duty towards her husband. If he asks her (for intimacy) even if she is on a camel, she should not refuse,” with no lawful excuse. (*Ṣaḥīḥ* - narrated by *al-Tirmizī, Ibn Majah* and others. Tr. *Sunnah.com*)

And the Messenger of Allah (ﷺ) said:

**“Any woman who dies when her husband is pleased with her, will enter Paradise.”** (Narrated by *al-Tirmizī* and *al-Ḥakīm*)

As you can see, Helena, how much the Prophet (ﷺ) encouraged the woman to obey her husband, and that his right on her is great. There are many *ḥadīths* regarding this issue. If I am not afraid it's getting too late for you, I can tell you many other *ḥadīths* of the Prophet (ﷺ) on this subject. It is enough to mention the saying of the Prophet (ﷺ): “If I were to command someone to prostrate before someone, I would have





ordered the woman to prostrate before her husband."

On the authority of *Aisha* (رضي الله عنها), she said: "Oh Messenger of Allah, who has the greatest right over a woman?" He said: "Her husband." I said: "Who has the greatest over a man?" He said: "His mother."

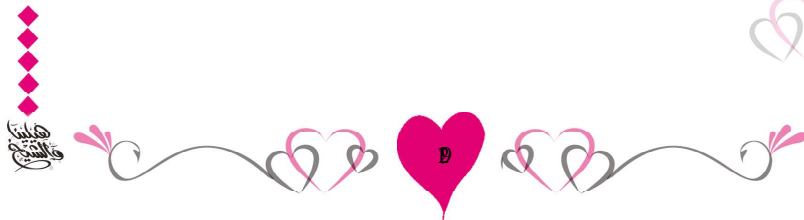
**Helena:** "Sheikh I understand very well the importance of the husband's right over his wife. So, what are the rights of a woman over her husband?"

**The Sheikh:** "It is her right that her husband honors and respects her, he does should not offend her or her family, he does not force her to do something she does not want, which is not *fard* (an obligation) on her in Islam, and he should treat her kindly. The Prophet (ﷺ) said: "So act kindly towards women." Also, he must spend on her and satisfy her sexual desire.

The true Muslim treats his family well, assimilates them, treats them with affection, loves and protects them. He (ﷺ) said: "The best of you is he who treats his family the best. I am also the one of you who treats his family the best." The family means the man's wife.

**Helena:** "Masha' Allah! *Alhamdulillah* for the blessing of Islam."

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## Nikah<sup>5</sup> Etiquettes



**Helena:** “Sometimes a husband asks his wife for some things in bed, and she thinks that these things are *haram*. So, what are the things that are permissible and the things that are not permissible for a woman to do with her husband in bed regarding enjoying the intercourse?”

**The Sheikh:** “I will explain it clearly and frankly, because Allah disdains not of the truth. Everything between a man and his wife is *halal* (permissible), and there is no *harm* in it, except anal intercourse. Anything else related to any type of pleasure between the husband and his wife is permissible and is not *haram*, and it does not have any contradiction with the Islamic *Sharia* (Law). Islam only forbids anal intercourse, but it is even permissible to have fun around the anus. As for all kinds of pleasure, it is permissible. Allah (ﷻ) said: “Your wives are a tilth for you, so go to your tilth, when or how you will.”

**Helena:** “Sheikh, I understand that any kind of pleasure between spouses is *halal* except for anal intercourse. As for it is *halal* for both of them to have pleasure with each other in any way and manner.”

**The Sheikh:** “Yes, your are totally correct, as in Islam every thing is based on chastity and piety.”

5 Marital sexual intercourse



## *The Wife's Nafaqah*

**Helena:** “Should a husband give alimony to his wife?”

**The Sheikh:** “Yes. A man must give *nafaqah* to his wife.”

**Helena:** “Sheikh, what is the amount of the *nafaqah* that a husband should spend on his wife?”

**The Sheikh:** “The husband is obliged to provide a house for her to live in, even if it is for rent, and to feed her from the country’s ordinary food without extravagance, and to bring her summer and winter clothes in a fair manner at a standard level.”

**Helena:** «In our country, Sheikh, a woman participates in *an-nafaqah* with the man. Is this obligatory on her?”

**The Sheikh:** “It is the husband’s duty to maintain normal and simple *nafaqah* for food, drink, house and clothes. He is only obliged to give her a summer dress in the summer and a winter dress in the winter, and to ensure that the food is at a standard level. If the husband rises above the standard, it is due to his generosity, otherwise it is not obligatory for him. If she wants to buy anything else, she buys it from her money;



as it is not the husband's duty. However, if the husband provides these things, then she asks for anything else that is not obligatory for him, and he provides it, Allah may reward him with good. Otherwise, if he does not fulfill this request, he is not blamed, because he has fulfilled his duties.

However, if a woman wants to help her husband to make ends meet if her husband is poor and having difficulty in making a living, then she is a generous woman. Islam does not determine anything in this regard; as the matter is up to the husband's financial status. If he is in good condition, he spends on her accordingly. If his income is moderate, he spends on her according to the same level of income.

**Helena:** "If a man divorces his wife, should he give *nafaqah* to her?"

**The Sheikh:** "If the man divorces his wife *ṭalaq raji'* (a revocable divorce), with one or two *ṭalaqs* (divorces), he must give her *nafaqah*; because she is still considered his wife.

If he divorces her three *ṭalaqs*, no *nafaqah*, nor clothes are required for her. Likewise, if her husband dies, she does not have *nafaqah*, except that she has the right to live in his house until her *iddah* (waiting period) ends.

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## *Rulings of Breastfeeding*

**Helena:** “Sheikh, I heard that if a woman breastfeeds another woman's baby, this child becomes her child and she becomes a mother for this child. In addition, her children are considered milk-siblings to this child. Is this true?”

**The Sheikh:** “Yes. If a woman breastfeeds another woman's boy baby, he becomes her son through breastfeeding. Her children become his milk-siblings. It is not permissible for him to marry one of her daughters; because he is their brother of breastfeeding. Likewise, if the baby is a girl, she is not permitted to marry her brother of breastfeeding.”

**Helena:** “Well Sheikh. Let's say that there is a woman breastfeeds another woman's boy baby. **Is it permissible or not for this woman's son to marry the sister of this boy who has become a milk-sibling to that woman's son; meaning this girl is the sister of his milk brother?**”

**The Sheikh:** “Yes, it is permissible. Because the one who is considered their milk-brother is only the one breastfed by their mother, not the rest of his biological brothers and sisters.

For example, there is a woman named *Hana* has three sons named *Muhammad*, *Ali* and *Omar*. Another woman named *Zainab* has a son named *Abdullah* and a daughter named *Fatimah*. If we assume that *Zainab*

breastfeeds *Hana's* son, *Muḥammad*, then *Muḥammad* is not permitted to marry *Fatima*. Because he is considered *Fatimah's* milk-brother. However, it is permissible for any of his brothers Ali and Omar to marry her. Because she is only the sister of *Muḥammad*, not their sister, and so on ...”

**Helena:** “Sheikh, as I understand from you that if a woman breastfeeds another woman's child, that child becomes her son and a sibling to all her children, whether to the one who is or is not breastfed with this child at the same time?”

**The Sheikh:** “Yes, Helena, you got it right. Some people wrongly think that it is *ḥaram* for the milk child to marry only the one who shares the breastfeeding with this child. Many people wrongly think that the older children who have been breastfed before the milk-child are not the child's siblings. **However, in fact, this child is the milk-sibling to all of them once the mother breastfeeds this child.** So, it is not permissible for the milk brother to marry his sister of breastfeeding. If the milk child is a girl, it is not permissible for her milk brother to marry her.”

**Helena:** “Well, how many times of breastfeeding to be counted in order that a woman to be considered a milk mother of the child? One time or more?”

**The Sheikh:** “It must be five breastfeedings. If she breastfeeds him once or twice, there is no *ḥukm* for her. There must be five times of breastfeeding.”

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## *Child's Custody*

**Helena:** “If a man divorces his wife and she has young children, is it the mother or the father to take care of these children, Sheikh?”

**The Sheikh:** “If the children are infants under the age of discerning or understanding, their custody definitely belongs to their mother when she is divorced. It is with one condition that she is a devout mother who can educate them to be good and righteous children until they reach the age of discernment. If they reach the age of understanding or they are discerning at the time of divorce, the children are free to choose which parent to go and live with, provided that the chosen parent is the best choice for the children. If the mother is devious who does not raise the children well, or if the father is devious who corrupts the children after they reach the age of discernment, custody goes to the most appropriate of them, even if the child chooses the other parent.”

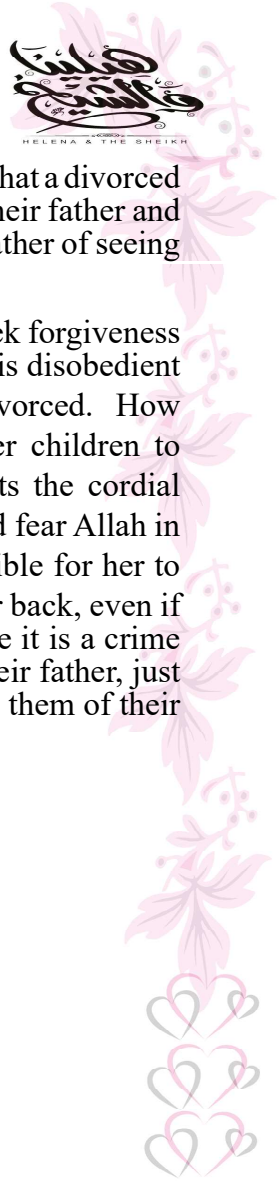
**Helena:** “Sheikh, if the father dies, will the mother be more entitled to raise children? Or if she gets married, does the maternal grandmother or the paternal grandmother take them?”



**The Sheikh:** "When the father dies, the mother takes care of the children, even if she gets remarried. Beacuse it is not right to leave children as orphans without both a mother and a father. In this case, the mother takes care of the children when their father dies. The Prophet (ﷺ) said:

**“Whoever separates a mother from her child, Allah will separate him from his loved ones on the Day of Resurrection.”** (Fair *Hadith* narrated by *Aḥmad, Al-Tirmizī* and others)

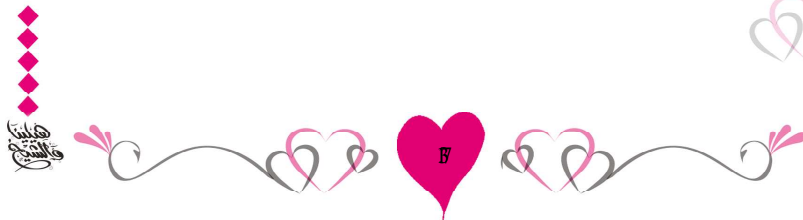
This was the case in the time of the Prophet (ﷺ), as when a woman's husband died, her children would stay with her even if she re-married. Unfortunately, today people make mistakes in this regard. Some parents, whose son has passed away, take the children from their son's wife. This is wrong and unfair to the children. If the mother remarries another man, they take the children from her due to their anger beacuse of her marriage. On the other hand, if their daughter's husband passes away, they will not allow his family to take the children from their daughter. May Allah help the mothers! We should not leave the children as orphaned of both parents. However, if the mother is devious who does not raise them well, or her new husband beats the children or harms them, then, one of the two grandmothers can take the children with them.



**Helena:** “Sheikh, many times I hear that a divorced woman raises her children to be against their father and to hate him, and even she deprives their father of seeing them. Is this permissible?”

**The Sheikh:** “*Astaghfiro* Allah (I seek forgiveness from Allah!). The woman who does this is disobedient to Allah and she deserves to be divorced. How can a smart woman think of raising her children to hate their father?! By doing so, she cuts the cordial family relations, Allah forbid! She should fear Allah in raising up her children. It is not permissible for her to deprive her children of seeing their father back, even if the father is bad or unjust to her. Because it is a crime towards the children to be deprived of their father, just as it is not permissible for him to deprive them of their mother.

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## ***Women's Dress & Zeena, Aḥkam al-Khulwah with Non-Maḥram Women***

**Helena:** “May I ask you some questions regarding women’s dress and ornaments, Sheikh?”

**The Sheikh:** “Certainly yes. You can ask anything you think of.”

**Helena:** “My Sheikh, although we are in *Masjid Sulṭan Muḥammed al-Fatih*, I see some *mutabarijat*. Is this *tabarruj* (women (displaying their beauties in public) permissible in Islam? What should a woman cover from her body?”

**The Sheikh:** “Oh Helena, unfortunately, *tabarruj* has become widespread these days among many Muslim women. Women do not know that displaying their beauties in public is a major sin that leads to Hell, Allah forbid! The Prophet Muḥammad (ﷺ) said:

“Two are the types of the denizens of Hell whom I did not see, [and he mentioned]: ..., and the women who would be dressed but appear to be naked, who would be inclined (to evil) and make their husbands incline towards it. Their heads would be like the humps of the *bukht* camel inclined to one

side. They will not enter Paradise and they would not smell its odour whereas its odour would be smelt from such and such distance. Curse them, for they are cursed.” (Sahih narrated by Muslim and Ibn Hibban).

The *mutabarijah* is dressed but appears naked as well. Because she is clothed with something that does not conceal her. She wears thin transparent clothes that show her skin, or that are tight enough to show her calf or hips, and so on. Rather, the actual dressing of a woman is when she wears loose and tightly textured dresses that will not reveal her skin color, and which do not show the size of her organs.

If a woman dies without repenting her disobedience to Allah (ﷻ) while walking in *tabarruj*, she will not enter Paradise. The Prophet (ﷺ) commanded to curse the *mutabarijah* because she spreads corruption in the earth, and many men fall into lust and sin because of her.

Do you know, Helena, that Allah (ﷻ) forbids the believing women to follow *tabarruj al-jahiliyyah* (the pagan past before Islam). Allah (ﷻ) says: “**and display not yourselves with the display of the times of former Paganism.**” This means that the women should not show their beauties in front of men. The woman who does this now is doing the same as the women of the *Jahiliyyah*. A chaste Muslim woman must cover her body, and only her face and hands may appear.

Allah (ﷻ) orders the believing women not to display their beauties, and that they should draw their



veils over their bosoms. Allah (ﷻ) says: “O Prophet! Tell your wives, your daughters and the women of the believers to draw their *jalabib* over their bodies. That will be better that they should be known so as not to be annoyed. And Allah is Ever Oft-Forgiving, Most Merciful” (Tr., S. R *al-Mubarakpuri*).

Allah (ﷻ) commanded the believing women to wear *jalabib* or *jilbab* over their bodies when they went out of their homes in need. Because at that time, free women would be covered with their *jalabib* so that they would be known to avoid any wrongdoing, and no immoral person would harm them in speaking or in doubt. While, the *amah* (concubine) did not cover her head.

The *mutabarijah* is a wicked woman. The Prophet (ﷺ) was narrated to have said:

“The most evil of your women are *al-mutabarriyat* (who dress immodestly), the *mutakhayyat* (who strut/swagger), and they are the hypocrites. The women who will enter *al-Jannah* (the Paradise) will be few like the chough crow.”

So, *tabarruj* is that a woman shows the charms of her body and the beauty of her clothes and jewelry to *non-mahram*<sup>6</sup> men, and to sway or to walk with a swing.”

<sup>6</sup> A *mahram*, in Islam, is a member of one's family with whom marriage would be considered *haram*.

**Helena:** “Many women go out wearing trousers like men. Is this permissible?”

**The Sheikh:** “Do you know that the Prophet (ﷺ) cursed a woman who dressed like a man? *Al-Bukhari* narrated on the authority of *Ibn Abbas*, may Allah be pleased with them, who said: “The Messenger of Allah (ﷺ) cursed women who resemble men and cursed men who resemble women.”

Likewise, on the authority of *Abu Hurairah* (رضي الله عنه), he said: “The Messenger of Allah (ﷺ) cursed a man wearing a woman's dress and a woman wearing a man's dress.” Trousers are men's clothes. **It is not permissible for a woman to wear a man's clothes. On the contrary, a woman should wear *abaya*, a loose-fitting dress that covers her entire body and does not display anything of it.**

**Helena:** “Sheikh, some women say that this is personal freedom that doesn't concern anyone, as long as they protect themselves and do not fall into sin.”

**The Sheikh:** “Actually, it is a sin for them to say this per se. Because Allah (ﷻ) who created her is the One who orders her to wear a veil and forbids her from *tabarruj*. If she is a true a Muslim, she knows that this is a commandment from her Creator (ﷻ). She should adhere to it, and does not imitate the wicked and infidel women in their clothing. She has to know that Allah (ﷻ)



will give her the greatest reward if she wears a veil and adheres to His commands following the Mothers of the believers and the daughters of the Prophet, may Allah be pleased with them all.

So, Helena, is it better for a Muslim woman to imitate the women and daughters of the Prophet (ﷺ), her *Shafi'* (intercessor) on the Day of Resurrection, or to imitate semi-naked women who want to corrupt society and deceive the believing women?!" She must know that Allah (ﷻ) will not put the exposed *mutabarijah* on a same level with the pious Muslim woman who adheres to the commands of her Lord and wears *al-hijab*. Allah (ﷻ) says:

“Shall We make those who believe and do good deeds equal to those who spread damage in the earth? Or shall We make the pious equal to *al-fujjar* (the sluttish)?”

Allah (ﷻ) will not put both of them equal in His *Hisab* (punishment or reward). The Muslim woman chooses for herself, either to imitate the wives and daughters of the Prophet (ﷺ) to be among the winners in this world and the Hereafter, or to imitate the naked disobedient women, so she is, Allah forbid, among the losers in this world and the Hereafter.



O diamond! You have always remained precious!  
Today, only fun and joy from you they desire.

Be as always free.

Be not a concubine with a mind from the West,  
and only with a name in Arabic they wish you to be.

A comparison will Never be between the one  
who is always guided by the Messenger of Allah,  
and the one misled by *Abu Lahab*!

Nor a comparison shall ever be between a girl  
who in *az-Zahraa* has found guidance,  
and a girl dogged by *Ḥammalat al-Ḥaṭab*!

Sister!

A girl of a rooted family you are,  
Of a clear ascendant descent,  
An Arab daughter that has lived enlightened with  
Islam,

In the bosom of the purest mother, and whose  
father is of the noblest.

Care not for the doubts they arouse.

You have wisdom, on time, you will hold by.

Ask them: "Who am I? My family? My pedigree?"

To the West or to Islam and the Arabs shall my  
pertinence be?!

For whom my loyalty, love, and deeds shall be?

For Allah?! Or for the advocates of sin and lies





shall I guarantee?!

Your Lord's path with *al-Quran* is clear guidance,  
A light from Allah that never disappears or fades.

Hold by the bonds of faith and  
Protect yourself from the evil of the immoral.

Vice is a disease whose evil is severe,  
Like plague and scab it is infectious and expands.

Preserve your modesty, protect your honor,  
Be weak not.

Be patient, be steadfast, for the sake of Allah,  
Wait for your reward.

Like a jewel, modesty is of faith,

*With a hijab, maintain it.*

*A shameless girl is always nasty,  
albeit dressed-up with precious gold or diamonds.*

You preserve *al-Hijab* that is an honor

For every *Hawa'* free from defects or not.

Modesty, chastity and decency from her we  
aspire.

Rudeness from her they desire.

*Iblis* pulls you for a sin.

But, he weeps and gets knocked down,

When you humbly make *Istighfar*

In a *sajdah* in *al-Ashar*,

As a *sajid* appealing to Allah,

As a guilty pleading,



As a sinner gets purified  
With a penitent's drops of tears that are  
Purer than clouds.

**Helena:** “Really nice verses of poetry, Sheikh. May Allah guide me to the morals of Islam. There is one last thing in this matter. Is it permissible for a man to sit with a woman who is not his *maḥram*?

**The Sheikh:** “The forbidden *khulwah* in Islam is for a man to be alone with a woman in a place where there is no one. This is the forbidden *khulwah* that the Prophet (ﷺ) forbade; as he said, “**No man should be alone with a woman except in the presence of a *maḥram*.**” A *maḥram* can either be her son, brother, mother and sister, or his sister, daughter, and aunt. So, it is permissible for him to sit with her in these conditions.

According to the scholarly consensus, it is *ḥaram* for a *non-maḥram* man to stay in a place alone with a *non-maḥram* woman without a third person (*maḥram*). On the other hand, if a group of men stay with a *non-maḥram* woman, or if a man stays with a *non-maḥram* group of women, it is not *ḥaram*. Likewise, it is permissible for a woman and a *non-maḥram* man to have a conversation, as long as it is in places of people’s gatherings such as gardens on the condition that the conversation is not about *ḥaram* and does not constitute *fitnah* (strife). Allah knows best.

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## *Al-Mwareeth (Inheritance)*

**Helena:** "It is said that a woman gets half of the man's inheritance. Is this true?"

**The Sheikh:** "There is a difference between a woman and a daughter. Sometimes, a woman may inherit more than a man in many cases. In other cases, she have equal rights, and she may take exactly the same as a man in other cases."

Sometimes, a man can inherit more than a woman. If a person dies and he has sons and daughters, then the daughter receives half of the inheritance amount the son shall receive. Allah (ﷻ) says, "**Allah thus commands you concerning your children: the share of the male is like that of two females.**" This is the case in which the daughter receives half of the inheritance amount the son shall receive."

**Helena:** "Sheikh, why does the daughter get half the inheritance although both are the children of the deceased?"

**The Sheikh:** "First of all, Helena, this is *Hukm* (the decree of) Allah, the Lord of the Worlds. It is not permissible to object to it. If you read about it, you would know that before Islam, a woman was never actually considered in inheritance. She did not inherit, neither much nor little of the inheritance. Then, Islam

appeared. It honored her and gave her the right of inheritance.

Secondly, a woman is not responsible for her *nafaqah* (alimony). As long as she remains with her father, her *nafaqah* is his obligation until she gets married. If she gets married, her *nafaqa* becomes an obligation on her husband. Then, she does not use the money she has except for luxury, and she shall not be in need of it.

As for the boy, he must spend on himself if he reaches puberty. If he gets married, he spends on his wife, as well as he becomes responsible for laying and furnishing the house. On considering the matter, the woman is the one that has more money than the man. Even if this is not the case, first of all this is *Hukm* Allah, and it is not permissible for us to disobey it. Allah (ﷻ), after mentioning *al-mwareeth*, (inheritance) says,

“These are *Hudud* (boundries imposed by) Allah. Whoever obeys Allah and His Messenger, He will admit him into *Jannat* (Paradises) beneath which rivers flow, to abide therein forever. That is the great triumph. And whoever disobeys Allah and His Messenger and transgresses His *Hudud*, He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment.”

It is not permissible for a Muslim who claims to follow Islam, to object to any of *ahkam* (decrees of) Allah, nor to transgress it as long as it is *Hukm* Allah. There is a scholarly consensus on this *Hukm*.



## *Fara'id and Sunnan*

**Helena:** “Sheikh, I heard that the *fard* is what is found in *al-Qur'an*, and *as-sunnah* is what is found in the *Sunnah* of the Prophet (ﷺ). Is this correct? Should we apply the *Sunnah* of the Prophet (ﷺ)? Or not?”

**The Sheikh:** “This definition is absolutely not correct, Helena. On the contrary, *fard* is derived from both *al-Qur'an* and *as-Sunnah*. Likewise, the *sunnah* is derived from *al-Qur'an* and *as-Sunnah*. The Prophet Muḥammad (ﷺ) was a legislator who had the authority to put *ash-Sharia*. He said: “**Indeed, I have been given the Book and the likes of it along with,**” meaning *as-Sunnah*.

Did we know *fara'id al-ṣalawat* from *al-Qur'an* or from *as-Sunnah*? Allah (ﷻ) says: “**And establish aṣ-ṣalat,**” but how do we establish *aṣ-ṣalat*,?”

The Prophet (ﷺ) is the one who explained to us the manner of *aṣ-ṣalat*, its *fara'id* and its *sunnah*, and showed us the number of its *rak'ahs*. Is there any mention in *al-Qur'an* of the number of the *rak'ahs* of *aṣ-ṣalat* or its *fara'id*, or the times in which we perform them?! No, rather all of this was mentioned in the *Sunnah* of the Prophet (ﷺ). So, should we say that *aṣ-ṣalawat* are a *sunnah* and not a *fard*?!

A Muslim could not say this. Likewise, Allah (ﷻ) says: “give *az-Zakat*.” Does Allah (ﷻ) explain the amount of *az-Zakat*?! No, He (ﷻ) does not explain it. The Prophet (ﷺ) was the one who explained the amount of *Zakat*, and on which it becomes *fard*, and explained the amount that is due, which is *an-nisab* and the amount that must be paid from it.

Likewise, for *al-Hajj*, Allah (ﷻ) says: “And, for Allah, *al-Hajj* to the house is a *fard* upon mankind whoever is able to find a way thereunto.” Allah (ﷻ) does not mention to us how it shall be performed. The Prophet (ﷺ) was the one who showed us the way and manner to perform it. He said: “**Learn your rituals (of *Hajj*) from me.**”

Allah (ﷻ) has not forbidden us to eat donkeys, while the Prophet (ﷺ) forbade it. He said: “**You are forbidden to eat the meat of domesticated donkeys.**” He (ﷺ) warned that some people would say: “**We only follow *al-Qur'an* and we do not follow *as-Sunnah* of the Prophet.**” The Prophet (ﷺ) said:

“**Beware! I have been given *al-Qur'an* and something like it, yet the time will come when a man replete on his couch will say: “Keep to *al-Qur'an*; what you find in it to be *halal* treat as *halal*, and what you find in it to be *haram* treat as *haram*.”** The Prophet (ﷺ) said: “**Beware! He can not tell you that the meat of the domestic donkey, beasts of prey with fangs are *halal* to you.**”



The Prophet (ﷺ) indicated that some people would come and would deny this. For this reason, he (ﷺ) made it clear that he was granted *al-Qur'an* altogether with something like it, which is *as-Sunnah*. He (ﷺ) also made it clear that *al-Qur'an*, for example, does not contain any evidence for the prohibition of donkey or dog meat. So, he told us that it is *haram*. Helena, *as-Sunnah* is to clarify what *al-Qur'an* has outlined, as an interpretation of *al-Qur'an* and an addition to it. Because *al-Qur'an* is a revelation from Allah (ﷻ)."

**Helena:** "Subḥan Allah! Sheikh, I had not gotten it this way before. I told you this and I thought that *al-fard* and *al-haram* are only in *al-Qur'an*, and *al-makrūh* (the hateful) and *as-sunnah* are the ones that exist in *as-Sunnah* of the Prophet Muḥammad (ﷺ). However, now I understand that the Messenger (ﷺ) was the chief legislator, and that he did not say except what was from Allah (ﷻ). Allah (ﷻ) says: "And he speaks not of *al-hawa* (fanciful desire). That (which he conveys to you) is but a *Waḥi* (Revelation from Allah) that is revealed."

**The Sheikh:** "Yes, everything is from Allah, as *haram*, *fard*, *sunnah* and *makrūh* are all in *al-Qur'an*. Likewise, some things that are not present in *al-Qur'an* are also present in *as-Sunnah*. Allah (ﷻ) tells us: "And whatever the Messenger has given you - take; and what he has forbidden you - refrain from." So, we must do what the Prophet (ﷺ) commanded us, and avoid what he forbade.

Indeed, Allah (ﷻ) says that the belief of those who do not count the *ahkam* of the Prophet (ﷺ) on this issue will be considered invalid. Allah (ﷻ) says: “Indeed, by your Lord, they will not believe till they make you adjudge in their disputes and find no *ḥaraj* (discomfort) in themselves about what you adjudged, and they submit (to your decisions) with entire submission.” Moreover, Allah (ﷻ) says: “O who Believed! Obey Allah and His Messenger.”

We are commanded by *al-Qur'an*, the words of Allah (ﷻ), to obey His Messenger (ﷺ) as we obey Allah (ﷻ). O Allah, we are your servants who duly believe in you, who duly follow Your Messenger Muḥammad (ﷺ). We believe in everything that he delivered from you. O Allah, do not make in our hearts a doubt nor *ḥarajan* (discomfort) or distress about what came from you, O Raḥman, O Raḥim."

**Helena:** “How impressive is faith, Sheikh!”

**The Sheikh:** “You have truly said the truth, Helena. For, there is a *jannah* (a paradise) in this world too. Those who cannot enter this Paradise cannot enter Paradise in the Hereafter.”

**Helena:** “Really, Sheikh?! What is this *jannah*?”

**The Sheikh:** “It is the *Jannah* of *Iman* (faith), the *Zikr* (remembrance) of Allah (ﷻ), the Possessor of Complete Glory and Majesty. It is the enjoyment of His *Zikr*, worshipping Him with earnest supplication,



humpleness between His hands, seeking needs from Him, making *duaa* with hope and wishing while being certain of the response of Allah, the Most Gracious and the Greatest Giver. He (ﷺ) says: "Verily by *Zikr* (the remembrance of) Allah do hearts find tranquility."

**Helena:** "By Allah! You are right, Sheikh. Do you know? I had never felt the same overwhelming feelings I felt when my heart surrendered to Allah, and I believed in Him with all my soul. It is an unforgettable pleasure. This sweet feeling is renewed every time we make *Zikr* of Allah (ﷻ), in which we remember that we are believers. What about those who forget that they are believers, Sheikh!"

**The Sheikh:** "You are right, Helena. When the delight of *Iman* (faith) touches the hearts, they tenderly surrender to it. Then, they yearn for it, and become attached to their Beloved, their Companion and Creator, Allah Jalla Jalaluhu (May His Glory Be Glorified). All difficulties get easier in an instant, doors open, and like rain, mercy, blessings, abundant guidance and the shining of light descent on the hearts."

**Helena:** "How great that we started with *Iman* when we first met, and now we end with *Iman*. I truly admit there is no deity but Allah, no deity but Allah..."

**The Sheikh:** "Muḥammad (ﷺ) is the Messenger of Allah..."

**Helena:** "Sheikh, the plane time has come. It's difficult to say goodbye, but I have to go. Allah al-

Musta'an, (the One whose help is sought). I want to express my infinite gratitude to you for the knowledge and information you provided me that helped me understand the religion in an easy smooth way. Believe me, during this whole year I could not learn what I learned from you on these two blessed days. I heartedly thank you for your patience on my questions, and for your kindness to me by teaching and honouring me."

**The Sheikh:** "All the *Fadl* (bounty) is of Allah (ﷻ). I am a helpless servant prepared by Allah to be a means for your guidance."

**Helena:** "*Subhan* Allah! I remember when I was on my trip last year as if it were yesterday. Before I met you, I had been on a journey of searching for myself. I was depressed and despaired in a sea of sorrows. I was sipping cups of pain and sorrow, until Allah blessed me with meeting you. Then, I went to you and got to know you, *Alhamdulillah*."

**The Sheikh:** "*Alhamdulillah* who used me in this, and Has blessed me to be instrumental in your guidance to Islam. The Prophet (ﷺ) said: "**By Allah, if a single person is guided by Allah through you, it will be better for you than a whole lot of red camels.**" *Alhamdulillah* for this blessing."

**Helena:** "I will never forget that, my honorable Sheikh. Is there any service I can do for you?"

**The Sheikh:** "*Jazak Allah Khayran* (May Allah reward you with goodness). All I wish is that you may



work on the *Da'wah* (inviting people) to Allah (ﷻ). I ask Allah to bless and guide your family and all your beloved ones to Islam. You are now obliged to teach and communicate the knowledge you have learned to others. Your Prophet (ﷺ) said: “Convey (my teachings) to the people even if it were a single verse.”

**Helena:** “O Allah! Sheikh, we got into the conversation and I forgot to tell you about the great surprise that I promised you. Thanks to Allah, my mother became a Muslim with the grace of Allah who guided her to Islam, and...”

**The Sheikh** interrupting: “Allah Akbar (is Great)! *Alhamdulillah*, Helena, *Alhamdulillah!!* What a great good news, a wonderful surprise! Truly great news!”

**Helena:** “Sheikh, please wait, please wait. The good news I will give is not over yet. It seems that the surprise has a great effect on you and your heart!”

**The Sheikh:** “Sorry, Helena. I swear by Allah it seems I couldn't help myself. Continue, please.”

**Helena:** “Yes, my mother and my little sister Julieta reverted to Islam. We are also making an effort to convince my father with Islam. Sheikh, please pray to Allah that He blesses him with Islam just as He has blessed us ...”

**The Sheikh:** “Ameen, Ameen.”

**Helena:** “The car has arrived to take me to the airport. I sincerely apologize, our Sheikh. It is time

to leave now. *As-Salam alaikom wa Rahmat Allah wa Barakatuh. Jazakom Allah Khair al-Jaza'* (the best reward)."

**The Sheikh:** "*Wa alaikom as-Salam wa Rahmat Allah wa Barakatuh.* May all your *Iman*, faithfulness and your deeds be entrusted to Allah. Allah bless you, Helena. I would like to receive your news. May Allah make you a reason for guiding people to Islam. I look forward to hearing from you. I will change my mobile number to a new one. My new number is 0090538910 8432

**Helena:** "Ameen. I will definitely keep you posted. We will meet again for sure, *Inshaa Allah*. Goodbye and *as-Salam alaikom...*"

**The Sheikh:** "*Wa alaikom as-Salam wa Rahmat Allah wa Barakatuh. Fi Amani-illah* (May Allah keep you safe).

These were the last moments of my meeting with Helena in this story. I could not even imagine that such a beautiful story would pass through my life. The time was passing, while she kept asking questions and I answered. She wanted explanations and I clarified. She complained, I resolved the problems.

**Helena** remained in my mind as overwhelming happiness because I was part of her story to embrace Islam, and teaching her the *Ahkam* of her religion. As a matter of fact, on the other hand, I have a painful memory knotted in my throat when I think of many girls in our areas. They have been drifted away or



neglected, so they do not know the way in which they can serve their religion.

Helena is just the story of a simple person who deservedly wants to be a Muslim. I will not lose hope that we will find huge numbers of our girls who renew their covenant with Allah and learn about their religion every day. So, they can teach this religion to their children. Some of them will be shining stars of knowledge and work. As a matter of fact, the Islamic history has always been full of Muslim women students of knowledge and scholars. However, unfortunately, there is a great need for the Muslim women who can read and investigate in their biographies.

Today, our daughters and women need high determination to face the obstacles in their way of learning their religion, in addition to learning sciences in general. Frankly speaking, nothing will help them more than the *Iman* in Allah, loving Him, and expecting the reward only from Him, the remembrance of the good final reward. In this respect, Helena's emphasis on her religion is a torch and a shining star on the road guiding other women in the path of *Iman*.

May Allah Be pleased with her who walks into the path of Allah with insight and determination. May Allah reward her, and her reward will be in *Jannah*, Allah willing.

The last of our *dua'* is *Alḥamdulila Rebi el-alameen*, Praise be to Allah, the Lord of the Worlds!.

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*A note by the translator:*

*The following links were of great help in translating this book.*

<https://sunnah.com/>

<https://quran.ksu.edu.sa>

<https://qurano.com>

<https://islamqa.info/en>

<https://islamic-dictionary.tumblr.com/>

<https://hajjumrahplanner.com/tawaf/>

<https://en.islamway.net>

<http://www.oxfordislamicstudies.com>

*Best regards*

*Doaa Deep*



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**Youtube**