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A Dissertation Abstract
Of

Provisions in the perception of worship

A Ph. D. Dissertation in Islamic Jurisprudence

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All praise is to be to Allah, praising and seeking His help and forgiveness, seeking Allah's refuge from the evils of ourselves, and bad deeds, those who Allah guides no one can mislead them, and those who are misled by Allah no one can guide them. Witnessing, that there is no god but Allah alone with no partner, and Muhammad is His slave and Messenger.

I praise Allah who enabled me to complete this thesis, and e completing its chapters and studies, so all praise is to Allah Almighty at the beginning and foremost.

This work provides me with a journey that is rarely repeated, a journey that provide me with knowledge, that I did not know before, providing me with facts that is worthy of documentation, and setting the way to the inquirer and the deprived, and for this who found himself of one the crossers, then decided to go plugged and published guidance - the guidance of Allah guidance, Allah guides whom He want to His Right pass.

This thesis was entitled :

"The Provisions of Worships Cognition"

This thesis consisted of, an introduction, preface, four chapters and a conclusion.

The introduction includes the foreword that suitable to the topic, as well as giving outline about the research topic, its importance, objectives, and the reasons for its selection, then mentioning the previous studies, reporting the difference between them and my research, as well as the academic addition, and its controls.

The preface: it included the definition of worship, and cognition: it includes two issues:

The first issue combined the fact of worship, where it includes five studies, the definition of worship in the language, and religious terminology, the correct origins of

the worship, the types of the worships, and in the fifth study I reported the benefits of the worship.

The second issue: the fact of perception: it includes four studies, first: the definition of perception in language, where it includes the linguistic definition of the word perception in the first study, then reported the issues that includes the term of perception, then finished with a selected definition for the perception which is: "performing the worship at the end of its legal limited time, at the end of its time, or a part of its time, or performing it at the end of the legal limited time," following this with the perception control, and the related words such as (the re-performing, elimination prayer , rectification), the difference between them and the perception.

In the first chapter, I cited the provisions of the perception in prayer, this chapter included two issues: First: time perception: it includes six studies, where I showed the time that obligatory prayers can be percept, then the time of Sunnah perception, whether in the prayers' Sunnah, or other such as witr, eclipse, prayer of rain, funeral prayer, and two Eid prayers, at the third study, reporting the time of shortage perception during the prayer, whether in the element or duties of the prayer. In the fourth study, I showed the provisions of excused perception to part of the prayer time, if he percept it after its time began such as madness, fainting or menstruation, or if the perception was after vanishing the excuse of performing the prayers before the ending of its time. After that I mentioned the provision of the prayers for those who the excuse was vanishing at the end of Alaser "Afternoon" prayer or Alesha prayer. In the fifth study I showed the provision of the prayer time for the boy who become adult whether during the prayer or after ending it. I concluded the issue with the sixth study of perception of the prayer time for those who can not perform it properly.

In the second issue, I showed the provisions of the prayer precede: where it includes nine issues:

I began it with the amount which precede bow or group, then showed what really percept by the precede, the provision of precede bowing but not the worshipers, the provision of preceding the worshiper to his Imam in other than bowing, after that I followed it with the precedent percept to his Imam in less than one prostration of Friday prayers, if the Imam performs it before noon, then followed by the provision of preceding percept for some Eid prayer takpeer, the preceding perception for the second bowing in the eclipse prayer, finally I concluded the chapter with the provision of preceding perception for those who passed the funeral prayer takperah.

In the second chapter, I showed the provisions of Zakat perception, through the study of the provisions of giving Zakat Alfiter time, and the second concentrated on those who have the reason of giving Zakat al-Fitr after sunset.

In the third chapter: I mentioned the provisions of the perception in the fasting through two separate studies, the first includes the time of fasting perception, where it includes two issues, the first in the time of fasting intention, whether it its obligatory or Sunnah fasting, in the second study, I mention the provision of those who percept the last time for those who fasting excuse was vanished in detailed , through five issues, including: mad perception for the last time, the provision that he should stop eating or drinking till the sunset for the obligatory fasting, but not re-fasting the passed days. The unconscious concept for the last time of the fasting day, the provision of the confined & menstruating, if they became clean and percept the last time. If the traveler, or patient was healing and percept the last time of the day. In the second study I showed the provision of fasting perception or non-fasting for the traveler if the time difference, for whom he fasts in another country and between

them a difference in the start of the fasting time, or those who percept breakfast at the there is difference between them at the end of the fasting.

I concluded the thesis with the fourth chapter in terms of Hajj perception where it includes four studies: the first one on the time perception, it includes nine issues: stand on Arafat, the time of staying the night in Muzdalifah, the time of stay night in Mina, perception of throwing gamarat time, the time ifaadah circulation, hastening time, the time of sacrifice and shaving or shortcut. Then I mentioned the time of where the pilgrim percept of haste his pilgrimage, then I detailed the provision of circulation perception by performing its majority, and hasten perception by performing its majority. Finally in the fourth issue, the provision of Hij perception for those who had its permission conditions during its performance.

The conclusion included the most important results as follows:

First. The provisions of the prayer:

- As the above mentioned, but I agreed that the prayer can be percept with the amount of a Rakah.
- The last time of Noon "Zuhr" prayer became, if everything has it similar own shade except in the noon.
- The optional last time of afternoon "Asir" prayer is the sun yellowish, and the compulsion last time is the sun set.
- The last time for the sunset "Almaghrib" prayer without hatred, is the stars clash, and the possible last time with dislike, sunset and twilight.
- The last time of Isha prayers is the midnight, and the last time of the dawn, is the sun rises.
- The amount of percept the latest time of Friday prayers, is to percept a rak'ah.

- The last time of the dawn "Al Fajr" Sunnah prayer, is the calling for the dawn prayer.
- The last time the regular Sunnah prayers (before prayers) is a prayer calling.
- The last time of Duha prayer, is before the sun disappearance, that means when the sun became in the middle of the sky.
- The last time of frequency: is the second day dawn.
- The last time of the eclipse prayer is revelation , even if the eclipse was in the forbidden times.
- The last time of the eclipse prayer is the sun rising.
- The last time of the prayer for rain is the sun disappearance.
- Who has missed the funeral prayer, he has the right to pray it unless the dead body buried, if he is buried, he can pray on the tomb for a period of a month.
- The last time of the two Eids prayer is the sun disappearance.
- The time of the missing prayer, is before second rakah of the resemble prayer.
- The last time of perception of the first sitting at the prayer when leaving it, before, where he has to back and perform it to it.
- If the prayer remembers that he forgot tashahud fater raising, if he delay the bowing time, the tashahoud should be raising whether starts reading or not.
- The Prayer becomes compulsory for those who percept a part of the prayer time, at the state of recovery from the madness, fainting, therefore he should pray it in its time, or pray it if its time is passed, unless passing a day and a night.
- The prayer obligatory for those who had menstruation, or percept a part of the prayer time.
- Who percept a part of the prayer time , he shouldn't pray other than that have the last part of the prayer time, therefore, he should not perform a part of the prayer time.

- If the boy became adult during the prayer, he should complete it, it is preferable to it, but not compulsory.
- There is no repeating for those who become adult after prayer time.
- Prayer delaying of its time is not permissible, for those who are interested in its conditions, hoping to happen soon, therefore he should pray it according to his condition , those who pray it after its time it considered Qadha.
- It is permissible to delay the prayer as intending to combine between them for the hardship excuse such as the rain, disease, and in their resembles.
- It is permissible to delay the prayer because of sever fear, and it can be perform at the last time, if feels security so that he can pray in the required manner.
- The rak'ah can be percept by the partial bowing, that his hands reached his knees before the Imam raise from raising.
- The group praying can be percept by perceiving the rakah.
- What is perceived by the preceded is the first of his prayer and what he perform after finishing is his last prayer.
- The precedent is permitted to bow behind the raw by himself, and that is sufficient for imposition if he fears that the rak'ah will ended.
- The precedent is ordered to accompany the Imam , in any case he found him, although not significantly so.
- If the Imam performed the Friday prayers before the meridian, the precedent doesn't percept the group, if he percept less than a rak'ah, he should pray it after the time of the noon prayers fourthly.
- If the precedent present after Imam kaper of some or more takeperate, didn't percept the takeperate.

- In the eclipse prayer, if the prayer inter in the pray before the first bow, he percept the prayer, but if he inter before the second bow he percept the rakah only.
- The precedent in the funeral prayer after the Imam finishing, he is permitted perform the takberat and pray whether the funeral is remained or raised.

Second: In the Provisions of Zakat:

- The last time of Zakat performance is before finishing Eid Al Fitr prayer.
- Zakat Al-Fitr is obligatory for those who percept it, after the sunset of the Eid Night.

Third: The Provisions of Fasting:

- The last time of the obligatory fasting perception intention is before the dawn.
- The last time of the voluntary fasting intention is to the disappearing.
- If the mad, recovered and precept the last time of the day, doesn't fast this day, which he recovered at a part of its end.
- If the mad, recovered and precept the last time of the day, there is no fasting for him the rest of the time.
- If the unconscious woke up and percept the last time, do not re-fasting this day, that he woke up at a part of it and complete fasting this day.
- If the traveler arrived, or the patient is recovered, or cleared the menstruating or the confined in the last time, they do not fast the rest of the time.
- Who percept fasting in another country, other than his country and there is difference between them in the start or end of the fasting, the considered is the country where he ends his fasting. If he fasts for less than twenty-nine days, he should fast a day more.

Fourthly. The provisions of the Hajj:

- The last time to stand on Arafat is the second dawn of the Sacrifice Day.
- The last time to stay in Muzdalifa is the sun rises from the Sacrifice Day .
- The last time to stay in Mina is the second dawn, and conditioned to spend most of the night.
- The last time to throw Jamrat Alaqaba Alqubra for excused people such as shepherds, cupbearers, and the like: is the second dawn of the eleventh day - the first days of Altashreeq.
- The last time to throw Jamrat Alaqaba Alqubra for excused is the second dawn of the eleventh day - the first days of Altashreeq - of Dhul Hijah.
- The last time of the throwing in the days of Altashreeq is the dawn of the following day the following day, but on the thirteenth day of Dhul Hijah where the last time is the sunset.
- There is no limit to the last time of Ifaadah.
- There is not limit time of Hajj hastening.
- The last time of sacrifice is the sunset of the last day of Altashreeq days. The sacrifice days are four: the day of Eid Al-Adha - and the three days of Altashreeq.
- There is no a limit day for shaving and shortcut in the Haj.
- The last time of leaving Mina for the precipitator is the sunset on the twelfth day of Dhul Hijah, which is the second day of Altashreeq days, the if the sun has set, he has to stay overnight and throwing the thirteenth day.
- The pilgrim doesn't percept circulation or hasting except by completing only seven times, it can't be percept by performing more.

Finally, I concluded the thesis with indexes, that help the reader to know the contents, according to the following sequence:

- **Index of Quranic verses.**
- **Index of hadiths and remnants.**
- **Index of scholars.**
- **Index of references and sources.**
- **Index of Subject.**

I beg Allah to make this work purely for His sake, Allah is to be praise Who the righteous is completed by His grace, blessings and peace be upon our Prophet Muhammad and his family and companions.