

Contents

PREFACE	3
IMPORTANCE OF IBAADAAT	4
TAHAARAT	9
ZAKAAT	51
FASTING	66
QURBAANI	74
TAKBIR OF TASHREEQ	89
HAJJ	91
ZIYAARAH.....	100
I'TIKAAF.....	103
BIBLIOGRAPHY	110

PART 2

ISLAHUL -

IBAADAT

(CORRECTION OF ACTS OF

WORSHIP)

IN ACCORDANCE TO THE FIQH

OF IMAM ABU HANIFAH

رَحْمَةُ اللَّهِ

نحمده و نصلی علی رسوله الکریم

PREFACE

ENTER INTO ISLAAM FULLY

Allaah تَبَارَكَ وَتَعَالَى states,

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

“O believers! Enter into Islaam and submission completely and do not follow the footsteps of Satan, surely he is your open enemy.”

This verse commands us to enter into complete Islam. This means that we should accept every law and adopt it practically. By adopting any other path, we will be following in the path of Shaytan. Islam refers to a complete system of life which has been mentioned in the Qur’aan and sunnah. This includes *aqaa'id* (beliefs), *ibaadaat* (formal acts of worship), *muaamalaat* (dealings), *muaasharaat* (social etiquettes), and *akhlaaq* (character). Thus, enter into this complete framework of Islam.

Bearing this in mind, my respected ustadh and sheikh, Hadrat Moulana Abdul Hamid Ishaq Saheb (adaamAllaahu fuyudhahu) requested this servant to prepare some booklets which could be read in the khanqah daily in Ramadhan, so that these basic points could be revised. This booklet is the second in this series.

We make dua that Allaah تَبَارَكَ وَتَعَالَى accepts this booklet through His mercy and makes it a means of benefit for myself and the ummah at large. Aameen.

Note: In this little booklet we have discussed some of the relevant or current masaa'il. These Masaa'il are in accordance to the

verdicts issued from the Madrasah Darul Ifta. It is possible that other Darul Iftas in the country may be holding a different view in certain masaa'il. However, if there is a view of permissibility and impermissibility then we should always act on the more cautious view by exercising abstention.

IMPORTANCE OF IBAADAAT

After correcting one's beliefs, one has to be a slave of Allaah تَبَارَكَ وَتَعَالَى, which becomes manifest in the following acts of worship. These must be performed on its appropriate times with all its rules to obtain maximum benefit.

1.) **Salaat:** The most important aspect in a Muslim's life is his salaah. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "The first action to be questioned about on the day of Qiyaamah will be salaah. If salaah is found to be proper, other acts will pass as proper. If salaah is found to be spoiled, then all other acts will fail." (Tabaraani) "Salaah is the key to Jannah." (Daarimi) "The distinguishing factor between kufr and imaan is the deliberate neglect of salaah." (Muslim)

Remember however that performance of salaah is not enough. During salaah, one is conversing with Allaah تَبَارَكَ وَتَعَالَى. Thus, one should carefully watch how he performs salaah. Allaah تَبَارَكَ وَتَعَالَى has commanded '*iqaamate-salaah*' i.e. perfecting of one's salaah. This means that one should be vigilant with regards to his salaah and all the necessary acts related to salaah. One should ensure that one is aware of the necessary masaa'il relating to salaah, tajweed is correct, salaah is performed at the right time, salaah is performed in jama'at (congregation) for men, and there is

outward tranquillity and inward concentration when performing salaah. A person should continuously strive to better his salaah.

2.) **Zakaat:** A Muslim must pay 2, 5 % zakaat on his wealth yearly, which will be given to the needy. Like salaah, zakaat is a fundamental of Islam. Numerous Quraanic verses command the paying of zakaat, while warning of dire punishment for refraining from paying zakaat.

Rasulullaah ﷺ said, “The one who pays zakaat on his wealth has purified his wealth.” (Ibn Khuzaimah)

From narrations we learn

- 1.) Zakaat is compulsory (fardh) yearly.
- 2.) Failure to pay zakaat results in calamity and misfortune settling over one.

The calamity here on earth is depletion of wealth, elimination of blessings, famine, etc. The calamity in the Hereafter for not paying zakâh is the fire of Jahannum. Besides zakaat, there are other rights of wealth. Fulfilling the rights of family members, looking after masaajid, madrassahs and other religious causes, assisting people in dire straits, etc. are some of the rights on a person's wealth.

3.) **Fasting:** This refers to abstaining from eating, drinking and fulfilling one's sexual desires from dawn till sunset during the entire month of Ramadhan. Weakness in one's iman and love for Allaah تبارك وتعالى is strengthened by fasting.

Rasulullaah ﷺ said, “Every person has a zakaat (to pay), and the zakaat of the body is fasting.” (Ibn Majah)

Just as zakaat purifies one's wealth, fasting purifies one's body both spiritually and physically. In accordance with one's sincerity and protection of his eyes, tongue, ears, limbs, his heart, thoughts and stomach from sin, the more beneficial his fast will be.

4.) **Hajj:** Once in a lifetime, a person must perform Hajj to the House of Allaah تَبَارَكَ وَتَعَالَى if he has the means.

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "He who performs the hajj without committing any obscenity and immorality comes out of his sins like the day his mother gave birth to him." (Bukhari)

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also said, "Whoever passes away, and he has not performed Hajj, then let him die, if he wishes, as a Jew or a Christian." (Daarami)

To perform Umrah once in a lifetime is sunnah-muakkadah and to visit Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in Madinah Munawwarah is a great act of worship and a means of great blessings and benefits.

5.) **Qurbaani:** Qurbaani or sacrificing animals on the occasion of Eidul-Adha is obligatory on those whom sadaqatul-fitr is compulsory. It is such a great act of worship that even if it is not obligatory, one should try to render it.

6.) **Tilaawat:** Daily a person should endeavour to recite Quran Sharif. A bare minimum of two khatms should be made yearly. Ideally, a non-hafiz should complete a khatm every month, and a hafiz should complete a khatm every ten days.

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The most virtuous act of worship for my ummah is the recitation of the Quraan." (Shuabul Imaan)

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also said, "The Quran will be a proof for you or against you."

7.) **Dhikrullah:** Allaah تَبَارَكَ وَتَعَالَى states, “Make the dhikr of Allaah in great abundance so that you may be successful.”

Every Muslim must take out time daily to engage in dhikrullah. This will create life in a person’s actions and save him from many evils and problems.

8.) **Following the Sunnah:** Allaah تَبَارَكَ وَتَعَالَى states, “Whatever the messenger gives you, accept it, and whatever he prohibits you from, abstain.”

In every action, a Muslim must endeavour to follow the lifestyle of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, whether in acts of worship or habits e.g. eating, drinking, sleeping, bathing, relieving oneself, marriage, funerals etc. The closer we bring ourselves to his beloved lifestyle, the more successful we will be in this world and the hereafter.

9.) **Calling towards righteousness and prohibiting evil:** Allaah تَبَارَكَ وَتَعَالَى states, “Let there be amongst you a group which calls towards virtue, commands good and prevents evil. They are the successful ones.”

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “When people become involved in sin and amongst them are such people who are able to stop them but do not do so, then very soon Allaah will send a general punishment over all of them.”

(Abu Dawood)

It is the duty of every Muslim, subject to Shar’i rules, to command righteousness and prevent evil.

Important note:

1.) Before engaging in abundant nafl (optional actions), the qadha of all past salaats, fasts, zakaat, qurbaani, etc. must be fulfilled.

Many people after changing their lives become punctual on acts of worship but forget to fulfil their past obligatory duties. Whatever was not discharged in the past must be done, as it remains a responsibility on one's head.

2.) A person should not suffice on mere performance of these actions. A concerted effort should be to create life and soul in these actions. The object of these actions is connection with Allaah تَبَارَكَ وَتَعَالَى. This connection and perfection of actions is acquired from being in the company of Ahlullaah (pious servants of Allaah تَبَارَكَ وَتَعَالَى).

TAAHAARAT

PROCEDURE OF PERFORMING WUDHU

After istinja (cleansing oneself), istibraa is waajib. Istibraa means to ensure to the best of one's ability that the last few drops of urine in the bladder have been expelled. This can be done in the following ways:

- a.) Leaning towards the left side of the body and squeezing the penis just a few times after istinja.
- b.) Lying down on the left side for a little while before going to make wudhu.
- c.) Walking a few brisk steps after istinja or any other similar exercise that will ensure removal of urine drops from the private part.

If one suffers from the emergence of urine drops after leaving the toilet, place toilet paper over the front private part before dressing. Thereafter when one is satisfied that the dripping is stopped, remove the toilet paper. Placing toilet paper will protect the clothes from becoming soiled and impure.

If even a single drop comes out after making wudhu, the wudhu will break resulting in the salaah becoming invalid. Istibraa will have to be made first and thereafter wudhu for salaah even if one has to miss salaah with jamaah. It is futile to rush for jamaah without making istibraa and a drop or two emerges during salaah. The salaah will have to be repeated.

1.) Make intention: I am performing wudhu to get rid of hadath-asghar (minor impurity).

2.) Recite the following dua: بِسْمِ اللّٰهِ وَ الْحَمْدُ لِلّٰهِ

(I begin in the name of Allaah and all praises are due to Allaah.)

- 3.) Wash both the hands up to the wrist thrice.
- 4.) Use a miswaak for cleaning the teeth and then gargle thrice.
- 5.) Thereafter take water up to the nostrils thrice with the right hand and clean the nose with the left hand.
- 6.) Wash the face thrice beginning from the hairy part of the forehead till below the chin, and from one earlobe to the other.
- 7.) Make khilaal of the beard.
- 8.) Wash the right hand including the elbow thrice, followed by the left arm. Then make khilaal of the fingers.
- 9.) Thereafter wet the hands and pass them over the head, ears and nape once. This is known as masah.
- 10.) Wash the right foot including the ankles thrice. After washing the right foot, make khilaal of the toes with the small finger of the left hand. Then do the same for the left foot.
- 11.) Recite this dua during wudhu:

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَ وَسَّعْ لِي فِي دَارِي وَ بَارِكْ لِي فِي رِزْقِي

O Allaah, forgive my sins, give expansion in my home and grant me blessings in my sustenance.

- 12.) Recite this dua after wudhu:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

I testify that there is none worthy of worship but Allaah, and I testify that Muhammad is Allaah's worshipper and messenger.

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

O Allaah, make me of the repenters and make me of the purified.

FARAAIDH OF WUDHU

There are 4 faraaidh of wudhu:

- 1.) Washing the face from the forehead to the lower portion of the chin and from one earlobe to the other. If the beard is dense, it will be necessary to wash only that part of the beard which is on the face. It will not be fardh for water to reach the skin under the beard in wudhu. As for the hair that exceeds the circumference of the face (the beard hair that suspends from the face), it will be sunnah to make khilaal of that hair. On the other hand, if the beard is sparse that the skin under is visible, then it is fardh (compulsory) to wash the beard as well as the skin beneath the beard.
- 2.) Washing of both of the arms once.
- 3.) Making masah of a quarter of the head once.
- 4.) Washing of both the feet including the ankles once.

With regard to the Faraidh of wudhu being completed, the following pertinent factors should be taken into consideration:

- a.) If any of the fardh actions are left out or a hair's breadth place is left dry, the wudhu will be left incomplete.
- b.) If the four parts become soaked in the rain or have been washed by swimming or taking a bath, then wudhu will be valid even if one had no intention of wudhu.
- c.) While making wudhu, the eyes should not be closed so tightly that the water is prevented from moistening the eyelashes or blocking the entry of the water into the eye-wells. To do so is makrooh tahrimi. If even one eyelash remains dry or water has not entered the eye-wells, the wudhu will be incomplete.

d.) Wudhu will not be valid if any substance which does not allow water to seep through, sticks on any of the four parts that are fardh to be washed, e.g. gum, paint, cutex, etc. If after making wudhu, one realises that any part was covered, then he should remove the object and wash that part. There is no need to repeat the wudhu.

e.) During wudhu, one doubts whether a certain portion was washed or not. In this case, that particular part should be washed. However, if such doubt occurs after the completion of wudhu, then the wudhu will be complete. No notice should be taken of the doubt. If after wudhu, one remembers that a certain part was not washed or *masah* was not made, then the limb should be washed or *masah* should be made. There is no need to repeat the wudhu.

f.) If one passes wind whilst making wudhu, one should recommence the wudhu.

SUNNATS OF WUDHU

If a sunnah is left out, the wudhu is complete, but the full reward of wudhu will not be gained.

- 1.) Niyyat (intention)
- 2.) Reciting of *bismillah*
- 3.) Washing of the hands thrice upto the wrists.
- 4.) Using miswaak.
- 5.) Gargling of the mouth.
- 6.) Passing water into the nostrils thrice.
- 7.) Khilal i.e. to pass wet fingers into the beard.
- 8.) Khilal of the fingers and toes.
- 9.) Washing of each part three times.

- 10.) Masah of the whole head once.
- 11.) Masah of both the ears once.
- 12.) Wudhu done systematically
- 13.) Washing of each part one after the other without pause, so no part dries up before the wudhu is completed.

MUSTAHAB ACTIONS OF WUDHU

Carrying out a mustahab act brings reward but there is no sin if left out:

- 1.) To begin from the right.
- 2.) To make masah of the nape.
- 3.) Not to take assistance from anyone
- 4.) To face the Qiblah.
- 5.) To sit on a high and clean place.

It is mustahab to make a fresh wudhu for every salaah.

MAKROOH ACTIONS OF WUDHU

Committing of a makrooh act in wudhu causes the full blessings of wudhu to be lost, although the wudhu will not have to be repeated:

- 1.) To make wudhu in a dirty place.
- 2.) To clean the nose with the right hand.
- 3.) To talk of worldly affairs
- 4.) To do wudhu against the sunnah.
- 5.) Striking water against the face causing it to splash.
- 6.) To use too much or too little water
- 7.) To wash the limbs more than thrice

8.) To make masah three times with fresh water.

BREAKERS OF WUDHU

1.) Discharging of urine, stool or the coming out of anything from the private parts, like *mazi* (pre-coital fluid).

2.) Discharging of gases.

3.) Vomiting a mouthful. If one vomits phlegm, then wudhu does not break.

4.) To fall asleep lying down or by resting the body against something and sleeping so soundly that if the support were taken away, one would fall down.

Wudhu will not break in the following cases: a.) A person sitting down without a support and his body swings to the right and left b.) A person dozes off lightly whilst lying down that he can hear what those around him say c.) A person who sleeps sitting down with hips pressed on his heels, cross-legged, or legs to the right or left with the hips on the floor.

d.) Sleeping in salaah if postures are according to sunnah method, except a woman in sajdah.

5.) To faint due to some illness or any other reason.

6.) Becoming insane

7.) Being so intoxicated that one does not walk straight but staggers

8.) Laughing aloud in salaah.

9.) When the male and female sexual organs touch even if there is no discharge

10.) Flowing of blood or pus from any part of the body.

- a.) If blood or pus does not move from the place of the wound, wudhu will not break.
- b.) Similarly, if clots of blood come out of the nose while blowing it, wudhu will not break. Wudhu will only break if the blood is in the fluid state.
- c.) If a pimple has to burst in the eye, then the wudhu will only break if the fluid comes out of the eye.
- d.) If the saliva is reddish because of blood, wudhu will break. If the blood is so little that redness cannot be seen in the saliva, wudhu will not break. If blood appears on a toothpick, wudhu will not be broken if the effect of blood cannot be seen in the saliva.
- e.) Fluid from a painful ear will break the wudhu, even if there is no sore or pimple in the ear. Water which flows from the eyes, because of the eyes paining, will break the wudhu. Liquid that comes out of the eye while yawning will not break the wudhu.
- f.) Extraction of blood will break the wudhu unless it is so little that it would not have flowed out of the wound if it came out itself.

Note: 1. A doubt will not break wudhu. Only when one is convinced that his wudhu is broken, then it will be regarded so. If one is not certain, there is no need to repeat the wudhu.

2. Wudhu is compulsory (fardh) for any salaah including janaazah salaah and sajdah-tilaawat.

3. Wudhu is compulsory (wajib) for performing tawaaf and for touching the Qur'aan.

4. Wudhu is masnun when going to sleep and when having a bath.

Wudhu is mustahab:

- 1.) When calling azaan or iqamah
- 2.) When delivering any khutbah
- 3.) When attaining religious knowledge
- 4.) When touching Islamic books
- 5.) When offering or replying to salaam
- 6.) When engaged in dhikr
- 7.) When waking up from sleep
- 8.) After eating camel meat
- 9.) After bathing a dead body
- 10.) After carrying the funeral
- 11.) For keeping wudhu intact. (immediately renewing wudhu, after breaking)
- 12.) When visiting Nabi ﷺ
- 13.) In Arafat
- 14.) When making saee (between Safa and Marwah)
- 15.) When a person in janaabat (major impurity) wishes to eat.
- 16.) When intending to have relations with one's spouse
- 17.) If an act is done which according to other imams wudhu will be broken, but not according to us, it will be mustahab to repeat one's wudhu e.g. kissing one's wife.

WOUNDS OR SORES

- 1.) If removal of the ointment from a sore or wound is harmful, then it will not be necessary to remove it. If pouring water over the affected part is also harmful, then merely make masah of the affected part.
- 2.) If the wound or sore is bandaged and one will experience difficulty in opening and tying the bandage for masah purposes,

or masah on the affected part will be harmful, then masah should be made over the bandage. If this difficulty does not exist, then it will be necessary to open the bandage, plaster, etc. and make masah on the affected part.

3.) It is best to make masah over the whole of the upper surface of the bandage, etc. It is waajib to make masah of more than half the bandage, etc. If only half or less than half the bandage was covered by masah, the wudhu will not be valid.

4.) After making masah, if the bandage, plaster, etc. came loose and it is realised that the affected part has healed, then the masah made will not be valid. The affected part will have to be washed.

PROCEDURE FOR PERFORMING GHUSL

- 1.) Make intention of becoming clean from impurities.
- 2.) Wash both hands including the wrists.
- 3.) Wash the private parts. The hands and private parts should be washed even if one is not in the state of impurity.
- 4.) If there are any impurities on any other part of the body, it should be washed off.
- 5.) Perform wudhu. If the water is flowing away, then complete the wudhu. If the water is stagnant, then wash the feet at the end of the ghusl. Ensure that the mouth and nostrils are thoroughly washed.
- 6.) After the wudhu, pour water over the head, the right shoulder and then the left shoulder. Repeat this thrice.
- 7.) Then pour water over the entire body and rub.

8.) Dry the body and hasten to cover the body. Do not delay in wearing one's clothing. Nabi ﷺ at times wiped the body with a towel, and at times he did not wipe it. Any of the two could be adopted with the intention of sunnah.

FARAAIDH OF GHUSL

- 1.) Passing water into and out of the mouth.
- 2.) Pouring water into the nostrils.
- 3.) Passing water over the entire body.

If a single portion is left dry, the ghusl will not be valid. Rings, earrings, nail polish, dry flour, fat etc., should be removed to ensure that no portion covered by them is left dry. The navel and ears should be wet. If not, the ghusl will be incomplete.

If after ghusl, one recalls that a certain section has been left dry, it is not necessary to repeat the ghusl. Merely wash the dry portion. It is not sufficient to pass a wet hand over the dry place.

Note: a.) If the hair of a woman is plaited, she is excused from loosening the plaited hair, but it is compulsory for her to wet the base of each and every hair. If she fails to do so, then the ghusl will not be valid. If she is unable to wet the very bottom of the plaited hair, she must unplait her hair and wash the entire hair. As for men who grow long hair, they must wash all their hair.

b.) It is permissible to leave the head dry and wash the rest of the body if it is harmful to apply water to the head due to some

sickness or ailment. However, once the person is cured of his sickness, it is compulsory to wash the head.

c.) If medicine is applied to blisters on the feet or hands, then it is not necessary to remove the medication. Merely pour water over it.

d.) When having a fardh ghusl, it is necessary to remove false teeth if they are removable. Similarly, if anything is stuck between the teeth, then it must be removed before bathing.

SUNNATS OF GHUSL

- 1.) To make intention to purify oneself of impurities and to please Allaah **بِأَرْكَ وَتَعَالَى**
- 2.) To follow the sequence as mentioned above
- 3.) To recite bismillah before undressing
- 4.) To use the miswaak
- 5.) To make khilaal of the hands, feet and beard thrice
- 6.) To rub the body
- 7.) To wash the body in quick succession
- 8.) To pour water over the body thrice.

MUSTAHAB ACTIONS OF GHUSL

- 1.) To wash the right side before the left
- 2.) To make khilaal of the right side of the head and the beard before the left side
- 3.) To pour water over the whole body beginning with the head, then the right shoulder, followed by the left.
- 4.) All the mustahab actions of wudhu, except facing the direction of Qiblah and reciting of any duas

MAKROOH ACTIONS OF GHUSL

- 1.) To bath at a place where someone else may see one
- 2.) To face the Qiblah whilst naked
- 3.) To recite any dua besides bismillah before undressing
- 4.) To talk unnecessarily
- 5.) All the makrooh actions of wudhu

THINGS OR ACTS WHICH MAKE GHUSL OBLIGATORY

- 1.) Discharge of semen out of excitement while one is awake or asleep, irrespective of whether it is discharged by touching a person of the opposite sex, or by having any such thoughts or fantasies, or by any other way. If one awakens and sees semen on his clothing or body, ghusl will be *waajib* irrespective of whether one sees a dream or not.
- 2.) Entry of the glans of the penis into the vagina (or anus, which is totally haraam), even if there is no discharge
- 3.) At the end of menstruation (*haid*).
- 4.) At the end of *nifaas* (bleeding after childbirth).

Note:

- 1.) At the time of excitement, in the beginning a particular fluid which increases the excitement, comes out. This fluid is called *mazi* (pre-coital fluid). When climax is reached and one is satiated, the liquid which comes out at that time is called *mani* (semen). That which distinguishes the two is that when semen comes out, one becomes satisfied and his passion is cooled, while the coming out of *mazi* does not decrease the excitement but increases it.

Furthermore, *mazi* is thin while semen is thick. The discharge of *mazi* does not make ghusl obligatory; however, wudhu breaks.

2.) While sleeping, one has a wet dream and even experiences some excitement. However, on awakening, one notices that no semen was discharged. Ghusl will therefore not be obligatory. However, if semen was discharged, ghusl will be obligatory. If there is any wetness on the clothing or body, but one is in doubt as to whether it is *mazi* or semen, then too it will be obligatory to make ghusl.

3.) A little semen comes out and one therefore had a bath. After bathing, more semen comes out. It will be obligatory to bath again (This rule will only apply if semen comes out prior to sleeping, urinating, or walking forty steps or more)

4.) If, due to some sickness, or some other reason, semen comes out of its own accord, and there was no excitement or desire, then ghusl will not be obligatory, but wudhu will break.

5.) If one upon whom ghusl is obligatory, wishes to eat or drink something before going for a bath, he should first wash his hands, face and gargle his mouth. Thereafter he should eat and drink.

Ghusl is not fard in the following cases:

- a.) If sperm emerges without desire e.g. sickness or carrying something heavy
- b.) Emergence of mazi and wadi (white secretion after urinating)

c.) If a person remembers having a dream but finds no wetness or stain on his garments.

Ghusl is sunnah:

a.) on Fridays at any time after *Fajr* salaat until the time of *Jumuah* salaat for those upon whom *Jumuah* is *waajib*.

b.) On the days of *Eid* after *Fajr* salaat for those upon whom *Eid* salaat is *waajib*.

c.) when donning the *Ihraam* for *Hajj* or *Umrah*.

d.) on the day of *Arafah* (ninth of *Zil Hijjah*) after *zawaal* (mid-day) for the person performing *Hajj*

Ghusl is mustahab:

a.) after cupping (removing of dirty blood from the body), after recovery from insanity, intoxication, and unconsciousness

b.) after bathing the deceased

c.) on the night of *Bara'at*, i.e. fifteenth of *Sha'baan*

d.) for the one who identifies *Lailatul Qadr* (the night of power)

e.) when intending to enter *Madinah Munawwarah*

f.) offering the salaats of *Kusuf* (solar eclipse), *Khusuf* (lunar eclipse) and *Istisqaa'* (salaat read for rains), and the salaat of *Khauf* (fear)

g.) for the traveller upon returning to his home or country

h.) when going to a gathering and when wearing new clothes

i.) for the one who is about to be killed

j.) when repenting for any sin.

Note: It is not permissible for the one on whom ghusl is obligatory, to touch the Quran, read it or to enter a masjid. However, it is permissible to take the name of Allaah, to read the

kalimah or to read salawaat alan-Nabi (*durood shareef*). To touch a Quran with its translation is prohibited. To touch the books of *tafseer* (commentaries of the Quran) without bathing or without wudu, is *makrooh*.

SALAAT

IMPORTANCE OF SALAAT

Salaat is of vital importance for the life of a Muslim. Some Qur'aanic verses and ahadeeth pertaining to Salaat will be narrated here.

1. Allaah تَبَارَكَ وَتَعَالَى says in the Qur'aan Majeed in regard to the attributes of those who fear Him: "They perform Salaat correctly" (Surah Baqarah)

This is a reference to proper performance of Salaat; performing Salaat regularly at appointed times and observing all the rules of Salaat. In numerous places in the Qur'aan Shareef, Allaah تَبَارَكَ وَتَعَالَى commands the correct performance of Salaat. The large number of times referring to the correct observance of Salaat abundantly illustrates the vital importance of Salaat.

2. "O People of Imaan! Seek aid with Sabr (Patience) and Salaat."
(Surah Baqarah)

A special characteristic of Salaat is mentioned in this verse. Everyone stands in need of assistance in both material and spiritual life. In terms of the Qur'aan Majeed, Salaat is a great and wonderful source of aid which a Believer can obtain by means of correct performance of Salaat.

3. "Guard (all) Salaat." (Surah Baqarah)

Allaah تَبَارَكَ وَتَعَالَى commands that we guard our Salaat diligently; that we do not delay or postpone the proper and due performance of Salaat, no matter what the exigency or emergency may be. The insistence on performing Salaat at the divinely appointed times is so much stressed that the Qur'aan commands that Salaat be performed even in times of grave danger when engaged in fighting the enemy-in times of war. Even if the fighting is severe and heavy, the Qur'aan Shareef orders that Salaat be performed while mounted on one's means of transport and facing any direction, even while in motion and even if one is unable to perform ruku and sajdah due to the extreme danger and awkward circumstances produced by the war. Indeed, we must ponder and realize the vital importance of Salaat from this command to perform Salaat at the appointed time even when one's life is in grave danger. There is no permission to postpone the performance of Salaat. This is what is meant by "guarding" Salaat mentioned in the Qur'aan.

4. In certain circumstances, e.g. sickness, non-availability of water, etc., one is not able to utilize water to achieve the states of tahaarat (purity). However, notwithstanding such circumstances,

the Qur'aan does not grant permission of Salaat until one is able to acquire the state of tahaarat by means of water. For this exigency, the Qur'aan orders that Tayammum be made. By means of Tayammum, Allaah تَبَارَكَ وَتَعَالَى bestows on us the states of tahaarat, hence Salaat has to be executed at its proper time. There is no permission to postpone the Salaat. The Qur'aan orders that if one is unable to stand and perform Salaat, due to illness or weakness, one has to sit and perform Salaat. If the sickness and weaknes are such that even sitting is not possible, the Salaat has to be performed while laying down and Ruku, and Sajdah shall be made by means of signs. But, permission to delay Salaat is not granted. Salaat is the salient and most outstanding feature of Islam. It is the distinguishing factor between kufr and Imaan. All Ulama unanimously aver that if a kaafir whom none has heard proclaiming the Kalimah, performs Salaat, then it is incumbent to regard him as a Muslim.

Zakaat, although of fundamental importance, is not a salient and conspicuous sign of Islam as Salaat is.

5. The Qur'aan Majeed while mentioning a group of Ambiyaa and the corrupt people who followed after them, says: "(After them) such corrupt persons were born who destroyed Salaat ... soon will they (in Aakhirah) see the punishment for their destruction of Salaat)." (Surah Maryam) This aayat sounds a grave warning of terrible punishment for those who neglect and ruin the institution of Salaat.

6. "Order your family to perform Salaat, and you, yourself, also be steadfast on it." (Surah TaaHaa)

In the first instance, this command is directed to Rasulullaah ﷺ, and in general it applies to all Believers. From this Command we realize that when even the august and holy personage of Rasulullaah ﷺ is not excused from Salaat then to a very greater degree will the command be applicable to us. We also learn from the verse that while we have to be steadfast in the observance of Salaat, it devolves as an incumbent duty upon us to ensure that we inculcate the proper observance of Salaat in our families and our dependents.

7. Rasulullaah ﷺ asked, “Will there remain any impurity on a person who baths five times a day in a river flowing in front of his house?” The people said, “No impurity will remain on him.” Rasulullaah ﷺ said, “This is the effect of the five Salaat. By means of it, Allaah purifies the performer of all sins.” (Bukhari, Muslim)

8. Rasulullaah ﷺ said, “The distinguishing factor between kufr and Imaan is the deliberate neglect of Salaat.” (Muslim) Deliberate neglect brings one close to kufr. One who abstains from Salaat flounders on the brink of kufr

9. Rasulullaah ﷺ said, “Salaat, on the Day of Qiyaamah, will be a light, a proof and a means of salvation for the one who guarded it. He who neglects Salaat, will have no light, no proof and no salvation (from the direction of Salaat). He (the one who neglected Salaat) will be in the company of Qaroon, Fir’oun, Haamaan and Ubay Ibn Khalf on the Day of Qiyaamah.” (Ahmad, Daarami, Baihaqi, Shu’bul Imaan) What greater punishment and disgrace can there be than to be resurrected in the company of

such great disbelievers and to be flung into Jahannum along with them?

10. Rasulullaah ﷺ said: “Stress on your children the performance of Salaat from the age of seven and beat them at the age of ten years (if they neglect Salaat).” (Abu Dawood)

11. Rasulullaah ﷺ said, “The first act about which one will be questioned on the Day of Qiyaamah will be Salaat. If Salaat is found to be proper, other acts too will pass as proper. But, if Salaat is found there to be despoiled, then all other acts too will fail.” (Tabaraani in Awsat)

The influence of Salaat will permeate all other acts of ibaadat. Salaat will be the criterion for the reckoning of one’s acts of virtue. Success in Salaat will bring about the success of all other acts of ibaadat while failure in Salaat will lead to the failure of other acts of ibaadat. This is a great proof for the significance and superiority of Salaat. Its vital importance for the success of a Muslim in both this world and the hereafter can never be exaggerated.

The aforementioned Quraanic verses and Ahadeeth of Rasulullaah ﷺ illustrate the great importance of Salaat. No Muslim should bring calamity and ruin upon himself by neglecting Salaat. In fact, it is inconceivable that after having been informed of this tremendous significance of Salaat, a believer will persist in neglecting the proper performance of Salaat.

THE METHOD OF OFFERING SALAAT

Before starting: Face the direction of Qiblah. Stand straight with the gaze at the place of sajdah. It is makrooh to lower the neck. The toes should be facing the direction of Qiblah and there should

be four fingers spacing between the two feet. Ensure that the trousers are well above the ankles. (This ruling is for all times, more so in salaah.) Sleeves should be rolled down fully. One should not be wearing such clothing which one would not wear before people.

When commencing salaah:

a.) Form an intention in the mind of the salaah which will be performed. Verbal utterance of the intention is not necessary.

b.) Raise the hands to the ears, palms facing towards the Qiblah, the ends of the thumbs either touching the earlobes or in line with them and the rest of the fingers straight upwards. Some people turn the palms inwards towards the ears, some cover them over the ears, some hold the earlobes with their hands, whilst others do not raise them at all, but slightly make a slight gesture. These are incorrect and should be abandoned.

c.) Say Allaahu-Akbar while raising the hands. Then make a circle with the thumb and little finger of the right hand over the left wrist and hold it. Place the remaining three fingers on the back of the left forearm. The hands should be kept below the navel. Ensure that Allaahu-Akbar is recited verbally and not in the mind, otherwise the salaah will be void. This should be recited so audible that one is able to hear himself.

When standing: If you are offering salaah by yourself or you are the imam, recite the thanaa, a'oodhu, bismillah, surah Faatihah and a surah. If you are following the imam, then remain silent after reciting the thanaa. Listen attentively to the imam's recital. After the recital of Surah Faatihah, one should say aameen in a soft voice. If the imam is performing a silent salaah such as Zuhr or Asr, then ponder over Surah Faatihah mentally. If you are reciting,

then it is best to pause at the end of every verse of Surah Faatihah and to take a new breath. However, there is no harm in reciting several verses of the next surah in one breath. The gaze should be towards the place of sajdah.

In ruku: Saying Allaahu-Akbar, one should go into ruku. The upper torso should be bent to such an extent that the neck and back are perfectly in one line. The legs should not be bent but kept straight. The gaze should be towards the feet. The hands should be placed on the knees with the fingers spread open, keeping a space between all the fingers. The wrists and arms should be kept straight, without being bent. One's weight should be equally distributed on both feet with the ankles in line. One should recite 'subhaana rabbiyal azeem' at least thrice in ruku.

Standing up (qaumah): The imam and munfarid should recite 'samiallaahu liman hamidah' whilst standing up from ruku. One should stand up perfectly straight. One's gaze should be at his feet, moving to the place of sajdah as he stands. Some people do not stand up straight. Whilst their body is still bent, they proceed into sajdah. It is waajib upon them to repeat their salaah. In qaumah, the following dua should be recited, 'allaahumma rabbanaa wa lakal hamd.'

Going into sajdah: Whilst saying Allaahu-Akbar, one should bend the knees first and take them down without bowing the chest forward. When the knees rest on the floor, then bow down the chest. Try one's best not to bend the upper torso before the knees rest on the floor. One should not bend one's chest as soon as one intends to make sajdah. After the knees are on the ground,

place the hands, then the nose and finally the forehead on the ground.

In sajdah: Recite Allaahu-Akbar whilst going into sajdah. Keep the head between both hands so that the tips of the thumbs are in line with the earlobes. The nose should be pressed on the ground throughout the sajdah. The gaze should be directed towards the tip of the nose.

The eyes should not be closed. The fingers of both hands should be kept close together, with no space in between. They should be in the direction of the Qiblah. The elbows should be raised above the ground. It is not correct to rest them on the floor. The arms should be kept away from the sides but should not be stretched to such an extent that those on one's sides are inconvenienced. The belly and thighs should not be pressed together. There should be a space between them. The feet should be kept erect with the heels up and the toes firmly turned towards the Qiblah. If one is unable to turn all the toes, then turn as many as possible. It is not correct to rest them on the floor without an excuse. Be careful not to suspend one's feet in the air. Some people make sajdah in such a way that their toes do not touch the ground even for a moment. The sajdah is not valid in this case, thus rendering the salaah void. One should recite 'subhaana rabbiyal a'laa' at least thrice in sajdah.

Between the two sajdahs (jalsah): Recite Allaahu-Akbar whilst rising from sajdah. On arising from the first sajdah, sit calmly on one's legs. The right foot should be kept erect with the toes towards Qiblah. Sit on the left foot after turning it sideways. Some people keep both feet erect and sit on the heels- this is incorrect.

The hands should be placed on the thighs, with the tips of the fingers at the edge of the knees, facing the Qiblah. The fingers should not hang down on the knees. The gaze should be towards the lap. Sit for as long as it takes to recite SubhaanAllaah. It is best to recite this dua, particularly in nafl salaah.

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاسْتُرْنِي وَاجْبُرْنِي وَاهْدِنِي وَارْزُقْنِي

It is a sin to go into the second sajdah after raising the head a little without sitting straight. It is waajib to repeat the salaah in such a case.

The second sajdah and arising from it: Perform the second sajdah in the same way as the first. First place the hands on the floor followed by the nose and the forehead. When arising, first raise the forehead, then the nose, the hands and finally the knees. It is better not to stand up whilst taking support of the floor. However, the sick, elderly and oversized are excused. On standing up, recite Bismillah before commencing Surah Faatihah.

Qa'dah: The method of sitting in qa'dah is the same as between the two sajdah. When reciting the tashahhud, raise the index finger when reciting 'ash hadu allaa' and drop it at 'ill Allaah'. The method is to form a circle using the thumb and middle finger. Close in the little and ring fingers and raise the index finger in such a way that it points towards the Qiblah. Do not raise it towards the sky. After lowering the index finger whilst saying 'ill Allaah', keep the rest of the fingers in the same position till the end of salaah. On completing at-tahiyaat, one must stand up immediately if there are more rak'ats to be performed. If not, Durood Ibrahim and dua will be recited before the salaam.

If a person stands up for a third or fourth rak'at, then he must recite Surah Faatihah and a surah in those rak'ats unless it is a Fardh salaah, where only Surah Faatihah is recited by the imam and munfarid.

Salaam: When turning in salaam, turn your cheeks to such an extent that the musalli sitting behind you may see your cheeks. One's gaze should be towards his shoulders. When saying salaam, make intention of greeting the angels, the imam and musallis on either side. If the imam is directly in front of one, intention should be made for him twice. The person performing salaah alone will only intend the angels.

DIFFERENCES IN THE SALAAT OF FEMALES

1. When saying Takbeer-e-Tahreemah, raise both the hands up to the shoulders without removing them from under the Burqah.
2. Thereafter tie the hands on the chest in such a manner that the palm of the right hand is placed on the back of the left hand. Do not grip the wrist with the thumb and small finger like men.
3. Bend slightly in Ruku and place the fingers of both hands joined together on the knees. Do not spread them. Keep the arms attached to the body. Join the ankles of both feet
4. Do not keep the feet erect in Sajdah, but place them horizontally on the floor pointing to the right. As far as possible, the toes should be turned towards the Qiblah. Crouch and draw

the body in, as much as possible when making Sajdah, so much so that the thighs touch the stomach and the forearms are joined to the sides of the body and the elbows are spread flat on the ground

5. When sitting in Qa'dah, spread the feet out horizontally on the ground on the right side. Keep both the hands closed.

6. Cover the entire body besides the face, hands up to the wrists and the feet up to the ankles. There is no harm if they are also covered. The clothing must be thick and not transparent.

Note: This is the method of offering salaah. If any of the fard acts of salaah are missed out, the salaah will be incomplete, irrespective of whether the fard act was missed out intentionally or unintentionally. There are certain things which are waajib. If they are left out intentionally then the salaah will be void of reward and will have to be repeated. If a person does not repeat it, then although he will be absolved of his fard duty, he will still be committing a sin. But if he leaves out a waajib unintentionally, his salaah will be corrected by performing sajdah-sahw. If sajdah-sahw is not performed, the salaah should be repeated. There are certain things which are sunnah while others are mustahab. If left out, the salaah will be correct, but one will be deprived of the benefits and goodness in salaah.

FARD ACTS OF SALAAT

There are six acts which are *fard* in salaah:

1. To say Allaahu-Akbar at the time of making the intention. (ALLAHU AKBAR must be VERBAL, otherwise one would not have entered salaah)
2. Qiyaam - To offer salaah in the standing posture.
3. To recite any verse or Surah from the Quran.
4. To make the ruku.

5. To make the two sajdahs.
6. To sit down at the end of salaah for as long as it takes one to recite the entire At-Tahiyyaat, including Tashahud)

WAAJIB ACTS OF SALAAT

The following acts are waajib in salaah:

1. To recite Surah Faatihah first, followed by a Surah or at least three verses or one long verse equal to three verses in the first two rak'ats of Fardh salaah and in every rak'at of Waajib, Sunnah and Nafil salaats.
2. To execute every fard act at its specific place i.e. to maintain order between qiraat, ruku, and sajdah.
3. Qaumah (standing up erect after ruku)
4. Jalsah (sitting between the two sajdahs)
5. To sit down after two rak'ats.
6. To recite At-Tahiyyaat in both the sitting postures.
7. To complete the salaah with at least the word As-salaam. The second salaam is also waajib.
8. Ta'deele-Arkaan - To perform all the acts with patience and without rushing to such an extent that the body must be motionless in ruku, sajdah, qaumah and jalsah for at least one second.
9. To recite qiraat aloud in Fajr, Maghrib, Esha, Jum'ah, Eid and Taraweeh Salaah by the imam. The imam should recite Zuhr and Asr salaah silently.
10. To recite takbeer (Allahu-Akbar) before dua-e-qunoot and to recite Dua-e-Qunoot in Witr Salaah.

SUNNAT ACTS OF SALAAT

ELEVEN SUNNAHS OF QIYAAM

1. At the time of saying Takbeer-e-Tahreema (i.e. Allaahu-Akbar) the back must be upright. The head should not be bent downwards.

2. The feet should be placed four fingers apart. The toes should be facing towards the Qiblah.

3. The Muqtadis (followers) should raise their hands to say Takbeer-e-Tahreem together with the Imaam.

Note: If the Muqtadi's Takbeer-e-Tahreema ends before the Imaam his following will not be correct.

4. At the time of saying Takbeer-e-Tahreema both hands should be raised up to the ears.

5. The palm of the hands should be facing the Qiblah at the time of Takbeer.

6. The fingers should be in their natural position at the time of Takbeer i.e. neither spread out widely nor tightly closed

7. When folding the hands, the palm of the right hand should be placed on the back of the left palm.

8. The small finger and the thumb of the right hand should form a circle around the wrist of the left hand.

9. The middle three fingers should be placed flat over the forearm.

10. One should position the hands below the navel.

11. It is Sunnat to recite the Thana.

SEVEN SUNNAHS OF QIRAAT

1. To recite Ta'awwuz i.e. Audhu billaahi minash shaitaanir rajeem only in the first rak'at.

2. To recite Bismillahir rahmanir raheem at the beginning of each Rak'at

3. To say Aameen softly.

4. In Fajr and Zuhr Salaat, one should recite verses of Tiwaal-Mufassal i.e. any Surah from Surah Hujuraat (26th Para) to Surah Burooj (30th Para). In Asr and Esha one should recite from Ausaat Mufassal i.e. any Surah from Surah Burooj (30th Para) to Surah Lam-yakun. In Maghrib one should recite Qisaar Mufassal i.e. any Surah from Surah Lam-yakun to Surah Naas (30th Para).

5. To lengthen the first Rak'at of Fajr Salaat.

6. Thanaa, Ta'awwuz, Tasmia and Aameen should be recited softly.

7. Only Surah Faatiha should be recited in the third and fourth Rak'ats of the Fardh Salaat.

EIGHT SUNNAHS OF RUKU

1. To say the takbeer of Ruku.

2. To grasp the knees with the hands.

3. Whilst grasping the knees the fingers should be spread apart.

4. To keep the back straight.

5. To keep the shin straight i.e. the section from the ankles to the knee.

6. To keep the head and the lower back in a straight line.

7. To read *subhaana rabbiyal-azeem* thrice in Ruku.

8. Whilst getting up from Ruku, the Imam should say *samiiallahu li man hamidah* in a loud voice, whilst the followers should say *rabbanaa lakal hamd*. If one is performing Salaat alone, one should recite both (softly). One should stand and pause with ease after the Ruku before going into Sajdah.

TWELVE SUNNAHS OF SAJDAH

1. To say the Takbeer while going into Sajdah.

2. To place both knees on the ground first.

3. Thereafter to place both the hands on the ground

4. To place the nose on the ground.
5. Lastly to place the forehead on the ground.
6. The head should be placed between the two hands on the ground.
7. To keep a gap between the stomach (abdomen) and the thighs. The arms should not touch the sides of the body
8. The elbows should be kept off the ground (i.e. raised).
9. To recite *subhaana rabbiyal-a'laa* at least thrice whilst in Sajdah.
10. To recite Takbeer whilst getting up from Sajdah.
11. When getting up from Sajdah, first the forehead, then the nose, then the hands and lastly the knees should be raised.
12. One should pause and sit with ease between the two Sajdahs.

THIRTEEN SUNNAHS OF QA'DAH

1. To keep the right foot upright whilst sitting in Qa'dah and to place the left foot flat on the ground.
2. To place both hands on the thighs.
3. To raise the index finger in Tashahhud whilst reciting *ash-hadu allaa ilaaha* and to lower it when saying '*illallaah*'.
4. To recite Durood Sharief in the final Qa'dah.
5. After Durood Sharief recite a Dua which is similar to those which appear in the Qur'an or Hadith.
6. To say Salaam on both sides upon completion of Salaat.
7. To begin Salaam from the right side.
8. The Imaam whilst saying Salaam should make intention for the Muqtadees (followers), angels and the pious Jinns.
9. The Muqtadee whilst saying Salaam, should make intention for the Imaam, angels, pious Jinns and all the followers on his right and left side.
10. The Munfarid (a person performing his Salaat on his own) should make intention for the angels only.

11. The Muqtadee should say Salaam simultaneously with the Imaam.
12. The second Salaam should be said in a lower tone than the first Salaam.
13. The Masbooq (a person who has joined the Imaam late) should wait for the Imaam to complete both salaams before getting up to complete his missed Rak'ats.

MUSTAHAB ACTIONS IN SALAAT

- 1.) The gaze should be fixed on the place of Sajdah during Qiyaam, on the feet during Ruku, on the nose during Sajdah, on the lap during Qa'dah and on the shoulders during Salaam.
- 2.) When one has an urge to yawn during Salaat, he should stifle it as much as possible. If he is unable to control it and is forced to yawn, it should be covered by the upper portion of the right arm in qiyaam and by the left hand in other postures.
- 3.) When one has an urge to cough during Salaat, one should try as much as possible to suppress it.
- 4.) To pull the palms out of the sleeves when saying takbeer-tahreemaa.
- 5.) Reciting tasbeeh more than thrice in ruku and sajdah by the munfarid.

ACTS THAT NULLIFY SALAAT

1. Talking in salaat intentionally or unintentionally or even uttering the following sounds in salaat, for example he says: aah, ooh, oof, etc. or he cries out aloud. However, if one becomes

emotional as a result of thinking of *Jannah* or *Jahannam* and he utters these sounds, then his salaah will not break.

2. By clearing one's throat unnecessarily whereby even half a letter is uttered
3. Looking into the Quran and reading.
4. If a person turns to such an extent that his chest turns away from the *Qiblah*.
5. To greet a person or reply to his greeting
6. Eating or drinking anything in salaah. However, if a food particle was stuck in-between his teeth and he swallowed it, his salaah will only break if that particle was larger or equal to a lentil.
7. Saying *Alhamdo lillah* on hearing some good news or *Inna lillahi wa inna ilayhi raaji'un* on hearing some sad news
8. At the time of saying *Allaahu Akbar*, the person lengthened the *alif* of *Allaah* and said "*AaAllaah*" or *Allaahu "Aaakbar"*, or lengthened the *baa* of *Akbar* and said "*Akbaaar*"
- 9.) Correcting the qiraah of a person other than one's imam.

Note

1. If a person, dog, cat, goat or any other animal walks across the person who is offering salaah, his salaah will not break. But the person who walked across will be committing a sin. One should therefore offer ones salaah at such a place where no one walks in front and people do not have any difficulty in walking about. But if a person cannot find such a secluded spot, he should fix a stick in front of him which is at least one arm's length and equal to a finger in thickness. The person should then stand behind that stick. The stick should not be directly in front of him but should be slightly to the right or left of his eyes. If a person does not fix a stick, he could place anything else which is similar to it, such as a

chair. In doing so, it will be permissible to walk across (beyond the stick) and there will be no sin.

2. If, due to some necessity, a person steps slightly forward or backwards without his chest turning away from the *Qiblah*, his salaah will be valid. But if he moves beyond the place of *sajdah*, his salaah will break.

3. If the spot of *sajdah* is higher than his feet, for example a person makes *sajdah* on the porch, we will have to check how much higher it is. If it is more than a span, the salaah will not be proper. But if it is equal to a span or less than that, the salaah will be valid. However, it is *makrooh* to do so unnecessarily.

ACTS THAT ARE MAKROOH IN SALAAT

1. *Makrooh* acts refer to such acts which do not nullify one's salaah but carrying out such an act decreases the reward and such an act is sinful.

2. It is *makrooh*:

a.) to play with one's clothing, body, jewellery, or to remove pebbles. However, if one cannot make *sajdah* because of the pebbles, he could move them once or twice with his hands.

b.) to crack one's fingers, to rest one's hands on one's hips, to turn one's head and look to the left or right.

c.) to sit in salaah in the following ways: to sit on one's heels, to squat, to sit like a dog (except in the case of sickness)

d.) to raise one's hands in reply to a *salaam*

- e.) to gather one's clothes in order to prevent them from getting dirty
- f.) to offer salaat at a place where one fears that someone will cause one to laugh while in salaat, one's attention will be diverted, or one will make a mistake in salaat.
- g.) to offer salaat facing someone who is also facing you.
- h.) to offer salaat with clothing that has pictures on it. Salaat is permissible on a floor on which there are pictures. However, it is *makrooh* to make *sajdah* on the picture itself. It is also *makrooh* to have a *musallaah* which has pictures (of animate objects) on it. It is a major sin to have pictures in the house. If the picture is above one's head, i.e. on the ceiling or canopy, in front of the person, on his right or left, then his salaat will be *makrooh*. But it will not be *makrooh* if it is under his feet. If the picture is so small that if the person keeps it on the floor and stands up, he will not be able to see it clearly, or if the head of the picture is cut off, or the head is erased, then there is no harm. Salaat will not become *makrooh* with a picture of this sort, no matter where it is kept.
- i.) to count any verse or anything else with one's fingers. However, there is no harm in counting by pressing one's fingers down slightly.
- j.) to make the second *rak'at* longer than the first *rak'at*.
- k.) to specify or set aside a particular *Surah* for a particular salaat in such a way that he recites that *Surah* only and never ever reads any other *surah*.
- l.) to place a scarf or any other clothing over the shoulders and offer salaat.
- m.) to offer salaat with clothes that are very dirty and soiled. However, this will be permissible if he has no other clothes.

n.) to offer salaah with a coin, etc. in the mouth. And if the item is of such a nature that it prevents one from reciting Quraan in salaah, then the person's salaah will break.

o.) to offer salaah when one has the urge to go and relieve oneself. But if he fears that by going to relieve himself, the time of that salaah will expire, he should offer his salaah first.

p.) to spit or clean one's nose unnecessarily in salaah

q.) to lean against a wall or anything else unnecessarily when performing a *fard salaah*

r.) to offer salaah while wearing clothes in a disorderly manner. That is, to wear them in a way that is contrary to the norm or contrary to the way in which cultured people dress. For example, one covers oneself with a sheet but does not throw both the corners over one's shoulders. Alternatively, he is wearing a *kurta*, but his hands are not in the sleeves. In doing so, the salaah becomes *makrooh*.

s.) to offer salaah bare headed.

t.) for men to place their elbows on the ground when in *sajdah*.

u.) for the *muqtadi* to start any act prior to the *imam*.

v.) for the *muqtadi* to read any *dua*, verse from the Quran or even *Surah Faatihah* while the *imam* is standing and busy with recitation.

w.) reciting the remaining qiraat in ruku

x.) performing salaah if one is extremely hungry and the food is prepared on condition that there is sufficient time for the salaah.

Note:

1. It is better not to close one's eyes when offering salaah. However, if by closing one's eyes, a person is able to concentrate better, then there is no harm in doing this, but he will be deprived of following the sunnah.
- 2.) If a person's hat or turban falls off while in salaah, it is preferable to pick it up and wear it. But if wearing it will require a lot of movement, it should not be picked up.

SALAAT OF THE SICK

1. Under no condition should salaah be left out. As long as a person has the strength to stand up and offer his salaah, he must stand up. If he cannot stand, he should sit down and offer his salaah. He should make his *ruku* while sitting. After the *ruku*, he should go down for the two *sajdahs*. He should make the *ruku* in such a way that his forehead is parallel to his knees. If he is unable to make *ruku* and *sajdah*, he should make them by gestures. He should bow down a little further than the rukus for the *sajdahs*.
2. It is not good to keep a pillow or any high object in order to make *sajdah* on it. If a person is unable to make *sajdah*, he should make it through gestures - there is no need to make *sajdah* on a pillow.
3. If a person has the strength to stand up and offer his salaah but there is a lot of difficulty in doing this, or he fears that his sickness will get worse, then too it will be permissible for him to sit down and offer his salaah.
A person has the ability to stand up but is unable to go into *ruku* and *sajdah*. If he wishes, he could perform salaah whilst sanding and make his *ruku* and *sajdahs* through gestures. Alternatively, he

could sit down and make his *ruku* and *sajdahs* through gestures. However, it is better to sit down and offer his salaah.

Those that are unable to stand and perform salaah or unable to perform *sajdah* should sit on the ground and perform salaah without utilising a chair. Similarly, if one has the ability to stand and perform salaah but is unable to perform *sajdah*, then the *qiyaam* (standing posture of salaah) will drop off, which means he should now sit on the ground and perform salaah (but not on a chair). Yes, if a person is extremely sick whereby, he is unable to sit on the floor then only he may perform salaah by indication. There is plenty of negligence in this matter nowadays.

4. If a person does not have the strength to sit, he should lie down with a pillow or large cushion behind him in such a way that his head is raised quite high - in fact, close to the sitting position. His legs should be stretched towards the *Qiblah*. If he has some strength, he should not stretch them, instead, he should raise his knees. He should then offer his salaah by making gestures and the gestures for the *sajdahs* should be lower. If he cannot lie down by having a pillow or cushion behind him in such a way that his head and chest can face the *Qiblah*, he should stretch his legs towards the *Qiblah* and lie flat on his back. However, he should place a pillow under his head so that at least his face could be in the direction of the *Qiblah* and not facing the sky. He should then offer his salaah through gestures, and the gestures for the *sajdahs* should be slightly more than the gestures for the *ruku*.

5. If a person does not lie flat on his back, but instead lies on his left or right side while facing towards the *Qiblah* and makes *ruku* and *sajdah* with the gestures of his head, then this is also permissible. However, it is better to lie flat on the back.

6. If a person does not have the strength to even make gestures with his head, he should not offer salaah. If this condition remains for more than twenty-four hours, he will be completely excused from offering salaah and will not have to make *qada* after recovering from his sickness. But if this condition did not last for more than twenty-four hours and he regained the strength to offer his salaah with gestures, then he should make *qada* with gestures. He should not delay his *qada* anticipating recovery. If he passes away (without having made *qada*), he will die as a sinner. The same ruling applies to a person who becomes unconscious.

7. A person became paralysed and became so ill that he is unable to make *istinja* with water. He should wipe himself with toilet paper or lumps of sand and offer his salaah in this way. If he cannot make *tayammum* himself, someone else should make it for him. If he does not have the strength to even wipe himself with toilet paper or lumps of sand, he should offer his salaah in this very state and should not miss any salaah. It is not permissible for anyone to look at his body or to touch it such as his father, mother, son or daughter. However, it is permissible for the husband to look at his wife's body, and the wife to look at her husband's body. Apart from the spouses, it is not permissible for anyone else.

8. A person missed a few salaahs while he was sound and healthy. He then fell ill. He should make *qada* of these salaahs while he is sick, in whichever way he can. He should not wait and think that he will make *qada* of them when he is able to stand, or when he begins to sit, or when he is able to make *ruku* and *sajdah*. These

are all thoughts influenced by *shaytaan*. Piety demands that *qada* be made immediately and not delayed.

9. If the bed of a sick person is impure and will cause the sick person much difficulty if it were to be changed, it will be permissible to offer salaah on that very bed.

10. A doctor carried out an eye operation upon a person and prohibited him from moving about. He should continue offering his salaah while lying down.

11. If a person gets tired because of the *qira'at* being very lengthy and finds it difficult to stand, it will **not** be *makrooh* to lean against a wall, tree or pillar. Weak and old people find this necessary especially in *taraweeh salaah*.

SALAAT ON A JOURNEY

1. The person who sets out with the intention of travelling three *manzils* is regarded as a musaafir in the *Shariah*. The moment he leaves the boundaries of his town or city, he is a musaafir according to the *Shariah*. As long as he remains within the boundaries of his town or city, he will not be a musaafir. Presently, the musaafir distance is estimated to be ± 77 kilometres or more.

2. If a person is termed a musaafir according to the *Shariah*, he will only offer two rakaats for the *zuhr*, *asr* and *esha* (i.e. *fardh*) *salaats*. The ruling with regards to the *sunnah salaats* is that if he is in a hurry, (then apart from the *sunnah* of *fajr salaah*,) it will be permissible for him to omit them. If he has ample time, then he

should perform the *sunnah salaats* as well. There is no concession in the *fajr, maghrib* and *witr salaat*.

3. If a person mistakenly offers four rakaats, but he had sat down after the second rakaat and recited the *at-tahiyyaat*, then the first two rakaats will be regarded as *fard* and the other two rakaats as *nafl*. He will also have to make *sajdah-e-sahw*. But if he did not sit after the second rakaat, all four rakaats will become *nafl* and he will have to repeat his *fard salaat*.

4. If a person stopped at a place during the course of his journey, he will remain a musaafir if he made the intention of staying at that place for less than fifteen days. He will have to continue offering two rakaats for the four rakaat salaats. But if he made the intention of staying there for fifteen days or more, he will no longer be a musaafir. Thereafter if he changes his intention and decides to leave before fifteen days, then too he will not become a musaafir and will have to offer all his salaats completely. When he leaves that place, he will become a musaafir only if he intends travelling a distance of 77 kilometres or more. If his final destination is less than 77 kilometres, he will not be a musaafir.

5. A woman left with the intention of travelling approximately 92 kilometres. However, the first half of the journey passed while she was in her *haid*. Even then she will not be a musaafir. She will have to have a bath and offer the full four rakaats. However, if she became pure from her *haid* and there is still a distance of 77 kilometres or more remaining to reach her destination, or, when she left home she was pure and got her *haid* during the journey, then she will be a musaafir and will have to offer her salaat as a musaafir.

6. A person stopped at a particular place for two or three days, but due to certain circumstances he does not leave that place. Every day he makes the intention of leaving the following day or the next day but does not leave. In this way, he stays at that place for fifteen days, twenty days, a month or even more than that. He will be considered a musaafir irrespective of how many days he stays there as he never made the intention of staying there for fifteen days.

7. A person intends to stop over at several places during the course of his journey: 10 days in one town, 5 days in another town, 12 days at a third town - but does not have the intention of stopping over anywhere for 15 days - he will still remain a musaafir.

8. A person relocated from his hometown and became a resident of another place and has nothing to do with the first place. His former hometown will now be equal to any other place in regard to travelling. If his former residence forms part of his (shar'ee) journey and he intends staying there for a few days, he will remain a musaafir. He will have to offer all his salaats as a musaafir. Similar is the case of a woman who marries and lives with her husband (i.e. after leaving her hometown due to marriage, she will be a musaafir if her former hometown forms part of her journey).

9. A person missed a few salaats of his while on a journey. Upon reaching home he will have to offer only two rakaats when making *qada* of *zuhr*, *asr* and *esha salaats*. If he misses any salaat

such as *zuhr* before embarking on a journey, and makes *qada* of it while on his journey, he will have to offer the full four rakaats.

10. If a woman wishes to travel 77 kilometres or more, then as long as she does not have a mahram or her husband, it will not be permissible for her to travel. It is a major sin to travel without a mahram. It is not good to even travel less than 77 kilometres without a mahram. Prohibition in regard to this has also been mentioned in the Hadith.

11. A person makes an intention of staying for 15 days at two different places, he will be a musaafir.

12. If a traveller is residing in a certain area for 15 days, and during his stay, he travels for 77 kilometres or more, and returns to spend that night in the first area, then he will only be a muqem if he intends spending more than 15 days after his return. If he intends departing before 15 days, he will be a musaafir.

13. If a person is residing in two different suburbs in one town, he will remain a muqem in both places if he intends to stay there for 15 days.

14. A muqem can follow an imam who is a musaafir. When the musaafir imam completes his salaah, the muqem muqtadi should stand up and complete his salaah. He should not make any qira'at, instead, he should remain silent. This is because he is regarded as a laahiq. Since this muqtadi is following this imam, the first qa'dah

will also be fard on him. Once the musaafir imam makes his salaam, it is mustahab for him to inform his followers that he is a musaafir. And even better than this, is to inform them before commencing with the salaat.

15. A musaafir can also follow an *imam* who is a muqem as long as it is within the time of that salaat. If the time has expired, then the musaafir can follow the muqem for the *fajr* and *maghrib salaats* and not for the *zuhr, asr, and esha salaats*.

16. If a person is able to stand and perform salaat on a plane, then he should do so and there isn't any need for repetition. However, if a person sits in the plane and performs salaat, one's salaat will have to be repeated after landing.

17. If a person flying towards the west is able to perform his 5 salaat at its fixed time, then he should perform his salaat as soon as the time enters. However, if the day is extended whereby the five salaat do not fit into the days (24 hours), then one should estimate the salaat times as performed on a normal day and perform salaat accordingly.

ZAKAAT

IMPORTANCE AND VIRTUES OF ZAKAAT

The wealthy are obliged to pay Zakaat. This too, like Salaat, is a fundamental of Islam. Numerous Qur'aanic verses command the payment of Zakaat and extol the virtues of Zakaat while warning of the dire punishment for refraining from paying Zakaat. There are numerous such aayaat which mention Zakaat along with Salaat. It is simple to locate these verses in the Qur'aan Shareef. Here only ahaadeeth pertaining to Zakaat will be narrated.

1. Rasulullaah ﷺ said, "Zakaat is the Bridge of Islam..." (Tabaraani in Awsat)

Those who do not pay Zakaat are therefore comparable to those who are stranded, having no bridge to cross. The great rank and fundamental importance of Zakaat are apparent from this hadith.

2. Rasulullaah ﷺ said, "The one who pays Zakaat on his wealth, has purified his wealth." (Tabaraani in Awsat, Ibn Khuzaimah)

Impurities which have accumulated in one's wealth are eliminated by Zakaat; hence the wealth is purified. It should be clear that wealth, the Zakaat of which has not been paid, is shorn of blessings.

3. Rasulullaah ﷺ said, "Whoever among you believe in Allaah and His Messenger must pay Zakaat on his wealth." (Tabaraani in Kabeer)

This illustrates that Imaan is weakened by not paying Zakaat.

4. Rasulullaah ﷺ said, “There are three deeds; whoever practices them will taste the sweetness of Imaan. (These are:) Render worship unto only Allaah, believing that none besides Allaah is worthy of worship; pay Zakaat on wealth wholeheartedly....”

In this hadith Zakaat is coupled along with Tawheed. This brings out the significance and elevated ranks of the institution of Zakaat. The effect of paying Zakaat wholeheartedly as stated in the hadith is increase in experiencing the pleasure or sweetness of Imaan.

5. Rasulullaah ﷺ said, “Whoever owned gold and silver (i.e. wealth), but did not pay Zakaat thereon, will be punished with his gold and silver on that Day, the duration of which will be fifty thousand years (the Day of Qiyaamah). His gold and silver will be made into sheets and heated in Jahannum. His sides, forehead and back will then be branded with the heated sheets of gold and silver. When the sheets cool, they will again be heated, and he will thus be punished continuously.” (Bukhari, Muslim)

6. Rasulullaah ﷺ said, “In the wealth of rich Muslims the amount which is sufficient for the poor among the Muslims has been made obligatory. The hardships of the poor regarding food and garments are because of the deeds of the wealthy (i.e. their refusal to pay proper Zakaat). Beware! Allaah will demand a stern

reckoning from them and mete out a painful punishment.”
(Tabaraani in Awsat and Sagheer)

In another hadith which further explains the above hadith, it is said that the poor on the Day of Qiyaamah will complain to Allaah تَبَارَكَ وَتَعَالَى that the wealthy did not discharge ‘our’ (the poor’s) rights which Allaah تَبَارَكَ وَتَعَالَى had ordained as obligatory. Allaah تَبَارَكَ وَتَعَالَى will then reply, “I take oath My Grandeur and Might that I will grant you proximity to Me and remove them (the wealthy) far from me.” (Tabaraani in Awsat and Sagheer)

7. Abdullah Ibn Mas’ood رَضِيَ اللَّهُ عَنْهُ narrates, “We have been commanded to establish Salaat and Zakaat. Whoever does not pay Zakaat, his Salaat too is not accepted.” (Tabaraani)

In another narration, Ibn Mas’ood رَضِيَ اللَّهُ عَنْهُ narrates, “He who establishes Salaat (performs it regularly) but does not pay Zakaat, is not a true Muslim. His good deeds do not benefit him.” (Isbahani)

This should not be understood to mean that such people (those who fail in Zakaat) should not perform Salaat. Neglect of Salaat is a sin apart from failure to pay Zakaat. The hadith merely means that one should not be neglectful in the discharge of such an important and fundamental ibaadat as Zakaat. Like being steadfast in Salaat, so too should one be steadfast in Zakaat.

8. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “On the Day of Qiyaamah, the wealth of one who did not pay Zakaat will be converted into a monstrous and deadly poisonous serpent which will be strung around the neck of this person. The serpent will bite at the jaws of

this person and exclaim, “I am your wealth; I am your treasure.
(Bukhari, Nasaai)

9. Rasulullaah ﷺ said, “Besides ‘Laa ila ha illAllaah’, Allaah has decreed another four things compulsory. If he fulfils three, it will not fully benefit him as long as he does not discharge all four. These four are: Salaat, Zakaat, Fasting in Ramadhan and Hajj of Baitullah Shareef.” (Ahmad)

From this hadith we learn that for salvation it is essential that all four compulsory acts be practised. If one performs Salaat, fasts and performs Hajj, but does not pay Zakaat, it will not be sufficient for salavation (i.e. to be saved totally from the punishment of the Fire).

10. Rasulullaah ﷺ said, “The one who fails to pay Zakaat will enter the Fire on the Day of Qiyaamah.” (Tabaraani in Sagheer)

11. Rasulullaah ﷺ said, “Allaah afflicts famine on a community which does not pay Zakaat.” In another similar narration it is said that Allaah withholds rain from such people (Tabaraani, Haakim, Baihaqi)

12. Rasulullaah ﷺ said, “Zakat will destroy the wealth in which it is.” (Bazzaaz, Baihaqi)

The meaning of wealth in which there is Zakaat, is such wealth on which Zakaat is obligatory, but from which, Zakaat has not been taken out. As a consequence of not paying Zakaat, one’s wealth is

steadily depleted by way of Allaah Ta'ala removing the barakat from the wealth.

13. Rasulullaah ﷺ said, "Wealth is generally lost on the land and the sea because Zakaat has not been paid on it." (Tabaraani in Awsat)

This does not mean that wealth is lost or destroyed only because Zakaat has not been paid on it. If wealth is lost inspite of Zakaat having been paid, it should not be regarded as a loss since the reward for it will be obtained in the Aakhirah. Such loss is occasioned by the Wisdom of Allaah تَبَارَكَ وَتَعَالَى and is in the interests of its owner. But wealth lost as a result of not paying Zakaat is a punishment. There is no reward for sustaining such loss.

15. Asmaa Bint Yazeed رَضِيَ اللَّهُ عَنْهَا narrates that she and her aunt visited Rasulullaah ﷺ. They were wearing some gold jewellery at the time. When Rasulullaah ﷺ enquired from them if they had paid Zakaat on the gold, they replied in the negative. Rasulullaah ﷺ said, "What! Have you not fear that Allaah will put on you jewels of fire? Pay its Zakaat." (Ahmad)

The following facts are clear from the foregoing narrations:

- Zakaat is Fardh.
- The significance of Zakaat is very great.
- Failure to pay Zakaat results in calamity and misfortune setting over one. The calamity here on earth is depletion of wealth, elimination of barkat, famine, etc. The calamity in the Aakhirah for not paying Zakaat is the Fire of Jahannum.
- One who does not pay Zakaat is comparable to a Munaafiq.
- Zakaat has a resemblance to Huqooqul Ibaad (i.e. rights of people). Thus, it is an emphasised ibaadat.

Any person who denies its compulsion loses his imaan. However, if one recognizes its compulsion, but neglects this duty, he will be termed a faasiq (transgressor).

Zakaat is fardh upon a person if he is a

- 1.) muslim
- 2.) adult
- 3.) sane
- 4.) free (not a slave)
- 5.) and owns wealth intended for trading to the value of nisaab.

Furthermore, the wealth should be fully owned by him, in excess of his personal needs, and possessed by him for a complete lunar year. The wealth should be of a productive nature from which he can derive profit or benefit such as merchandise for business, gold, silver, livestock, etc. there is no zakaat on effects that are not of a productive nature even if these are in excess of one's needs, such as cars, utensils, furniture, etc. if such items are not intended for trade.

TYPES OF WEALTH ON WHICH ZAKAAT IS FARDH

- 1.) Gold and silver, whether they are in the form of bullion, jewellery, cash, bank notes, utensils or any other form, whether used or not, when they are equal or more than the nisaab rate. (Nisaab of gold is 87,48 grams and the nisaab of silver is 612,36

grams). The market price of gold and silver will be taken on the day when zakat is calculated.

2.) Merchandise for business, equal to the value of nisaab. When discharging Zakaat on one's merchandise, then the market value (of your area) will be taken into consideration.

3.) Livestock – if the livestock are for trade, then 2,5% of their total value will be given in zakaat. If kept for milking or breeding, then zakaat will be calculated on number. (For details, refer to the ulamaa.)

4.) Income of properties if equal to the value of nisaab.

5.) Income derived from a hiring business, such as crockery, motor cars, vans, trucks, etc.

6.) Outstanding cash and loans (when repaid and if equal to nisaab)

7.) Plots with the intention of resale

8.) Shares – If the company bought shares with the intention of reselling, Zakaat will be due on the prevailing market price of the shares. If the shares are of a company that engages in trade, Zakaat will be due on the value of the share, as well as on the profits. If the shares are of a hiring company, Zakaat will only be obligatory on the profits accrued from the rentals.

9.) Removable gold or silver limbs or fillings for nose, teeth, etc.

Note:

- 1.) If a person owns wealth that is contaminated with Halaal and Haraam income, then the Haraam income should be subtracted. If the Halaal income is equivalent to the Nisaab, then Zakaat is payable on the Halaal income. If the remaining Halaal funds are not equivalent to Nisaab, then Zakaat is not Fardh.
- 2.) Zakat will be paid on money saved in order to perform Hajj.
- 3.) If any income is derived by rental of properties or hiring of crockery, motor cars, vans, trucks, etc. then it will only be zakaatable if it is in one's possession at the time of calculating zakat. If the above-mentioned scenario, if the income derived was spent before calculating one's yearly zakaat, then such income will be exempted.

TYPES OF WEALTH ON WHICH ZAKAAT IS NOT FARDH

- 1.) Any metal besides gold and silver
- 2.) Fixtures and fittings of a shop, as well as vehicles which are used in running a business.
- 3.) Imitation jewellery as well as diamonds, emeralds, rubies, pearls and other precious or semi-precious stones, including stones that are attached to gold rings which are for personal use. (If they are for resale, zakaat is compulsory).
- 4.) Living quarters, household furniture, crockery, personal clothing – whether these are utilized or not. However, Islam abhors waste.
- 5.) Liabilities which equal or exceed one's assets.
- 6.) Haraam wealth (i.e. usurped or stolen wealth or property) - If the owner of the usurped wealth is known, then the wealth should be returned to the owner, and if he is not known nor is

one able to locate him then such wealth should be given in Sadaqa without any intention of reward.

7.) Interest funds accumulated in a banking account - It is Waajib to dispose of it to a deserving person without any intention of reward or it can be returned to the financial institute from where it was acquired.

8.) Provident fund until the investment is fully paid out

9.) Bad debts - If the creditor is unable to retrieve his debt (and has lost hope of recovering the money) Note: If a creditor has proof that the debtor owes him money or the debtor confesses that he owes money and the creditor is able to retrieve his money, then such a debt will not fall under the category of a bad debt.

10.) Irremovable gold or silver limbs or fillings for nose, teeth, etc.

HOW IS ZAKAAT CALCULATED?

The first time a person attains the nisaab amount in his life will be the date he will utilize to calculate his zakat every year. Exactly one lunar-year later, he will see whether he possesses the nisaab amount or not. If he does, then he will have to now pay zakaat on all zakaatable goods, even if he has them in his possession for less than a year. For example, Zaid received R10000 on the 5th of Rajab. The nisaab is R4000. One year later, on the 4th of Rajab, he will count his assets. If he has more than R4000, he will now have to calculate his zakaat and pay on all zakaatable assets even if he had received extra money a few days before. If on this date, one has less than the nisaab, then no zakaat will be fardh on him.

If one has forgotten the date, then he should try to remember the date. Whatever date the mind is convinced with should be selected. If no date comes to mind, one should nominate any date

of the lunar calendar. However, a person should as a precaution give a bit extra money for any shortfall that may occur.

If during the year, the wealth of a person decreased below the nisaab amount, then this will not affect the zakaat. If one had possessed nisaab on a certain day of the lunar calendar and exactly a year later he has the nisaab, then zakaat will be compulsory on him. If a person spends **all** his wealth or it is stolen whereby his zakaatable assets and cash are nil, he will be absolved of his responsibility of paying zakaat. He will start calculating his zakaat again when he attains the nisaab amount. His date of zakaat will now change.

A husband will not be regarded as the owner of nisaab because of his wife owning jewellery or cash equivalent to the nisaab. Zakaat will be fardh upon her only. However, if the husband voluntarily discharges the Zakaat on behalf of the wife with her permission, then her Zakaat will be discharged.

A person hasn't discharged Zakaat for the previous years in spite of owning Nisaab. He realises his error and now intends to discharge Zakaat for the previous years, but he is not aware of his finances. Such a person should estimate his Zakaat for the previous years and discharge it accordingly. One should ensure that he does not underestimate. In the case of gold, one should enquire the gold rate for the previous years and discharge their Zakaat accordingly. (Accurate gold rates are now available on the internet for past years.)

INTENTION OF ZAKAAT

It is compulsory to form an intention for the fulfilment of zakaat. If no intention is made, zakaat will not be valid. However, it is not necessary to inform the recipient of zakaat that he is being given

zakaat. If one intends discharging zakaat, but hands it over to the recipient by referring to it as a gift, then too the zakaat will be discharged. If a person had put aside an amount for zakaat with the intention of giving it to the needy but forgets to make the intention when giving the zakaat, the zakaat will still be valid.

If a person discharges Zakaat on behalf of another without his permission, then the Zakaat will not be discharged. If the person on behalf of whom it was discharged gives permission at a later stage, then too Zakaat will not be discharged if the poor person has spent the money. If he has not spent the money, one may make intention of zakaat and zakaat will be discharged. One cannot claim the money back from the poor person to whom it was given.

MASAARIF OF ZAKAAT (TO WHOM CAN ZAKAAT BE GIVEN)

- 1.) Masaakeen – one who owns no assets at all
- 2.) Fuqaraa - They are people who do not own property or assets in excess of basic necessities e.g. house, furniture, clothing or they own property in excess of basic necessities but below the value of nisaab.
- 2.) Ghaarimin (debtors) – A person whose debts exceed his assets. Basic necessities of life (house, furniture, clothing, etc.) will not be included in the assets.
- 3.) Ibnus Sabeel – A traveller who is stranded and in need of assistance, even though he is wealthy at home.

The other categories of *Amileen* (collectors of Zakat in an Islamic country), *muallifatul-qulub* (those Muslims given zakat to strengthen their hearts), *slaves* and *those in jihad* (fisabilillaah) are not found generally nowadays.

- 1.) Zakaat can be given to the following
 - a.) One's brothers or sisters
 - b.) One's uncles or aunts, nephews or nieces and cousins
 - c.) One's in-laws and their children
 - d.) One's son-in-law or daughter-in-law
 - e.) Children of one's spouse from another marriage
 - f.) A poor child that has not reached the age of puberty and whose father is poor
 - g.) A person whose expenses exceed his income.
- 2.) Zakaat given to the following people is **not discharged**:

- a.) The Banu Haashim – These are the progeny of Faatimah رَضِيَ اللَّهُ عَنْهَا, all members of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's family members and wives رَضِيَ اللَّهُ عَنْهُنَّ
- b.) Parents, grandparents, children and grandchildren, spouses
- c.) Non-Muslims
- d.) Persons who own merchandise or wealth in excess of their needs to the value of nisaab
- e.) Immature child of a wealthy father.
- f.) Person intending to perform Hajj but is short of funds.
- g.) Wages given to ustads, muazzins, imams, etc.

3.) It is Makrooh to give a poor person so much of Zakaat that he becomes the owner of Nisaab. However, this ruling will only apply in the case of a single individual. If a person has a family of several members, then such a large amount may be given to him that if the amount is distributed amongst all the family members of his household, then none of them will become owners of Nisaab.

4.) Zakaat cannot be given or used for the construction of a masjid, madrasah, orphanage, hospital, a well, a bridge or any

other public amenity. Zakaat will not be fulfilled by purchasing books or furniture for an institution or land purchased for public utility and made waqf.

5.) Zakaat will only be valid if the recipient is made owner of the wealth. Once he is made the owner, he can do as he pleases with the money. Even if he buys food or a gift for a rich person with that money, it is permissible for the wealthy person to partake of that food and accept that gift.

MISCELLANEOUS MASAAIL

1.) If a person passes away without discharging his Fardh Zakaat in his lifetime, the Zakaat cannot be discharged from the estate. If he had made a bequest, then only can the Zakaat be discharged from up to one third of the estate. However, if any of the heirs desire to pay the Zakaat on behalf of the deceased, they may do so.

2.) A person calculated his Zakaat and then removed two and half percent of the entire amount in order to discharge his Zakaat. However, he did not discharge his Zakaat for the duration of one year. Thereafter the following year enters, and he has to calculate his Zakaat for the following year. He will not have to calculate Zakaat on the two and half percent Zakaat that was removed the previous year.

3.) A father had the wealth of his son since childhood. When the son reaches twenty-one years of age, the father hands over the money to him. Once the son receives the money, he will only discharge his Zakaat after a year elapses after receiving the money (if it is equivalent to the Nisaab). Similar is the case of mahr.

4.) A person passes away leaving behind a huge estate for his wife and children. When the estate is distributed amongst the heirs, each heir will be responsible for their personal Zakaat if it is equivalent to Nisaab. The heirs will only be responsible after taking possession of their wealth. (If the winding of the estate and distribution of the shares took place ten years after the demise of the deceased then none of the heirs are responsible for Zakaat for the ten-year period).

5.) When renting a business or residential premises one pays a deposit to the landlord. The deposit amount is returned to the tenant on vacating the premises, if the premises were found in order by the tenant. The deposit is regarded as an Amaanat, and the responsibility of Zakaat is upon the owner (i.e. the tenant) and not the landlord.

ZAKAAT ON OUTSTANDING DEBTS - If a person gives a Qard-e-Hasana (loan whereby the debtor should pay if he is able to do so) then the creditor will not have to pay Zakaat until he recoups his loan. If he discharges the Zakaat on a yearly basis then also, it is permissible. (N.B. In loans, the responsibility of Zakaat is on the one who has given the loan and not upon the recipient of the loan.)

If a debtor denies taking a loan from the creditor, the creditor will not have to pay any Zakaat on the loan amount. If the debtor pays the loan after many years, the creditor will not have to pay Zakaat on the pass years (as he had no hope of receiving the money in this scenario due to the denial of the debtor.)

A person has taken a loan and is unable to pay the creditor due to poverty. The debtor also qualifies as a recipient of Zakaat thus the

creditor wants to overlook the debt by regarding the loan as Zakaat funds. The loan cannot be forgiven by regarding the loan amount as Zakaat. The correct procedure in such a scenario is that the Zakaat amount should be handed over to the recipient (i.e. the debtor) and he should off-set his debt with the Zakaat funds.

ZAKAAT ON A HOME LOAN - When calculating one's Zakaat one may deduct the total amount of instalments due for the year from his Zakaatable amount. For example, The Zakaat amount that one is liable to pay on his wealth totals up to R10 000.00. He pays R500.00 per month towards his loan which adds up to R6000.00 for the year. He will now pay Zakaat on R4000.00. This is one view. A second view which is a more precautionous view is that one should deduct the monthly instalment *only* and pay Zakaat on the remainder. For example, using the same example which we have quoted above, a person will pay R9500.00 Zakaat, and the monthly instalment of R500.00 will be subtracted.

For further details on loans, one should refer to a mufti.

FASTING

1.) Fasting in the month of Ramadhaan is one of the five pillars of Islaam, which is fardh (compulsory) upon every Muslim, male and female, who is sane and mature.

2.) Fasting has many physical, moral and social benefits. The main object of fasting is to inculcate taqwa.

3.) Fasting means to abstain from eating, drinking and cohabitation from subh saadiq (early dawn) to sunset with the intention of fasting. If no intention is made, the fast will not be valid. However, it is not necessary to express the intention verbally, but to intend in the heart. A person can make an intention upto midday for fardh, sunnah and mustahab fasts. (Midday means the hours of the day from subh saadiq till sunset, not from sunrise till sunset.) As for qadhaa fasts, the intention must be made before subh saadiq.

4.) It is makrooh to fast on only the 9th or only the 10th of Muharram or only on Saturdays. It is haraam (forbidden) to fast on Eidul-Fitr, Eidul-Adha and three days after Eidul Adha.

MUSTAHABS IN FASTING

- 1.) To partake of sehri (meal before subh saadiq).
- 2.) To delay the sehri upto a little before subh saadiq.
- 3.) To break the fast immediately after sunset.
- 4.) To break one's fast with dry or fresh dates if available; if not, then with water.
- 5.) To make intention of fasting before subh saadiq.

MAKROOH ACTIONS WHILE FASTING

- 1.) To chew gum, rubber, plastic items or other such things.
(Chewing BUBBLEGUM or gum with ingredients will break the fast)
- 2.) To taste any particle of food or drink and spit it out. If a woman has an ill-tempered husband, it is permissible for her to taste the food, provided it does not go down the throat.
- 3.) To collect one's saliva in the mouth and then to swallow it, trying to quench one's thirst.
- 4.) To delay a bath that has become fardh knowingly until after Subh Saadiq.
- 5.) To use paste or tooth powder to clean one's teeth. It is permitted to clean with a miswaak which does not have any taste.
- 6.) To complain of hunger and thirst.
- 7.) To take the water too much up to the nostrils when cleaning the nose.
- 8.) To gargle more than necessary.
- 9.) To quarrel, argue, use filthy and indecent words.
- 10.) To backbite, tell a lie and swear, etc. are sinful acts at normal times. They are even worse when fasting.
- 11.) If blood is extracted whilst fasting by means of an injection, then the fast of a person will not be affected. However, if there is a fear of weakness overcoming a person due to extracting blood then extracting blood will be regarded as Makrooh.

THINGS THAT BREAK THE FAST

Things that break one's fast are of two kinds. Some make qadhaa necessary, while others make qadhaa and kaffarah (penalty) necessary.

Qadhaa means to keep one fast in place of the nullified fast.

Kaffarah means to keep sixty fasts consecutively. If due to a valid reason e.g. continuous sickness, one cannot keep these sixty fasts, then he has one of the following options:

- a.) Feed sixty poor people to their fill for two meals
- b.) Feed one poor person two meals daily, for sixty days
- c.) Give 60 poor persons 3,5 lbs. ($\pm 1,6$ k.g.) of wheat or its value in cash or food grains
- d.) Give one poor persons 3,5 lbs. ($\pm 1,6$ k.g.) of wheat, rice or food grains, etc. to its value of cash for 60 days.

THINGS THAT MAKE QADHAA AND KAFFAARAH COMPULSORY

- 1.) Eating, drinking, cohabitation or breaking the Ramadhaan fast in any other manner e.g. smoking without a valid reason.
- 2.) To drink any kind of medicine intentionally.
- 3.) Applying surma in the eye or rubbing oil on the head, and then thinking that the fast is broken, to eat or drink intentionally.

THINGS THAT MAKE QADHAA ONLY COMPULSORY

- 1.) Anything put by force into the mouth of a fasting person
- 2.) Water going down the throat whilst gargling, and the person is conscious that he is fasting. Whilst making Wudhu or Ghusl in Ramadhaan, one should not insert water into the nostrils to such an extent that it reaches the soft portion of the nose. Similarly, one should not allow water to reach the throat
- 3.) Vomiting a mouthful intentionally or returning vomit down the throat even if a small amount
- 4.) Intentionally swallowing a pebble, piece of paper or any item that is not used as food or medicine
- 5.) Swallowing something edible, equal to or bigger than a grain of gram which was stuck between the teeth. However, if it is first taken out of the mouth and swallowed, it will break the fast even if smaller than the size of a gram. Based on the above ruling, if any of the Miswaak strains enter the stomach the fast will not be invalid.
- 6.) Putting oil into the ears.
- 7.) Inhaling smoke intentionally into the nostrils.
- 8.) Swallowing the blood from the gums if the colour of the blood is more than the saliva with which it is mixed. If a person is experiencing a severe toothache due to which the tooth requires removal, then the tooth may be removed whilst fasting. However, if any blood enters the throat then the fast will be nullified. It is also Makrooh to extract one's teeth unnecessarily.
- 9.) To eat and drink forgetting that one is fasting and thereafter thinking that the fast is broken, to eat and drink again.

10.) To eat and drink after Subh Saadiq or to break the fast before sunset due to a cloudy sky or a faulty watch, etc. and then realize one's fault.

11.) Using an asthma inhaler

12.) Sniffing any medicine e.g. Vicks which reaches the brain of a person

13.) Ejaculation by masturbating

14.) A person sitting close to a smoking person who intentionally allows smoke to enter his throat

15.) Inserting a suppository through the anus

16.) Intentionally pouring water into the ears

Note: 1.) Any fast besides the Ramadhaan one, whether broken intentionally or with a good and valid reason, makes only Qadhaa compulsory. There is no kaffarah for breaking any other fast besides that of Ramadhaan.

2.) If the fast of a person is nullified due to some reason during the month of Ramadhaan then it is Waajib for him to resemble the fasting people for the remainder of the day. A woman experiencing her menstrual cycle in Ramdaan is permitted to eat and drink in solitude. If her menstrual cycle ends during the day then she should abstain from food and drink for the remainder of the day.

3.) A person that eats openly in the month of Ramadhaan without a valid Shari'ee excuse is termed as a faasiq (transgressor of Shariat), one who dishonours the symbols of Islam. In a Muslim country the Khalifa should impose the death sentence upon such a person.

THINGS THAT DO NOT BREAK THE FAST

- 1.) To eat or drink something forgetfully.
- 2.) A mosquito fly or any other object going down the throat unintentionally.
- 3.) Water entering the ears, even by swimming, etc.
- 4.) Dust or dirt going down the throat.
- 5.) Swallowing one's saliva.
- 6.) Taking an injection.
- 7.) Applying of surmah (antimony) in the eyes, rubbing oil onto the body or hair, and applying itr (scent) or perfume whilst fasting does not invalidate the fast. If a person finds the effect of the surmah in one's saliva or in one's mucus, then too the fast will be valid. It is not permitted to inhale smoke of lobaan or aghar batti while fasting. It is also not permitted to smoke cigarettes or inhale its smoke.
- 8.) Taking a bath to keep cool.
- 9.) To vomit unintentionally even if more than a mouthful.
- 10.) Brushing the teeth without tooth paste or powder e.g. using a miswaak, etc.
- 11.) Tears enter the mouth whilst fasting, if it is one or two drops of tears. However, if plenty of tears entered the mouth as a result of which the saltiness could be tasted in the mouth then the fast will be invalid. The same ruling will apply to the perspiration of the face.
- 12.) Bleeding nose even if the effect of the blood can be tasted in the saliva.
- 13.) A dream which makes ghusl compulsory does not break the fast.
- 14.) Swimming whilst fasting. However, one should ensure that water does not enter the throat; else the fast will be nullified.
- 15.) Conducting of an internal by a gynaecologist However, if the finger is wet, qadhaa will be necessary.

16.) Kissing one's wife whilst fasting. If one fears that such an action will lead one towards sexual relationship, then one should not do so.

17.) Inserting medication into the body by means of an injection

18.) Glucose inserted into the body by means of drips

19.) Emergence of madhee (pre-coital fluid) (i.e. the liquid that emits from one's private part during foreplay)

20.) Ejaculating un-intentionally merely by looking or thinking (of a woman)

PEOPLE EXEMPTED FROM FASTING

1.) Sick people, when their health is likely to be badly affected by fasting. They should make up for the loss, when they recover after Ramadhaan. A very old person who does not have the strength to fast or a very sick person who has no hope of recovering after Ramadhaan should give fidyah for each fast missed in Ramadhaan.

The fidyah is to give

a.) 1,6 kg of wheat

b.) 3,2 kg of barley or

c.) the equivalent of the above in cash or kind.

If the person regains strength or recovers after Ramadhaan, he must keep the missed number of fasts. Whatever was given as fidyah will be rewarded by Allaah تَبَارَكَ وَتَعَالَى. No other person is allowed to fast for another sick person.

A young woman that is not well or a woman that has just given birth to a child and is unable to fast cannot give Fidyah for the fasts that have been missed. If they have given the Fidyah but recover at a later stage, then fasts will have to be kept.

If a person is a diabetic and unable to fast, then he is excused. However, as long as he has the hope of regaining his health, paying the fidyah will not suffice, but he will have to keep the qadhaa on regaining his health. However, if one does not regain his health then paying the fidyah will be permitted.

2.) A musaafir (one undertaking a journey of more than 77 km. and does not intend staying there more than 14 days.) However, it is best for him to fast in Ramadhaan than fasting later, provided the journey is not tiresome.

Note: If a person is a Musaafir at the time of Subh-e-Saadiq then fasting is not obligatory upon him thus he may keep the Qa'daah at a later stage. If one was not a Musaafir at the time of Subh Saadiq then it is Fardh upon him to fast.

3.) If it is feared that hunger or thirst will lead to one's death, it will be permitted to break one's fast.

Note: Children should be encouraged to fast but should not be forced to complete the fast upto sunset if they are unable to bear the hunger or thirst.

4.) A student upon whom fasting is compulsory is not permitted to omit any fasts because of writing his examinations. He should write his examinations whilst fasting and Allaah تَبَارَكَ وَتَعَالَى will assist him

Note: If a person commences his fasts in South Africa and then undertakes a journey to Makkah Mukarrama for Umrah then he will celebrate Eid with the people of Makkah even though Eid is a day or two earlier in Saudi Arabia, and after Eid he must complete the fasts that were missed.

QURBAANI

IMPORTANCE AND VIRTUES OF QURBAANI

Qurbaani or sacrificing animals on the occasion of Eidul Adhaa is obligatory on those on whom Sadqah Fitr is compulsory. Qurbaani is an Ibaadat of such tremendous significance that even if it is not obligatory, one should endeavour to render it. There is great reward in even making Qurbaani on behalf of one's underage children. Qurbaani made on behalf of the deceased is also very beneficial in that the reward reaches the deceased. Some Qur'aanic verses and ahaadeeth will now be narrated in regard to this important sacrifice.

1.) "Sacrificing (animals) has been ordained on every Ummah so that the Name of Allaah is mentioned on these particular animals which Allaah has bestowed on them" (Surah An'aam)

"We have made the sacrifice of camels and cows among the salient features of (the Deen) of Allaah. There is benefit in it for you." (Surah Hajj)

According to the Qur'aan Shareef, there are both worldly as well as Deeni (spiritual) benefits in the Ibaadah of Qurbaani. Allaah تَبَارَكَ وَتَعَالَى has declared the sacrificing of animals as a salient feature of Islam. In addition to reward in the Hereafter, we derive the benefit of consuming their flesh and making use of their skins. Qurbaani is an Ibaadah which has been instituted solely for our benefit. Hence, the Qur'aan Shareef says, "Neither the flesh (of the sacrificed animals) nor their blood reach Allaah. But it is your taqwa (piety and sincerity of heart) which reaches Him. Convey glad tidings to the sincere ones." (Surah Hajj)

Although sheep and goats are also animals for sacrifice, the Qur'aan specifically states that the sacrifice of camels and oxen is salient feature of the Deen. Sacrificing camels and oxen, therefore, is of greater merit. The meaning of sincerity in Qurbaani is to make the sacrifice purely for the sake of Allaah تَبَارَكَ وَتَعَالَى and to obtain reward. The intention must not be to eat meat. Although it is only natural that the flesh of the sacrificed animals will be eaten, the intention for making the Qurbaani should never be this. **If the intention is consumption of meat, the Qurbaani will not be valid.**

2.) Allaah تَبَارَكَ وَتَعَالَى commands Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "Perform Salaat for your Rabb and sacrifice (animals)." (Surah Kauthar) The command of Salaat and Qurbaani are given to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the abovementioned verse. Qurbaani being coupled with Salaat and commanded directly to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as an obligatory duty for him to discharge, point of the emphasis which Allaah تَبَارَكَ وَتَعَالَى lays on this Ibaadah.

3.) Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "During the days of Qurbaani there is no deed of man more loved by Allaah than sacrificing of animals. On the Day of Qiyaamah the sacrificed animal will arise with its horns, hair and hoofs. The sacrificed animal is accepted by Allaah before the blood reaches the ground. Therefore, render the Qurbaani wholeheartedly and happily." (Ibn Majah, Tirmidhi) This hadith in fact states the following:

- The greatest act of Ibaadah during the Days of Sacrifice is to make Qurbaani of animals.
- The full reward of the sacrifice will be obtained in the Aakhirah. Thawaab will be obtained for every hair on its body and for every drop of blood in its body.

- The act of Qurbaani is so dear to Allaah تَبَارَكَ وَتَعَالَى that it is accepted immediately as the act is rendered, even before the first drop of blood reaches the earth.
- Muslims should offer the sacrifice with love and with the true spirit of sacrifice. They should not bicker unnecessarily about the price being asked and about the money being spent in obtaining an animal for sacrifice. Qurbaani is a great sacrifice and should not be despoiled by displaying a poor and miserly attitude.

4.) The Sahaabah enquired from Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ about the Qurbaani practice. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "It is the way of your father, Ibraheem (alayhis salaam)." The Sahaabah asked, "What will we acquire by it? Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, "A good deed (is recorded for you) in return for every hair (on its body)." The Sahaabah asked, "O Rasulullaah! If there is wool on the body?" Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "A good deed in return for every strand (of wool on its body)." (Haakim)

5.) Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to Faatimah رَضِيَ اللهُ عَنْهَا, "O Faatimah! Get up and be present at your Qurbaani (when it is about to be slaughtered). All your sins are forgiven as the first drop of its blood reaches the earth. Remember that on the Day of Qurbaani its flesh and blood will be brought and after increasing it by seventy times, it will be placed in your Scale of good deeds." Abu Saeed رَضِيَ اللهُ عَنْهُ asked, "O Rasulullaah! Is this reward exclusive for the Family of Muhammad? Truly, they deserve such great reward or is this reward for all Muslims as well." Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "For the Family of Muhammad as well as for all Muslims in general." (Isbahaani)

6.) Rasulullaah ﷺ said, “The Qurbaani rendered wholeheartedly, happily and with sincerity of intention will on the Day of Qiyaamah be a shield against Jahannum for the sacrificer.” (Tabaraani)

7.) Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, “He who has the means but does not render the Qurbaani, should not come to our place of Eid Salaat.” (Targheeb)

One may realize the great displeasure which Rasulullaah ﷺ voiced against those who neglect this great act of Ibaadat. This great warning mentioned in this hadith applies only to those who fail in offering the sacrifice despite them having the means of sacrificing.

8.) Ali رَضِيَ اللَّهُ عَنْهُ sacrificed two sheep. When asked about this sacrifice, he said that Rasulullaah ﷺ commanded him to render these sacrifices. One sheep was for himself and the other was sacrificed on behalf of Rasulullaah ﷺ. Rasulullaah ﷺ has tremendous rights (huqooq) over the Ummah. It is not possible for us to fulfil adequately those rights. A Qurbaani offered every year by a believer on behalf of Rasulullaah ﷺ is in fact nothing great and no sacrifice. We should not allow this wonderful opportunity to slip by without having taken advantage of this great act of Ibaadat by means of which colossal thawaab is obtained so very easily. Those who have the means, should not be miserly and neglectful.

9.) Abu Talhah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ sacrificed on sheep for himself and one sheep on behalf of his Ummah. In this regard Rasulullaah ﷺ said, “This Qurbaani is for the one in my Ummah who believes in me and who

acknowledges me.” (Tabaraani in Awsat) This sacrifice on behalf of the Ummah demonstrates the love which Rasullaaḥ ﷺ had for his Ummah. Rasullaaḥ ﷺ remembered us in his act of sacrifice. It is indeed regretful that members of the Ummah, inspite of having the means, will forget to offer Qurbaani on behalf of Rasullaaḥ ﷺ. The meaning of Rasullaaḥ ﷺ having made a Qurbaani on behalf of the Ummah is that he included the Ummah in the thawaab of the sacrifice. It does not mean that one sheep can be sacrificed in the names of more than one person. A sheep and a goat can be sacrificed only for one person while a cow and camel can be sacrificed for seven persons.

UPON WHOM IS QURBAANI WAAJIB?

1.) Qurbaani is waajib upon every Muslim male and female who is physically mature (baaligh), sane, a resident in his hometown during the days of Qurbaani and he has that amount of wealth that is equivalent to nisaab over and above one’s needs and necessities e.g. If a person possesses a second home, or a second vehicle which is over and above one’s need and necessity, then Qurbaani will be waajib upon such a person. It is not necessary that the nisaab amount has to remain with a person for a complete year as in Zakaat. If a person possesses nisaab on the day of Qurbaani, then Qurbaani will be waajib. It has to be carried out every year by those on whom Qurbaani is waajib.

2.) If a person does not possess nisaab on the first and second day of Qurbaani but becomes the owner of nisaab on the third day of Qurbaani (12th Zul-Hijjah), then Qurbaani becomes waajib upon such a person as well. Qurbaani is not waajib on poor people,

travellers and minors. However, if a minor becomes mature, a poor person gets the nisaab amount or a traveller becomes a muqim before the sunset of the 12th, then Qurbaani is waajib upon them.

3.) If Qurbaani is not Waajib upon a person then he should not obtain a loan in order to make Qurbaani. However, if does obtain a loan and carries out his Qurbaani, then his Qurbaani will be valid, but it is preferable that he does not do so.

4.) If a poor person buys an animal during the days of Qurbaani, with the intention of Qurbaani, then it becomes waajib upon him to sacrifice the specific animal which he had purchased. However, if this animal dies or gets lost, Qurbaani will not remain binding on him. If he buys another animal, and thereafter the first animal is found, it will be necessary to sacrifice both animals.

5.) If a person passes away during the days of Qurbaani, then the compulsion of Qurbaani drops off from such a person. If a person purchases a share in an animal for Qurbaani, but passes away before the days of Qurbaani, the Qurbaani will be valid if the heirs of the deceased consent to them carrying out the Qurbaani. If the heirs do not consent yet the shareholders go ahead with the Qurbaani, then the Qurbaani of all the shareholders will be invalid.

6.) A person on whom Qurbaani was waajib, bought an animal for sacrifice. Due to some reason, he did not slaughter it on the fixed days of Qurbaani. It is now compulsory on him to give the animal away, alive as charity. If he did not purchase the animal whereas Qurbaani was waajib on him, then it will be obligatory upon him to give the value of an animal in charity. Similarly, if one failed to carry out Qurbaani for a number of years, he will have to give the

monetary value for the missed years. The current price of the animal will be taken into consideration e.g. a person missed Qurbaani for five years. The current price of a sheep is R1000.

He will have to give R5000 in charity, even though the sheep were cheaper five years ago. Slaughtering that number of animals during the days of Qurbaani will not compensate for the missed Qurbaani.

7.) If Qurbaani is carried out on behalf of a person on whom Qurbaani is waajib, without his permission and without his knowing; then the Qurbaani will not be valid. If done with permission or instruction, then it will be valid. If a person's wife and mature children have the nisaab amount, they will have to make their own Qurbaani. If the person makes it from his wealth with their permission, then it will be correct.

8.) It is mustahab for those intending to make Qurbaani not to cut their hair or clip their nails from the 1st Zul-Hijjah till the Qurbaani is done.

TIME OF QURBAANI

1.) Qurbaani commences after the Eid salaah on the 10th Zul-Hijjah and ends at sunset on the 12th Zul-Hijjah. These days are known as Ayyaamun-Nahr (days of slaughtering). It is best to slaughter on the first day, followed by the second, and lastly the third. Qurbaani at night is permitted, but preferred during the day, because of the possibility of not slaughtering properly at night.

2.) People in remote villages where Eid salaah is not performed may slaughter after the time of fajr has set in on the 10th Zul-

Hijjah. If a person who resides in a town where Id salaah is performed sends his animal to this village, it is permissible that his animal be slaughtered before the Eid salaah is completed in the town.

CONDITIONS FOR THE QURBAANI ANIMAL

- 1.) The following animals are allowed for Qurbaani purposes:
 - a.) goats and sheep (must be one year of age or more. If a sheep of over 6 months resembles a normal one-year old sheep, this will be correct.) – Goats and sheep equal one share.
 - b.) oxen and buffaloes (must be two years and above) – equal seven shares.
 - c.) camels (must be five years and above) - equal seven shares.Hence, seven people may share Qurbaani in an ox or camel. The following are conditions for such sharing:
 - a.) The number of shares cannot exceed seven.
 - b.) No person's share should be less than one seventh.
 - c.) All sharing parties must have an intention of Qurbaani, aqiqah or any other type of sacrifice ordained in the shariah e.g. dumm in Hajj or umrah. If even one person has none of these intentions, but merely to eat the meat, everyone's Qurbaani is nullified. They will have to repeat it.

NOTE: Qurbaani of castrated animals are more meritorious.

- 2.) The following animals are not allowed for Qurbaani:
 - a.) An animal blind in one or both eyes.
 - b.) An animal without ears from birth.
 - c.) An animal with a third or more of its tail missing. If a person is unable to find animals with tails during the days of Qurbaani then

one should purchase a share in a cow or camel. Qurbaani of an animal without a tail is invalid.

d.) A lame animal which walks with only three legs, the fourth being totally useless. (If it limps on the fourth, it can be used.)

e.) An animal without teeth, or which has lost most of its teeth

f.) An animal the horns of which have been broken off from the roots. (If born without horns, or only part of the horn is broken, it will be permissible.)

g.) An emaciated animal, the bones of which protrude from the skin

h.) A cow with more than one udder missing.

Note:

1.) If any of the above defects occurred after purchasing the animal, then a person upon whom Qurbaani was waajib from the outset will have to buy another animal in its place. If Qurbaani was not waajib from the beginning, it will be permissible to sacrifice that same defective animal. If, however a defect occurs while slaughtering, this will not affect the Qurbaani.

2.) If the Qurbaani animal gives milk, the milk must be given to the poor. Similarly, the hair and wool of the animal should not be removed. If removed, it must be given in charity. If the milk or wool is sold, it is compulsory to give the money in charity. Prior to Qurbaani, no part of the animal may be removed and used for any purpose. Once the Qurbaani is done, the whole animal may be consumed and utilized, with the exception of five parts of the animal.

These 5 parts are **NOT** allowed to be consumed:

a.) gall bladder

b.) urinary bladder

- c.) glands
- d.) flowing blood
- e.) male and female genitalia

3.) It is permissible to slaughter a pregnant animal for Qurbaani. However, if the animal is absolutely close to delivery then it is makrooh to slaughter such a pregnant animal. If the baby is alive when the mother is slaughtered, then it should be slaughtered with the mother and eaten as the Qurbaani animal is eaten. If the baby is found dead on slaughtering the mother, then it is Haraam. If the baby was alive when the mother was slaughtered but it was not slaughtered during the days of Qurbaani, then it should be given in charity. If the baby was slaughtered after the days of Qurbaani and eaten, then the monetary value should be given in charity.

4.) If a person had purchased a cow for Qurbaani with the intention of getting others to purchase shares in the Qurbaani animal, then Qurbaani will be valid if he joins other shareholders. However, if a person had no intention of including other shareholders in the Qurbaani animal then it is better not to include any other shareholder. If he does include another shareholder, then Qurbaani will be valid if the initial purchaser of the animal is wealthy person (owner of nisaab). If he is a poor person then it will not be correct to include other shareholders in his animal of Qurbaani.

5.) If Qurbaani is waajib upon an individual but he slaughters an animal on behalf of a deceased rather than himself then the Qurbaani will be for the slaughterer and the deceased will not receive any reward.

6.) If a person accidentally slaughters the Qurbaani animal of another and vice versa then the Qurbaani of both individuals will be valid and it will not be necessary for anyone to compensate the other.

7.) Ali عليه السلام slaughtered one animal for himself and the other on behalf of Rasulullaah صلى الله عليه وسلم. Due to the great favours of Rasulullaah صلى الله عليه وسلم on his ummah, if a person has the means, he should yearly make one Qurbaani for Rasulullaah صلى الله عليه وسلم. One can also make on behalf of other deceased members. When making Qurbaani for a number of deceased people, one could either make a Nafil Qurbaani for himself transferring the reward to the deceased, or he can make Qurbaani on behalf of many deceased.

8.) It is permissible for a person upon whom Qurbaani was waajib to withdraw from the share which he had reserved one day before Qurbaani and another person then purchases the share. However, if Qurbaani was not waajib upon a person but he reserved a share in a cow then he will not be able to drop off or allow another to purchase his share. He will have to purchase that particular share.

9.) It is better for a person to purchase an animal for Qurbaani, take care of the animal so that a relationship is created between the owner and the animal, as this animal is a means of earning great rewards. Not only is it a means of reward but it is a substitute for slaughtering one's own child, therefore it is Mustahab (preferable) that one slaughters the animal with his own hands (male and female with proper arrangements for hijaab).

10.) If one is unable to personally slaughter the animal, then at least be present at the time of slaughtering. (If a woman's Qurbaani is done by a non-mahram male, it is not permissible for her to stand by the animal while it is being slaughtered.)

11.) It is Mustahab to partake of the Qurbaani meat. The first meal on the day of Eid should be the Qurbaani meat, which one should also share with the neighbours and relatives as well.

12.) If a person gets his Qurbaani done in another country, then he will be deprived of all these blessings. Yes, if the Qurbaani is carried out in another country due some Shari'ee reason (such as extreme poverty or famine) then obviously a person can be hopeful of greater reward. It is based on the intention of a person. (It is best that one's waajib Qurbaani be performed personally, and if one desires, he may send optional Qurbaanis abroad.)

SUNNAH METHOD OF SACRIFICING THE ANIMAL

1.) Ensure the knife is sharpened before bringing the animal to the place of slaughter. It is not correct to use a blunt knife for slaughtering and to sharpen the knife in front of the animal.

2.) The animal should not be dragged forcibly to the place of slaughter. Effort should be made to coax it. One animal should not be slaughtered in the presence of another.

3.) At the place of slaughter, the animal should be laid down on its left side with the face towards Qiblah. It is sunnah-muakkadah to face the Qiblah while slaughtering. The slaughterer can place his foot on the flank of the animal to keep it still.

4.) Once the animal is down, it is sunnah to recite these duas:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ
الْمُشْرِكِينَ

*I have firmly turned myself towards Him who created the heavens
and the earth, and I am not amongst the polytheists.*

إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ
أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ

*Verily my salaah, my sacrifice, my life and death are for Allaah,
Sustainer of the worlds. He has no partner. With this I have been
commanded and I am among the Muslims.*

اللَّهُمَّ مِنْكَ وَ لَكَ

*O Allaah, (this animal is) from You, and (it is being sacrificed) for
You.*

5.) After reciting the above duas softly, say the following words:

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ

In the name of Allaah, Allaah is the greatest.

Note: To recite at least *bismillah* before cutting is compulsory. If purposely left out, the animal will be haraam and the Qurbaani will not be in order. The meat cannot be eaten. However, if the dua is forgotten unintentionally, the Qurbaani will be in order. The takbir should not be recited aloud and in chorus by bystanders when the animal is being slaughtered. This is incorrect. If slaughtering on behalf of another, say, "I intend sacrificing this animal for so-and-so.

Upon reciting these words, slaughter the animal swiftly and with a few strokes of the knife as possible. The throat, two external

jugular veins and the windpipe must be cut or at least three of these four. If only two are cut, the slaughtering will not be correct.

If by mistake the whole head was cut off, the animal will be halaal. However, to purposely do so is makrooh-tahreemi. It is also makrooh-tahreemi to slaughter from the nape (back of the neck). An animal slaughtered by a non-Muslim is haraam.

6.) After the animal is slaughtered, recite this duaa:

اللَّهُمَّ تَقَبَّلْهُ مِنِّي كَمَا تَقَبَّلْتَ مِنْ حَبِيبِكَ مُحَمَّدٍ وَ خَلِيلِكَ إِبْرَاهِيمَ عَلَيْهِمَا
الصَّلَاةُ وَالسَّلَامُ

O Allaah! Accept it from me like You accepted from Your beloved one, Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Your friend, Ibraahim عَلَيْهِ السَّلَامُ.

7.) If sacrificing on behalf of another, mention the name of the person after the word **من**

اللَّهُمَّ تَقَبَّلْهُ مِنْ _____ كَمَا تَقَبَّلْتَ مِنْ حَبِيبِكَ مُحَمَّدٍ وَ خَلِيلِكَ إِبْرَاهِيمَ
عَلَيْهِمَا الصَّلَاةُ وَالسَّلَامُ

8.) The animal should be left a while after skinning. When the animal has cooled down, then only should the skinning take place. The skinning should never be done in front of other live animals. Carcasses should not be left lying around in full view of other animals. In short, there should be three entirely separate areas for Qurbaani:

- 1) Compound for keeping animals
- 2.) Slaughtering area
- 3.) Skinning and cleaning area.

DISTRIBUTION

1.) It is mustahab to divide the Qurbaani meat into three parts: 1/3 for the poor, 1/3 for relatives and friends and 1/3 for oneself. It is permissible to distribute all the meat or keep all the meat or give in charity as much as one wishes. When several people share an animal, it is not necessary to divide the meat between the shareholders. If they wish, they may give the animal to the poor. If they divide the meat among themselves, this distribution must be affected in equal and exact weight. Any excess will be haraam, even if the partners agree to it. If exact distribution by weight is not desired by the partners, then the only way to correct this is to add part of the offal (skin, trotters, feet, etc.) to each one's share. One partner will only be allowed more meat than the other if some offal is added to the share of the other (i.e. the one receiving less meat).

2.) The skins of the animal may be retained for personal use or given away to anyone free. It is better not to sell it, but if sold, the money must compulsorily be given in charity to the poor. It cannot be donated to a madrasah or masjid. The skins or any part of the animal cannot be given to workers as a form of payment for their services.

3.) The rope used to tie the animal as well as those items used for the animal before Qurbaani should also be given as sadaqah.

4.) If a dying person had made wasiyyah (bequeathal) that Qurbaani be made on his behalf from his estate, which was

fulfilled, then all the meat of such a Qurbaani must be given in sadaqah. It is not permissible for relatives of the deceased to eat from that animal as well as from that animal which was slaughtered due to a vow taken.

5.) It is permissible to give Qurbaani animals to non-Muslims.

6.) It is not permissible to sell Qurbaani meat. If sold, the proceeds must compulsorily be given in charity.

TAKBIR OF TASHREEQ

1.) It is Waajib for every adult Muslim to recite the takbeers of tashreeq once immediately after every fardh salaah from the Fajr on 9th Zul-Hijjah till Asr on the 13th Zul-Hijjah (23 salaah). The takbeer will also be read after the Id salaah.

2.) All besides the womenfolk will recite it audibly, not silently and not very loudly. The womenfolk will recite it silently. It is not a condition that the takbeer be recited in a chorus.

3.) The person who missed some rakats (masbooq) will read his takbeer after completing his missed rak'ats.

4.) If one forgets to recite the takbeer, and engages in dhikr or duaa, the takbeer should be said as soon as one remembers. The minute one speaks, leaves the masjid or place of salaah, the takbeer cannot be recited. One should seek forgiveness for omitting this waajib act.

5.) If salaah which had become qadhaa during these days are performed in these days, takbeer will be read after these salaah as well. Besides this case, takbeer will not be recited for any other qadhaa salaah.

6.) During the 1st ten days of Zul-Hijjah, it is mustahab to recite this dhikr constantly. The takbeer is:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ

HAJJ

THE VIRTUES AND BENEFITS OF HAJJ

Hajj is Fardh when the conditions for Haj are found. In the absence of the necessary conditions, Hajj is Nafl. Like Salaat, Saum (Fasting), and Zakaat, Hajj too is of fundamental importance. It is one of the Pillars of Islam.

1.) Allaah تَبَارَكَ وَتَعَالَى says, “It is obligatory upon people to make Hajj of this House (Ka’bah) for the sake of Allaah. It is obligatory on the person who has the means of reaching there.” (Aal-Imraan) If Hajj has become Fardh on a person, observance of Salaat, Saum (Fasting) and Zakaat will not suffice for salvation. Hajj is a demonstration of love for Allaah. The flavour of love which permeates the acts of Hajj distinguishes it from other Ibaadat. Thus, those who possess love for Allaah is deficient, it will be strengthened by their engagement in the acts of love which belong to the Ibaadat of Hajj. Love for Allaah established in the heart will solidify one’s Deen. The presence of love for Allaah in the heart establishes one’s Deen on a firm basis. Hajj is especially efficacious for strengthening one’s Deen.

2.) Aaishah رَضِيَ اللَّهُ عَنْهَا narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Making Tawaaf of Baitullah, to walk between Safa and Marwah and to pelt stones (at the Jimaar) have been ordained for establishing the remembrance of Allaah.” (Abu Dawood) An observer might wonder at the wisdom underlying the circumambulation, the running and the pelting, but the Muslim should not be concerned about the wisdoms behind these acts. Render these acts believing them to be the commands of Allaah

تَبَارَكَ وَتَعَالَى and that His Remembrance will be grounded in the heart by observing these acts. The relationship of the Believer with Allaah تَبَارَكَ وَتَعَالَى is strengthened and his love is tested. Without understanding the wisdom of these acts, the Muslim in love with Allaah, executes them because of the Command of Allaah تَبَارَكَ وَتَعَالَى. All Commands of Allaah تَبَارَكَ وَتَعَالَى are carried out because of His love.

The acts of Hajj are permeated with love. Love overwhelms intelligence regarding the acts of Hajj. Idhtiba (baring the shoulder) and Raml (walking with shoulders swaying in soldier-like fashion) acts done in Hajj were initiated in the beginning as a display of physical strength when there was yet kuffaar domination over Makkah. However, these practices were retained even after Allaah تَبَارَكَ وَتَعَالَى destroyed the power of the disbelievers and established Islam over Makkah.

Umar رَضِيَ اللَّهُ عَنْهُ states in this regard, “In spite of the cause of these acts no longer existing, we shall not give them up, for we rendered these acts since the time of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, himself rendered these acts in Hajjatul Wida when there was not a single disbeliever in Makkah.” (Abu Dawood)

If Hajj was not dominated by the attitude of love, these acts (Idhtiba, Raml and running) would have been terminated because of already having served their purpose.

Aabis Bin Rabeeah رَضِيَ اللَّهُ عَنْهُ narrates that once Umar رَضِيَ اللَّهُ عَنْهُ after kissing Hajr-e-Aswad (The Black Stone) said, “I know that you are a stone. You can neither benefit nor harm anyone. If I did not see Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ kissing you, I would not have kissed you.” (Abu Dawood)

Umar رَضِيَ اللهُ عَنْهُ kissed the stone merely because he saw Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ doing so. It was the relationship of love with Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ which motivated Umar رَضِيَ اللهُ عَنْهُ to kiss Hajr-e-Aswad, and by his statement, Umar رَضِيَ اللهُ عَنْهُ clarified the Muslims do not regard Hajr-e-Aswad as an object of worship.

Ibn Umar رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ placed his lips on Hijr-e-Aswad, and for a long while remained in this state crying. When Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ turned around, he saw Umar رَضِيَ اللهُ عَنْهُ also crying. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "O Umar! This is indeed an occasion of shedding tears." (Ibn Majah, Ibn Khuzaimah, Hakim, Baihaqi)

3.) "When it is the day of Arafah (when all the Hujjaaj gather), Allaah says to the angels, 'Look at My servants. They have come to Me from far off, crying to Me in their state of forlornness and worry while they are wandering around in the heart. I make you witness that I have forgiven them.'" (Baihaqi, Ibn Khuzaimah)

A few narrations which indicate the nature of love of the acts of Hajj have been mentioned. All acts of Hajj, it will be found, are permeated with the flavour of love. A cursory glance at the various rites of Hajj will make this abundantly clear. Wandering in the hills of Muzdalifah and Arfaat; shouting and proclaiming 'Labbaik'; wandering about bareheaded; donning two unsewn garments; wearing garments like the dead; refraining from cutting or trimming the hair and nails; not even being allowed to kill lice; running to and fro between Safa and Marwah; circumambulating the Ka'bah; kissing the Black Stone; glancing with melancholy at

the Ka'bah; pelting the Pillars; sacrificing animals; together with the many prohibitions and restrictions are all acts which are strongly influenced by Love for Allaah **تَبَارَكَ وَتَعَالَى**. In this Ibaadat of Hajj, love overwhelms intelligence. The Ibaadat of Hajj is for those in love with their Creator. Certain things in these acts are waived for women because of the Shariah's consideration of Purdah. Like the acts of Hajj are permeated with love, so too are the places, viz., Makkah Mukarramah and surroundings where these rites of love are offered. The holy places too, play their part in strengthening the love of Allaah in the hearts of the believers who have come to offer their love to their Creator.

It is mentioned in the Qur'aan Shareef in Surah Ibraheem, that Nabi Ibraheem **عَلَيْهِ السَّلَامُ** while making dua requested Allaah **تَبَارَكَ وَتَعَالَى** to incline the hearts of people to his progeny who will settle around the Holy Ka'bah. Allaah **تَبَارَكَ وَتَعَالَى** accepted this duaa and its effect is plainly visible to all Muslims. There is not a single believer whose heart is not attached to the Ka'bah. Ibn Abbas **رَضِيَ اللَّهُ عَنْهُ** says that if Ibraheem **عَلَيْهِ السَّلَامُ** had not specified 'the hearts of some people' in his duaa, then even multitudes of Jews and Christians would have gathered at the Ka'bah. But, because Nabi Ibrahim **عَلَيْهِ السَّلَامُ** asked for only the hearts of Believers to be inclined to his progeny who settled in the vicinity of the Ka'bah, it (Ka'bah) has become place of love and veneration for only Believers.

Ibn Abbaas **رَضِيَ اللَّهُ عَنْهُ** narrates that on the occasion when Rasulullaah **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** migrated from Makkah, he turned towards the city as he was departing and said in grief and sorrow, "How pure and beloved a city you are to me. If my people had not expelled me, I would never have left you to live elsewhere." (Tirmidhi, Ibn Majah)

Since every believer has a bond of love with Rasulullaah ﷺ, it is only necessary that this love will extend to the city which Rasulullaah ﷺ loved so dearly. Thus, love for Makkah Muazzamah is the result of the dua of two Nabis, viz., Nabi Ibraheem عَلَيْهِ السَّلَامُ and Rasulullaah ﷺ.

What has been so far explained is the true, actual and Deeni significance of Hajj and the places of Hajj. Besides these Deeni significance there are also some worldly benefits in Hajj although one's intention and gaze must not be on the worldly advantages. Without even being concerned of the worldly benefits, they are acquired automatically.

Another Ibaadat similar to Hajj is Umrah which is a Sunnatul Muakkadah obligation. Umrah too is an Ibaadat of love and consists of certain acts which are rendered in Hajj. For this reason, Umrah has been described as 'Hajj Asghar' or 'Lesser Hajj'. Umrah is rendered during the period of Hajj as well. Thus, two Ibaadat of the greatest significance are united on one occasion. Besides the period of Hajj, the Ibaadat of Umrah may be discharged at any other time also.

Allaah تَبَارَكَ وَتَعَالَى says in the Qur'aan, "Fulfil Hajj and Umrah in full measure for the sake of Allaah." It is necessary to observe all conditions, acts and etiquettes of these acts of Ibaadat. In addition, of the greatest importance is sincerity of intention.

Rasulullaah ﷺ said that whoever fails to perform Hajj inspite of having the means and inspite of there being nothing to prevent him, may die as a Jew or Christian. (Tirmidhi)

This stern warning applies to those who forgo the Fardh Hajj for no valid Shar’i reason. The harshness of this warning indicates the absolute importance of Hajj –

Ibn Abbaas رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Whoever intends to go on Hajj should make a haste.” (Abu Dawood)

Ibn Mas’ood رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Alternate in performing Hajj and Umrah. They eliminate poverty and sins in a similar way in which the impurities of gold, silver and iron are eliminated. The reward of a Hajj which was performed correctly is nothing other than Jannat.” (Tirmidhi, Nasai)

The above hadith mentions a worldly benefit and a Deeni benefit, viz., elimination of poverty and elimination of sins. Sins here refer to Huqooqullah (sins committed against Allaah تَبَارَكَ وَتَعَالَى and in which the rights of others were not involved). Regarding Huqooqul Ibaad (the rights of others), sins committed in this relation are not forgiven even by martyrdom. For the forgiveness of sins involving the rights of others it is essential to obtain first the pardon of those whose rights were usurped or destroyed.

“Allaah تَبَارَكَ وَتَعَالَى accepts the dua of the one who performs Hajj and Umrah and if he seeks forgiveness, Allaah تَبَارَكَ وَتَعَالَى forgives him.” (Ibn Majah)

Abu Hurairah رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Whoever sets out for Hajj, Umrah or Jihad but dies on the journey (before being able to render these obligations), Allaah records for him the reward of the ghazi (one who returns victorious from the Jihaad field) and the reward of one who has performed the Hajj and Umrah.” (Shuabul-Imaan)

MASAAIL

1.) Hajj means to visit the sacred house of Allaah ﷻ in Makkah Mukarramah during the days of hajj (i.e. 8th to 12th Zul-Hijjah). It is Fardh (compulsory) to perform Hajj once in a lifetime if the conditions of Hajj are found. This Hajj is known as Hajjatul Islam.

2.) If eight conditions are found, then Hajj becomes compulsory upon a person:

a.) Islam (one has to be a Muslim)

b.) Physically mature

c.) Mentally fit (not insane)

d.) Physically fit (not handicapped or invalid)

e.) Free (not a slave)

f.) One should possess the means of performing Hajj. If one has the means to travel and stay in Makkah Mukarramah, Muzdalifah, Mina and Arafat, Hajj becomes fardh even though one does not have the means to proceed to Madinah Munawwarah.

g.) Security of route

h.) A woman must be accompanied by her husband or mahram (a male member of her family who she is not allowed to marry.) If any of the above eight conditions are not met, Hajj will not be compulsory.

If the eight conditions are found, Hajj becomes fardh. It is compulsory to perform Hajj in the year that Hajj becomes Fardh upon a person. If a person delays the performance of hajj without a valid reason, then one will be sinful. However, if one performs Hajj prior to death then he will be absolved of his responsibility and the sin of delaying Hajj will also fall away. The sin will remain upon a person if he dies without performing Hajj.

If a person was unable to perform hajj whereas he had the means and ability to do so, then it is Waajib upon him to make bequest before passing away.

A person is excused from performing Hajj due to certain reasons. If Hajj is Fardh upon a person but his parents are ill and require his service, then it is Makrooh for the son go for Hajj without seeking their permission. However, if the parents do not require the service of the son and there isn't fear of any difficulty reaching then there isn't any harm in going for Hajj without seeking permission. The paternal and maternal grandparents take the position of the parents in the absence of the parents, thus if one's parents are deceased, but his grandparents are alive then one should seek permission from the grandparents. However, if one's parents are alive then there it is not necessary to seek permission from the grandparents.

Those individuals whose maintenance is compulsory upon one (such as the wife and kids), if they are displeased with one undertaking the journey of Hajj as one does not possess sufficient funds to maintain them during his travel, it is makrooh for one to undertake the journey to Hajj without acquiring their permission. However, if there isn't any fear of them experiencing hardship in his absence then there isn't any harm in undertaking the journey.

There are three types of Hajj, namely Qiraan, Ifraad and Tamattu.

a.) **Qiraan:** - It is where a person performs Umrah and Hajj in one Ihraam.

b.) **Tamattu:** - It is where the Hajji puts on his Ihraam for Umrah. After performing his Umrah, he will remove his Ihraam and remain in Makkah like a resident of Makkah. Thereafter he will wear his Ihraam of Hajj on the 8th of Dhul Hijjah and commence the actions of hajj.

c.) **Ifraad:** - It is where the Hajji merely performs his hajj with one Ihraam. *(For the detail masaa'il of Hajj, one may refer to the ulama or refer to the appropriate books of hajj.)*

UMRAH IN RAMADHAAN

It is sunnate-muakkidah to perform Umrah once in a lifetime. Umrah could be performed practically throughout the year. However, an Umrah performed in Ramadhaan is superior to an Umrah performed in other days. Rasulullaah ﷺ said, "An Umrah in Ramadhaan is equal (in reward) to performing Hajj with me." It is makrooh to perform Umrah on the 9th, 10th, 11th and 12th of Zul-Hijjah (the days of Hajj).

ZIYAARAH

In relation to Hajj there is another act of Ibaadah as well. This is the Ziyaarah (Visiting) of the auspicious Raudhah (Grave) of Rasulullaah ﷺ. The majority of Ulama say that the visit to the gracious Raudhah of Rasulullaah ﷺ is Mustahab. This act too is permeated with love. While Hajj is love for Allaah تَبَارَكَ وَتَعَالَى, Ziyaarah of the Holy Raudhah is love for Rasulullaah ﷺ. Hajj produces progress in the love for Allaah تَبَارَكَ وَتَعَالَى and Ziyaarah of the Holy Raudhah produces progress in the love for Rasulullaah ﷺ :

Ibn Umar رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, “The one who after having made Hajj visits me after my death (i.e. visits the Holy Raudah) is like one who has visited me while I was alive.” (Shuabul-Imaan

Rasulullaah ﷺ has equated visiting his Grave to visiting him when he was alive. The tremendous significance of Ziyaarah of the

Raudha-e-Mubaarak should thus be manifest. The benefit to be gained is indeed great. The effect of Ziyaarah is the inculcation of love in the heart for Rasulullaah ﷺ similar to the effect of love which generated in the hearts of Believers when they visited Rasulullaah ﷺ during his lifetime. Increase in love for Rasulullaah ﷺ by Ziyaarah of the Holy Grave is readily felt in the hearts of the true Believers.

This is a true and common experience for all those who make the Ziyaarah to the auspicious Grave of Rasulullaah ﷺ. Madinah Munawwarah too, is a place of holiness and love like Makkah Muazzamah.

Abu Hurairah narrates in a lengthy hadith that Rasulullaah ﷺ made dua to Allaah تَبَارَكَ وَتَعَالَى and said, “O Allaah! He (i.e. Nabi Ibraheem عَلَيْهِ السَّلَامُ) made dua to you for Makkah. I make dua to You for Madinah)” (Muslim)

Aaishah رَضِيَ اللَّهُ عَنْهَا narrates that Rasulullaah ﷺ said, “O Allaah! Make Madinah beloved to us just as we love Makkah and even more beloved than Makkah” (Bukhari, Muslim)

Anas رَضِيَ اللَّهُ عَنْهُ narrates that when Rasulullaah ﷺ returned from a journey, he would spur on his camel as soon as he saw the houses of Madinah. This, Rasulullaah ﷺ would do so as to reach Madinah quickly. (Bukhari)

This action indicates the profound love which Rasulullaah ﷺ had for Madinah Munawwarah.

Yahaya Ibn Saeed رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, “On the surface of the earth there is no place which I love more for my grave to be located than Madinah.” (Mishkaat)

Rasulullaah ﷺ repeated this statement thrice.

The abovementioned narrations will suffice to indicate the profound love which engulfs the acts of Hajj, Umrah, Ziyaarah and the Holy Places. The love of all these is indeed embedded in the hearts of the Believers. There is no need to provide proof for this. A Believer who have the means should, therefore, not neglect these noble, important and great acts of Ibaadat. These acts are indeed a great treasure.

I'TIKAAF

THE VIRTUES AND BENEFITS OF I'TIKAAF

Another special ibaadat during the month of Ramadhan is I'tikaaf during the last ten days. I'tikaaf during Ramadhan is an ibaadat which belongs to the class of Sunnat known as Sunnatul Kifaayah. This ibaadat is a collective Sunnat upon all. However, if a few or even one person, renders the I'tikaaf, the Sunnat obligation will be discharged on behalf of the whole community. The Ibaadat of I'tikaaf consists of secluding oneself inside the Masjid for the last ten days of Ramadhan. The time has to be passed in ibaadat. Women who intend to observe I'tikaaf should do so at home. They should seclude themselves in a particular place at home.

If i'tikaaf is done solely for the pleasure of Allaah تَبَارَكَ وَتَعَالَى, it is a very high and noble act of worship.

The author of Nurul-Iedah, Shaikh Hasan Ibn Ali Shurumbulaali رَحِمَهُ اللهُ states, "I'tikaaf is proven from the Qur'aan and Sunnah. It is amongst the most virtuous of acts when done with *Ikhlāas* (sincerity). From amongst its benefits is that the heart becomes free from the matters of the world, the soul is handed to its *Maula* (Allaah), one is continuously in worship in His house and one is protected in His fort".

Ata Ibn Abi Ribaah رَحِمَهُ اللهُ has said, "The example of a person in i'tikaaf is like a person who continues coming to the door of a great person to fulfil his needs. It is as the *mu'takif* is saying, "I will remain here until Allaah تَبَارَكَ وَتَعَالَى forgives me".

Rasulullaah ﷺ has laid great emphasis on i'tikaaf. Hereunder some virtues will be mentioned.

1) Rasulullaah ﷺ said regarding the *mu'takif* (the one in i'tikaaf), "He stays away from sins and so much reward is written for him like one who is doing all good actions." (Ibn Majah)

2) Rasulullaah ﷺ said, "The reward for performing i'tikaaf in the (last) ten days of Ramadhan is equal to the reward of two Hajj and two Umrahs". (Shuabul-Imaan)

3.) Ibn Abbaas رَضِيَ اللهُ عَنْهُ reports that while he was once performing i'tikaaf in the Masjidun Nabawi, a certain man came to him, greeted him and sat down. Ibn Abbaas رَضِيَ اللهُ عَنْهُ said to him, "I see that you seem sad and troubled." The man replied, "Yes, O son of the uncle of Rasulullaah, I am indeed troubled in that I have an obligation to fulfil to someone. I swear by the holiness of the inmate of this honoured resting place that I am not able to fulfil this obligation." Ibn Abbaas رَضِيَ اللهُ عَنْهُ inquired, "Shall I intercede with that person on your behalf?" The man replied, "By all means if you so wish". Ibn Abbaas رَضِيَ اللهُ عَنْهُ put on his shoes and proceeded from the Masjid. The man, seeing this said, "Have you then forgotten that you are in i'tikaaf?" With tears filling his eyes Ibn Abbaas رَضِيَ اللهُ عَنْهُ replied, "No, the time is still fresh in my mind when I heard the esteemed master of this tomb ﷺ say, "Whoever sets forth in the way and makes an effort of settling a necessary affair on behalf of his brother, that service shall be better for him than to perform i'tikaaf for ten years, and whomsoever performs i'tikaaf for a day, thereby seeking the pleasure of Allaah, Allaah will open three trenches between him

and the fire of hell, the width of each being the distance between heaven and earth.” (Tabaraani in Awsat)

Imam Zuhri رَحْمَةُ اللَّهِ states, “How astonishing it is that people do not perform i’tikaaf whereas there are many actions which Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sometimes did and sometimes did not do. But he did not miss i’tikaaf from the time he came to Madinah until the end of his life. (If he did not perform it for a certain reason, he would make *qadhaa* of it as mentioned in the Ahaadeeth).

LAWS PERTAINING TO I’TIKAAF

The most important fundamental of sunnah i’tikaaf is that one remains in the Masjid beginning from the time of sunset on the 21st Ramadaan (i.e. the evening after the 20th fast) until the sunset of Eid night and one should not leave the boundaries of the Masjid for even one second except for one’s necessities (which will be explained later). If without a Shar’ee excuse, one leaves the Masjid for even one moment, the i’tikaaf is nullified.

Note: It is necessary for the one sitting for i’tikaaf to ascertain the boundaries of the Masjid from those in charge of the Masjid, before sitting for i’tikaaf. Generally, the wudhu area, courtyard of the Masjid, stair case, Imaam’s room etc., are not part of the Masjid. By not knowing, one may go there mistakenly, thus nullifying his i’tikaaf.

There are 3 types of i'tikaaf:

1.) **Waajib I'tikaaf:** This is due to a vow. Similarly, when one has broken his Sunnah I'tikaaf, it becomes waajib to make qadaa of it.

2.) **Sunnah I'tikaaf:** This is that i'tikaaf which takes place only in the last ten days of Ramaḍaan until the sighting of the Eid moon. It is Sunnah because Rasuḷullaah ﷺ performed it every year. It is also *kifaayah* i.e. if one person from a locality fulfils it, the remainder of the locality have been absolved of their responsibility. If no one does it, all will be sinful.

3.) **Nafil I'tikaaf:** This can be done at any time even for a few moments. On entering the Masjid, one should make intention of i'tikaaf. As long as he remains in the Masjid, he will be rewarded.

NECESSITIES WHICH ALLOW ONE TO LEAVE THE MASJID

- (1) To pass urine or stool.
- (2) To perform farḍ ghusl (ghusl of janaabat).
- (3) To make necessary wudhu.
- (4) To give adhaan.
- (5) To get food and drink if not possible in the Masjid.
- (6) To go to another Masjid for Jumu'ah, if Jumu'ah is not performed there.
- (7) To go to another Masjid if one is forced to due to necessity (e.g. destruction of the Masjid).

FACTORS WHICH NULLIFY ONE'S I'TIKAAF

(1) Besides the above-mentioned necessities, if one leaves the boundaries of the Masjid for even one moment, his i'tikaaf will be rendered void.

(2) After completing a necessity, if one remains or waits outside the Masjid even for one moment, the i'tikaaf will be rendered void.

(3) Without a valid Shar'ee reason or need, one leaves the Masjid whether intentionally, in forgetfulness or by mistake, then in all such situations the i'tikaaf will be void.

(4) If mistakenly one enters an area thinking it to be within the boundaries of the Masjid, whereas it is not, then too his i'tikaaf will be nullified. Therefore, it is of utmost importance to ascertain the boundaries of the Masjid before commencing i'tikaaf.

(5) Since fasting is a condition for i'tikaaf, if the fast breaks, i'tikaaf will be rendered void.

(6) By kissing and cuddling which results in emission and by sexual intercourse, i'tikaaf will be rendered void. (This can occur if one is forced to utilize facilities at home, when they are not available at the masjid.)

THE CONSEQUENCES OF BREAKING I'TIKAAF: RULE OF QADAA

(1) If the Sunnah I'tikaaf is rendered void for any of the reasons set forth above then it is waajib to make *qadaa* only of that day in which the i'tikaaf was rendered void. It is not waajib to make *qadaa* of the full ten days. (*Shaami*)

The procedure of making *qadaa* of this one day is as follows:

If there is time remaining in that Ramadaan, one must perform i'tikaaf with the niyyah of *qadaa* in that Ramadaan, commencing from the setting of the sun of one day until the setting of the sun of the following day. If there is no time in that particular Ramadaan or if it is not possible for any reason to perform i'tikaaf therein, then apart from Ramadaan, one can keep fast on any day and perform i'tikaaf for one day. On the other hand, if one makes *qadaa* the following Ramadaan, this also will be valid. However, there is no guarantee of life and therefore one should make *qadaa* as quickly as possible.

(2) If the Sunnah I'tikaaf is rendered void, it is not necessary to leave the Masjid. One can continue the i'tikaaf for the remainder of the last ten days with the intention of nafl i'tikaaf. In this way, the Sunnah Muakkadah will not be fulfilled but reward will be obtained for the nafl i'tikaaf. On the other hand, if the i'tikaaf was rendered void due to some involuntary mistake, it is not inconceivable that Allaah تَبَارَكَ وَتَعَالَى may bestow, through His infinite mercy, the reward of the Sunnah I'tikaaf of the last ten days. Hence, it is preferable in the case of the breaking of the i'tikaaf to continue the i'tikaaf until the termination of the last ten days. However, it is permissible if a person does not continue with the i'tikaaf after the breaking thereof. It is also permissible to leave on

the day that the i'tikaaf is broken and to commence a nafl i'tikaaf the following day.

(3) Although the jurists have not written with precise clarity the procedure for the *qadaa* of one day's i'tikaaf, the following appears to be the procedure according to general principles: If the i'tikaaf was rendered void during the day, only a day's *qadaa* is required. One must enter before *subh saadiq* for the purpose of *qadaa*, keep fast and leave the same day at the time of setting of the sun in the evening. On the other hand, if the i'tikaaf was rendered void in the night, then *qadaa* must be done of both the night and day. One must enter the Masjid before the setting of the sun in the evening, stay the night in the Masjid, keep fast, and leave the next day after the setting of the sun.

PERMISSIBLE ACTS DURING I'TIKAAF

- (1) To eat and drink.
- (2) To sleep.
- (3) To do necessary business for one's **necessities** of life on condition that the goods are not brought into the Masjid.
- (4) To speak (however one must abstain from vain talk).
- (5) To change one's clothing, apply itr or scent and to put oil in the head.
- (6) To make Nikaah.
- (7) To teach Qur'aan or any other religious knowledge.
- (8) To wash or sew clothing. However, at the time of washing the person should be in the Masjid and the water must fall out. The same law applies to utensils.
- (9) Passing wind in the Masjid, when one is compelled to do so.

Thus, whatever does not render the i'tikaaf null and void, nor is it makrooh in i'tikaaf and is itself permissible is also permissible during the state of i'tikaaf.

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