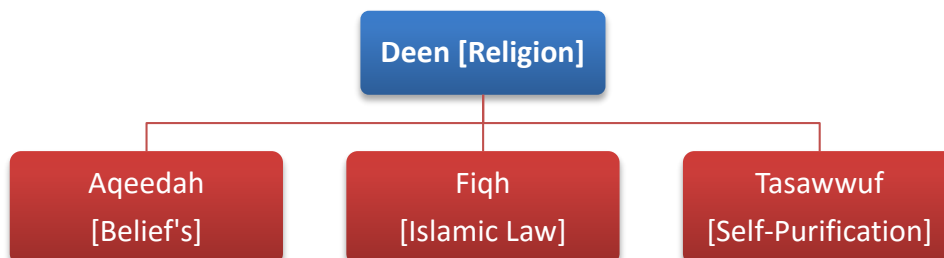


Basic Guide to Fiqh for Purification (Tahaarah, Wudhu, Ghusl, Salaah, Sawm, Zakaah. Hajj) According to Hanafi Fiqh

Fiqh Level 1

Components of Religion



It is vitally important to know what are the components that that make up religion [Deen] of Islaam. A person will either be astray or lacking if an individual fails to learn, adopt and practices the of the above three compartments.

After rectifying one's Aqeedah [Beiliefs] it is necessary to attain the knowledge of Fiqh [Islamic law] because the worship of Allah depends upon it.

It is incumbent upon the seeker or an individual to acquire knowledge of all the compulsory and obligatory acts of Shariah [Islamic law] of which we have been commanded to do so that we may perform them correctly. Likewise, It is also incumbent upon us to acquire knowledge of all such affairs that are not permissible and are against Shariah so that we may guard against them.

Definition of Fiqh

Fiqh Literally means understanding. In Islaam it means understanding Quran, Sunnah and its practical application. The Prophet Muhammad (may Allah's peace be upon him) taught the meaning of the Quran and his Sunnah practically to his companions. The companions passed that knowledge to their students both the text and the meaning. This knowledge further was documented and categorised by the Imaams of Fiqh. Thus it became easier for the common man to act upon Quran and Sunnah with authenticity.

The Purpose of Fiqh

The purpose of fiqh is that the knowledge of it is to be applied in one's life and to be conveyed to others, for the pleasure of Allah the Exalted and to gain His favor in this life and in the Hereafter.

Tahaarah [Cleanliness]

Hazrat Jaabir Ibn Abdullah [Radhiallahuanhu] reports that the Prophet [Sallallahu Alaihi Wasallam] said,

مِفْتَاحُ الْجَنَّةِ الصَّلَاةُ وَ مِفْتَاحُ الصَّلَاةِ الطُّهُورُ

“The Key to paradise is salah (prayer) and the key to salah is cleanliness (tahaarah).” (Ahmad)

The Prophet [Sallallahu Alaihi Wasallam] also said,

الطُّهُورُ شَطْرُ الْإِيمَانِ

“Cleanliness is half of Imaan [faith]”

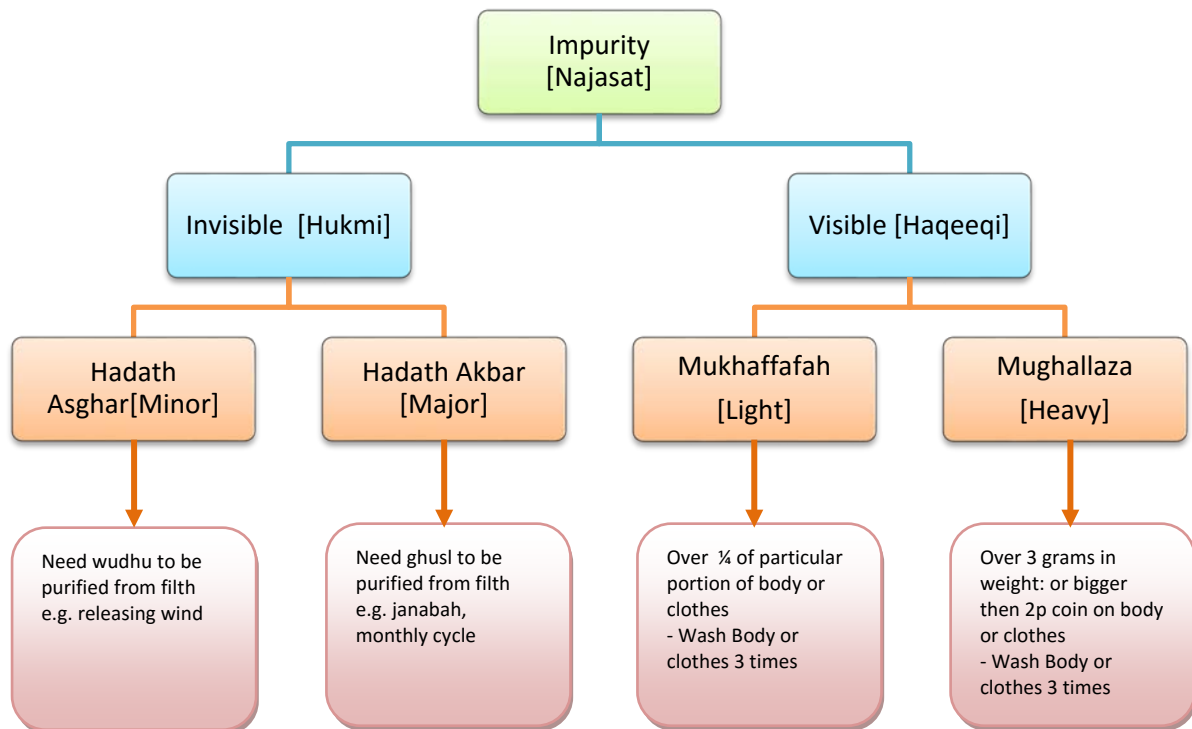
“Be careful about the urine since it will be the first thing a person will be asked about in the grave”

Definition of Tahaarah

Tahaarah literally means cleanliness. But in Islamic law [Shariyah] it means the removal of ritual impurity or filth. Purification of Body means that your body should be free from all types of Najaasat (impurity)

Najaasat are of two types:

1. Najaasate Haqeeqi [Visible] – e.g. urine, stool (faeces), blood of human and animals
2. Najaasate Hukmi [Invisible] – e.g. being without wudhu or in need of ghusl



You need to perform wudhu for minor impurities and ghusl for major impurities. There are few ways you can achieve cleanliness. Firstly, you can use water, or using earth dust [i.e. tayammum] when water is not available or when water is harmful for health.

ISTANJA

Istanja means to clean the private parts, after passing urine or stool, by using clean water, tissue paper or lumps of dry earth.

1. You make Istinja after passing out urine, stool, etc.
2. You can use lumps of dry earth for Istinja, provided the body is properly cleansed.
3. For passing urine and stool, one should go to a place of privacy (toilet) and seat oneself at ease. After relieving, wash and clean with toilet paper the private parts until satisfied that they have become clean.
4. You should use the left hand in Istinja.
5. You should not face or show the back to the Qiblah when passing out urine or stool.
6. You should not pass out urine while standing unless there is great difficulty due to illness or disability.
7. You should remove rings, badges or anything else on which the name of Allah, His Rasool (Sallah ho Alaihi Wa Salm), Quranic verses or Hadith are written. It is permitted to have them in the pocket.
8. You should not urinate or pass stool on a public road or path, beneath a fruit tree, or a tree giving shade or in a well, dam or river.
9. If you are in an open place and there is no toilet, then sit in a place where you cannot be seen by others.
10. Before entering toilet recite

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخُبَائِثِ

"Allahuma innee a'oozubika minal khubuthi walkhabaith"
"Oh Allah! I seek protection in You from the male and female devil"

then enter with the left foot

11. When leaving the toilet with the right foot then recite

غُفْرَانَكَ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَ عَافَانِي

"Ghufraanak alhamdulillah ilazi az-haba 'anil azaa wa 'aafanee"
"Oh Allah! I seek your Pardon. All Praise are for Allah who has taken away from me the discomfort and granted me relief"

One should take special care of urine drops and traces. There is no need to doubt but when you are sure and you can feel the discharge, then one must do Istanja, wash the part of clothes which has been soiled and perform Wuzu again.

WUDHU (RITUAL ABLUTION)

Wudhu is Farz (Obligatory) for performance of prayer (Salah) and touching Quran!

Wudhu is necessary for the Tawaaf (Encircling) the Ka'bah.

Wudhu is Mustahab (desirable) for every Salah, in spite of having wudhu and also before sleeping.

OBLIGATORY ACTS OF WUDHU (FARZ)

1. To wash the face once from the hairline of the forehead to the lower part of the chin, where it meets neck and from one earlobe to the other.
2. To wash both hands including elbows once.
3. To wipe a quarter of head once with wet hands.
4. To wash both feet including and up to ankles.

NOTE:

It is also farz (obligatory) to wash the hairs of the beard which are on the circle of face and the hairs which are longer than the circle of the face, it is desirable to wash them, not farz. If the beard is thin than both hairs and the underneath skins must be washed.

One should try to perform ablution fully with Sunnah and mustahabs but it is useful to know farz acts for situation where water is scarce; one is in extreme hunger or is very weak to perform all wuzu.

PROCEDURE OF WUDHU (RITUAL ABLUTION)

1. Make intention (Niyah) for Wuzu
2. Sit in a high place
3. Face the direction of Qiblah
4. Recite Bismillah
5. Wash both hands up to the wrists three times
6. Rinse the mouth three times
7. Use the Miswak if not index finger to clean the teeth. Then rinse the mouth three times
8. Rinse the nostril three times with the right hand and clean the nose with the left hand.
9. Wash the face three times from the top of forehead to below the chin and from one ear to the other
10. Then comb the beard with your fingers
11. Wash the right and then left hand up to and including the elbows three times
12. Make the Khilal (Clasping) of finger into each other.

13. Then wet your hands and pass it over your head. Take extra care not to start Masah from forehead, but the actual the hairy place just above forehead. Keep three fingers each hand together and wipe your hands all over the head to the back of the head. Then place the palms on the sides of head and bring forward to forehead

14. Insert the front portion of index fingers into the outer ear while turning them clockwise round the ear and then pass the inner part of thumb behind the ear

15. Perform the Masah of nape with the back of middle finger, ring finger and little finger

16. Finally wash both feet including the ankles, first right and then left

17. Also make Khilal of your toes by using the little finger of the left hand beginning from little toes to the right foot and finishing at the little toe of the left foot

18. During Wuzu keep reading this Sunnah Dua

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

“O Allah forgive my sins and give expansion in my home and bless me in my provision.”

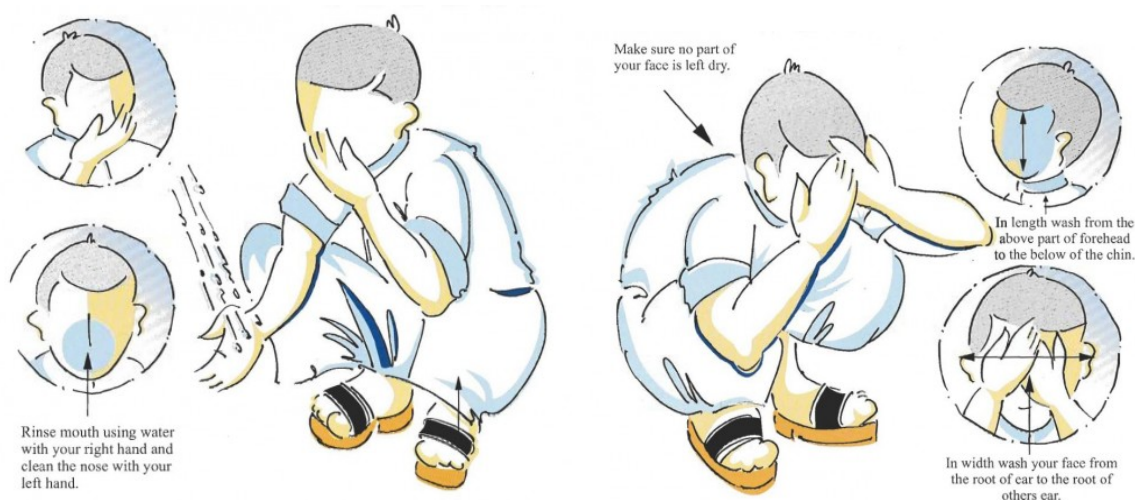
19. At the end recite second Kalimah and this Dua

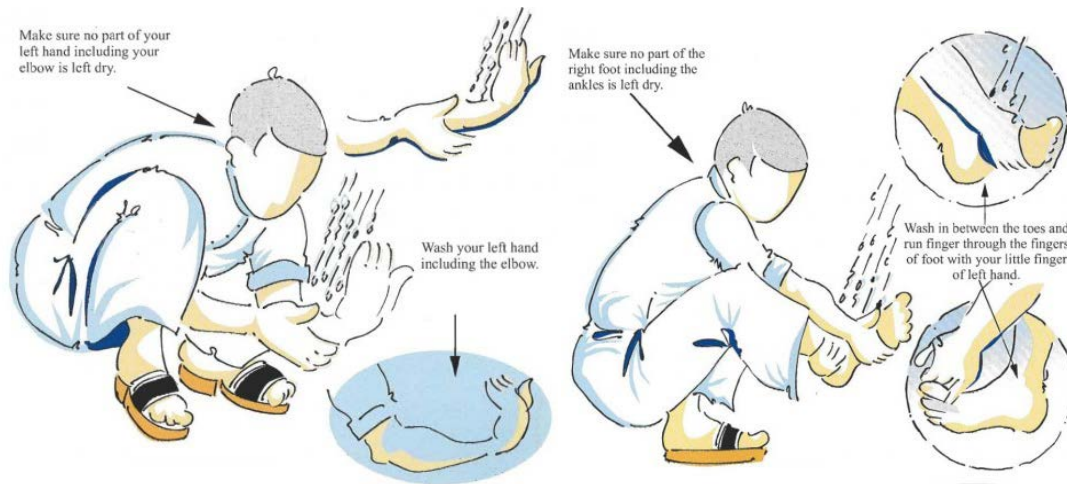
اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَ اجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

“O Allah make of those who repent and make me from those purified.”

20. Also recite Surah Al-Qadar

In the full method of wuzu as mentioned, there are some acts, if omitted or not practiced the wuzu is not valid. They are called obligatory (Farraid) acts of wuzu. Some acts are prophetic Sunnah, some are recommended and some are disliked (Makrooh), by which the reward of the wuzu is decreased.





THINGS WHICH BREAK WUDHU

1. Passing of urine or stool
2. Passing wind
3. Discharge of blood which flows out of the actual wound as its place
4. Chronic vaginal discharge
5. Mouthful vomiting
6. Laughing in Salah except funeral prayer
7. Losing senses/becoming insane
8. Fainting
9. Sleeping while lying down or while supporting ones body against anything
10. Become intoxicated
11. Nose, ear or mouth bleeding will break wuzu if the redness of colour is dominant in the discharge and if it is yellow it does not break wuzu.

GHUSL (RITUAL BATH)

The Obligatory Ghusl [Farz ghushl] is very important because without Ghusl one cannot:

1. Perform any Salah
2. Touch the Holy Quran
3. Recite the Holy Quran
4. Perform Sajdah of Tilawah
5. Perform Tawaaf (circumblating) of Ka'bah
6. Enter the Mosque (any)
7. Fast during the menstrual and postnatal bleeding without performing Ghusl after they have stopped

This is why it's so important to know the rulings of ghusl and how to perform it so that one is in the state of purity . There are many people who maybe going to mosque but their ghusl isn't done properly or worse still they go to makkah and perform umrah or hajj whilst being in the state of impurity, how displeased would Allah almighty be with these people? Hence this is reason why they don't benefit from these blessed lands!

OBLIGATORY (FARZ) ACTS OF GHUSL

The following three things must be done in the bath for major ritual impurity, menstruation and postnatal bleeding; otherwise the person will remain ritually impure.

1. Rinsing the inside of mouth and gargling.
2. Cleaning the nostrils with water and taking water up to soft part of the nose.
3. Washing and passing water on the whole body in such a way that not a single hair or any part of the body remains dry, otherwise the Ghusl will not be valid.

HOW TO PERFORM RITUAL BATH

1. Make intention of Ghusl.
2. Wash both hands including wrists.
3. Wash the private parts.
4. If there is impurity or any impure discharge elsewhere on the body it should be washed.
5. Perform full wuzu.
6. Pour water over the head thrice.
7. Pour water over the right and then the left shoulder thrice.
8. Pour water over the entire body while rubbing.
9. If the hairs of a woman are pleated she is excused from loosening her pleated hair but it is obligatory for her to wet the base of each and every hair.
10. If after Ghusl one realises that a certain part has been left dry. It is sufficient to only wash the dry portion.

GHUSL BECOMES OBLIGATORY [FARZ] IN THE FOLLOWING CASES :

1. Ejaculation of semen from both the man and woman in a state of excitement whether in sleep (wet dream) or wakening.
2. Sexual intercourse even if there is no discharge.

3. At the end of menstrual and postnatal bleeding.
4. If one finds semantic fluid on clothes after waking up and does not remember the discharge in the dream of sleep still ghusl is obligatory.

THINGS WHICH DOES NOT MAKE GHUSL OBLIGATORY (FARZ)

1. When a clean fluid is released from private part at the time of excitement and fore play but before emission of semen.
2. Discharge of fluid before urination.
3. To have wet dream without discharge of seminal fluid.
4. If there is no bleeding after child birth.
5. Seminal discharge without lust and excitement on account of a fall, shock or injury.
6. Having an enema (enema is a large liquid used to empty the bowels for an operation etc through the private parts).
7. Insertion of finger or any such thing into the private parts.
8. To copulate with an animal or corpse where no ejaculation takes place.

SALAAH (PRAYER)

Virtue of Salah

1. Abu Hurairah [Radhiallahuanhu] says that he heard the Prophet [Sallallahu Alaihi Wasallam] saying, *“O my companions! If there is a stream running in front of the home of one of you and he takes a bath 5 times in it everyday, do you think any dirt will remain on him?”* They said no dirt will remain on him. He [Sallallahu Alaihi Wasallam] said, *“that is the example of the 5 daily prayers, because of them Allah Ta’ala wipes away all sins.”* (Bukhari)

Number of Units [Rakaats] of Daily Prayers

Prayer	Sunnah before Fardh	Fardh	Sunnah after Fardh	Nafil	Witr	Nafil	Total Units
Fajr	2	2	-	-	-	-	4
Zuhr	4	4	2	2	-	-	12
Asr	4	4	-	-	-	-	8
Maghrib	-	3	2	2	-	-	7
Isha	4	4	2	2	3	2	17

Jumuah (Friday) Salah

Sunnah 4 Muakkadah	Khutbah in Arabic Wajib to listen	Fardh 2	Sunnah 4 Muakkadah	Sunnah 2 Muakkadah	Nafil 2	Total 14
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FARAAID OF SALAAH

Faraaid Outside Salah: Conditions for Prayer [Shart]

1. Purification of Body - make Wudhu or Ghusl if necessary
2. Cleanliness of Clothes
3. Cleanliness of Place [where salah will be offered]
4. Covering of Satr – parts of the body ordered to be covered
5. Facing towards Qiblah
6. Make Niyyah [Intention]
7. Offer Salah at the prescribed times

Faraaid within Prayer [Arkaan]

1. To say Takbeer Tahrimah i.e. saying ‘Allahu Akbar’
2. Qiyaam – standing erect
3. Qiraat – Recitation from Quran
4. Rukoo – Bowing
5. Two Sujoods – two prostrations
6. Qaaidah Akhir – final sitting for the duration of time taken to recite Tashahud

PROCEDURE OF SALAAH

THE METHOD OF PERFORMING SALAAH FOR MEN

Before you begin the Prayer

1. make sure that the place where you are standing is clean and pure from any filth
2. It is necessary that you face the Qiblah
3. You should stand upright and your eyes should be focused on the spot where you make sajdah. Bending your neck and resting your chin on the chest is disliked. Similarly, standing in Salah while your chest is bent down is also not correct. Stand upright in a way that your eyes keep looking at the spot where you make your sajdah.
4. Note that the direction of the toes is towards the Qiblah and that your feet also have the same straight stance facing Qiblah (Placing feet tilting to the right or left is contrary to Sunnah). Both feet should be in the direction of the Qiblah.
5. In between both feet, there should be a minimum span of four fingers of the hands as ready measure.
6. If you are making your Salah with Jama'ah (congregation), make sure the line you are standing in is straight. The best method to make sure that the line is straight is that each person positions the farthest ends of both his heels at the farthest end of the prayer-rug or at lines that mark out one from the other.
7. While in Jama'ah, satisfy yourself by making certain that your arms are close to the arms of those who are standing on your right and left and that there is no gap in between.
8. It is obligatory that you cover your satr (private parts – which is from the navel upto and including the knee)
9. It is impermissible, under all conditions, to let the lower portion of your dress cover your ankles. It is obvious that its repugnance while standing for Salah increases much more. Therefore, be sure that the dress you are wearing is higher than your anklets.
10. Sleeves should be full, covering the whole arm. Only hands remain uncovered. Some people make their Salah with sleeves rolled up. This method is not correct.
11. It is disliked to stand for Salah while wearing clothes which one would not normally wear in public.

When you begin the Prayer

1. Make intention in your heart to the effect that you are offering such and such Prayer. It is not necessary to say the words of the intention verbally but to do so is sunnah.

2. Raise your hands upto your ears in a way that palms of your hand face towards Qiblah and the ends of the thumbs reach up to the ear lobes. The rest of the fingers stay straight pointing upwards.

There are some who would tend to turn the direction of their palms towards their ears rather than having them face the Qiblah. There are some others who almost cover their ears with their hands. There are still others who would make a faint symbolic gesture without raising their hands fully upto the ears. Some others grip the lobes of their ears with their hands. All these practices are incorrect and contrary to Sunnah. These should be abandoned.

3. While raising your hands in the manner stated, say: Allahu-Akbar. Then, using the thumb and the little finger of your right hand, make a circle round the wrist of your left hand and hold it. You should then spread out the three remaining fingers of your right hand on the back of your left hand so that these three fingers face the elbow.
4. Placing both hands slightly below the navel, fold them as explained.

While you are standing

1. If you are making your Prayer alone, or leading as Imam, you recite Thana'

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَ لَا إِلَهَ غَيْرُكَ

'All Glory be to You Oh Allah! and Praise be to You. Blessed is Your name and Exalted is Your Majesty. And there is none worthy of worship except You'

then aoozubillah and bismillah. thereafter you recite Surah al-Fatihah, then some other Surah. If you are behind an Imam, you only recite Thana' and then stand silent listening attentively to the recitation of the Imam. If the Imam's recitation is not loud enough for you to hear, you should be thinking of Surah al-Fatihah using your heart and mind without moving your tongue.

2. When you are reciting yourself, it is better that you, while reciting Surah al-Fatihah, stop at every verse and break your breath. Recite the next verse with fresh breath. Do not recite more than one verse in a single breath. But there is no harm if, during recitation that follows, more than one verse has been recited in a single breath.
3. Do not move any part of your body without the need. Stand in peace – the more, the better. If you have to scratch or do something else like that, use only one hand and that too, under very serious compulsion using the least time and effort.
4. Transferring all the weight of the body on to one leg and leaving the other weightlessly loose to the limit that it shows a certain bend is against the etiquette of Salah. Abstain from it. Either you transfer your body weight equally on both legs or if you must channel your body weight on one leg, you have to do it in a way that the other leg shows no bend or curve.
5. If you feel like yawning, try your best to stop it.
6. When standing for Salah, keep your eyes looking at the spot where you make your sajdah. Abstain from looking to your right and left, or front.

When in Ruku'

When you bend for ruku', watch out for the following:

1. Bend the upper part of your body upto a point where the neck and back nearly level up. Do not bend any more or less than that.
2. While in Ruku', do not bend the neck to the limit that the chin starts touching the chest, nor raise it so high that the neck goes higher than the waist level. Instead, the neck and the waist should be in one level.
3. In Ruku', keep feet straight. Do not place them with an outward or inward slant.
4. Place both hands on your knees in a way that the fingers on both hands stay open. In other words, there should be space between every two fingers when you thus go on to hold the right knee with your right hand and the left knee with your left hand.
5. In the state of Ruku', wrists and arms should remain stretched straight. They should not bend, curve or sag.
6. Stay in Ruku', at least for a time during which

سُبْحَانَ رَبِّيَ الْعَظِيمِ

How perfect my Lord is, The Supreme

could be said three times calmly and comfortably.

7. In the state of Ruku', the eyes should be looking towards the feet.
8. Body weight should be evenly distributed on both feet and both knees should be parallel to each other.

Returning to the standing position from ruku'

1. While returning from ruku', back to the standing position, saying,

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

May Allah answer he who praises Him

see that you stand straight leaving no sag or droop in the body.

2. In this position as well, eyes should be fixed on the spot where you do your sajdah.
3. There are those who simply make a gesture of rising from the ruku' instead of rising fully and standing upright when it is time to do so and who, in that very state, when their body is still bent downwards, go on to do their sajdah – for them it becomes obligatory that they make their prayer all over again. Therefore, abstain from it very firmly. Unless you make sure about having become perfectly straight in your standing position, do not go for sajdah.

When bowing down for sajdah

Remember the following method when bowing down for sajdah:

1. Bending the knees first of all, take them towards the prayer floor in a way that the chest does not lean forward. When the knees have already been rested on the floor, the chest should then be lowered down.

2. Until such time that the knees have come to rest against the floor, abstain, as far as possible, from bending or lowering the upper part of the body. These days negligence in observing this particular rule of etiquette while getting ready to go to sajdah has become very common. Many people would lower down their chest right from the start and go on to do their Sajdah. But, the correct method is what has been stated before. Unless it is for a valid reason, this method should not be bypassed.

In Sajdah

1. While in Sajdah, keep your head in between your two hands in a way that the ends of the two thumbs come parallel to the ear-lobes.
2. In Sajdah, fingers on both hands should remain close together, that is, the fingers should be adjacent to each other leaving no space in between them.
3. The direction of the fingers should be towards the Qiblah.
4. The elbows should stay raised off the floor. It is not correct to rest the elbows on the floor.
5. Both arms should stay apart from the armpits and sides. Never keep them tucked in.
6. Do not, at the same time, poke your elbows far out to your right and left causing discomfort to those making Salah next to you.
7. The thighs should not come in contact with the stomach-wall. The stomach and the thighs should stay apart.
8. During the entire Sajdah, the nose-tip should continue to rest on the floor.
9. Both feet should be placed upright on the floor with heels showing on top and all fingers turned flat on the floor in the direction of the Qiblah. Those who cannot turn all their fingers because of the physical formation of their feet, they will still do well to turn them as much as they can. It is not correct to place the fingers vertically on the floor just for no valid reason.
10. Be careful that your feet do not lift off the floor during Sajdah. Some people would do their sajdah while none of the fingers on their feet come to rest on the floor for even a moment. As a result the Salah becomes invalid.
11. In the state of Sajdah, the least time you can give yourself should be sufficient enough to recite

سُبْحَانَ رَبِّيَ الْأَعْلَى

How perfect my Lord is, The Most High

three times, calmly and comfortably. Raising the forehead immediately after having rested it on the floor is prohibited.

In between the two Sajdahs

1. Rising from the first Sajdah, sit up straight, calmly and comfortably. Doing the second Sajdah after raising the head just a little bit and without becoming straight is a sin. If one does it like that, it becomes obligatory that the Salah be offered all over again.
2. Spread out the left foot (like the blade of a hockey stick) and sit on it. Let the right foot stand vertically with fingers turned towards the Qiblah. Some people let both feet remain in upright position and sit on the heels. This method is not correct.
3. While sitting, both hands should be placed on the thighs but fingers should not taper down onto the knees, instead, the far ends of the finger tips should reach only as far as the beginning edge of the knee.

4. While sitting, let your eyes be on the lap.
5. Sit for a time during which **سُبْحَانَ اللَّهِ** could be recited at least once.

The second Sajdah and rising from it

1. Go on to do your second Sajdah in the same manner by first placing both hands on the floor, then the nose-tip, then the forehead.
2. The complete form of Sajdah should be the same as mentioned in connection with the first sajdah.
3. When rising from Sajdah, first raise the forehead off the floor, then the nose-tip, then the hands, and then the knees.
4. While raising, it is better not to lean for support off the floor, however, should it be difficult to get up from the floor because of body-weight, sickness or old age, making use of the floor for support is also permissible.
5. After you have risen back to your standing position, recite 'Bismillah hirahman niraheem'

In Sitting Posture (Qa'dah)

1. The method of sitting in Qa'dah shall be the same as mentioned in connection with the method of sitting between sajdahs.
2. You begin to recite Tashahhud

**التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ
 وَبَرَكَاتُهُ ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
 وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ**

At-tahiyyat is for Allah. All acts of worship and good deeds are for Him. Peace and the mercy and blessings of Allah be upon you O Prophet. Peace be upon us and all of Allah's righteous servants. I bear witness that none has the right to be worshipped except Allah and I bear witness that Muhammad is His slave and Messenger.

When you reach 'أَشْهَدُ أَنْ لَا إِلَهَ' while reciting raise the shahdah finger (index

finger) with a pointing motion and let it fall back at 'إِلَّا اللَّهُ'

3. The method of making a pointing motion is that you make a circle by joining your middle finger and the thumb, close the little finger and the ring finger (the one next to it), then raise the shahadah finger in a way that is tapered towards Qiblah. It should not be raised up straight in the direction of the sky.
4. However, lower the shahadah finger while saying 'il Allah, but retain, right through the end, the initial formation of the rest of the fingers you already had when making the pointing motion.
5. Recite Durood Ibrahim

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى
آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ،
كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah, send prayers upon Muhammad and the followers of Muhammad, just as You sent prayers upon Ibraheem and upon the followers of Ibraheem. Verily, You are full of praise and majesty. O Allah, send blessings upon Muhammad and upon the family of Muhammad, just as You sent blessings upon Ibraheem and upon the family of Ibraheem. Verily, You are full of praise and majesty

6. Recite Dua

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ
فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ

O Allah, I have indeed oppressed my soul excessively and none can forgive sin except You, so forgive me a forgiveness from Yourself and have mercy upon me. Surely, You are The Most-Forgiving, The Most-Merciful

When turning for Salam

1. When turning for Salam on both sides, you should turn your neck just enough that your cheeks become visible to the person sitting behind you.
2. When turning for Salam, eyes should be towards the shoulders.
3. When turning you neck to the right to say 'As salamu Alaykum wa Rahmatullaah', make an intention that you are offering your Salam greetings to all human beings and angels on your right right. Similarly, while turning for Salam to the left, have the intention of offering your Salam greetings to all human beings and angels present on your left.

The Method of Du'a

The method of Du'a is that both hands be raised high enough so that they come in front of the chest. Let there be some space between the two hands. Do not bring the hands close together nor keep them far apart.

Prayer for women

The method of Prayer described earlier is for men. The Prayer offered by women differs from that of men in the following aspects. Women should be careful about what is required of them:

1. Before they begin their Salah, women should make sure that their whole body, except the face, the hands and the feet, is covered with clothes.

Note: *Some women offer their Salah with the hair on their head remaining uncovered; others have their wrists left uncovered and some women use scarves so thin or small that their hair tresses are visible dangling down underneath. If during the Salah, any part of the body, even if it be equal to one-fourth, remains uncovered for a time during which one could say (Subhana Rabbi-al-'Azim) three times, the Salah itself would not be valid. However, should the uncovered portion be less than that, Salah would take place but the sin shall stay.*

2. While starting the Salah, women should not raise their hands upto their ears, instead they should raise them upto their shoulders, and that too, from within the scarf or other outer wrap being used. Hands should not be taken out of this cover.
3. When women fold their hands on the chest, they should simply place the palm of their right hand on the back of the left forearm. They should not fold their hands on the navel like men.
4. In Ruku', women are not required to straighten their backs fully like men. Women should bend less as compared to men.
5. In the position of Ruku', men should open up their fingers while placing them on the knees, but women are required that they place their hands on the knees with fingers close together, that is, there be no space between fingers.
6. Women should not stand on legs absolutely straight; instead, they should stand with knees slightly bent forward.
7. In Ruku', men are required to keep their arms stretched, away from the sides. But women should stand with their arms close to their sides.
8. Women should stand with both feet close together. Specially, both their knees should just about be joined together. Let there be no separating distance between legs.
9. While doing Sajdah, the method prescribed for men is that they should not lower their chest until such time that their knees come to rest on the floor. But this method is not for women. They can, right from the start, lower their chest and go for Sajdah.
10. Women should offer their Sajdah in a manner that the stomach-wall comes to rest against the thighs and the arms stay close to the sides. In addition to that, women do not have to position their feet upright, instead, they should spread them on the floor sliding them out towards the right.
11. Men are prohibited to place their elbows on the floor while offering Salah. But women should place the whole arm, including the elbows, on the floor.
12. When sitting between Sajdahs and when reciting (At-tahiyat), sit on the left hip. Slide both feet out to the right side and let the left foot rest on the right calf of the leg.
13. Men are required that they be careful about keeping their fingers open when bending for Ruku', and keeping them close together when in Sajdah, and then, leave them as they are during the rest of the Salah, when they make no effort either to close or open them. But, it is required of women, under all conditions, that throughout the salah they keep fingers closed, that is, leave no space between them.
14. It is disliked for women to make a jama'ah (congregation). The very act of offering Salah alone is better for them. However, should mahram members of the family be offering their Salah with Jama'ah within the house, there is no harm if they join in with them in the Jama'ah

The Waajib Actions in Salaah

1. Recitation of Surah Fathiha.
2. Fixing the reading of the Surah Fathiha for the first 2 Rakats of the Fardh Salaah.
3. Reciting any long Aayah or 3 short Aayah or a Surah with Surah Fathiha in the first two Rakats of the Fardh Salaah and in all Rakaats of the Witr, Sunnah and Nafil Salaah.
4. To recite Surah Fathiha before the Surah or Aayah.
5. Qawmah - standing up straight after Ruku
6. Jalsah – to sit between the two sajdahs
7. To perform the first sitting (Qaidah Ula) – sitting to the extent of saying Tashahhud.
8. To read Tashahhud [Attahiyaatu..] in the first sitting (Qaidah Ula) after two rakaats of 3 or 4 rakaat prayer and in the last sitting (Qaidah Akhir).
9. To end Salaah by saying Salaam.
10. Maintaining the correct sequence in Qiraat, Ruku, Sajdah and Rakaat.
11. To perform every posture with ease and calm.
12. To say Takbeer [Allahu Akbar] for Qunoot and to read Dua-e-Qunoot in the Witr Salaah [Allahummah Inna nastaeenuka wa nas taghfiruka..].
13. To say the 6 Takbeers of the Eid Salaah.
14. For the Imaam to recite the Qiraat aloud in the following Salaah: Fajr, First two Rakats of Maghrib and Esha (even though Qaza), Jumuah, 2 Eids, Taraweeh and Witr of Ramadhaan.
15. To recite the Qiraat silently in Zhur, Asr, 3rd Rakat of Magrib, 3rd and 4th Rakat of Esha and all Nafil Salaahs during the day.

Note

If any Waajib actions are missed or delayed then you need to do Sajdah Sahw [prostration for forgetfulness].

SAJDAH SAHW

This refers to the performance of 2 additional Sujoods on order to compensate for an error on the Salaat. However, this error must have been done by mistake and not intentionally as this would break the Salaat.

METHOD of SAJDAH SAHW

1. After reciting the Tashahhud only in the Qaidah Akhirah (last sitting) say: "Assala mu alaikum wa rah matullaaah", while turning the head to the right only (i.e. only one Salaam).
2. After making this one Salaam perform two Sajdahs as usual, sit in Qaidah and complete the Salaat as usual, i.e. recite Tashahhud, Durood, Dua and Salaam.

THE PRINCIPLES OF SAJDAH SAHW

Sajdah Sahw becomes Wajib under the following circumstances:-

1. Any Wajib act being omitted.
2. Any Wajib act being displaced, e.g. Performing it before time or later than its stipulated place.
3. Any Wajib act being repeated.
4. Any Wajib act being altered, e.g. loud Qiraat being recited in place of silent Qiraat, etc.
5. Any Farz act being displaced, e.g. observing it before time or later than is stipulated.
6. Any Farz act being repeated.

Also note:

- If you are performing Salaah alone and not in Jamaat then you have the choice of reading aloud or quietly in those prayers wherein Qiraat is meant to be loud. A person performing Nafil Salaah during the night also has this choice.
- If a person missed the recitation of a Surah in the first 2 Rakats of Esha, they should read it audibly in the second two Rakats with Surah Fathiha. However if Surah Fathiha was omitted it will not be repeated in the last two Rakats, but make Sajdah Shaw (prostration of forgetfulness).

Mufsidaats of Salah - Breakers of Salah

Things which Nullify the prayer are:

1. To talk in Salah knowingly or unknowingly, even if it's a few words or many.
2. To greet a person by 'Assalamu alaikum' or by any other method while performing Salah.
3. To reply to greetings, or saying 'Yarhamukallah' to one who sneezes and saying Ameen to a Dua not connected to the Salah.
4. To say 'inna lillahi wa inna ilaihi raajioon' on some bad news and to say 'Alhamdullillah' or 'Subhanallah' on hearing some good or strange news.
5. To make noise or say "Oh" or "Ahh" due to pain etc.
6. Correcting the Qiraa'at of a person other than his own Imam.
7. To recite the Qur'an by looking at the text.
8. To do such an act which gives the impression to onlookers that he is doing something else instead of praying Salah.
9. Eating or drinking knowingly/unknowingly.
10. To turn the chest away from Qiblah without an excuse.
11. Doing Sajdah at a impure place.
12. Delay in covering the Satr (private parts) when uncovered, to the extent of performing One Ruku (posture).
13. Utterances in pain or trouble.
14. An adult laughing aloud.
15. To step ahead of the Imam in Salah.
16. Making a big error in the Qiraa'at of the holy Qur'an.

How to make up missed units of prayers in jamat

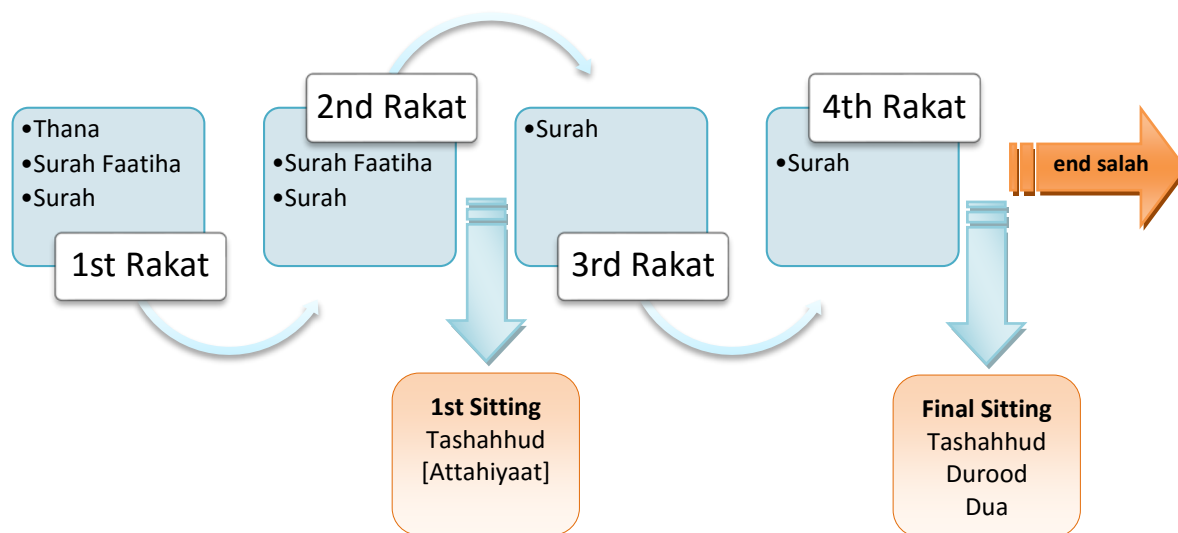
How to make them up will depend upon how many units you have missed praying behind the imam. You will begin to make up the missed unit/s straight after the imam has said the second salaam.

Note: many people get up straight after the imam has started saying the first salaam or the imaam is just about completing the first salaam. This method is incorrect. wait, be patient, and only get up after he has completed the second salaam. why? because just in case he forgot to do a sajdah sahw, he still has an opportunity to go to sajdah before completing the second salaam!

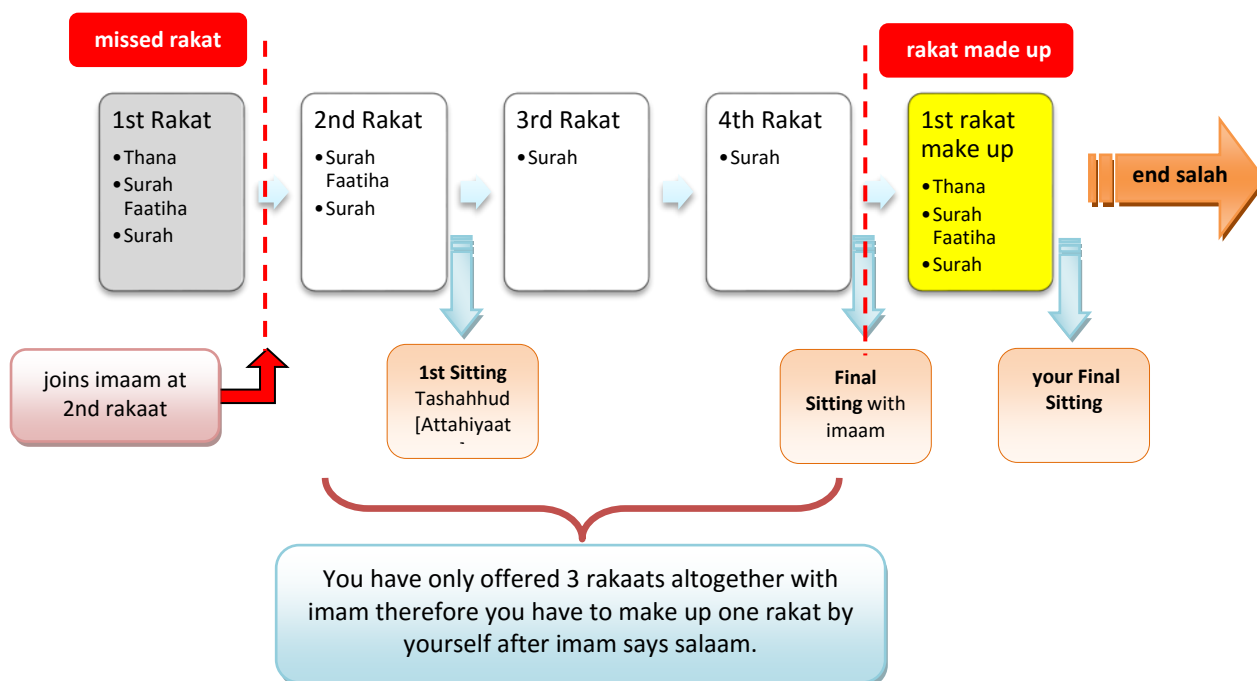
A person will be considered as to having made the rakat with the imam if his back is level with the imaam's back in rukoo for at one second. Beyond this point, then the person will be termed as 'masbooq' having missed one or more rakat with the imaam.

The general rule when making up missed units is to work backwards. irrespective you have offering 2, 3 or 4 rakaats [units] of prayers, what you recite in the first rakat [unit] is the same for all.

A Four Rakaat [Unit] Fardh Salaah consist of the following:

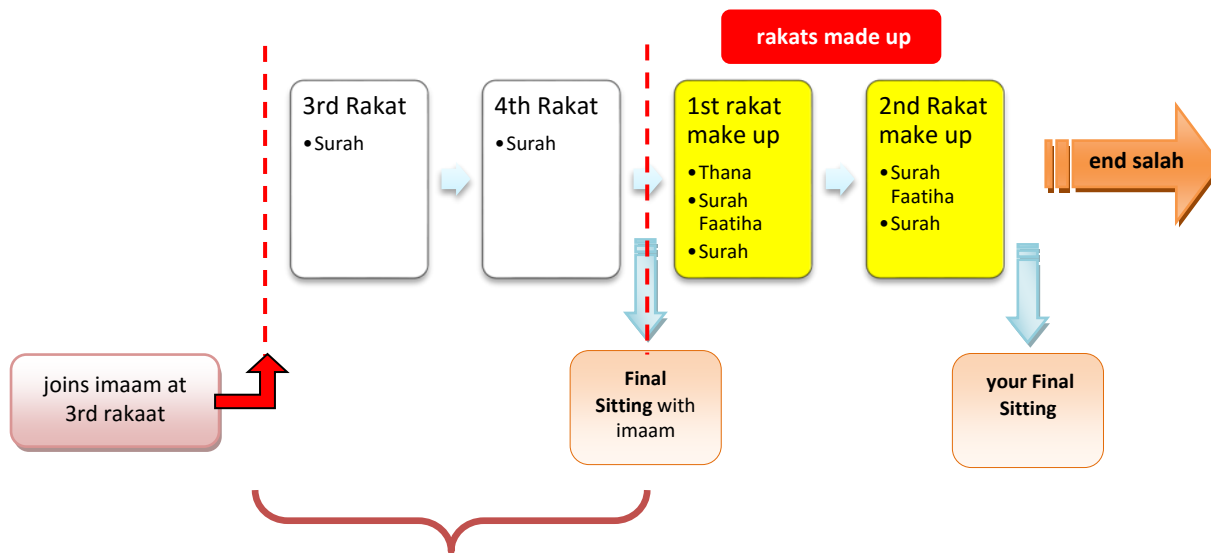


A persons joins the in second rakaat having missed one rakaat with imaam



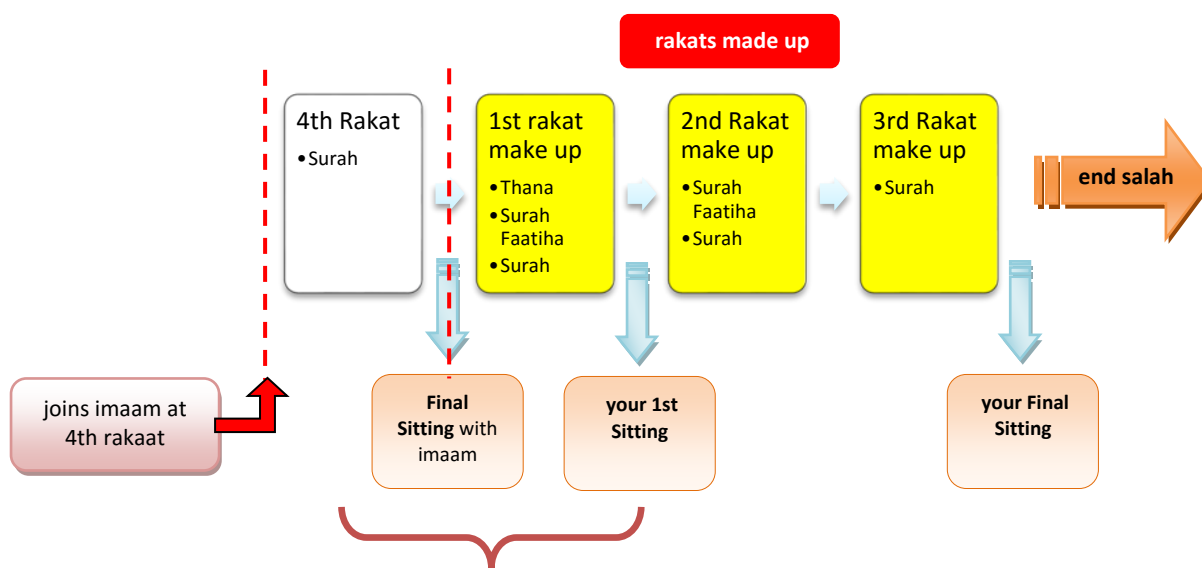
If the person missed the first rakaat with imam and joins at the second, then he completes the salaah as normal up until the imam says the final salaam. you do not say salaam. He should then get up and make up ONE rakat only and reciting those things you would recite in the first rakaat which is Thana, Surah Faatiha and Surah then sit for final sitting and end salaah by saying salaam.

A persons joins the in third rakat having missed 2 rakats



You have only offered 2 rakats altogether with imam therefore you have to make up two rakats by yourself after imam says salaam.

A persons joins the in third rakat having missed 3 rakats



after offering 1 rakat you have to sit for Tashahhud as altogether 2 rakats have been completed. one with imam and one by yourself. the person now makes up further two rakats as shown in the diagram

Basic Fiqh on Fasting [in Month of Ramadhān]

Fasting in the month of ramadhaan is fardh [Obligatory] upon every mature Muslim men and women unless one has a valid shari reason which exempts them from keeping fast. The term fast means to abstain from eating, drinking and marital relationship from dawn till sun set with intention. If a person refrained from all this but forgot to make intention then their fast is invalid.

Faraidh [Obligatory Acts] of Fast

1. **Intention** – it can be verbally or with the heart though it's better to do it verbally. The wordings '*Oh Allah I intend to keep fardh fast for today in this month*' will suffice. The intention can be made at night up until before midday.
2. Refrain eating, drinking and marital relationship from dawn till sun set

Mustahabaat [Desirable Acts] of Fast

1. To eat something for Sehri [the meal before subha saadiq]
2. To delay the Sehri up to a little before subha saadiq
3. To break the fast immediately after sun set
4. To break ones fast with dry or fresh dates if available or with water
5. To make niyyah at night

Makruhaat [Disliked Acts] of Fast

1. To chew gum, rubber, plastic or other such things
2. To taste any article of food or drink and spit it out. If a women has a ill tempered husband, it is permissible for her to taste the food provided it doesn't go down the throat
3. To collect ones saliva in the mouth and then swallow it, trying to quench thirst
4. To delay a bath that has become farz knowingly until after subha saadiq
5. To use paste or tooth powder to clean ones teeth. It is permissible to clean with a miswaak.
6. To complain of hunger and thirst
7. To take the water too much up the nostrils when cleaning the nose
8. To gargle more then necessary
9. To quarrel, argue, use vulgar words
10. To backbite, tell a lie, swear etc are all sinful acts even when one is not fasting. Therefore they become even worse when fasting.

Mufsidaat - Things that Break Fast

1. Anything put by force into the mouth of fasting persons.
2. Water goes down the throat whilst gargling, conscious of one's fasting.
3. To vomit mouthful intentionally or to return vomit down the throat.
4. Swallowing intentionally 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 whether it is smaller or bigger than the size of a gram.
6. Putting oil into the ear.
7. Inhaling snuff 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.
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 subha sadiq or to break the fast before sunset due to a cloudy sky or a faulty watch, etc., and then realising one's fault.

Things that don't break the fast

1. To eat and drink something unintentionally.
2. A mosquito, fly or any other object going down the throat unintentionally.
3. Water entering the ears.
4. Giving blood
5. Dust or dirt going down the throat.
6. Swallowing one's saliva.
7. Taking an injection.
8. Applying of surma (kohl) into the eyes.
9. Taking a bath to keep cool.
10. Rubbing oil onto the body or hair.
11. To vomit unintentionally.
12. Applying itr or perfume. It is not permitted to inhale to smoke of Labaan or Agar Batti whilst fasting. It is also not permitted to smoke cigarettes or inhale its smoke.
13. Brushing the teeth without tooth paste or powder, e.g. using a miswaak, etc.
14. A dream which makes Ghusl Waajib (necessary) does not break the Fast.

WHAT IS ZAKAAT?

Zakaat is that amount which is made obligatory by Allah, to be paid to a particular person, or persons, possessing certain special characteristics, as explained later. It is not payable to any other individual, or for the welfare of any institution which is not a person.

The rate of Zakaat is 2.5% (which is the same as 1/40)

WHO SHOULD PAY ZAKAAT?

Zakaat is obligatory on a free Muslim, who firstly is responsible enough to fulfil religious obligations. He must also possess wealth, equivalent to a certain minimum, which is called Nisaab.

This wealth, whether in the form of money, gold, silver, utensils of gold or silver, or articles of merchandise (for sale), of whatever description, is liable for Zakaat, if the value amounts to the Nisaab.

WHAT IS THE MINIMUM (NISAAB)?

1. The minimum one needs in order to be the owner of Nisaab is:
 - a) 87.48 grams of gold, or
 - b) 612.36 grams of silver, or it's equivalent in:
 - o Cash
 - o Merchandise (for sale) or
 - o Livestock (see relevant table for calculating Nisaab)
 - o Other income such as rent

2. The minimum must be free from debt and from the basic necessities of life, such as shelter, clothing, household furniture, cattle for personal use, armour and weapon from personal use, books (of scholars), and tools of a craftsman.

3. The minimum must be in the possession of the owner for at least one uninterrupted year. If at any time during the year the individual possesses less than this, the year's possession is interrupted, and consequently the obligation of Zakaat falls away. As for the produce of the original minimum obtained, within the year, it will be added to the same type of wealth, and Zakaat will be levied on it, on completion of one uninterrupted year for the original minimum. The rule remains the same whether the produce is obtained by trade, inheritance or any other means.

THE RATE OF ZAKAAT

Zakaat is calculated on the following amounts:

1. GOLD: 87.48 grams (which is the same as 20 mithqals, 7.5 Tolas, 2,8125 Troy ounces, or 1350 grains)

2. SILVER: 612.36 grams (which is the same as 200 dirhams, 52.5 Tolas, 19, 6875 Troy ounces or 9450 grains)

3. The Zakaat due upon two hundred dirhams is five dirhams, and twenty mithqals of gold, one half mithqal. The rate on these forms of wealth is therefore one fortieth of one's total wealth.

HOW TO PAY ZAKAAT

1. Intention. The person paying Zakaat should intend in his mind that he is paying Zakaat. The intention needs to be made when paying to the beneficiary, or when the payer sets apart the proportion of Zakaat from his total wealth for payment at a later convenient time. For example, when the payer gives Zakaat without any intention, but later makes the intention (while the Zakaat paid is still in the possession of the beneficiary), then it is valid.

2. The receiver. It is NOT necessary that the receiver should know that the payment made to him is of Zakaat. Thus, it is wholly correct if one pays the receiver of Zakaat a sum, saying that it is a gift or a loan, after having intended it to be the payment of Zakaat.

3. Without intention. If a person gives away his whole wealth in charity, without the intention of Zakaat, the obligation of Zakaat for him is waived.

4. If a person exempts a poor man, or any other beneficiary of Zakaat, from the repayment of debt, intending that the debt is the payment of Zakaat obligatory upon himself, this is not considered as payment of Zakaat, because delivery is not apparent in this case.

5. It is correct to pay Zakaat on gold and silver (naqdayn) by giving – to the beneficiaries – moveable properties, measurable things and weighable goods, equivalent to the value of gold and silver. Should the payment be made in kind, i.e. by giving part of the gold or silver itself, then the weight should be taken into consideration and not the price. In the case of money, the owner can, instead of the actual money due, pay the value in kind.

WHAT IS HAJJ

The term 'Hajj' means the rendering of certain auspicious rites, accompanied by performing prescribed acts during certain months. These are Shawwal, Zul-Qada and the first ten days of Zul-Hajj. Hajj becomes obligatory on a person once in a lifetime, when the following eight conditions are present:

1. One must be a Muslim.
2. Sane.
3. Mature.
4. Freedom.
5. Hajj can only be performed during the months of Hajj.
6. A person must be able to secure provisions for the journey even though it may suffice only for a modest stay in Makkah only. He should also have enough means for his personal expenses, as well as his family's expenses (which they would incur during his absence), and necessary assets such as shelter, furniture, instruments of trade etc. In other words Hajj will be incumbent on a person only if he has the financial means over and above these.
7. The ability to secure adequate transport which may be owned by the person, or rented. To be allowed the use of another's transport or borrowing the same will not make Hajj obligatory on one. This will apply to those who do not reside in Makkah or its surrounding regions, if they are easily able to undertake the journey by foot. If such a person cannot walk, it will be necessary for him to acquire adequate transport.
8. One living in a non-Islamic state has to know that Hajj is Farz. Living in an Islamic state automatically makes this knowledge obligatory because one cannot claim ignorance, as the former may.

Beides these eight pre-requisites, one has to possess the following as well:

1. Sound physical health.
2. Absence of any physical hindrances.
3. A secure passage to Makkah.
4. Expiry of a woman's Iddat.
5. For a woman the company of a Mahram, (i.e. a male relative to whom marriage is forbidden) is essential. The Mahram male has to be trustworthy, sane and mature Muslim. The primary concern in any land or sea voyage is the woman's safety.

The Faraaidh [obligation] of Hajj will be fulfilled by four things:

1. Ihraam and
2. Islam, which are both preliminary clauses. Thereafter the performing of two fundamental injunctions of Hajj, viz:

3. Being in Arafat for even a single moment, while in the state of Ihraam, from midday of the ninth day (of Zul-Hajj) up to the time of Fajr of the Day of Nahr (tenth of Zul-Hajj). In addition the person must not cohabit before this while in Ihraam.

4. The second fundamental injunction is the completion of most of the Tawaafs (circumambulations) of the Ifadah (Ziyaraat) during its time which commences after dawn of the Day of Nahr.

THE WAAJIBAAT OF HAJJ

1. Wearing the Ihraam from any Meeqaat (boundary).
2. Prolonging the stay at Arafaat up to sunset.
3. Staying at Muzdalifah at any time, between, after Fajr of the tenth day to before sunrise of the next day.
4. Stoning the Jamaraat.
5. The sacrificing of an animal for performing the Qaarin or Mutamatti Hajj.
6. Shaving of the head.
7. The shaving of the head within the precincts of the Haram during the days of Nahr.
8. Performing the stoning before the shaving.
9. For the Qaarin or Mutamatti to perform the sacrifice between the acts of stoning and shaving.
10. Performance of the Tawaf of Ziyaraat within the days of Nahr.
11. Performing the Sa'ee between Safa and Marwah.
12. For the Sa'ee to be made after a correct complete Tawaf which was made according to Shari standards.
13. For a person to perform the Sa'ee on foot unless there is a valid reason.
14. Beginning the Sa'ee at Safa.
15. The Tawaf of Wida (i.e. the farewell Tawaf).
16. Beginning every Tawaaf of the Kaabah from the Hajr Aswad.
17. To begin Tawaaf from the right hand side of the Hajr Aswad (when facing it).
18. For a person without any handicap to perform the Tawaafs on foot.
19. Purifying oneself (for the Tawaafs) from both minor and major impurities.
20. Concealment of the Aurat.
21. If the majority of the Shouts (rounds) at the Tawaaf Ziyaraat were made on the day of Nahr (tenth) then the remaining few also has to be completed on this day.
22. Abstaining from all forbidden acts such as:
 - A man's wearing of tight fitting garments.

- Covering of a man's head or face.
- A woman's allowing a cloth to touch her face.
- Promiscuous talk.
- Committing sins.
- Having arguments and fights.
- Hunting an animal or pointing it out for another to kill.

TRANSGRESSIONS OF HAJJ

These are of two types:

1. Transgressions of the Ihraam;
2. Transgressions of the Haraam – this type is not solely restricted to the person in Ihraam (Muhrim).

The transgressions perpetrated by the Muharim are numerous.

Some are penalised by a Damm (i.e. sacrificing a goat/sheep), while others are penalised by a Damm by Sadaqah which entails a charity of half Saa' of wheat, or the cash equivalent thereof.

(One saa'=270 tolas and 7.5 tolas =87.48 grams =2.1825 troy oz.)

Others are penalised by lesser penalties such as the market values of certain animals killed. This penalty may also be increased because of errors.

The transgressions penalised by the Damm are:

1. When a mature Muhrim applies perfume to any complete limb;
2. Dyes his head with Henna (Mendhi);
3. Oils his hair with olive oil or the like;
4. Wears fitting sewn garments;
5. Covers his head for a complete day;
6. Shaves a quarter of his head; or part of his body from which blood is to be occupied; or anyone from his armpits; or the pubic area; or his nape;
7. Paring the nails of both hands and feet in one sitting; or pairing the nails of a single hand or single foot;
8. Omitting a compulsory (Waajib) act from amongst those mentioned earlier;
9. Clipping the moustache if the amount clipped equals to a quarter of the beard. If less is clipped e.g. half of a quarter beard, then the cash equivalent of half a Damm will be imposed, etc.

The forthcoming are transgressions require the paying of Sadaqah of half a Saa' of wheat or its cash equivalent.

1. When a Muhrim applies perfume to an area less than that of a limb;
2. Wears tight fitting sewn garment or covers the head for a duration of less than an entire day;
3. Shaves less than a quarter of his head;
4. Cuts a single nail. This applies to every individual nail cut (i.e. half Saa' of wheat for every nail cut) unless the total amount (i.e. sum of all the individual Saas total to the equivalent of Damm), then in this case a little less should be given as desired. For

example if five finger – nails are cut individually on separate occasions, an amount slightly less than the equivalent of a Damm becomes binding;

5. Tawaaf-e-Qudoom or Sadr (Widaa) is performed without wudhu. If performed in a state of Janaabat (without ghusl) then sacrificing a goat (damm) is compulsory;
6. A single Shaut (round) is omitted from the Tawaaf Sadr. Similarly, for every Shaut missed or every stone omitted at any of the Jamrats (if the number of Shauts or stones omitted are less than three). However, if four (4) or more are omitted then the entire act of Tawaaf or pelting would be nullified and Damm may have to be given. If the value of the individual Sadaqah exceeds that of a Damm, then any small desired amount may be deducted (which is) equal to or exceed the Damm;
7. Shaving another persons head, or paring his nails;
8. If a person needs to apply perfume or prohibited clothing or have his head sheaved due to valid Shari reason he can either give the Damm, (three Saa's to six poor people) or fast for three days.

The following transgressions require less than half a Saa' of wheat as recompense.

- If one kills or louse or a locust. In this case he may give in charity any desired amount.

These transgressions are atoned by the market value of the hunted animal. Should a Hajji kill a huntable animal or bird, two knowledgeable and just people should estimate the value of the animal in accordance with its value at the place it was killed or the nearest place in the vicinity. If its value equals to that of a Hadi animal, the transgressor has two options. He may either buy the animal and slaughter it for charitable distribution, or he may purchase some wheat (or flour) to the equivalent value which should then be distributed amongst the poor at a ratio of half a Saa to every person. Alternatively (if he cannot afford this) he may fast for the some number of days as the people he had to feed (i.e. if he had to feed ten poor people, he has to fast for ten days). If there still remains a residue of less than half a Saa, it should be given in charity or a complete fast kept in lieu of it.

The value of a resultant transgression will also become obligatory if an animal is injured. Also if feathers of a bird which are not necessary for flight are removed, or the hair of any animal, or if any such limb is severed which will not render the animal totally helpless. If such an injury is afflicted which completely cripples the animal to the extent that is unable to offer any defence or escape from an adversary, then the full value of the animal will have to be paid out. The same applies to the plucking of a birds wings or breaking its egg.

The penalty of a goat will not be sufficient for the killing of a predatory animal. However, is the person was attacked by the animal and he killed it in self-defence, then no penalty is due on him. Fasting will not serve as recompense for that person who is not in Ihraam who kills a wild animal of the Haram, neither will it suffice in lieu of cutting any grass or tree of the Haram which grows on its own and was not grown by any person. Using the grass of the Haram for grazing purposes or cutting it is also forbidden except the type of grass called Idkhir and Mushrooms.

- No penalty is levied for the killing of a crow, kite (type of carnivorous bird), scorpion, rat snake, rabid dog, mosquitoes, flea, tick, tortoise or any other animal which is not usually hunted.