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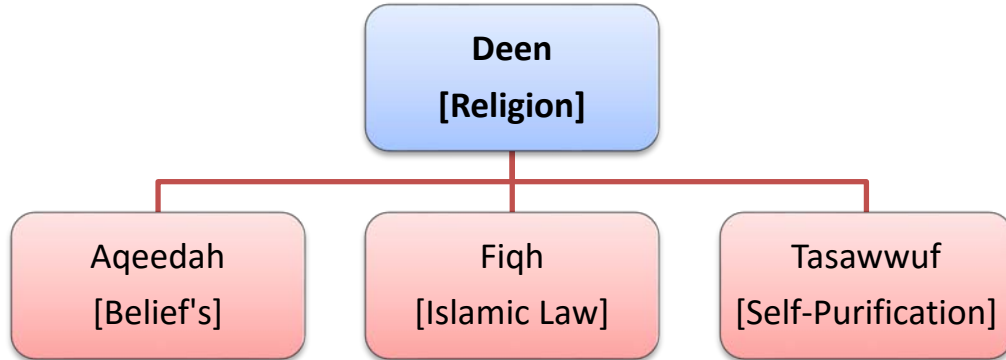
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# BASIC KNOWLEDGE OF FIQH (ISLAMIC LAW) ACCORDING TO HANAFI FIQH: LEVEL 2

## COMPONANTS OF DEEN



After rectifying one's Aqeedah it is necessary to seek knowledge of Fiqh (Islamic law) because the worship of Allah depends upon it.

It is incumbent upon the person to acquire knowledge of all the compulsory and obligatory acts of Shariah of which we have been commanded to do so that he may perform them correctly. It is also incumbent upon him to acquire knowledge of all such affairs that are not permissible and are against Shariah so that he may guard against them.

How can one worship Allah the Exalted without knowing the nature and manner in which to worship him? There is a strong possibility that due to lack of knowledge a person might continue to perform acts of worship for years thinking that he is doing good actions. However the Wudhu (ablution) or Salah (prayer) may have been performed in manner contrary to the Sunnah of the Prophet Muhammad (Peace and bclessings be upon him) rendering null and void everything he has done and the performer may not have any knowledge of it.

In the next few pages the knowledge of the basic acts of worships (known as Fiqh) is expounded upon.

## DEFINITION OF FIQH

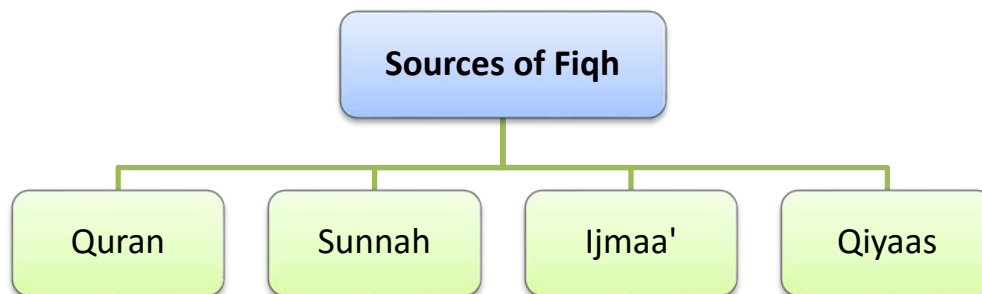
Fiqh Literally means understanding, comprehension or knowledge. In Islaam it means knowledge of the practical orders and injunctions deduced from the legal sources.

## 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.

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.

## SOURCES OF FIQH

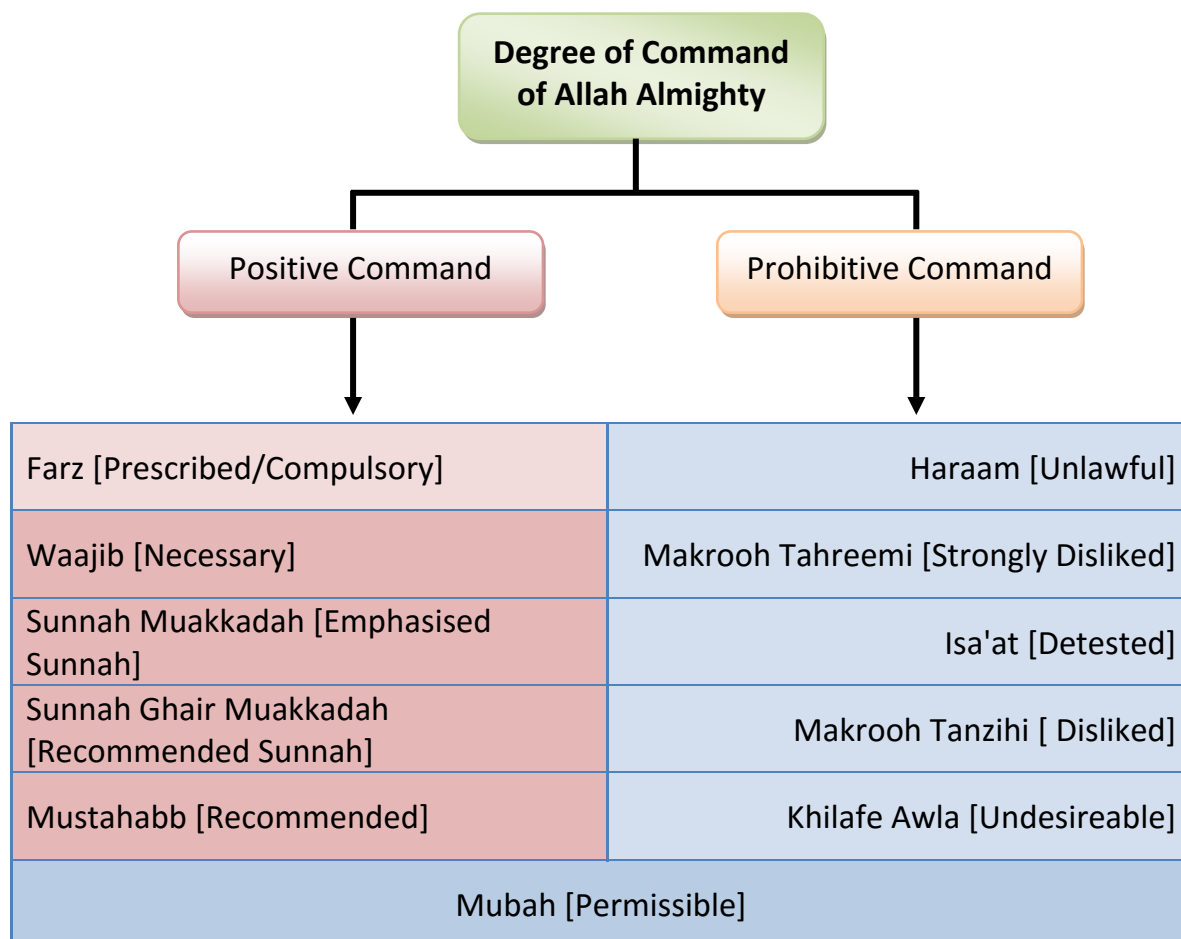


Fiqh is derived from four sources:

1. The Holy Quran which is the very word of Allah the Exalted is the first and main source of Fiqh. Allah the Exalted made it incumbent upon Himself to guard the Quran from interpolation and corruption of all kinds
2. The Noble Sunnah is the second source of Fiqh, next in importance only to Quran. The status of Sunnah has remained unchallenged and undisputed throughout the centuries. There have been some differences in Fiqh, but the authority of Quran and Sunnah has never been denied by anyone.
3. Ijmaa', the third source of Al-Fiqh literally means agreement and unanimity. In Fiqh it means consensus of the authorities in a legal question. It has been the most important factor in defining what the Quran and the Sunnah mean. Ijmaa' always has reference to consensus reached in the past, near or remote.
4. Qiyaas, the fourth source of Al-Fiqh, literally means diligence, exertion and endeavor. In Fiqh this term means strictly applying the Quran, Sunnah and Ijmaa' in considering the needs and circumstances of the contemporary community.

## THE DEGREES OF COMMAND AND PROHIBITION

One of the beauties of Islaam is that it does not issue a positive or negative judgement like other religion but each command or prohibition fall into a specific grade. This is of immense benefit for the followers. Altogether there are 5 degrees of command, prohibition and one degree is indifferent (Mubah).



### DEGREES OF POSITIVE COMMAND

#### FARZ (COMPULSORY)

Farz is a positive command which is established by absolute proof (Daleel Qatai). For example salah, zakaat, fasting, hajj etc.

One who believes in it but neglects it without a Shari excuse (excuses which Islaam accepts, not self made excuses) is termed as Faasiq (Great Sinner) and deserves severe punishment.

One who altogether denies it for example it is not obligatory to pray salah or do hajj; he becomes a Kaafir (disbeliever) and will remain in Hell forever inspite of carrying out other Islamic commands unless he repents and embraces Islaam again.

#### THERE ARE TWO TYPES OF FARZ:

### 1. Farz Ain

Means it is obligatory on every individual to execute it for example salah, zakaat etc.

### 2. Farz Kifaayah

Means if a group of muslims carry it out others are discharged of it but if no one carries it out then all will be termed as faasiq and earn the displeasure and punishment of Allah for example salat-ul-janaza (funeral prayer). If few Muslims offer it then others are discharged of sin.

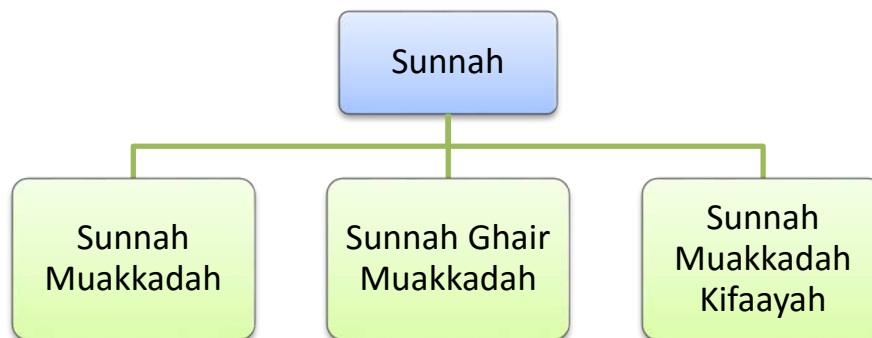
## WAJIB (ESSENTIAL)

Wajib is a positive command, the proof of which is established from Daleel Zanni (non-absolute) which is lower category than Daleel Qatai which elevates the command of Farz. One who rejects or neglects it is a faasiq (sinner) and deserves punishment.

## SUNNAT

Literally means path or way. In Sharia it refers to speech, action and silent approval of Prophet Muhammad (may Allah's peace be upon him). The term Sunnah is also used for action of the companions especially the four rightly guided caliphs (may Allah be pleased with them).

### SUNNAT IS OF THREE TYPES



#### 1. Sunnate Mukada (Emphatic Sunnah)

Is an action which was continuously practiced by Prophet (may Allah's peace and blessings be upon him) and was not abandoned without a valid reason. If a person neglects it continuously then it is sinful for example, azaan, sunnat rakat of Fajar, Zohar, Maghrib and the two rakats after Isha Salah. To offer Salat-ul-Tarawih is also Sunnate Mukada.

#### 2. Sunnate Ghair Mukada (Non-Emphatic Sunnah)

Is an act of which was practiced by the Messenger of Allah (may Allah's peace and blessings be upon him) and his companions but sometimes they abandoned it without

an excuse. To constantly neglect it is not desirable in Sharia. Such as four units of sunnah before Asar and Isha salah.

### **3. Sunnate Mukada Kifaayah**

Is an act if few people carry it out then others are discharged from it, for example Itikaf in the last ten days of Ramadaan, offering Tarawih prayer with jamat but Tarawih prayer itself is Sunnate Mukadah.

### **MUSTAHAB (DESIRABLE)**

practiced it occasionally. If one carries it out then there is a great reward but there is no sin if one does not practice it. It is also known as Mandoob (Recommended), Tatawu (Voluntary) or Nafil (Supererogatory).

## **DEGREES OF PROHIBITED COMMANDS**

### **HARAAM (UNLAWFUL)**

Is the exact opposite of Farz, it is established by absolute evidence (Daleel Qatai). The perpetrator of haraam is known as Faasiq and the one who rejects the status of haraam is a disbeliever, for example, drinking alcohol, adultery, taking interest and killing the innocent.

### **MAKROOH TAHREEMI (SEVERELY DETESTED)**

Is exact opposite of Wajib and is established by non-absolute evidence. The one who neglects and rejects it is termed as faasiq.

### **ISA'AT (DETESTED)**

Is the opposite of Sunnate Mukada and if it is continuously practiced then it is sinful, for example making it ones habit not to rinse the mouth during Wuzu (ablution) since it is Sunnate Mukada to rinse the mouth.

### **MAKROOH TANZIHI (SLIGHTLY DETESTED)**

Is an act which if not done will earn reward, however, if it is done then it is a punishable offence, for example splashing water in wuzu.

### **KHILAFE AWLA (UNDESIRABLE)**

Is an act which if not done is desirable and preferred but there is no sin in doing it.

### **MUBAH (PERMISSIBLE)**

Is an act which is neither ordered by Shariah nor prohibited. There is no reward if done and no punishment if not done.



## **TAHAARAH [CLEANLINESS]**

Purification from hadath is necessary to perform prayer and some other acts of worship. Hadath is divided into two kinds. Hadath Akbar (big filth) and Hadath As'gar (small hadath). Hadath Akbar is what necessitates Ghusl. Hadath As'gar is what necessitates wudu.

### **General Conditions of Purification**

Following are the general conditions:

1. To be Muslim
2. To remove anything which prevents water from reaching the part to be washed
3. To let the water flow on the part to be washed
4. To use purifying water

### **Suitable Water for Purification**

Purity from hadath is permissible with the following water:

- 1 Rain water
2. Sea water
3. River water
4. Spring water
5. Well water
6. Melted snow/ice water
7. Melted hailstone water

### **Unsuitable Water**

Purity from hadath is not permissible with the following:

1. Liquid squeezed out of trees or fruits
2. If the water changes because of its mixing with something in such a way that it is not called water anymore such as drinks, rose-water, pea-water, gravy, infusion of safflower
3. Used water i.e. the water with which hadath has been removed, or which has been used on the body by way of worship
4. Wudu is not permissible with any small quantity of still water in which filth has fallen, whether the filth is little or large

### **Leftovers**

The following apply about the leftovers:

1. The leftover of humans, and of those animals whose meat may be eaten, is clean
2. The leftover of dogs, pigs and carnivorous beasts is filthy
3. The leftover of cats, free-roaming chickens, carnivorous birds, and domestic animals such as snakes and rats, is disliked

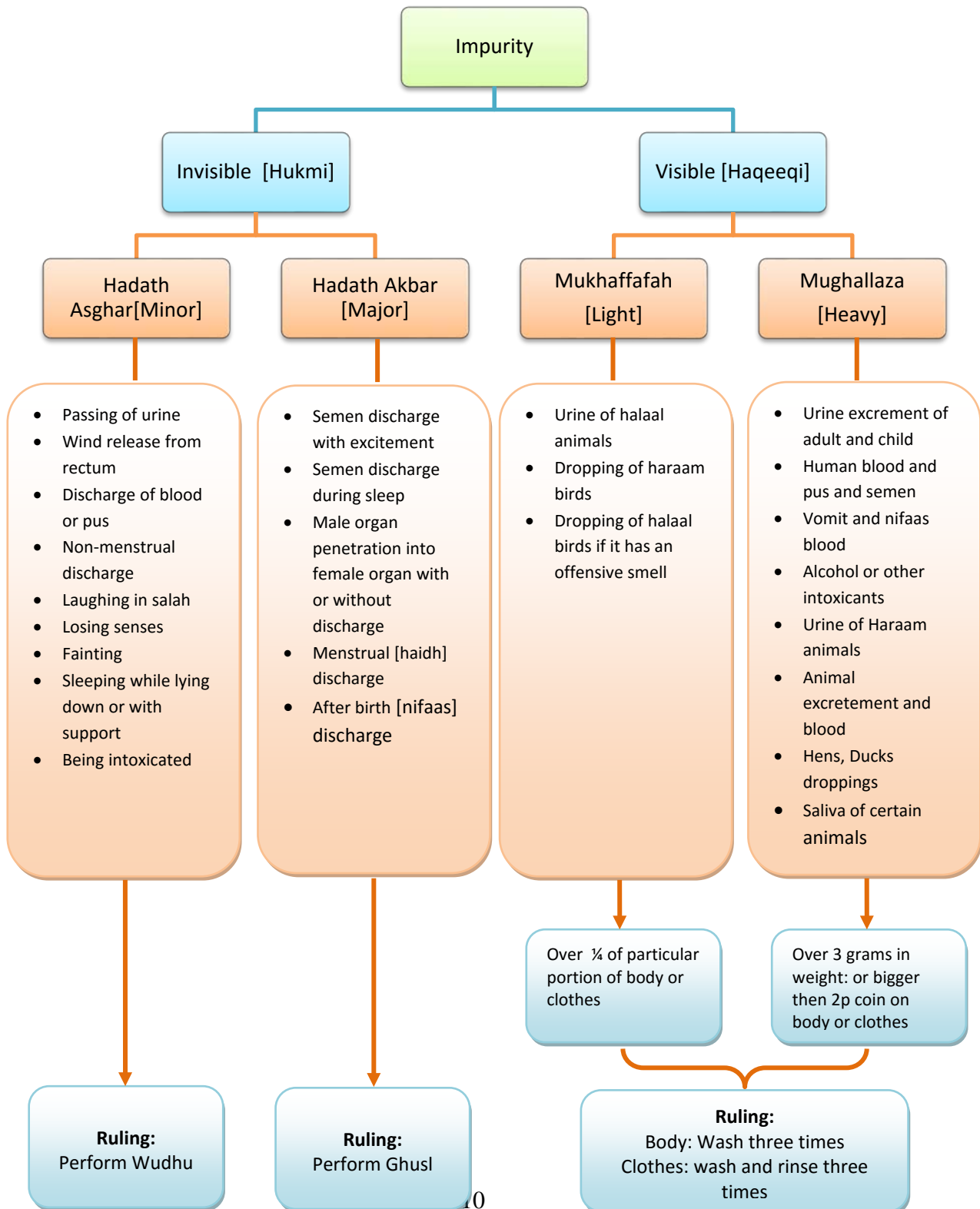
### **Types of Impurity**

Two types of impurity:

Ritual impurity (Najaste Hukmiya). This is a state of impurity, which cannot be seen. It has two types;

- (a) minor impurity (Hadas), which can be removed by wudu (Ablution).
  - (b) major ritual impurity (Janabah), which can be removed by full ritual bath.
- Physical impurity. This impurity is visible it also has two types
- (a) major physical impurity (Najasate Mughlaza).
  - (b) minor physical impurity (Najasate Mukhafatah).

The amount of impurity, which is excused, is 3cm in diameter for major physical impurity is less than a ¼ for minor physical impurity. A person should not make a habit of neglecting the above-mentioned amounts. This knowledge is useful for abnormal circumstances and also of one has offered Salah and after it noticed at the amount is less than the above mentioned. He does not need to repeat his prayer.



## **SOME POINTS WITH REFERENCE TO WATER**

All natural water is pure and clean. Flowing water is clean even if impurity falls in it, unless the colour, taste and smell change. A pond or tank 6.5 by 6.5m will be considered flowing water, if it has less than that it will be considered impure, if any impurity falls in it. Insects do not make the water impure. Water, which has been used for Wudu and Ghusl, is clean itself, but cannot purify anything else. If a dog, pig or any Haraam animal or pray drinks from a pond or tank less than 6.5 by 6.5m (250 litres) it will become impure. This tank or pond should be deep enough so that a person can take water with his hands, without touching the ground.

## **ISTANJA (WASHING/CLEANING OF PRIVATE PARTS)**

Istanja means to clean the private parts, after passing urine or stool, by using clean water, tissue paper or lumps of dry earth. It is Sunnah Mukada to perform Istanja. If it does not exceed from its outlet, if it spreads or exceeds 3 square centimetres than it is obligatory to wash it with water.

It is Makrooh to do Istanja with coal, bone, glass, baked bricks and printed-paper or anything which is beneficial to man, jinn or animals. Istanja should be done with left hand and one should not face or turn back towards Qiblah at time of answering call of nature. One should remove any ring, necklace or badge, which has name of Allah Tala and Prophet Muhammad (S.A.W) and any verse or word of Quran and Hadith.

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

## **WUDHU [RITUAL ABLUTION]**

### **SUNNAH OF WUDHU (PROPHETIC PRACTICES)**

1. To make intention of wudhu (ablution)
2. Recite Bismillah
3. Washing the hands thrice up to wrists
4. Brushing the teeth by Miswak
5. Rinsing the inside of mouth three times
6. Cleaning and passing water into nostrils three times
7. Combing the beard (Khilal) with fingers, if the beard is thick, thrice
8. Combing fingers and toes
9. Washing each part three times
10. To wash the parts of wudhu three times
11. Continuity of washing to be maintained in such way that no part of wudhu dries before the wudhu is complete
12. Wiping of the whole head with wet hands once

13. Wiping the two ears with wet hands once
14. Maintaining the order mentioned in Quran and Sunnah
15. Not to waste water

#### **DESIRABLE ASPECTS OF WUDHU (MUSTAHAB)**

1. To face Qiblah
2. To begin from the right
3. To wipe the (masah) nape once
4. Not to take assistance from anyone
5. To sit on a high and clean space
6. To wash all parts further than the prescribed limit
7. To use the right hand when rinsing the inside mouth or taking to the nose
8. Clean the nose with left hand
9. To recite Bismillah before washing every part of body washed in wudhu
10. To recite the supplication during wudhu
11. To recite Shahadat, the prophetic supplication and thereafter surah Al-Qadar, after wudhu
12. To wash the feet with left hand
13. To pray two cycles of prayer in the permissible time
14. To drink left over water from wudhu, while facing Qiblah and in standing posture
15. Not to shake wet hands

*NOTE: Practicing the mustahab acts earns reward but there is no sin if left out.*

#### **DISLIKED ASPECTS OF WUDHU (MAKROOH)**

1. To neglect not practice the sunnah acts
2. To perform ablution in an impure place
3. To talk about worldly affairs without a legal Islamic excuse
4. To clean the nose with right hand
5. To wash any organ of wudhu more than three times without any need
6. To waste water

## **GHUSL [RITUAL BATH]**

### **THERE ARE THREE TYPES OF GHUSL:**

1. Obligatory (farz)
2. Necessary (wajib)
3. Sunnah (prophetic tradition)
4. Recommended (mustahab)

### **GHUSL BECOMES OBLIGATORY 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.

### **GHUSL IS WAJIB (NECESSARY) IN THE FOLLOWING CASES:**

1. If non-Muslim becomes embraces Islaam and knows he had been involved in any act where after ghusl was obligatory but he had not performed it.
2. To give bath to a dead body of a Muslim is commonly necessary (wajib-khifayah) on muslims.

### **GHUSL IS SUNNAH IN FOLLOWING CASES:**

1. Ghusl for Friday prayer.
2. Ghusl for Eid prayers.
3. Ghusl before wearing ihram for hajj or Umrah.
4. Ghusl for staying in Arafat after midday (zawal).

### **GHUSL IS RECOMMENDATORY IN FOLLOWING CASES:**

1. After one has recovered from unconsciousness.
2. For entering Makkah Mukarramah.
3. For entering Madeenah Munawarah.
4. Ghusl after cupping of blood (blood removal as treatment).
5. After washing dead body.
6. When a disbeliever becomes a muslim.

7. Ghusl after repentance (taubah).
8. Ghusl on the night of 15th Shabaan.

### **SUNNAH ACTS OF GHUSL**

1. Begin with the name of Allah.
2. Intention to purify yourself.
3. To wash the hands up to the wrist.
4. To wash all impurities on the body.
5. To wash the private part even if there is no impurity.
6. Perform full wuzu (ablution).
7. To wash and pass water thrice over the whole body .
8. Start pouring water from the head then to right shoulder and then to the left shoulder.
9. To rub the whole body with the hands.
10. To wash the different parts of the body in such a way that the latter is washed before the foremost dries.

### **MUSTAHABS OF GHUSL**

All the things are mustahabs (recommended in wuzu are also Mustahab for ghusl except facing Qiblah. To recite dua at the end and it not Mustahab to drink the remaining water while standing after ghusl.

### **MAKROOHAAT (DISLIKED ACTS) OF GHUSL**

All these things which are makrooh (disliked) in wuzu are also makrooh in ghusl and also the following:

1. To face Qiblah while naked.
2. To take bath without a need in such a place from where non muslims can see.

### **HAYDH [MENSTRUATION]**

The minimum menstrual bleeding is three days and nights, so anything which falls short of that is not menstrual blood (hayd) but chronic bleeding (istihadah). The maximum menstrual bleeding is ten days and nights, so anything which exceeds that is istihadah.

The following apply for females with haydh:

1. Salaah is waived, and need not be made up later

2. Fasting is prohibited, however, it has to be made up later
3. Entering a mosque is prohibited
4. Circumambulating the House (i.e. tawaf of the the Ka`bah) is prohibited
5. Her husband is prohibited from approaching her for intercourse

A menstruating female and one in janabah:

1. May not recite the Qur'an;
2. They, as well as one with hadath, may not touch the Qur'an, unless they hold it with its case.

### **COMPLETION OF PURITY**

1. For Menstrual Bleeding ceasing in less than ten (10) days.

- It is not permissible for her and her husband to have intercourse until:
  - a) She performs ghusl or
  - b) The time of a salah enters with enough time for her to perform ghusl and salah (taharah hukmiyyah, because as of that time she is accountable for her salah).

2. For menstrual bleeding ceasing after ten (10) days.

- It is permissible but not recommended to have intercourse with her even before the ghusl, yet it is recommended that she do the ghusl first.
- If purity interrupts two (2) bleedings within the period of menstruation, it is treated as a continuously flowing blood.

### **CHRONIC BLEEDING (ISTIHAADAH)**

The blood of istihaadah is that which a female sees for less than three (3) days or more than ten (10) days in menstruation, or more than forty (40) days after childbirth. It includes the blood that a pregnant woman sees, and that which a woman sees during childbirth but before the emergence of the child.

Istihaadah is viewed the same as perpetual nose bleeding; it does not prevent fasting, nor salah, nor the intercourse.

The female with istihaadah, and anyone with a constant drip of urine, or a perpetual nose bleeding, or a wound which does not stop, performs wudu for the time of each salah, and then they may perform with that wudu whatever they wish of fard and nafl.

### **POSTNATAL BLEEDING (NIFAAS)**

Nifaas is the blood that exits following the childbirth. There is no limit for the minimum duration of nifaas, but its maximum time is forty (40) days. Whatever exceeds that, is istihaadah. Its ruling is the same as haydh.

## **TAYAMMUM (DRY ABLUTION)**

*Allah says in the Quran:*

*If you are all ill on a journey or any one of you has answered the call of nature or had intercourse and you do not find water, you must do dry ablution with clean earth by wiping your faces and hands, surely Allah is purifying and pardoning.” (4:43)*

Tayammum is a blessing of Allah and manifestation of Islaams practicality and flexibility. When a person is ill or does not find water then to take the ritual bath (ghusl) or ablution may not be possible thus tayammum is an alternative because one is not allowed to delay or miss prayers or touch Quran in state of minor or major ritual impurity.

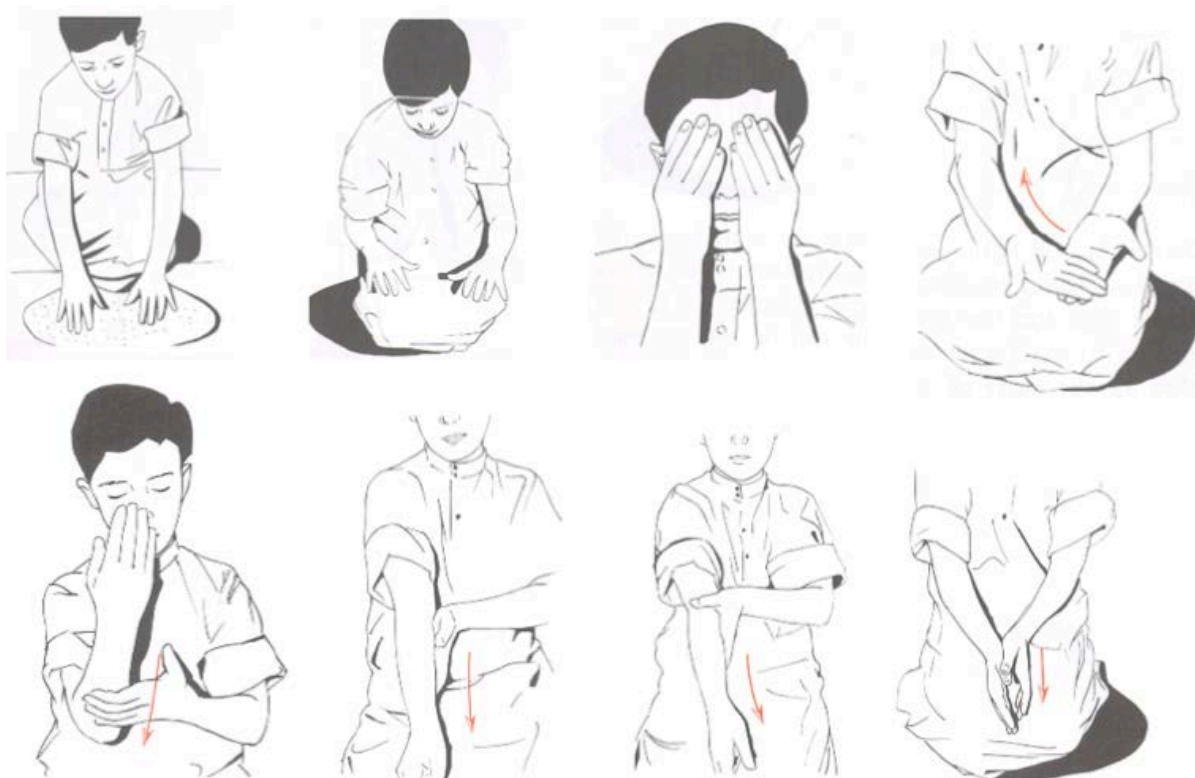
Tayammum can be done on anything which is clean provided it is from the earth, like sand, stone, dust and plaster.

### **METHOD TO MAKE TAYAMMUM (DRY ABLUTION)**

1. Make intention that I am making tayammum for the purpose of obtaining purity.
2. Strike both hands on the stone, sand whatever is available from the same kind of earth. Shake off the excess and wipe both hands over the face as you are washing the face making sure that no part of the face is left out.
3. Now strike both hands again on the earth after shaking away the excess dust. Wipe both arms including the elbows in the following manner:
  - a) After placing four fingers of the left hand under the finger tips of the right hand rub towards the elbow of the right hand.
  - b) In similar manner beginning from the elbow rub over the inner parts of the right hand up to the fingers, ending up by passing the inner part of the left thumb over the outer portion of the right thumb. After completing the right hand do exactly the same with the left hand.



c) This is followed by making khilal (combing) of the fingers. If one is wearing a ring it should be either removed or rotated.



### **CONDITIONS FOR VALIDITY OF TAYAMMUM**

1. Intention for obtaining purity for performance of salah, reciting Quran and whichever act of worship one intends to practice.
2. To be one mile away from water even in the city.
3. To be sick or due to cold one fears the use of water will be harmful.
4. Due to fear of an enemy in battle etc.
5. Due to thirst meaning that if you use the water for wuzu then no water will be left to drink.
6. Non availability of any instrument to draw water e.g. rope, bucket, no tap.
7. On fearing if one performs wuzu the funeral prayer will be missed or one fears missing the Eid salah altogether.
8. Tayammum should be made on such a substance that is of earth e.g. sand, stone, soil, sea sand and that which does not burn, melt or form into ash.
9. Tayammum cannot be made on wood, silver metal or gold.
10. One should wipe the whole area of face and hands up to and including elbows, so that not even small part is left untouched.

11. One should strike the palms of the hand thrice on the sand.
12. Tayammum replaces wuzu when one is free from major impurities such as janabat, menstrual and postnatal bleeding.
13. It is necessary to wait for promised water even if salah is missed.
14. It is necessary to search for water within a radius of four hundred steps.

### **SOME USEFUL ISSUES REGARDING TAYAMMUM**

1. If half or more of the body is wounded then one can make tayammum.
2. If more than half the body is well then wash the part which is well and perform masah (rub a wet hand) over the wounded part.
3. Whatever breaks wuzu will also tayammum.

### **OBLIGATORY (FARZ) ACTS OF TAYAMMUM**

1. To make Intention
2. To wipe the full face.
3. To wipe over both hands including the elbows.

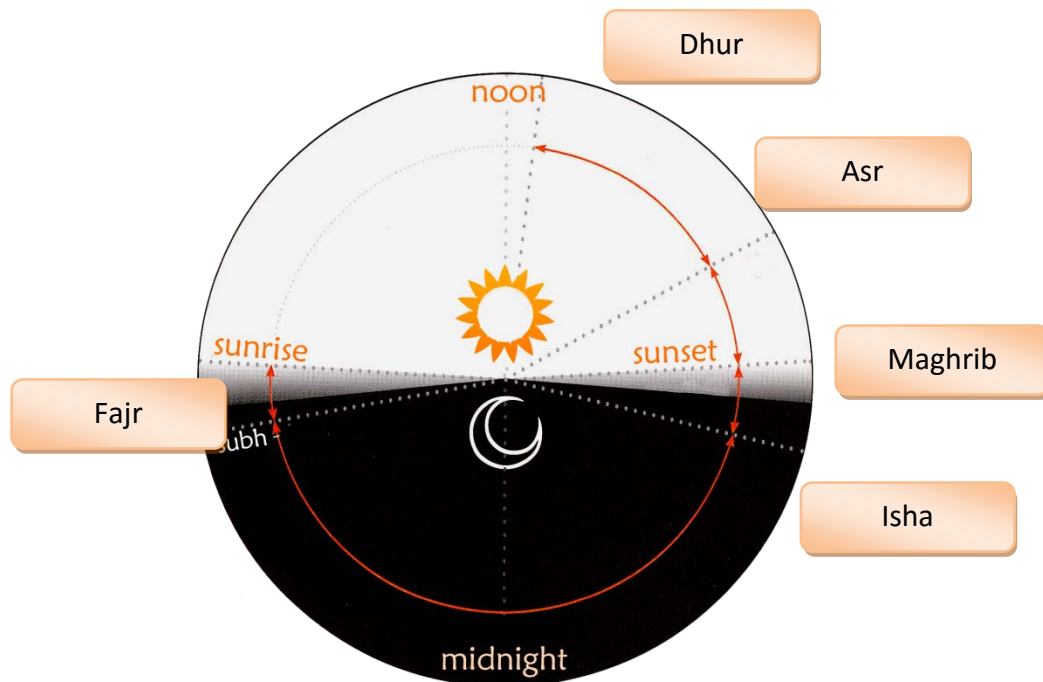
### **PROPHETIC ACTS (SUNNAHS) IN TAYAMMUM**

1. To begin with Bismillah (in the name of Allah).
2. To wipe the face before wiping arms.
3. To do these actions without long intervals in between.
4. To move the two hands forwards and backwards after placing them on sand.
5. To shake the excess dust off hands.
6. To keep the fingers a part when placing hands on the sand.
7. To wipe the right hand first and then the left hand.
8. To comb the beard with fingers after wiping the face.

## SALAAH [PRAYER]

### TIMES OF SALAH

There are 5 times of obligatory (Farz) Salah



1. Time of FAJR (Dawn Salah ) It starts from true dawn daybreak, when a horizontal whiteness appears on the horizon until a little before sunrise.
2. Time of ZUHR (Noon Salah) Its starts when the sun passes its meridian (zenith after Zawwal) and ends when the shadow of an object used to measure doubles.
3. Time of ASR (Late afternoon Salah) Its starts when the shadow of an object used to measure doubles at sunset.
4. Time of MAGHRIB (Sunset Salah) Begins at sunset until Red twilight disappears from the horizon.
5. Time of ISHA and WITR (Evening and Witr Salah) Starts from when all redness disappears from the horizon until True Dawn (day break)

The Witr cannot be read before Esha since it is necessary to maintain the sequence. While performing Hajj, can combine the Zuhr and Asr on the plain of Arafat during the time of Zuhr on the condition that the Hajji is in Ihraam and the Jamaat is led by the Ameer of Hajj. The Hajji should combine the Maghrib and Esha at the time of Isha when in Muzdalifah. It is not permissible for the Hajji to perform the Maghrib en route to Muzdalifah.

### PREFERRED SALAH TIMES

1. It is Mustahab (preferable, praiseworthy) for men to perform Fajr when there is more brightness in the sky. For women it is Mustahab when it is not bright.

2. In summer Salah should be performed at a time when the day is cooler, and should hasten it in winter, except when it is overcast.

3. It is permissible to delay the Asr as long as the sun does not change colour (becomes yellow). To delay more than this is highly disliked. In overcast conditions Asr should be hastened (read earlier than its preferred time).

4. Maghrib should also be hastened except when overcast.

5. Similarly, Isha is to be delayed up to the first third (1/3) of the night but hastened when overcast. To delay until midnight is permissible but after this it is highly disliked.

6. To delay the Witr to the last part of the night on condition that one is certain of being awake at that time.

### **PROHIBITED SALAAT TIMES**

There are 3 times during which no Farz or Wajib Salaat can be performed (which became due upon a person before the start of these times).

1. From sunrise to after it has risen,

2. When the sun is at its zenith at midday until it shifts from its position,

3. When the sun turns yellow until it sets. However, those Salaat which becomes incumbent during these times can be performed within them, but will be Makrooh (undesirable), e.g.

Janazah Salaat once it is ready or Sajdah Tilawat of an Ayat recited in these times.

Likewise it is valid although, Makrooh to perform the Asr of the same day after the sun turns yellow. In the prohibited times all Nafle (optional) Salaat are Makrooh Tahreemi (highly detested) even though they have some cause e.g.

An oath was taken to perform the Salaat.

The 2 Rakats, which become necessary after performing Tawaaf.

### **TIMES WHEN NAFLE SALAAT IS MAKROOH**

1. After the rise of True Dawn (except the 2 Sunnats of Fajr);

2. After Fajr;

3. Before Asr;

4. Before Maghrib Salaat;

5. When the Imam climbs on the Mimber (pulpit) for the Kutbah (sermon) and until he completes the Salaat;

6. When the Iqamat is called (except for the sunnats of Fajr which may be performed even at that time);

7. Before Eid Salaat, even at home;

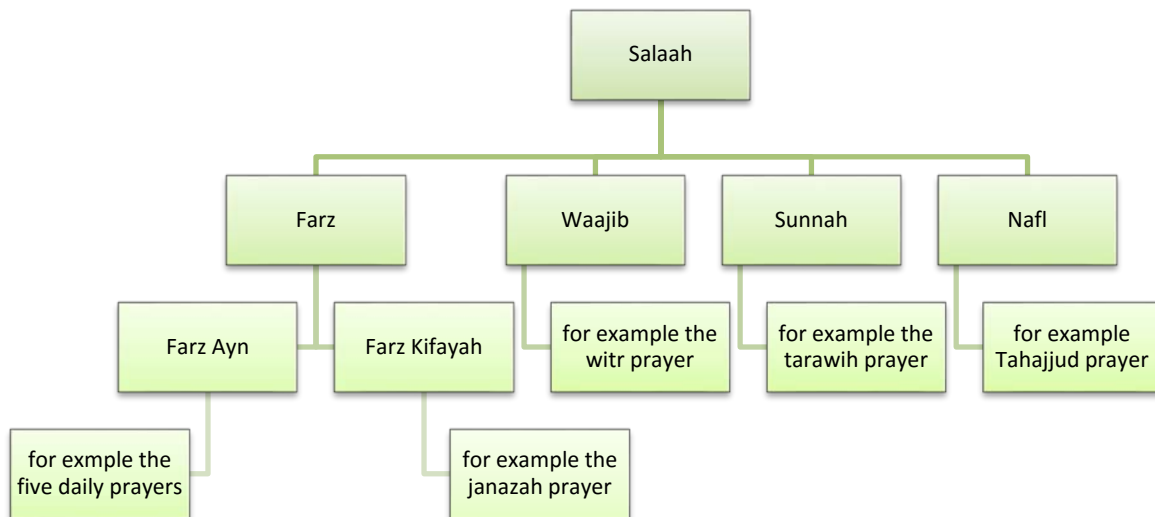
8. After the Eid Salaat in the Masjid or Eidgah;

9. Between the combined Salaats on the plains of Arafat and Muzdalifah during Hajj;

10. When the time remaining for performing the Farz Salaat is very little;

11. When one needs to relieve oneself;
12. When food is brought in one's presence and one desires it;
13. When anything is present which prevents the mind from concentrating on the Salaat and Impairs the submission of the mind to Allah by it.

## Types of Salaah



## SUNNATS OF SALAAH

There are 21 Sunnats in Namaaz

1. To raise the hands upto the EARS before saying TAKBEERE TAHREEMA.
2. While raising the hands for Takbeer, keep the fingers of both the hands RAISED and facing the QIBLAH.
3. Not to BEND the HEAD when saying Takbeer.
4. Saying Takbeere Tahreema and other Takbeers ALOUD by the IMAAM according to the NEED, while going from one RUKN (posture) to the other.
5. To fold the RIGHT hand around the LEFT below the NAVEL.
6. Saying SANAA.
7. To recite TA'AWWUZ.
8. To recite the complete BISMILLAH.
9. To recite only SURAH FATIHA in the THIRD and FOURTH Rakaats of FARDH Namaaz.
10. To say AAMEEN (softly).
11. To recite Sanaa , Ta'awwuz and Aameen SOFTLY.

12. To recite as much QIRAAT as is SUNNAT for every Namaaz.
13. To say TASBIH at least in RUKU and SAJDAH.
14. To keep the BACK and the HEAD in SAME LEVEL while holding the KNEES FINGERS of both the hands in RUKU.
15. Saying by Imaam SAMIALLAHU LIMAN HAMIDAH in Qawmah followed by RABBANA LAKAL HAMD by Muqtadi. The MUNFARID should say both TASMI and TAHMEED.
16. While going into SAJDAH, FIRST place the KNEES, then the HANDS and, lastly the FOREHEAD on the GROUND.
17. In QA'IDAH or JALSA, placing the LEFT FOOT on the ground HORIZONTALLY and sitting upon it and RAISING the RIGHT FOOT VERTICALLY so that the TOES are facing the QIBLAH and resting both the HANDS on the THIGHS.
18. To RAISE the INDEX FINGER of the RIGHT HAND as one says "ASH HADU ALLA ILAHA" in TASHAHHUD.
19. To recite DUROOD SHARIF in QA'IDAH AKHEERA after TASHAHHUD.
20. To read DUA after DUROOD SHARIF.
21. To turn the FACE for SALAAM .towards the RIGHT FIRST and then to the LEFT.

### **MUSTAHABAAT OF SALAAH**

There are 5 Mustahabs (preferable) in Namaaz

1. To pull the PALMS out of the SLEEVE while saying TAKBEERE TAHREEMA.
2. Saying TASBIH more than THREE times in RUKU and SAJDAH by MUNFARID.
3. To keep the EYES towards the place of SAJDAH in QIYAAM at the TOES in RUKU towards the LAP in QA'IDAH and JALSA, and at the SHOULDERS while turning for SALAAM.
4. To try best NOT to COUGH.
5. To try and keep the MOUTH CLOSED when YAWNING, but if it is OPENED, to COVER it by the UPPER portion of the RIGHT HAND in QIYAAM and by the LEFT HAND in all other postures.

### **MAKROOH ACTS OF PRAYER**

MAKROOH ACTS in NAMAAZ are:

1. Saying NAMAAZ BARE-HEADED due to LAZINESS or CARELESSNESS and to EXPOSE the ARMS ABOVE the ELBOWS.

2. PLAYING with CLOTHES or the BODY.
3. Performing Namaaz in CLOTHES in which people do NOT ORDINARILY LIKE to go OUT.
4. To dust the floor with one's hands to prevent the soiling of clothes.
5. Performing Namaaz when one has the URGE to URINATE or PASS STOOL.
6. To CRACK one's FINGERS or PUTTING of FINGERS of one hand into FINGERS of the other HAND.
7. TURNING the FACE away from QIBLA and LOOKING AROUND.
8. It is MAKROOH for MEN to REST BOTH the ARMS and WRISTS on the GROUND in SAJDAH.
9. Performing Namaaz when another person FACING him sits AHEAD.
10. YAWNING INTENTIONALLY and NOT PREVENTING it if one CAN do so.
11. CLOSING the EYES, but if it is done to CONCENTRATE in Namaaz, it is ALLOWED.
12. It is Makrooh for a Baalig (mature) person to stand alone behind a Saff (row) when there is place in the Saff before him.
13. Performing Namaaz in CLOTHES with PICTURES of LIVING OBJECTS on them.
14. Performing Namaaz at a place where there is a PICTURE of a LIVING (animate) object ABOVE or on the RIGHT or LEFT side of the NAMAAZI or on the place where he makes SAJDAH.
15. To COUNT Aayats, Suras or Tasbihs on FINGERS in Namaaz.
16. Performing Namaaz with a SHEET or CLOTHES WRAPPED on the BODY in such a way that it makes it DIFFICULT to FREE the HANDS QUICKLY.
17. To YAWN and STRETCH ARMS to REMOVE LAZINESS.
18. Doing something AGAINST SUNNAT in Namaaz.

### **SAJDAH SAHW IN DETAIL**

1. If any or several of the wajib acts of salah is left out forgetfully, it becomes wajib to make sajdah sahw. By making sajdah sahw, the salah becomes proper. If one does not make sajdah sahw, the salah will have to be repeated.
2. If one forgetfully leaves out a fard act of salah, the salah will not become proper by making sajdah sahw. It will have to be repeated.

3. The method of making sajdah sahw is that in the last raka'at the person should recite the at-tahiyat only and make salaam towards the right only and make two sajdah. He should then repeat the at-tahiyat, recite the durood, du'a and make salaam to both sides and thus complete his salah.

4. If a person forgetfully makes sajdah sahw before making salaam, even then it will be considered and the salah will be proper.

5. If a person forgetfully makes two ruku's or three sajdahs, it is wajib to make sajdah sahw.

6. While in salah, a person forgot to recite surah-al-fatiha and only recited another surah, or he first recited a surah then recited surah al-fatiha, sajdah sahw will become wajib.

7. A person forgets to recite another surah (after surah al-fatiha) in the first two raka'ats of fard salah. He should therefore recite another surah in the second two raka'ats and also make sajdah sahw. If he forgets to recite another surah in one of the first two raka'ats, he should recite it in one of the latter two raka'ats and also make sajdah sahw. If he forgets to recite another surah in the latter two raka'ats as well and only remembers at the time of reciting the at-tahiyat that he did not recite another surah in one or two raka'ats, the salah will still become proper if he makes sajdah sahw.

8. To recite another surah (after surah al-fatiha) in all the raka'ats of sunnah and nafil salah is wajib. If a person forgets to recite another surah in any of the raka'ats, he will have to make sajdah sahw.

9. After reciting surah al-fatiha, a person began thinking as to which surah he should recite. His thinking took so long that in that time "Subhanallah" could be recited three times. Sajdah sahw will become wajib.

10. In the last raka'at, after reciting at-tahiyat and durood, a person had a doubt as to whether he offered three or four raka'ats. While thinking about this, he kept silent and took so long to make the salaam that in that time he could have recited subhanallah three times, and after that he remembered that he offered all four raka'ats even in this case it will be wajib to make sajdah sahw.

11. A person recited surah al-fatiha and another surah, but thereafter he unintentionally began thinking of something. He took so long to go into ruku' that in that time he could have recited subhanallah three times. Sajdah sahw will become wajib.

12. Similarly, sajdah sahw will become wajib in the following instances: while he was busy with his recitation he stopped and began thinking of something, he sat in the second or fourth raka'at for at-tahiyat and did not commence reciting it immediately. Instead he sat and started thinking of something, when he stood up from the ruku', he



stood silently and started thinking of something. In other words, if a person unintentionally delays in executing a particular posture or gets delayed due to thinking of something, then sajdah sahw becomes wajib.

13. In a three or four raka'at fard salah (it may be a salah for that time, qadha salah which he had missed, witr or the first four raka'ats of sunnah of dhuhr) when the person sat for the at-tahiyyat in the second raka'at, he unintentionally recited at-tahiyyat two times. Sajdah sahw will become wajib. And after the at-tahiyyat if he recited the following from the durood "Allahumma salla 'alaa muhammadin" or if he recited more than that and only thereafter he remembered that he was supposed to stand up for the third raka'at, sajdah sahw will become wajib. But if he recited less than this, sajdah sahw will not become wajib.

14. With regards to nafl salah (or even a salah which is offered after the fulfilment of a particular wish) it is permissible to recite the durood after the at-tahiyyat when sitting for the second raka'at. By reciting the durood in a nafl salah, sajdah sahw does not become wajib. However, if at-tahiyyat is recited twice, sajdah sahw will become wajib even in a nafl salah.

15. A person sat down for at-tahiyyat but mistakenly recited something else, or he recited surah al-fatiha. Sajdah sahw will become wajib.

16. Upon commencing with his salah, a person recited du'a qunoot instead of reciting the thana'. Sajdah sahw will not become wajib. Similarly, if he recited at-tahiyyat or something else instead of surah al-fatiha in the third or fourth raka'at of a fard salah, sajdah sahw will not be wajib.

17. In a three or four raka'at salah, a person forgot to sit down after the second raka'at. Instead, he stood up directly for the third raka'at. While standing up, is he is closer to the sitting posture, he should sit down and recite the at-tahiyyat and thereafter complete his salah and there is no need to make sajdah sahw. But if he is closer to the standing posture, he should not sit down. Instead, he should continue with his salah without sitting down. He should only sit down at the end. In this case, sajdah sahw is wajib. If after standing up, he still went back and sat down; he will be committing a sin and will have to make sajdah sahw nevertheless.

18. If a person forgets to sit down after the fourth raka'at,, then if he is closer to the sitting posture, he must sit down, recite the at-tahiyyat, durood, etc. and make his salaam. There is no need to make sajdah sahw. And if he stood up completely, even then he should go back and sit down. In fact, even if he has recited surah al-fatiha, another surah and went into ruku', he should still sit down, read the at-tahiyyat and then make sajdah sahw. But if he still did not remember after the ruku' and made the sajdahs for the fifth raka'at, he should repeat his fard salah. This salah will now be regarded as a nafl salah and he will have to offer one more raka'at and thereby complete six raka'ats. There is no need to make sajdah sahw. If he did not add one more

raka'at, or made salaam after the fifth raka'at, four raka'ats will be nafl and the one raka'at will not even be considered.

19. If a person sits down for the fourth raka'at, recites at-tahiyyat and stands up, he should sit down when he remembers as long as it is before making the next sajdahs. The moment he sits down, he should not recite at-tahiyyat. Instead, he should immediately make sajdah sahw. But if he makes the sajdahs for the fifth raka'at and only remembers after that, he should add one more raka'at and complete six raka'ats. The first four raka'ats will be for his fard and the other two will be regarded as nafl. He will also have to make sajdah sahw. If he makes sajdah sahw and then salaam in the fifth raka'at, he has committed a sin. In this case, the first four raka'ats will be of fard, and the remaining one will not be considered.

20. If a person is offering four raka'ats of nafl salah and he forgets to sit down after the second raka'at, then as long as he remembers before making the sajdahs for the third raka'at, he should sit down. If he has already made the sajdahs for the third raka'at, his salah will still be valid. But sajdah sahw will be wajib in both cases.

21. If several things occur in the salah, whereby sajdah sahw becomes wajib, then one sajdah sahw suffice for all the mistakes. Sajdah sahw is not made twice in one salah.

22. After making sajdah sahw, a person commits another mistake which makes sajdah sahw wajib. The first sajdah sahw will suffice and it will not be necessary to make another one.

23. A person made a mistake in his salah whereby sajdah sahw had become wajib on him. But he forgot to make sajdah sahw and made salaam on both sides. However, he remained sitting in that place without turning his chest away from the qiblah, neither did he talk nor did he do anything whereby salah breaks. He should make sajdah sahw at that time. In fact, if he remained sitting in that position and engaged himself in reciting the kalimah, durood or any other dhikr, even then there is no harm in this. Once he makes his sajdah sahw, his salah will be valid.

24. Sajdah sahw was wajib on a person but he intentionally made his salaam on both sides and made this intention that he will not make sajdah sahw. Despite this, as long as he does not do anything which makes the salah invalid, the choice to make sajdah sahw will remain.

25. In a three or four raka'at salah, a person unintentionally made salaam after the second raka'at. He should immediately stand up, complete his salah and make sajdah sahw. However, if after making salaam, he did something which invalidates salah, he will have to repeat his salah.

26. A person forgetfully recited du'a qunoot in the first or second raka'at of witr salah. This will not be considered. He should recite the qunoot in the third raka'at again and also make sajdah sahw.

27. While offering witr salah, a person had a doubt as to whether it is the second or third raka'at. He cannot even make up his mind as to which of the two is more correct. He should recite du'a qunoot in that raka'at and after sitting down for the at-tahiyyat he should stand up and offer one more raka'at. He should recite du'a qunoot in this raka'at as well. In the end he should also make sajdah sahw.

28. Instead of reciting du'a qunoot in the witr salah, the person read thana'. Later when he remembered, he recited the qunoot. Sajdah sahw will not be wajib.

29. A person forgot to recite du'a qunoot in witr salah. Instead, he went into ruku' after reciting a surah. Sajdah sahw will be wajib.

30. After reciting surah al-fatiha, a person recited two or three surahs. There is no harm in this and sajdah sahw will not be wajib.

31. In the latter raka'ats of a fard salah, a person recited another surah after surah al-fatiha in one or both the raka'ats. Sajdah sahw will not be wajib.

32. Sajdah sahw is not wajib in the following instances: he forgets to recite the thana' in the beginning, he forgets to recite the tasbeeh in ruku', he forgets to recite the tasbeeh in sajdah, he forgets to recite "sami'allahu liman hamida" when standing up from ruku', at the time of saying takbeer tahreemah he forgets to raise his hands to his ears (or the shoulders for women), at the end of his salah he made salaam without reciting the durood and a du'a. In all the above cases, sajdah sahw is not wajib.

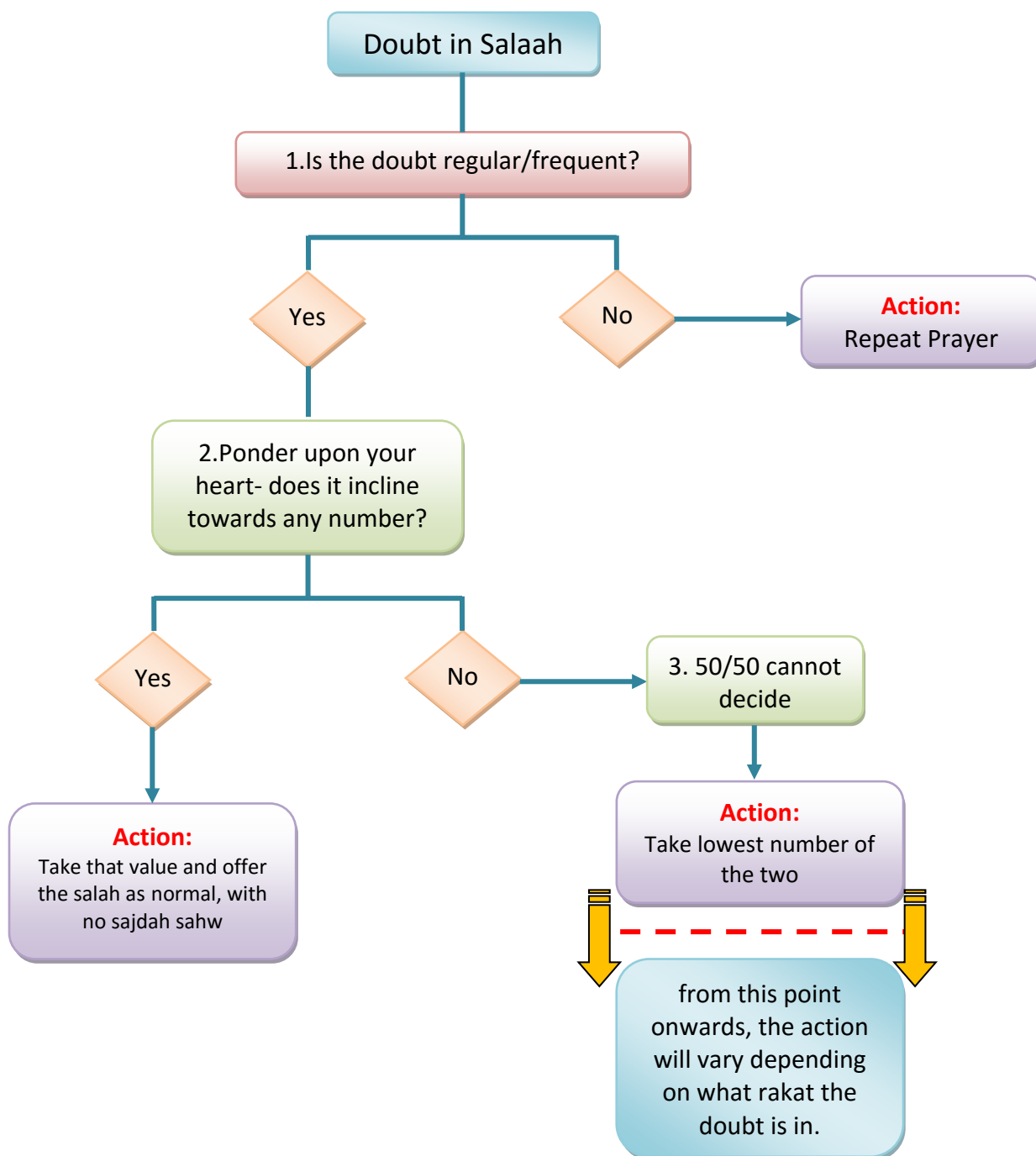
33. In the latter one or two raka'ats of a fard salah, he forgot to recite surah al-fatiha and went into ruku' after standing silently, then sajdah sahw will not be wajib.

34. If a person intentionally commits those errors which make sajdah sahw wajib, then sajdah sahw will not become wajib. Instead, he will have to repeat the salah. Even if he makes the sajdah sahw, the salah will still not be valid. If a person forgets those things which are not fard or wajib in salah, his salah will remain valid and he will not have to make sajdah sahw.

35. If a salah which has to be offered silently is offered in a loud voice, sajdah sahw will have to be made irrespective of whether the worshipper is a munfarid or an imam. If an imam performs a salah which has to be offered aloud, silently, then he will have to make sajdah sahw. But if very little qira'at is made in a loud voice in a silent salah, which is not sufficient for the salah to be valid, then sajdah sahw will not be valid. For

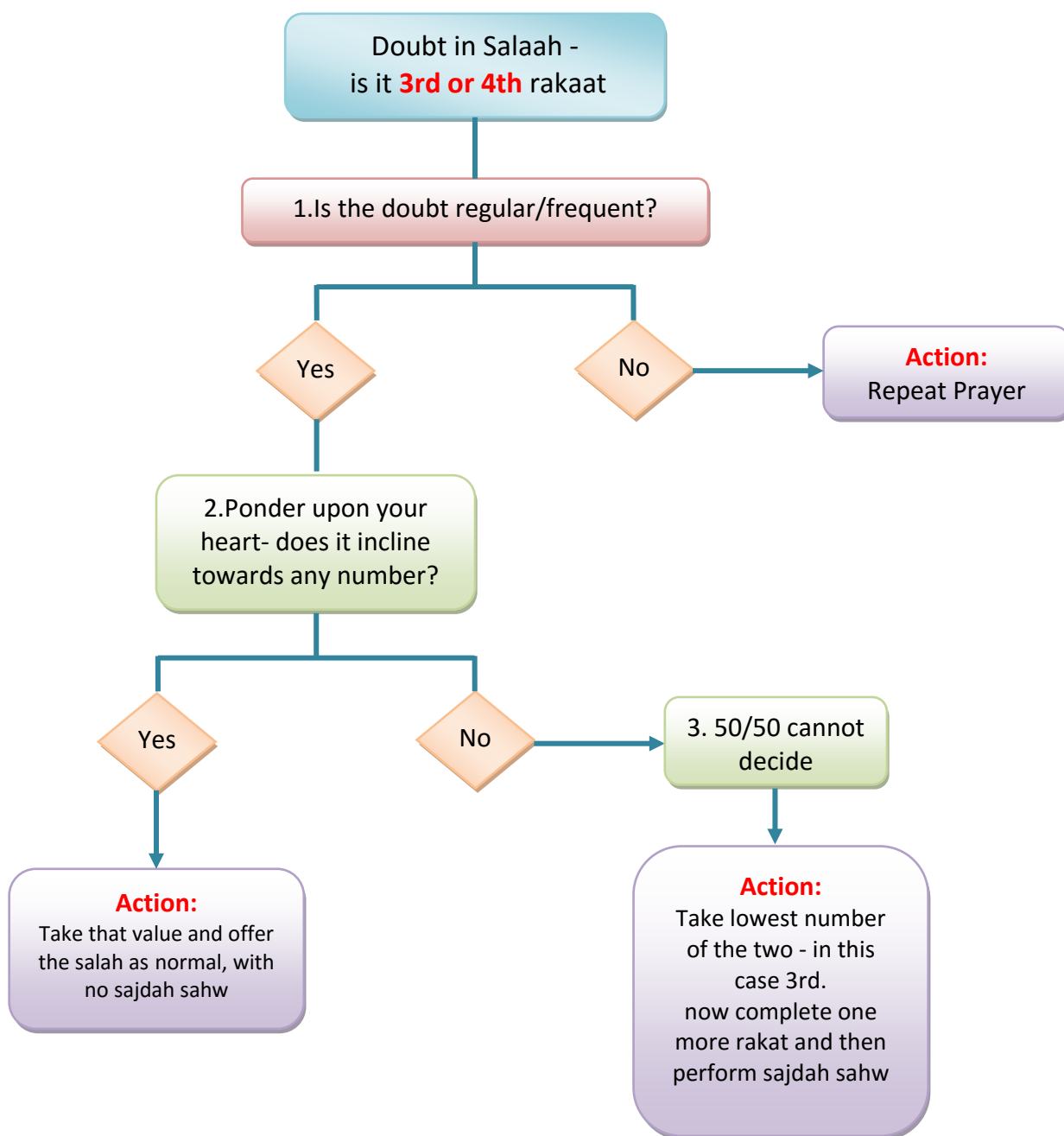
example, just one or two words come out aloud, or an imam recites one or two words silently in a salah that is offered aloud, then sajdah sahw will not be wajib.

### DOUBTS IN SALAH - Generic Flow Chart



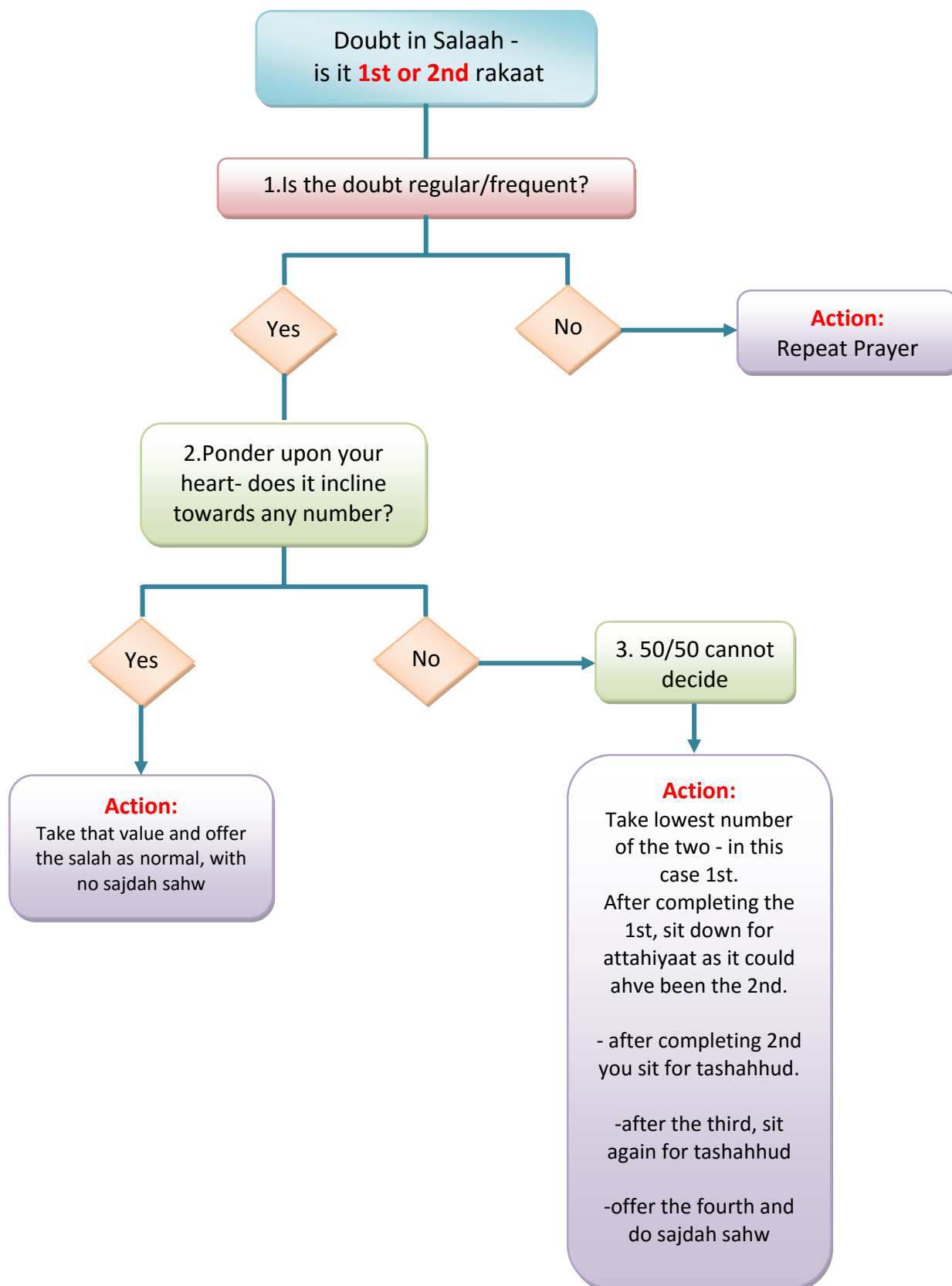
1. A person is in doubt as to whether he offered three or four raka'ats. If this doubt was incidental, i.e. he does not normally have this doubt, then he will have to repeat his salah. But if these sort of doubts occur quite often, he should ponder in his heart and see what the hearts inclination is. If it is more towards three raka'ats, he should offer one more raka'at and sajdah sahw will not be wajib. But if he feels that he offered four

raka'ats, he should not add another raka'at nor should he make sajdah sahw. If he still cannot make up his mind after pondering over the matter, then he should regard it as if he had offered three raka'ats and add one more raka'at. But in this case, he should then stand up and offer the fourth raka'at and also make sajdah sahw.



2. If he has doubt as to whether it is the first or second raka'at, the above rule will also apply. That is, if the doubt was incidental, he should repeat his salah. But if such doubts occur quite often, he should act according to that which his heart tells him. But if he is still not sure, he should regard it as one raka'at. However, he has to sit down after the first raka'at and recite the at-tahiyyat, because it is possible that this is actually his second raka'at. On completing his second raka'at, he should sit down again. He should also recite another surah after surah al-fatiha in this second raka'at. On completing his

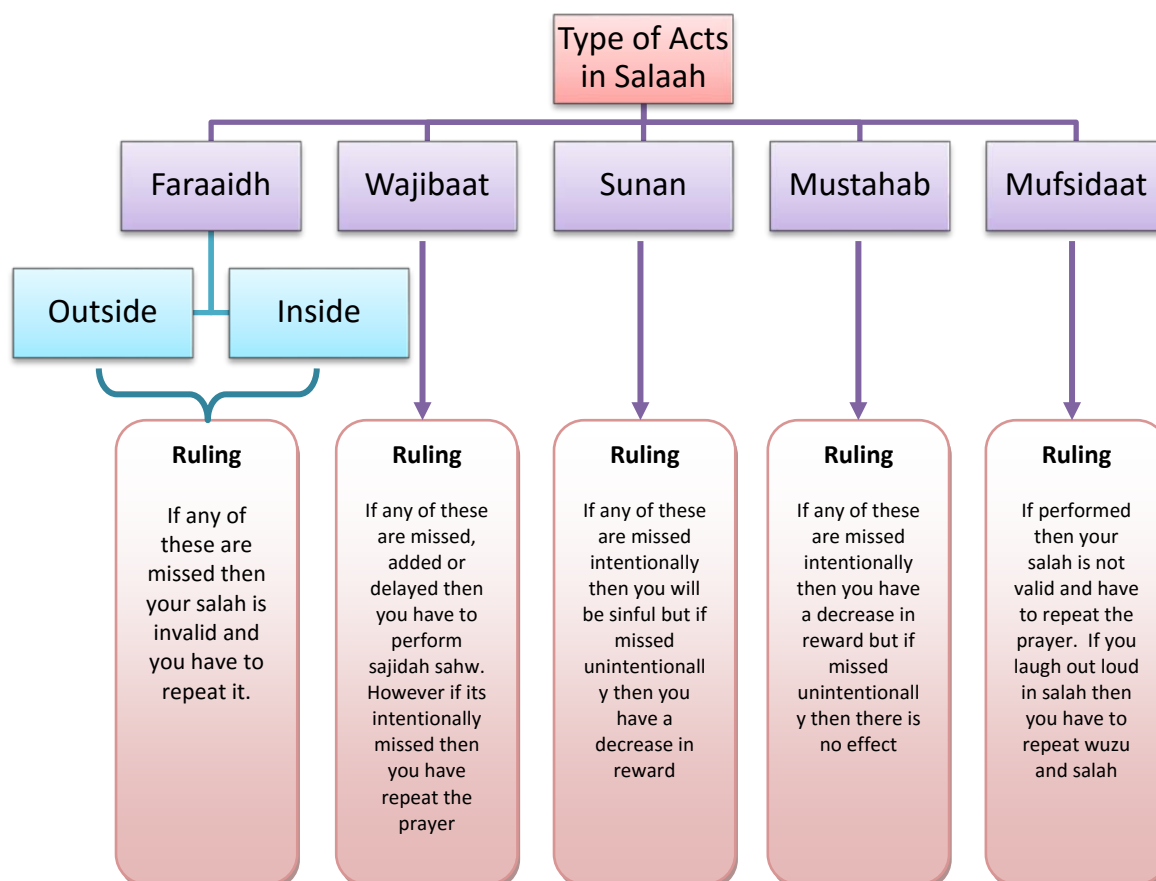
third raka'at, he should sit down again because it is possible that this is actually his fourth raka'at. After the fourth raka'at he should sit down again, make sajdah sahw and then make salaam.



3. If he has a doubt as to whether it is the second or third raka'at, the same rule will apply. If he cannot make up his mind, he should sit down after the second raka'at and thereafter offer the third raka'at. On completing the third raka'at, he should sit down again and recite at-tahiyyat because it is possible that this is his fourth raka'at. He should then offer the fourth raka'at, make sajdah sahw and then complete his salah.

4. If the doubt occurs after having completed his salah, that is, he is not sure as to whether he offered three or four raka'ats, then this doubt is not even considered and the salah is valid. But if he clearly remembers that he only offered three raka'ats, he should stand up and offer one more raka'at and also make sajdah sahw. However, if on completing his salah, he started speaking or did something else with which salah breaks, he will have to repeat his salah. Similarly, if this doubt creeps in after having recited at-tahiyyat, the same rule will apply. That is, as long as he does not remember clearly, he should not worry about it. However, it will be good to repeat the salah as a precaution so that the uneasiness of the heart is removed and no doubt remains.

### SUMMARY OF TYPES OF ACTS IN SALAAH AND ITS RULING



## PRAYER OF THE TRAVELLER

### Qualification

1. Distance between him and his destination is three (3) days and nights journey, according to the progress of a camel or by foot
2. The disobedient and the obedient on a journey are equal in the dispensation (differing from Imam Shafi'iy who considers a disobedient ineligible for this facilitation)

### Number of Rak`ah [units]

1. The fard of the traveler is two (2) rak`ah in every four-rak`ah prayer (differing from Imam Shafi'iy). It is not permissible to add two more to them. even if you feel ease and comfort.
2. One who intends to travel and sets out prays two rak`ah instead of four when he passes the developed area, or the boundary of his town/area
3. When a traveler leads residents in zuhr, asr or isha, in two rak`ah, he performs salaam, and then the local residents complete their salah offering two more rak'ah. It is recommended for him [traveller], when he performs taslim, to say, *'Complete your salah, for we are journeying people'*
4. Whoever misses a prayer on a journey, makes it up as two rak`ah even if he makes it up back at his hometown. Whoever missed a prayer in residence makes it up as four rak`ah even if he makes it up on a journey

### Breaking the Journey

1. He continues to apply the regulations of travel until he intends to remain in a city fifteen (15) days or more, at which point he is required to pray in full. If he intends to remain less than that, he does not pray in full
  - Someone who enters a city, and does not intend to remain there fifteen (15) days, but rather says each day, 'Tomorrow I will depart, or the day after I will depart,' until he remains in this way for years remains a traveler, and thus prays two rak`ah



2. When an army enters the land of war, and then intend to remain there fifteen (15) days, they do not pray the salat in full
3. When the traveler enters his home-town, he prays the salah in full, even if he did not intend to remain there

## SALATUL JANAHAH

The Janaazah Salaat is **FARZE KIFAAYAH** on all Muslims present.

It consists of FOUR TAKBEERS, THANA, DUROOD, and a MASNOON DUA for the deceased and TWO SALAAMS. All these are said SILENTLY by both the Imam and the Muqtadis. Just the Imam should call out the Takbeers and Salaam aloud.

**There are two farz in the Janaazah Namaaz: -**

1. To stand and perform the Salaat.
2. To recite all the FOUR Takbeers.

The Masnoon manner of performing the Janaazah Namaaz

1. The body of the Mayyit should be placed with the head on the RIGHT side of the Imam, who will face the Qiblah.
2. The Imam should stand in line with the CHEST of the deceased whilst performing the Salaat.
3. It is MUSTAHAB to make an odd number of SAFS (rows.) The Safs for Janaazah Namaaz should be CLOSE to one another because there are NO Sajdahs to be made.
4. After the Safs are straightened the NIYYAT should be made. The Niyyat should be made thus: "I am performing this Janaazah Salaat for Allah behind this Imam (The Salaat being a Dua for the Mayyit). After the Niyyah the hands should be raised upto the EARS and the Imam should say Allahu Akbar loudly and the Muqtadis softly. Then fold them under the navel similar to all daily Salaat.

5. Then recite THANA softly:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَجَلَّ ثَنَائُكَ  
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'*

6. The Imam will then recite the Takbeer aloud and the Muqtadis softly for the second time. The hands should NOT be raised when saying this and all subsequent Takbeers.  
The Duroode Ibrahim should now be read:

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*

7. Thereafter, the Takbeer should be said for the THIRD time and the following Dua be recited for an adult male or female:

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَ مَيِّتِنَا وَ شَاهِدِنَا وَ غَائِبِنَا وَ صَغِيرِنَا وَ كَبِيرِنَا  
 ذَكَرْنَا وَ أَنْثَنَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَاحْيِهِ □ عَلَيِ الْإِسْلَامِ وَ مَنْ  
 تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَيِ الْإِيمَانِ

*Oh Allah! Forgive those of us that are alive and those of us that are dead; those of us that are present and those of us who are absent; those of us who are young and those of us who are adults; our males and our females. Oh Allah! Whomsoever You keep alive, let him live as a follower of Islam and whomsoever You cause to die, let him die a Believer.*

For a child who has not reached the age of puberty the following Dua should be recited after the THIRD Takbeer:

a. Dua for boy:-

اللَّهُمَّ اجْعَلْهُ لَنَا فَرْطًا وَاجْعَلْهُ لَنَا أَجْرًا وَ ذُخْرًا وَ اجْعَلْهُ لَنَا شَافِعًا وَ مُشَفَّعًا

b. Dua for girl:-

اللَّهُمَّ اجْعَلْهَا لَنَا فَرْطًا وَاجْعَلْهَا لَنَا أَجْرًا وَ ذُخْرًا وَاجْعَلْهَا لَنَا شَافِعَةً وَ مُشَفَّعَةً

*Oh! Allah, make him/her (this child) a source for our salvation and make him/her a source of reward and treasure for us and make him/her an intercessor for us and one whose intercession is accepted.*

8. The Imaam should say the FOURTH Takbeer and thereafter recite the Salaam aloud TWICE while turning his face first towards the RIGHT shoulder and then once again while turning his face towards the left. The Muqtadis should follow by saying the Takbeer and Salaam SOFTLY.

## **SALAATUL ISTIKHAARAH**

The Messenger of Allah (Peace & Blessings be upon him) gave two gifts to his Ummah (nation), in order to save them from losses: The Prayer of Istikharah (seeking goodness & guidance in futures matters) and the prayer for when one is in need of something (Salah tul Haajah).

### **The Prophetic method (Sunnah) of Istikharah**

Whenever someone needs to make a decision regarding an important matter, and the person is undecided on which action to take then one should perform Istikharah. For example, if one is unsure of the result of an action (such as business, marriage, journey or other permissible matter) will be good for one's worldly and religious matter, or whether one will be at a loss.

### **Wrong methods regarding seeking guidance for the future**

Muslims should not visit or consult fortunetellers, soothsayers, shaytaans, jinns, tarot readers, palm readers and astrologists. Sayyidunna Muhammad (Peace & Blessings be upon him) strictly forbade people from all of the above. These people do not possess certain knowledge of the unseen, nor do they have the ability to change what is to be destined, nor do they have the ability to personally benefit or harm anyone. On the contrary they may weaken a person's faith and relationship with Allah, His Messenger, and deen or may even lose his faith completely.

The Prophet (Peace & Blessings be upon him) said:

*"Whoever visits a fortuneteller or a soothsayer and believes in his words, has disbelieved in what was revealed to Muhammad (May the Peace and Blessings of Allah be upon him)."*

### **When in need of guidance and help one should turn to the Being to which even the Prophets and Messengers (Peace be upon them) turned to**

This is because Allah, the Exalted is the One who has created everyone and He possesses knowledge of everything and He possesses power and control over all things. Whomsoever He wills to benefit, no one can stop Him, and whomsoever He wills to harm, no one can stop Him. He can do whatever He wills; there is nobody to question Him. One can make a request to Him in His court with humility and humbleness, and He accepts the intercession of his pious servants, because they can intercede only by His permission. He is not in need of His servants and He is the One who cares most about them.

### **For which matters is Istikharah Impermissible?**

Whatever action a person needs to make Istikharah for, it is necessary for it to be permissible in Shariah. To make Istikharah for impermissible and unlawful actions will cause him to become sinful. The reason being that regarding that action, Allah and His Messenger (Peace & Blessings be upon him) has foretold us that this action is harmful, therefore doing Istikharah for it serves no purpose, rather it is disrespectful towards the Lord of the worlds.

### **The incorrect use of Istikharah**

Istikharah is done for the matters of the future, not for the time that has already elapsed. For example, some people due to their lack of knowledge have been heard saying, "Such a thing of mine has been stolen and through Istikharah I want to find out who the guilty person is." It should be known that Istikharah has nothing to do regarding this matter. If the person, through a dream, vision or any other means finds out that such a person stole it, then even in that case the Shariah of Prophet Muhammad (Peace & Blessings be upon him) does not grant him permission to form a bad opinion or accuse any Muslim based on these unreliable sources. The person who does this and the one who informs him are both sinful.

### **Who should one perform Istikharah?**

The Person should perform Istikharah themselves as this is the Sunnah. If a person does not know the supplication or he does not know how to pray, then he may ask another person to perform it. However he should also make the prayers in the court of Allah in his own language.

### **The methodology of Istikharah**

First and foremost he should make ablution and seek forgiveness from Allah after which he should pray two units of optional prayer (Nafl salah). One should make intention by thinking, "I am making intention for performing two rakaats optional prayer Istikharah, for the pleasure of Allah" and then begin the prayer as normal saying, "Allahu Akbar". In both the units (Rakats) of prayer one should read any Surah after Surah Fateha.

### **What to think during prayer and supplication**

The prayer should not be read with forgetfulness. One should rather direct their attention and thought towards Allah, and then should imagine that:

- 1) Allah the Exalted is seeing me,
- 2) Allah the Exalted is listening to me,
- 3) Allah has knowledge of my existing situations,
- 4) And whatever He wills He Does.

One should maintain these thoughts in their heart and mind during the prayer. After the prayer one should read the supplication of Istikharah (keeping the meaning in one's mind). After that he can also supplicate in his own language. Before the supplication he should praise Allah, after which he should recite (Durood) Peace and Blessings upon His beloved Prophet (Peace be upon him), and then pray for forgiveness, starting with himself, his parents and then all the Muslims. At the end

one should send peace and blessings on the Prophet (Peace & Blessings be upon him) and upon saying Ameen, he should draw the supplication to a close.

If the person doesn't know the translation of the supplication, then he should keep the following summary of it in his mind:

'Oh Allah I do not know anything and You have knowledge of all things. I am weak and you have power over all things. With your Grace, Oh Allah, if in your knowledge this affair is good for me in relation to my religion, my worldly life and the end, then decree and facilitate it for me, put blessing in it for me and make it easy for me. If in your knowledge this matter is bad and harmful for my religion, my worldly life and the end, then take it away from me.'

### The Supplication for Salah tul Istikharah

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَ أَسْأَلُكَ مِنْ  
فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَ لَا أَقْدِرُ وَ تَعْلَمُ وَ لَا أَعْلَمُ وَ أَنْتَ  
عَلَّامُ الْغُيُوبِ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَ  
مَعَاشِي وَ عَاقِبَةِ أَمْرِي فَأَقْدِرْهُ لِي وَ يَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ وَ إِنْ  
كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَ مَعَاشِي وَ عَاقِبَةِ أَمْرِي  
فَاصْرِفْهُ عَنِّي وَ اصْرِفْنِي عَنْهُ وَ اقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ

*"O Allah, I consult You as You are All-Knowing and I appeal to You to give me power as You are Omnipotent, I ask You for Your great favor, for You have power and I do not, and You know all of the hidden matters. O Allah! If you know that this matter (then he should mention it) is good for me in my religion, my livelihood, and for my life in the Hereafter, (or he said: 'for my present and future life,') then make it (easy) for me. And if you know that this matter is not good for me in my religion, my livelihood and my life in the Hereafter, (or he said: 'for my present and future life,') then keep it away from me and take me away from it and choose what is good for me wherever it is and please me with it." (Narrated by Bukhari)*

### Some wrong understandings regarding Istikharah

It is not amongst the sunnah method of Istikharah that a person necessarily has to sleep after performing it, and nor is it a condition to see a dream, vision or witness some unseen sign because these things have not been mentioned in the Hadith. Only the dreams of Prophets and Messengers are revelation, whereas the dreams of the rest of mankind can be from shaytan or may occur due to the kind of thoughts the person has been having during the day. Even if the dream is from Allah it still needs to be interpreted. Istikharah was done to rid oneself of uncertainty and doubt, but now the uncertainty can increase if, God forbid, Shaytaan shows the person such a scene, which

outwardly appears divine, and consequently the person acts upon it, after which he suffers loss, this person's faith on Allah Ta'ala can be shaken because Shaytaan will put this thought 'you did Istikharah, but your Lord did not help and guide you towards success'.

### **How will the result of Istikharah become apparent?**

The Holy Prophet, Master of both Worlds, (Peace and Blessings be upon him) whilst teaching the supplication of Istikharah, also indicated how a person will know the outcome and result of it. If the action is better for the person, then not in a dream, but rather in real life the result of this will become apparent to them, such that the means to accomplish this action will begin to come into existence via people and all the obstacles which are opposing it will be removed and it will become easier for the person to fulfill his purpose. However if a person tries to accomplish this action but he sees that the means to achieve it are getting worse and unexpected, and unusual obstacles begin to stand in his way, then this is an indication that this action is not good for the person. However after that a new path and window will open from which he had no expectation and Allah with His Absolute Power, will facilitate it that way for him. Together with this if a person sees any dream then this will be considered as an additional aid, not as a basis upon which the decision of the outcome of Istikharah should be made.

### **What to do after Istikharah**

After performing Istikharah a person should not sit hand in hand and wait, but rather from his own side make effort at a practical level. After that the destiny will take him towards what is best for him. By doing Istikharah a person has negated his own knowledge and experience, and at the same time relying completely on Allah by leaving his own choice completely in the matter and placing it in the hands of Allah, by saying: "Oh Allah you select for me that which is best." Now from the heart he should trust and have certainty in Allah, because up until today whomsoever has relied and trusted in Allah in the right way, then in return Allah has never failed him, or not provided him help and support.

### **How many times can a person perform Istikharah**

Istikharah should be done in odd number of times (from one to seven). However if there comes a time when a person does not have the opportunity to read two units of prayer then the person may just read the supplication only. If he is to make a very quick decision then the Holy Prophet (Peace be upon him) has even taught a very brief supplication for Istikharah as well. After praising Allah and sending peace and salutations upon the Holy Prophet (Peace & Blessings be upon him) the person should read the following supplication a few times:

اللَّهُمَّ خَيْرِي وَاخْتَرِي

Oh Allah, select for me goodness.

## **Some benefits of doing istikharah**

### ***1) Relationship with Allah Strengthened More***

The biggest benefit is that a person's relationship with Allah is strengthened even more because when a person performs istikharah in the correct manner and obtains some goodness, the result of this is that his reliance on Allah is further increased.

### ***2) Relationship and love with Prophet (Peace and Blessing be upon him) is increased***

Istikharah which is a Sunnah and a unique gift from the Holy Prophet (Peace be upon him) from which the ummah will benefit from up until the Day of Judgment. When someone acts upon a Sunnah, (with the intention of acting upon a Sunnah also) his relationship with the Holy Prophet (Peace and Blessings be upon him) is further strengthened.

### ***3) Happiness in all cases***

The Performer of Istikharah is fortunate from two dimensions. Firstly if he attains his objective then he is happy and content and thanks Allah the Exalted for selecting goodness for him. And if he doesn't attain his objective then he is still happy and content and thanks Allah for saving him from loss.

## **In regards to benefit and loss in any action there can only be three possible outcomes:**

- 1) To benefit from a particular action from the worldly point of view
- 2) To benefit in respect to one's religion and hereafter but to have loss from worldly point of view
- 3) To benefit in any particular action in the beginning but to have loss at the end of it

In regards to these three cases, to save oneself from having loss is outside his knowledge, power and experience, it is only Allah the Majestic, whose knowledge encompasses all aspects. So the Muslim who does Istikharah is saved from all these losses and obtains success in the following aspects: Worldly, religious, livelihood, spiritual and hereafter.

It has been related from the great sages, for example, Sayyidunna Shaykh Abdul Qadir Jilaani and Shaykh Ahmad Mujaddad Alf Thani (May Allah have mercy upon them) that they would perform Istikharah for every action in the coming twenty four hours.

## **The Losses of not doing Istikharah**

By performing Istikharah a person becomes free from the fear and subjugation of all things other than Allah the Exalted, such as devils, soothsayers, fortunetellers, magicians, jinns, envious people and one's enemies. The reason being that now the person's relationship and trust is upon that Being, without His permission no loss can occur.

## **Loss of faith and wealth**

Whichever person leaves Allah and goes against the way of the Prophet (Peace be upon him), the Companions, and the Friends of Allah, by going to magicians and fortune

tellers and consulting them in their affair; seeking help from them, and believing in what they say, then their relationship with Allah and His Messenger is broken. In some cases the person's faith is even lost; reason being that the effect of black magic doesn't take place until the devils are happy with the person. Sometimes the person does such an action, or reads such charms, which entail the worship of Shaytaan.

By performing Istikharah a person is also saved from financial losses because the Shaytaanic soothsayers and magicians fool the simple and naive people and through deception take huge lumps of money from them. They take advantage of their desperateness and helplessness and their lack of knowledge. For example they will say to them: We will guarantee you that your job will be done in seven days. However in order to achieve this we are going to need to sit in seclusion and read certain prayers and also obtain help from the Jinns. So for this we are going to charge you money. Unfortunately, however, when the job does not get completed then those simple and naive people come back to them. Then they just make up stories, saying someone has done some strong black magic upon you and there is a danger of Jinns, because some very powerful devils are working against you. Therefore you must give us a lump sum of money in order to get your work done. These fraudsters always mention or advertise those things that are common problems and relate to all types of people. For example they will trap people with the following issues: marriage of your choice, domestic issues, husband/wife disagreement, disobedient children, court cases, lack of offspring, betrayal of husband, disobedient wife, physical illnesses, effect of black magic, lottery numbers, failure in business, lack of wealth, and so on.

### **Injustice to women and their oppression**

These people oppress women even more, because they usually go to these people without the permission of their family members. After giving them money, if their job is not accomplished, then they do not even inform anybody. Sometimes these Shaytaanic beasts even play with the honour of these naive women, however due to fear and shame they do not inform anyone. In some cases they even photograph and film them in order to black mail them, continuously demanding money from them and playing with their honour.

If the transaction or action is in relation to the coming future, then the method for performing Istikharah for this has been taught in the previous pages

## **SALAATUL HAAJAT**

**Another great gift from the Prophet (Peace & Blessings be upon him) to this Ummah –  
*What to do when in need or facing difficulties in life***

If at the current moment the person is going through some difficulty, due to which these devilish people are taking advantage of him by fulfilling their own financial desires and the desires of the flesh, then the Master of both Worlds, Prophet Muhammad (Peace be upon him) has bestowed another priceless gift upon His ummah in order to relieve themselves from their needs and difficulties, namely Salaatul Haajah (Prayer of



need). One of the blessed guidances of Sayyiduna Muhammad (Peace and Blessings be upon him) (the meaning of which is):

*“If a person has any need from Allah or any person then he should make wudhu in a good way and after that offer two units of prayer for the pleasure of Allah (just like the prayer of Istikharah is read).”*

After that he should read the supplication written below once or however many times he wishes, and then in the court of Allah make supplication and mention his need or problem to Allah with humility and humbleness. The best time for this is the last portion of the night in which one performs the night prayer (Tahajjud). In this portion Allah descends to the first heaven in a manner which suits His Majesty and makes the following announcement:

*“Is there any needy person who wants me to fulfill his need. Is there any unhappy person who would like me to relieve him from his unhappiness? Is their person seeking forgiveness from his sins?”*

The time of acceptance is up until the beginning of fajr (dawn). So when the Lord of both worlds Himself is announcing this, then why should a person leave the door of Allah and go to the doors of His enemies and devilish people, resulting in loss to their faith, wealth and honour.

After reading two units of prayer of need, one should praise Allah and then recite (Durood) Peace and Blessings upon the Holy Prophet (Peace and Blessings be upon him). Thereafter he should read the supplication written below with understanding. He should read this everyday up until the persons need is fulfilled or he is relieved from his problem.

### **The supplication for the prayer of need**

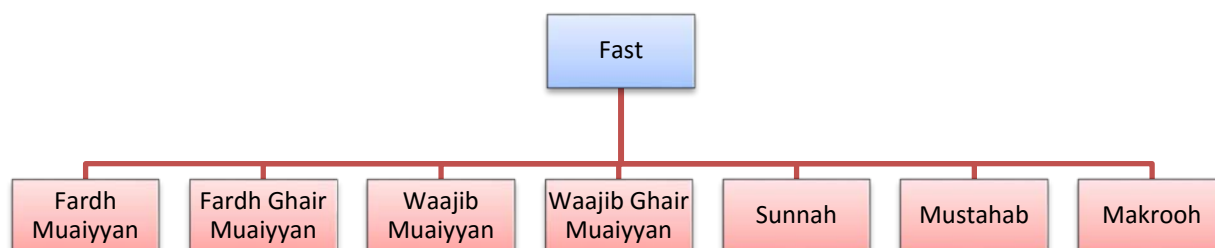
لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ , الْحَمْدُ لِلَّهِ  
رَبِّ الْعَالَمِينَ, أَسْأَلُكَ مُوْجِبَاتِ رَحْمَتِكَ وَ عَزَائِمَ مَغْفِرَتِكَ وَ الْعِصْمَةَ مِنْ  
كُلِّ ذَنْبٍ وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ لَا تَدْعُ لِي ذَنْبًا إِلَّا  
غَفَرْتَهُ وَلَا هَمًّا إِلَّا فَرَجْتَهُ وَلَا حَاجَةً هِيَ لَكَ رِضًا إِلَّا قَضَيْتَهَا يَا أَرْحَمَ  
الرَّاحِمِينَ (رواه حاكم و ترمذي)

There is no God but Allah, the Clement and Wise. There is no god but Allah the High and Mighty. Glory be to Allah, Lord of the Tremendous Throne. All praise is to Allah, Lord of the worlds. I ask you (O Allah) everything that leads to your mercy, and your tremendous forgiveness, enrichment in all good, and freedom from all sin. Do not leave a sin of mine (O Allah), except that you forgive it, nor any concern except that you

create for it an opening, nor any need in which there is your good pleasure except that you fulfill it, O Most Merciful!" (Related by Hakim and Tirmidhi).

## FASTING (SIYAAM)

There are Seven types of Fast as follows:



1. Farze Muaiyyan - Fasting for the whole month of Ramadhaan once a year.
2. Farze Ghair Muaiyyan - The duty upon one to keep QAZAA of fast missed in the month of Ramadhaan with or without a valid reason.
3. Wajib Muaiyyan - To vow to keep a fast on a specific day or date for the sake of Allah, upon the fulfilment of some wish or desire (NAZR).
4. Wajib Ghair Muaiyyan - To vow or pledge to keep a fast without fixing any day or date, upon the fulfilment of a wish (Nazr). Those fasts which are kept for breaking one's Qasm (oath) also fall under this category.
5. Sunnat - Those fasts are which Rasulullah ﷺ kept and encouraged others to keep e.g. fasting on the 9th and 10th of Muharram, the 9th of Zil Hijjah, etc.
6. Mustahab - All fasts besides Farz, Wajib and Sunnat are Mustahab e.g. fasting on Mondays and Thursdays.
7. Makrooh - Fasting ONLY on the 9th or 10th Muharram or fasting ONLY on Saturdays.

### **NOTE:**

*It is Haraam to fast on FIVE days during the year. They are Eidul Fitr, Eidul Adha and three days after Eidul Adha.*

## NIYAAH [INTENTION FOR FAST]

1. The Niyat (intention) of fasting is Farz. If a person stays away from all those things that break one's fast without a Niyah, the fast will NOT be valid.
2. It is NOT necessary to express the Niyat verbally as Niyat means to intend. Thus, the intention at heart will suffice. However, it is better to express the Niyat verbally.

3. The time for Niyat lasts upto midday for Farze Muaiyyan, Wajib Muaiyyan, Sunnat or Mustahab fasts. The hours of a day are from Subha Saadiq to sunset.

4. The Niyat for Farze Ghair Muaiyyan and Wajib Ghair Muaiyyan should be made before Subha Saadiq.

### **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.

### **THINGS THAT BREAK ONE'S FAST**

Things that break one's fast are of two kinds. Some make only Qaza necessary whilst others make both QAZA and KAFFAARAH compulsory.

- 1. Qaza:-** To keep one fast in place of the one that breaks, or is broken intentionally.
- 2. Kaffarah:-** To keep one fast after another for sixty days CONTINUOUSLY.

However, if a person is unable to keep these 60 Rozas for some valid reason e.g. continuous sickness, then one has the option of choosing from one of the following four:

1. Feed sixty poor people to their fill for two meals, or
2. Feed one poor person two meals a day for sixty days; or
3. Give 60 poor persons 3 1/2 lbs. (approx. 1.6kg of wheat or its value in cash or food grains)

4. Give to one poor person not less than 3 1/2 lbs. of wheat, rice or food grains, etc. to its value or cash for sixty days.

#### **THINGS THAT BREAK ONE'S FAST BUT MAKE ONLY QAZA WAJIB**

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 if the colour of the blood is more than 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.

*Note: Any other fast other than a Ramadhaan one whether broken intentionally or with a good and valid reason, makes ONLY Qaza WAJIB. There is NO Kaffarah for breaking any fast besides that of Ramadhaan.*

#### **THINGS THAT MAKE BOTH QAZA AND KAFFARAH WAJIB**

1. Eating, drinking or breaking the fast in any other manner e.g. smoking, etc. without a valid reason, will make both **Qaza and Kaffarah** necessary.
2. Applying SURMA into the eye or rubbing oil on the head and then thinking that the fast is broken, to eat and drink intentionally.
3. To drink any kind of medicine intentionally. (Note: INJECTION is permitted.)

### **Things that do not break the fast**

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

### **PEOPLE EXEMPTED FROM FASTING IN RAMADAAN**

1. Sick people when their health is likely to be badly affected by fasting. They should make up the loss, a day for a day, when they recover after Ramadhaan.
2. A Musafir (one who is undertaking a journey of more than 77 kms and does NOT intend staying more than 14 days at his destination). However, it is better for him to fast in Ramadhaan than keep Qaza later, provided the journey is NOT a tiresome one.
3. If it is feared that hunger or thirst will lead to death, it is permitted to break one's fast.
4. It is WAJIB to keep Qaza of a NAFL fast that was broken before completing it.

### **FIDYA (COMPENSATION)**

1. A very old person who does NOT have the strength to fast or a very sickly or diseased person who has NO hope of recovering after Ramadhaan should give FIDYA for each fast he fast missed in Ramadhaan.
2. The Fidyah for a fast is similar to that of a missed Farz or Wajib Salaat i.e.  
To give 3 1/2 lbs = approx 1.6kg of wheat  
OR 7 lbs = approx 3.2kg of barley  
OR the equivalent of the above in cash or kind.

If, however, an old or sick person gains strength or recovers after Ramadhan, he must keep the missed number of fasts and whatever was given as Fidyah will be a reward for him from Allah Ta'ala. No one is allowed to fast for another (sick or fit ) person. 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.

## ZAKAT [ ALMS]

### OBLIGATION

1. Zakat is obligatory on the free, adult sane Muslim when:
  - he possesses the nisab with complete possession
  - a lunar year has passed over it
  
2. Zakat is not obligatory on the following:
  - a child, nor an insane person, nor a mukatib (slave)
  - anyone who has a due debt encompassing his money. But, if his money is more than the debt, he pays Zakat on the excess if it reaches nisab
  
3. If one advance-pays the Zakat before the year has passed over it, and he possesses nisab, it is valid
  
4. If wealth is destroyed after the obligation of Zakat has become due, it is waived
  
5. Zakat is due on the following Items:
  - Gold
  - Silver
  - Cash
  - trade-goods
  - freely-grazing livestock kept for milk, breeding or fattening : camels, cows, sheep and goats
  - produce (excluding firewood, reeds and grass)
  - buried treasures and metals
  
6. Zakat is not due on the following:
  - residential homes
  - body clothes
  - household furniture
  - riding-animals
  - slaves in service
  - weapons of use
  
7. Zakat is only valid if offered with an intention coinciding with the payment, or coinciding with the setting-aside of the obligatory portion

### **Zakat on Silver**

1. There is no charity obligatory on any silver less than 200 dirhams (200 dirhams corresponds to 19.69 troy oz and 612.36g)
2. Then, if it is 200 dirhams, and a lunar year passes over it, 5 dirhams are due for it
3. There is nothing due on the excess until it reaches 40 dirhams, and then 1 dirham is due for it
4. Similarly for every 40 dirhams, there is 1 dirham due

### **Zakat on Gold**

1. There is no Zakat obligatory on any gold less than 20 mithqal (20 mithqal corresponds to 2.81 troy oz and 87.48g)
2. Then, if it is 20 mithqal, and a lunar year passes over it, then half a mithqal is due for it
3. Then, for every 4 mithqal, 2 qirat are due. There is no charity obligatory on any gold less than 4 mithqal according to Abu Hanifah
4. There is Zakat due on raw gold and silver, as well as on jewelry and vessels made of them

### **Zakat on Goods**

1. Zakat is obligatory on trade goods, whatever they may be, if their value reaches the nisab of gold or silver; one assesses it based on whichever of the two is more beneficial for the poor and destitute
2. If the nisab is complete at the two ends of the lunar year, then its dropping in between that does not waive the Zakat
3. The value of goods is added to gold and silver. Similarly, gold is added to silver in value in order to reach the nisab, according to Abu Hanifah

## **CATEGORIES OF ZAKAT RECIPIENTS**

### **Those Who May Receive Zakat**

Allah, the Exalted, says, (which means), *“Alms are only for the poor, the destitute, those who collect them, those whose hearts are to be reconciled, for [mukatib] slaves, debtors, and in the Path of Allah, and the wayfarer. An [ordained] obligation from Allah. And Allah is Knowing, Wise”* [Qur’an, 9:60].

### **These, then, are eight categories:**

1. The Poor: the one who has the least of things
2. The Destitute: the one who has nothing

3. Al-Mu'allafa Quloobuhum: those who are still not sure of Islam yet and this money is given to them to soften their hearts towards Islam and Muslims
  4. The [Zakat] Worker: is paid by the imam in proportion to his work, if he worked
  5. Slaves: the mukatibun are assisted in freeing themselves
  6. The Debtor: the one on whom a debt is incumbent
  7. In the Path of Allah: are the stranded fighters
  8. The Wayfarer: the one who has money in his homeland, but is in a place in which he has nothing
- One may divide the Zakat to each category, or he may restrict himself to one.

### **Causes Not Eligible for Receipt of Zakat**

1. It is not permissible for one to give Zakat to a dhimmi (non-Muslim living in Muslim lands)
2. Nor may a mosque be built with it
3. Nor may a dead person be shrouded with it
4. Nor may a slave be bought with it to free
5. Nor may it be paid to a rich person
6. Nor may it be paid to a shareef (descendants of the Prophet, sallallahu alahi wa aalihi)

### **Relationships Making One Ineligible to Receive Zakat**

1. Nor may the payer of Zakat pay it to his father, or his grandfather even if higher up in ascendancy.
2. Nor to his child, nor his child's child, even if lower down in descendancy.
3. Nor to his wife. A woman may not pay her Zakat to her husband, according to Abu Hanifah. Abu Yusuf and Muhammad said: she may pay it to him.
4. One may not pay one's Zakat to one's mukatib or slave, nor to the slave of a wealthy person, nor to the child of a wealthy person if he is a minor.
5. It may not be paid to Banu Hashim, and they are: the Household of `Ali, the Household of `Abbas, the Household of Ja`far, the Household of Harith ibn `Abd al-Muttalib; nor to their freed slaves.

### **Miscellaneous Regulations**

Abu Hanifah and Muhammad said: If one pays Zakat to a man whom one thinks to be poor, and then it transpires that he is rich, or Hashimi, or an unbeliever, or if one paid it in darkness to a poor person, and then it transpired that he was his father or his son, then repeating it is not obligatory on him.



Abu Yusuf said: Repetition is obligatory on him. If one paid it to a person, and then he learned that he is his slave or mukatib, it is not valid according to the verdict of them all. It is not permissible to pay Zakat to anyone who possesses the nisab of whatever type of wealth it may be. It is permissible to pay it to anyone who possesses less than that, even if he is healthy and earning.

It is disliked to transfer Zakat from one land to another; rather the Zakat of each people should be distributed amongst them, unless a person transfers it to his relatives, or to a people who are more in need than the people of his land.

## SADAQAT-AL FITR

### OBLIGATION

1. Sadaqat al-Fitr is wajib on the free Muslim, if he is in possession of the quantity of nisab in excess of his dwelling, clothing, furnishings, horse, weapons and service slaves.

2. He gives it out on behalf of himself, his minor children and his slaves.

- He does not pay it on behalf of his wife, nor his adult children, even if they are in his household.
- He does not give it out on behalf of his mukatib, nor his slaves who were acquired for trade.
- There is no fitrah due on either of the two masters of a slave coowned between two partners.
- A Muslim master pays the fitrah on behalf of his unbelieving slave.

3. The obligation of the fitrah is attached to the rise of the dawn on the Day of Eid al-Fitr. So, whoever dies before that, his fitrah has not become wajib. Whoever accepts Islam, or is born, after the rise of the dawn, his fitrah has not become wajib.

### Payment

1. The fitrah is:

- one sa` of wheat, OR
- half a sa` of dried dates or raisins or barley.

2. The sa` according to Abu Hanifah and Muhammad is 8 Iraqi ratl.

• Abu Yusuf said: it is  $5\frac{1}{3}$  ratl (1 sa` is a volume of 2.03 litres, and corresponds to approximately 3,149.28g. 1 sa` ~ 4 mudd; 1 mudd ~ 2 ratl; 1 ratl ~ 20 istar; 1 istar ~  $4\frac{1}{2}$  mithqal {Radd al-Muhtar}).

It is recommended for people to give out the fitrah on the Day of Fitr before going out to the prayer place. If they advance-pay it before the Day of Fitr, it is valid. But, if they delayed it beyond the Day of Fitr, it is not waived, and it is still an obligation on them to give it out.

## HAJJ [PILGRIMAGE]

### METHOD OF IFRAAD HAJJ

When a person intends to begin his Hajj wearing his Ihraam he should enter from the Meeqaat e.g. Raabigh. This is achieved by taking a bath or making Wudhu (the former being preferable) for cleanliness. Even a menstruating woman should take a bath, as well as a woman who is still bleeding after childbirth (if bathing is not harmful for her).

Absolute cleanliness is desirable (Mustahab). This includes the paring of nails, clipping of the moustche, removing underarm and pubic hair, as well applying oil on the head, even though the oil may be scented.

Men should wear one lower garment and one upper garment which should either be new or washed. New white garments are preferable. These garments should not have buttons (nor be tight fitting) since such clothing is Makrooh. One should then apply attar and perform two Rakaats Salaat after which the following dua should be recited.

*“O Allaah! I intend to perform Hajj, so ease its performance for me and accept it from me”.*

Thereafter the following Talbiyah should be recited:

*“I am present, O Allaah, I am present. You have no partner. I am present. Definitely All Praise and Grace are Yours. The entire universe is Yours, You have no partner.”*

One should not omit from this any words but if one chooses, the following may be added.

This addition is also Sunnah. Once this Talbiyah has been recited, one has entered the state of Ihraam.

Now one should abstain from conjugal relations as well as its mention to one's wife. Promiscuous and loose conversation is also not allowed as well as all forms of sin including disputes and quarrels with one's fellow travel companions and servants.

Also prohibited is the hunting of land animals or even indicating to others which animals to hunt. Wearing tight fitting clothes, a turban or any covering of the head (for man) or face is also not permissible. Using any perfume or shaving of any hair is also not permitted.

Having a bath, sitting in the shade of a tent or umbrella or anything else, and wearing a money belt are allowed during the state of Ihraam.

Recital of the Talbiyah should be increased after every Salaat or when ascending from or meeting a conveyance and at the time of Sehri. It should be recited in a raised voice which is not annoying to others.

Upon reaching Makkah, it is preferable (Mustahab) to have a bath. One should enter Makkah from the door of Mu'alla so as to facing the door of the Kaabah upon entering as a token of respect. It is preferable to enter while still reciting the Talbiyah until one reaches Baabus Salaam (Door of Salaam) at the Masjid of Haram. One should enter thorough this door with utmost humility and meekness while reciting the Talbiyah constantly, bearing in mind the greatness of the place. *'Allahu Akbar'*, the Kalima and Durood upon Nabi (saw) should be recited while being tolerant and clement towards

the crowd. Any supplication may be made upon sighting the Kaabah, as these are accepted.

Thereafter, one should face Hajr Aswad, reciting 'Allahu Akbar' and the Kalima, raising both hands as in Salaat, and then place the hands upon the stone and to kiss it without a sound. If doing the above is harmful or injurious to oneself or to others, it should be avoided. Rather touch the stone with any object (a stick or the like) and kiss it. Otherwise indicate towards it with both hands from a distance, and then kiss the hands. 'Allahu Akbar', the Kalima and 'Alahmdu lillah' should be recited together with Durood upon Nabi (saw). Tawaaf of the Kaabah should now be commenced from one's right-hand side, from the area in line with the door. Men should be in the state of Idhtibaa (i.e. wearing the upper garment below the right armpit throwing both edges upon the left shoulder, thus leaving the right shoulder open).

Seven shouts (rounds) should be made of the Kaabah during which duas can be made. One should walk around the Hateem. The male intending to make Sa'ee between Safa and Marwah after his Tawaaf should make Ramal during the first three rounds of the Tawaaf. Ramal means to walk briskly, moving the shoulders from side to side as a brave warrior would confront the enemy with valour. If a person encounters congestion due to the crowds, he should avoid walking briskly but thereafter proceed briskly whenever possible as this is essential. He should only yield to the crowds for the duration of its congestion, but not longer, as this is the Sunnah practice. This is unlike the kissing of the Hajr Aswan (which is omitted due to restricting crowds) since this practice has the alternative of kissing the hands.

The Istilaam of the Hajr Aswan should be repeated every time one passes by it. With the last Istilaam (the eighth one) and Tawaaf (seven rounds) is terminated together with two Rakaats Salaat at the Maqaame Ibrahim (as) or at any other convenient place within the Masjid. Thereafter dua should be made followed by another Istilaam. This is Tawaaf of Qudoom (arrival). It is Sunnah for any non-resident of Makkah.

The next procedure is to proceed towards Safaa and after reaching a high point from which the Kaabah is visible; 'Allahu Akbar' should be recited together with the Kalimah, Talbiyah, Durood upon Nabi (saw) and other dua's. The hand should be raised and spread out in front of one. Thereafter, one should descend calmly towards Marwah at a moderate pace. Upon reaching the 'centre of the valley' (Batn-Waadi) men should jog between the Meelain Akhdarain (i.e. the portion between the green lights – about 40m). After passing this area a normal walking pace should be resumed until reaching Marwah. Here one should repeat what was previously done at Safaa. This will now be considered one Shaut or round of the Sa'ee. From Safaa to Marwah is about 405m.

Thereafter, one should return to Safaa, again jogging between the green lights (for man only), thereafter walking naturally until reaching the top of Safaa, and repeating what was done earlier. This will now count as the second Shaut. In a like manner, seven Shouts should be completed (including these two) beginning initially at Safaa and concluding at Marwah. The jogging at the Batn Waadi should be repeated by the men during every one of the seven Shauts.

The Haajji should now reside in Makkah in the state of Ihraam, making Tawaaf whenever possible since Tawaaf is superior to Nafil Salaat for a non-resident of Makkah. After performing the Fajr Salaat of the eighth day of Zul Hajj, one should lave for Mina. Commence the journey to Mina after sunrise, and it is preferable to perform the Zuhr

Salaat at Mina. The recitation of the Talbiyah should not be neglected at any time if performing Ifraad and Qiraan.

One should remain at Mina up to the time Fajr Salaat has been performed there while darkness is still prevalent. One should attempt to be close to the Masjid Khaif, and then proceed towards Arafaat after sunrise. (Ninth of Zul Hajj). From Makkah to Arafaat is about 22km.

At Arafaat one should rest for a while and after Zawaal one should go to the Masjid-un-Namirah where, Zuhr and Asr Salaats will be performed together behind the Imaam or his deputy. This will take place after the Imaam has delivered two Khutbahs between which he will sit for a while. These two Farz Salaats will be preceded by one common Azaan and two individual Iqaamats. One may only combine these two Salaats subject to two conditions. (1) Ihraam (2) Following the Imaam (i.e. Imaam leading the congregation in the Masjid-un-Namirah).

No Nafil Salaat should be performed between these two Farz Salaats. If a person is unable to perform these Salaats behind the Imaam, he should perform each one separately at its respective times and he should not combine them. After performing the Salaat with the Imaam, one should proceed towards the Mawqif (the place of halting) which is the entire plain of Arafaat except a place called Batn-e-Urnah. After Zawaal, a bath should be taken in preparation for one's stay here. Then one should try to be stationed near the mountain of Mercy (Jabal-ur-Rahmah), facing the Qibla, reciting the Takbeer, Kalimah, Talbiyah and supplicating towards Allah Ta'ala with hands outstretched like a person begging for food. Here one should pray with utmost earnestness and sincerity for himself, his parents and family. He should try to shed tears as this is a sign of acceptance.

A person should not be negligent and lax or lazy on this day since he may not have another opportunity for a very long time. Remaining upon one's conveyance during this period is best. Standing whilst making dua is superior to sitting.

Once the sun sets, the Imaam of Hajj and the rest of the people will proceed to Muzdalifah very calmly. From Arafaat to Muzdalifah is about 8.5km. Those wishing to hasten could do so provided there is no inconvenience to others. One should not rush and harm others since all this is haraam.

At Muzdalifah, one should settle close to the mountain of Quza, avoiding the centre of the valley to allow the passage of other travellers. Here Maghrib and Esha should be performed with a common Azaan and Iqamah. However, if any Nawafil are performed or any activity transpires between the two Farz Salaats, the Iqamah should be repeated. It is not permissible to perform the Maghrib Salaat on the road to Muzdalifah. If someone performed Maghrib en route, it would have to be repeated at Muzdalifah if one reaches Muzdalifah before dawn (Subh Saadiq).

It is Sunnah to spend the night at Muzdalifah. Once dawn breaks, the Imaam will lead the Fajr Salaat while darkness still prevails. Everyone will then remain in any part of Muzdalifah except Batn-e-Muhassar where they will again exert themselves making dua to Allah Ta'ala to make them realise their goals and ambitions as He had done for Nabi (saw) at this place. Once sufficient light spreads, everyone will proceed to Mina before sunrise where they will set up camp.

At Mina they will begin by pelting the Jamratul Aqabah (Big Shaytan) from the centre of the valley, using seven pebbles, resembling the small splintered pieces of shattered earthen pot. It is preferable to collect these pieces at Muzdalifah or from the road towards Mina.

It is Makrooh to :-

- a) Gather these from amongst those at the Jumarah.
- b) Pelt from the top of the valley due to the harm it poses to others.
- c) Pick up these stones from any place without discretion.
- d) To break any large stone or rock to derive these pebbles.
- e) Use impure pebbles. These pebbles should be washed to be certain of their purity since an act of worship I performed with them. However, if one pelts with impure pebbles, it will be valid, although Makrooh.

Recitation of the Talbiyah will stop when the first pebble has been thrown. The method of pelting is to hold the pebble with the thumb and index finger because it is easier and more degrading to Shaytaan. Some people think that Shaytaan is hurt with more aggressive throwing. This is incorrect. Shaytaan loves undisciplined acts of anger. Being in control at such a time is therefore more degrading to Shaytan than when one is not in control of one's emotions and actions. The Sunnah method is to pelt with the right hand. The pebble should be placed on the back of the thumb aided by the index finger. Five arms length should separate the Jumarah from the person pelting (if possible). If the stone falls at the feet or strikes an obstacle, thereby hindering its flight, the pelting should be repeated. If the stone falls and lands close to the Jumarah (as demarcated) it will suffice even though it does not strike it directly. Takbir should be recited with every pebble.

Thereafter, the Mufrid could slaughter an animal if he desires, following which he must shave all his hair or trim it, although shaving is better. Shaving even the quarter of the head is sufficient. Trimming means to cut the equivalent of a finger-tip length off every portion of the head. With the act of shaving, everything which is not allowed during the state of Ihraam becomes Halaal for the Muhrim except intercourse. The person should leave for Makkah on the same day or the following day or the day thereafter.

In Makkah, the Tawaaf of Ziyaraat (which consists of seven rounds) should be made, after which conjugal relations with one's wife also becomes permissible. The best of these days for the Tawaaf of Ziyaraat is the first. If a person delays it until after these three days, then the sacrifice of an additional goat becomes obligatory upon him because of his delay of a Waajib act.

After this, one returns to Mina where one should stay once again. Once the sun crosses its Meridian (Zawaal) on the second day of Ayyaam-e-Nahr (11th Zul Hajj), all three Jamaraat will be pelted, beginning with the one closest to Masjid-e-Khaif. This one will be pelted with seven pebbles while on foot, calling out the Takbeer with every pebble. Then one should halt a while, raise the hands and make any dua one desires, praise Allah Ta'ala and express Durood and Salawaat upon Nabi (saw). Forgiveness should also be sought for one's parents and Mu'min brothers.

Thereafter, the next Jumarah (pillar) should be stoned just as the preceding one was done and here again dua should be made.

Finally, the Jamara-tul-Aqabah will be pelted, following which no dua is made. On the third day of the Ayyam-e-Nahr (12th Zul Hajj), all three Jamaraat should be pelted again, after Zawaal in the like manner.

If someone is in a hurry, he may leave for Makkah before sunset of this day. However, if he delays his departure to after sunset then it would be Makrooh without any penalty on him. Those choosing to stay on at Mina should again pelt on the fourth day (13th Zul Hajj). This pelting is permissible before Zawaal although it is more virtuous after Zawaal. It will be Makrooh to pelt before sunrise. Every pelting at a single Jamarah which is to be followed by another pelting should be done on foot, to facilitate the making of dua after it. If it not to be followed by another pelting then it can be done from a conveyance, to allow immediate departure without a dua. It is Makrooh to spend the nights of pelting in any place besides Mina.

When travelling to Makkah, one should alight at Muhassab for a short while. Upon entering Makkah, another Tawaaf comprising the normal seven rounds should be completed without Ramal or Sa'ee if these two had already been done on a previous occasion. This is called the Tawaaf of Widaa. It is also termed the Tawaaf Sadr. This Tawaaf is Waajib except upon the residents of Makkah and upon those still to remain in Makkah for a while. Thereafter two Rakaats should be performed after which ZamZam water should be drunk facing the Kaabah. One should drink to one's fill, taking many breaths in-between while gazing at the Kaabah each time. Some ZamZam should be poured on the body if possible, or just the face and head should be sprinkled with it. Any permissible dua may be made while drinking. The following dua is reported to have been made by Hazrat Abdullah Ibn Abbas (ra):

*"O Allaah I ask You for beneficial knowledge, abundant sustenance and cure from every ailment"*

Nabi (Sollallahu alaihi wasallam) said:

*"The water of ZamZam is for whatever purpose it is drunk"*

(i.e. whatever dua is made upon its consumption will be accepted).

After drinking ZamZam it is Mustahab to approach the door of the Kaabah, kiss its doorframe, place the chest and face against the Multazam, grasp the cloth of the Kaabah and humble oneself before Allah Ta'ala. Any dua concerning the affairs of the Dunya and Aakhira may be made as well as the following:

*"O Allaah this is Your house which you have made blessed and a means of guidance for mankind. Oh Allaah just as You have guided me to this act (of Hajj), accept it from me and do not make this my last visit to Your house . O Most Merciful of the Merciful, grant me the good fortune from Your infinite Mercy to return here until You are pleased with me".*

The Multazam is amongst those places in Makkah where duas are most accepted. There are fifteen such places which Kamaal bin Humaan (rhu) has enumerated from a treatise of Hasan Basri (rhu) as follows:

1. During Tawaaf on the Mataaf.
2. At the Multazam.
3. Below the Mizaab (water let-out of the Kaabah)
4. Within the Ka'bah itself.

5. When drinking ZamZam (at the well).
6. Behind the Maqaam-e-Ibrahim (as).
7. At Safaa
8. At Marwah.
9. During the Sa'ee at Safaa and Marwah.
10. At Arafaat.
11. At Muzdalifah.
12. At Mina.
13. At the first Jamarah.
14. At the second Jamarah.
15. At the third Jamarah.

Mention has also been made of the acceptance of duaaa upon the sighting of the Ka'bah. It is Mustahab to enter the blessed Ka'bah if the opportunity avails itself without harming anyone. Upon entering, one should adopt Nabi (Sallallahu alayhi wasallam)'s position for Salaat. This place is in front of one when one's back faces the door. Between the Musallee and the wall there should be a distance of approximately three arms-length. After performing Salaat, the cheek should be placed against the wall and forgiveness should be sought from Allah Ta'aala and He should be glorified with Praises. Thereafter Hamd, Tasbeeh, the Kalimah and Takbir as well as any other duaaas should be recited at every pillar in the Ka'bah with utmost respect. The green area between the two pillars is not the place where Nabi (Sallallahu alayhi wasallam) performed Salaat. Contrary to what people say, there is no truth in the erroneous and fabricated claim about the "Urwatul Wuthqaa" being the high part of the Ka'bah's wall. The peg at the centre of the Ka'bah is termed the navel of the world by some people. The exposing of the navels, and also the concealed parts of their bodies, and placing the navel on this peg are actions without proof.

When the Haajji has completed his farewell Tawaaf, he should walk away backwards fixing his gaze upon the Ka'bah, weeping, or, at least attempting to do so and grieving at one's departure from the beloved Ka'bah. In this manner, one should leave the Masjid. Makkah should be left from the door of Bani Shayba from the Thania Sufla.

A woman will act in the same way as a man does in Hajj, except that: She will not expose her head, and will hand a veil before her face supported by something which will not allow the veil to touch the face.

- She will not raise her voice when reciting the Talbiyah.
- She will not do the Ramal nor jog between the Green Lights, but she will maintain her normal walking pace by making Tawaaf and when walking between Safaa and Marwah.
- She will not shave off her hair nor trim it the way men do.

- She is permitted to wear less loose fitting (obviously not tight-fitting) clothing.
- She should not crowd with the men for Istilaam of the Hajr Aswad.

Thus the Hajj of a Mufrid (called Hajj-e-Ifraad) has been described. The Hajj of a Mutamatte (called Hajj-e-Tamattu) is more superior in status to the Hajj of the Mufrid. Similarly, the Hajj of Qaarin (called Hajj-e-Qiraan) is superior to that of Tamattu.

## **THE SUNNATS OF HAJJ**

1. To take a bath even though the person is in the state of menstruation or afterbirth before adorning Ihraam. Alternatively Wudhu may be performed when intending to enter in the state of Ihraam.
2. To wear new, white, upper and lower garments.
3. To apply perfume.
4. To perform two Rakaats Salaat.
5. To increase one's recitation of the Talbiyah after adorning the Ihraam, in a raised voice (for men) whenever performing Salaat or ascending or descending, the Talbiyah should be read at least thrice continuously whenever commenced.
6. Sending Durood upon Rasulullah (saw).
7. To supplicate for Jannat and the companionship of the pious, together with seeking protection from Jahannam.
8. To take a bath for entering Makkah.
9. Preferably to enter Makkah during the daytime from the door of Mu'alla.
10. To recite Takbeer and Kalima before the Ka'bah.
11. To make any dua one pleases upon sighting the Ka'bah. This dua is most certainly accepted.
12. To perform the Tawaaf on Arrival (Tawaaf Quddom) even though it may not be the month of Hajj.
13. To adorn the upper garment of the Ihraam in such a manner that the right shoulder is exposed. (This is only during the Tawaf and only for men. At other times, especially during Salaat, both shoulders should be covered.)
14. To perform Ramal during the first three rounds of every Tawaf which is to be followed by Sa'ee during the months of Hajj (Ramal means to walk briskly with short steps, moving the shoulders from side to side).



15. To jog between the green lights. This, as well as the aforementioned Ramal, apply to men only. The remainder of the Sa'ee should be completed at a normal moderate walking pace.

16. To perform an abundance of Tawaaf which, for a non-resident of Makkah, is superior to Nafil Salaat.

17. The deliverance of a Khutbah after Zuhr on the seventh day of Zul Hajj. This is a single Khutbah with a seated pause in between, wherein the masses are instructed with the various injunctions of Hajj.

18. To leave Makkah after sunrise on the eighth day and move towards Mina.

19. To spend the night at Mina.

20. To leave Mina for Arafaat after sunrise on the ninth day.

21. Deliverance of two Kutbahs, separated by a seated pause, before the joint Salaat of Zuhr and Asr, which are both performed during the time of Zuhr (with the Imam).

22. To exert oneself during both these occasions in humility before Allaah Ta'ala with humble duas concerning one's personal needs and well-being, as well as for one's parents, family and the Muslims in general. Any virtuous dua concerning both the worlds can be made with sincerity.

23. Thereafter, to proceed calmly and peacefully after sunset of the same day (ninth) towards Muzdalifah. Here one should take heed not to be in close proximity at the lower valley near the mountain of Kuza.

24. To spend the night of Nahr (tenth) in Muzdalifah.

25. To spend the days of Mina (tenth, eleventh and twelfth) at Mina with all of one's belongings (which were brought for the days of Hajj). It is Makrooh Tahrimi to despatch one's belongings to Makkah beforehand while one is still in Mina.

26. To stone Jamaraat standing in such a position that Mina is towards the right and Makkah towards the left.

27. To stone the Jamaraatul Aqabah each time while mounted upon a conveyance. The first Jamaraat and the middle one should be stoned while on foot.

28. To stand at the centre of the circle while stoning.

29. To stone between sunrise and Zawaal and sunset on the remaining days. It is Makrooh to stone between dawn (Subh Saadiq) and sunrise on the first and fourth days. Similarly it is Makrooh to stone during the nights of all three days. Although stoning at nights is Makrooh, it will be deemed valid since all the nights are subordinate to the days which follow them except the night which comes after the day of Arafaat (which is subordinate to the day preceding it). Therefore, the stay at Arafaat is valid during this night as well. This is the night on Eid.

30. The most appropriate time for stoning on the first day (tenth) is from after Zawaal up to sunset. From the aforementioned discourse the permissible, reprehensible and preferred times for stoning have been made apparent.

31. It is also Sunnah practice for a Mufrid (i.e. one performing only Hajj) to slaughter an animal and eat from it. It is only permissible to consume from this sacrifice and those which are optional or of Tamattu or Qiraan (i.e. the sacrifice of a misdemeanour viz. Damm/Jinaayat cannot be consumed by the person offering the sacrifice).

32. It is also Sunnah for a Khutbah (sermon) to be delivered on the day of Nahr (tenth); in which the remaining injunctions of Hajj are elucidated. This is the third Khutba of Hajj.

33. It is also Sunnah to leave Mina before sunset on the twelfth day if one desires to do so. If, however, one is still in Mina after sunset on this twelfth day then he would have erred although no penalty will have accrued against him. If he remains at Mina up to daybreak of the fourteenth day it will be necessary for him to stone on that day.

34. It is also Sunnah to camp at a place called Muhassab (also called Abtah) for a short duration after leaving from Mina.

35. Then one should drink Zam Zam to one's fill while standing facing the Kaabah and gazing at it. Also to pour some on one's head and body. Whatever dua a person makes when drinking Zam Zam is accepted, whether it concerns the Dunya or the Akhirah.

36. It is also Sunnah to cling to the Multazam placing the chest and face on it. (The Multazam is that portion of the Kaabah between the Hajr Aswad and the Door). One should also hold the cloth covering of the Kaabah while making any supplication desired.

37. One could also kiss the door frame of the Kaabah on entering, with etiquette and respect. After all this, the only remaining act is one of the most virtuous of deeds which is the visiting of Nabi (saw)'s mausoleum in Madinah and those of his Sahaabah (ra). With this intention in mind one should leave Makkah from the door of Subeeka via the Thania Sufla. A separate section deals with the etiquettes of the visitation of the grave (Ziarat) Insha Allaah.

## **QIRAAN-HAJJ**

This means to combine the Ihraam of Hajj with that of Umrah. After performing the two rakaats of Salaat of Ihraam one should recite the dua.

Thereafter the Talbiyya is recited. Upon entering Makkah, the Tawaaf of Umrah (consisting of seven rounds) is performed wherein Ramal is carried out in the first three rounds. Thereafter two rakaats are performed followed by the walk up in Safaa wherein duaaa is made together with the recitation of the Takbir, Kalimah, Talbiyah and Durud upon Nabi (Sallallahu alayhi wasallam). Thereafter one descends towards Marwah jogging between the Meelain. Then seven rounds are completed in a like manner which completes the Umrah. (Umrah is the Sunnah practice). Then the Tawaaf of Qudoom (arrival) is performed for the Hajj, after which all the acts of Hajj as mentioned earlier will be completed.

Once the person has pelted the Jamartul Aqabah on the day of Nahr (10th Zil Hijjah), the sacrifice of a goat/sheep or seventh portion of a camel/cow or buffalo will be Waajib (compulsory) upon him. If a person is unable to sacrifice an animal, he should observe three fasts before the onset of the Day of Nahr (10th) within the months of Hajj, even though it be in Makkah after the Ayyaam-e-Nahr. It will be permissible to fast at random (i.e. interspersing the fasts with days wherein no fast is kept). One does not have to keep them consecutively.

### **TAMMATTUU-HAJJ**

This means to enter initially into the Ihraam of Umrah only at the Meeqaat and after the traditional two rakaats of Ihraam, to read the dua.

Thereafter the Talbiya should be consistently recited until reaching Makkah, where its recitation will terminate upon the performance at the first Tawaaf. Ramal should be made. After this, the two rakaats of Salaat of Tawaaf should be read and the Sa'e at the Safaa and Marwah as described before. Thereafter, if one had not brought his own Hadi (sacrificial animal) with him from home, he will have his head sheaved or trimmed after which everything once again becomes Halaal for him including relations with one's wife. He will now emerge from Ihraam and remain out of Ihraam until donning another. If he had brought a Hadi with him (which is uncommon today) he will not be free of his Ihraam until after Hajj.

Once the day of Tarwiyah (8th Zil Hijjah) arrives, the Mutamatti will don his Ihraam for Hajj from within the Haram (i.e. anywhere within Makkah and its Surrounding areas without having to do so, from the areas of "Hill" (i.e. the various Meeqaats). He will then proceed to Mina (as described earlier) and after arriving here for the second time (after Arafaat and Muzdaliafh and pelting the Jmarah-tul-Aqabah upon the day of Nahr), it will be compulsory for him to slaughter a goat or sheep or a seventh portion of a camel, cow or buffalo. If he is unable to do so he will have to observe three fasts before the day of Nahr and Seven after Hajj as a Qaarin would. If he had not fasted before the day of Nahr (10th), then the sacrifice of a goat, etc... become compulsory upon him, (he will have to figure out a way of doing so) and no fasting or charity will substitute this obligation.

### **THE BEST DAY**

The best of all days is the Day of Arafaa, the ninth of Dhil Hijjah. If it happens to be on a Friday, such a day of Arafaa is more excellent than seventy pilgrimages on a day other than Friday.

The author of the 'miraj ad-Diraya' narrates this when he said: "It has correctly transmitted from the Rasul of Allah (Sallallahu alayhi wasallam) that he said:

*"The most excellent of all days is the day of Arafaa. Should it happen to be on a Friday, It is more excellent than seventy pilgrimages".*

This is mentioned in the "Tajrid as-Sihah bi-Alamat al Mautta Az- Zayla'i", and also by the commentator of "Kanz".

According to Imaam Abu Hanifa (RA), to live in the neighbourhood of makkah is 'disliked' by the law, because one who lives there is unable to fulfil the duties towards

the sacred house. The two companions of Imaam Abu Hanifa (RA), however, held the view that it is 'not dislike' to live in the neighbourhood of makkah.

### **THE HADI ANIMAL**

The least of all these animals is the goat. Others include the camel, cow sheep and all those animals which are permissible to slaughter at Eid of Adha. Sacrificing a goat will suffice as Damm for all the transgressions except in two instances.

1. Performing the Tawaaf Ziyaarat while in need of an obligatory bath.
2. Engaging in intercourse after being at Arafat and before shaving the head.

In these two cases, a large animal carrying seven shares (Budana i.e. Camel, cow etc.) will have to be sacrificed.

Only the Hadi due for Tamattuu and Qiraan have to be slaughtered on the day of Nahr (10th). All Hadis, however, have to be slaughtered within the boundaries of the Haram's geographical location except that Hadi which is of an exceptional and mandatory (Nafl) nature and which, due to some ailment, had to be sacrificed en-rout. No wealthy person may consume this Hadi. In the matter of distribution, no distinction will be drawn between the poor person residing in the Haram and others (i.e. all may benefit equally).

After the sacrifice, the animal's skin and horns should be given in charity and may not be given to the butcher as remuneration for his services. These animals may not be ridden useless in dire necessity, neither should they be milked. If the destination is distant (necessitating milking), the milk may be given in charity and the animals' udders sprinkled with cold water (to suppress refilling and the resultant inconvenience of milking while on journey).

If a person vows to perform Hajj on foot, it will become incumbent upon him and he may not mount a conveyance until the completion of the Tawaaf Ziyaraat. If he does so before this then he will have to sacrifice an animal in recompense.

**Walking is superior to riding for an able person.**