



2
LEVEL

Fiqh

Islamic Jurisprudence

الفقه



ابن عكل
Obekon
Education



ENGLISH EDITION



Fiqh

Islamic Jurisprudence

Level 2

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Preface

Praise be to Allah, Lord of the worlds, and blessings and peace be upon the noblest of the Prophets and Messengers, our Prophet Muhammad, and upon all his family and Companions. To proceed:

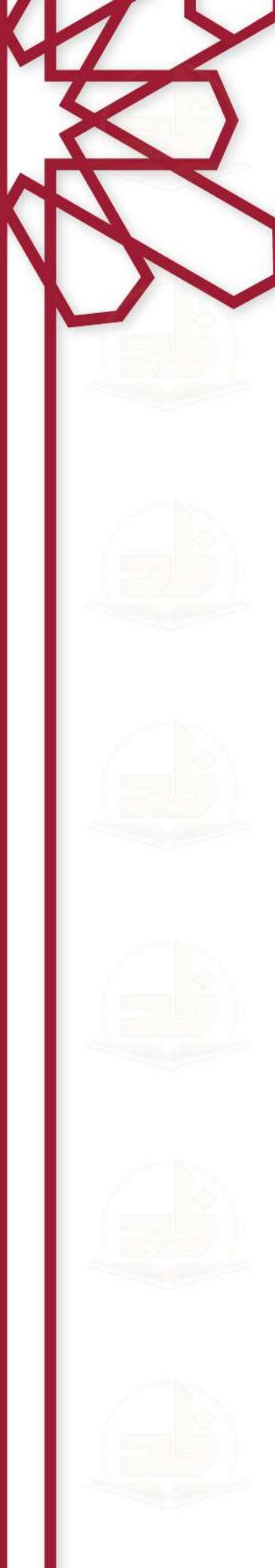
Islamic knowledge is one of the most important necessities that the Muslim needs in his life; the entire ummah, in its efforts to rebuild Islamic civilization, is in need of it. Hence the religious texts point out the importance of Islamic knowledge and its bearers. Allah ﷺ says: *[Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise]* [Aal Imran 3:18]. Ash-Shawkani عَلَيْهِ السَّلَامُ said: What is meant by those of knowledge here is the scholars of the Quran and Sunnah. And Allah ﷺ says: *[and say, "My Lord, increase me in knowledge"]* [Ta-Ha 20:114].

In the hadith it says: «**Whoever follows a path seeking knowledge thereby, Allah will make easy for him a path to Paradise.**» Narrated by Muslim.

This series of textbooks comes to serve the community, with the aim of conveying Islamic knowledge by various methods and making it readily available to those who seek it. We hope that it will be another source of knowledge for academic programs and that it will be a support and help to those who want to acquire more Islamic knowledge and education, in an effort to achieve the main goal, which is to spread and instill sound Islamic knowledge on a sound academic foundation and in accordance with correct beliefs, based on the Book of Allah and the Sunnah of His Prophet ﷺ, in a modern and easily-understood style. We ask Allah عَزَّ وَجَلَّ to grant us all beneficial knowledge, enable us to do righteous deeds, guide us and help us to be sincere in our efforts.



The Zad Academy Series



Fiqh
Islamic Jurisprudence
Level 2

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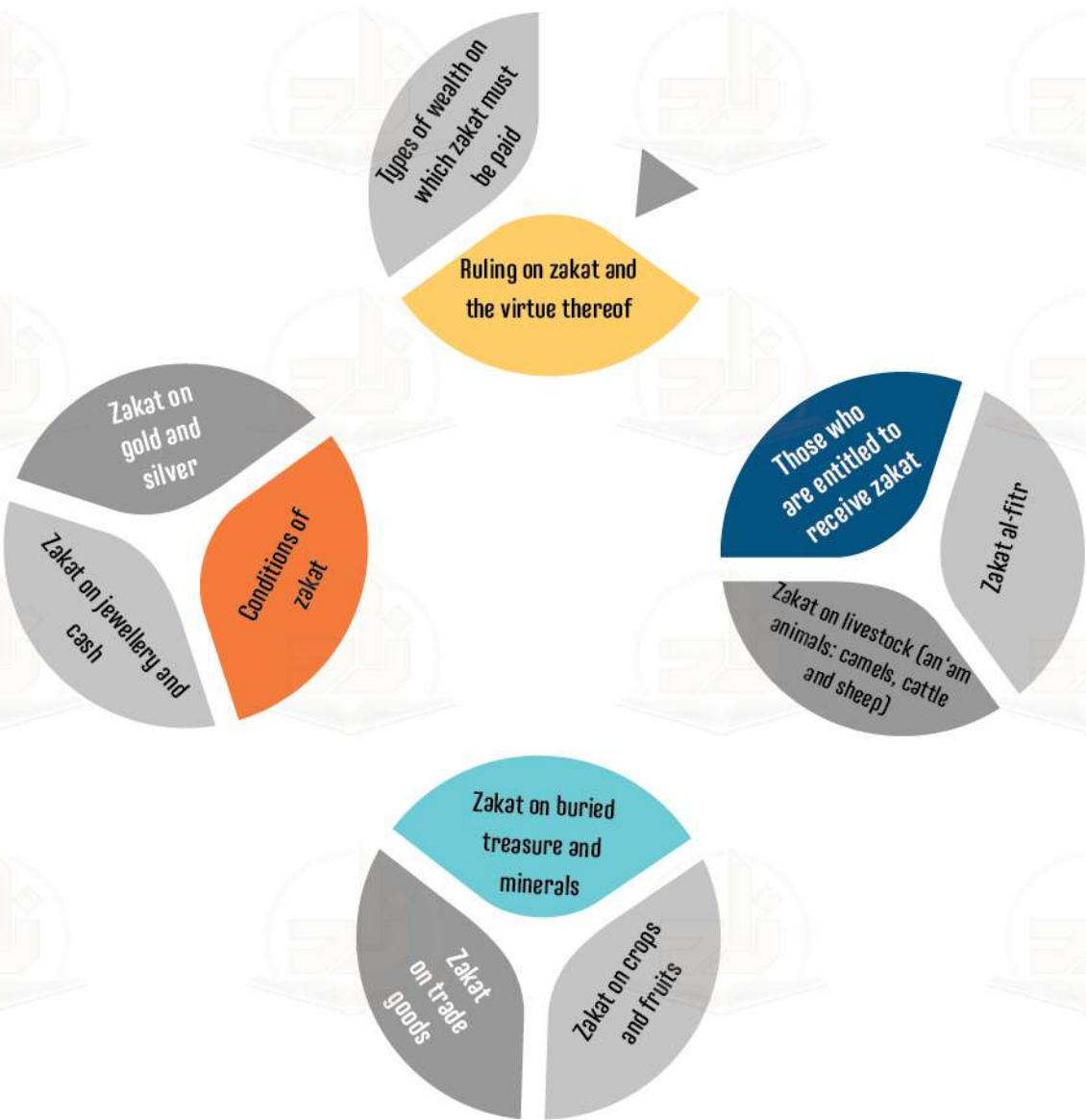
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1

Completion of the Book of Prayer

Voluntary prayers

The word **voluntary** refers to doing something that is not obligatory or mandatory. For example, Allah ﷺ says: *[But whoever volunteers to give more, it is better for them]* [al-Baqarah 2:184].

Thus it means taking it upon oneself to do an act of worship.

With regard to prayers, in Islamic terminology, it refers to offering non-obligatory prayers. Such prayers may also be called Sunnah or mustahabb (recommended).

The virtue of voluntary prayers

The Prophet ﷺ always offered voluntary prayers and urged others to do them, on more than one occasion, the most famous of which is that which is mentioned in the hadith of Abu Hurayrah رضي الله عنه, who said: The Messenger of Allah ﷺ said: «Allah ﷺ said: Whoever shows enmity to a close friend of Mine, then I have declared war against him. And My slave does not draw near to Me with anything more beloved to Me than the religious duties that I have enjoined upon him. And My slave continues to draw near to Me with nafil (supererogatory) acts of worship until I love him. ...» Narrated by al-Bukhari and Muslim.



Standing in voluntary prayers

Standing is an essential part (rukn, lit. a pillar) of obligatory prayers, and whoever does not do it when he is able to do it, his prayer is invalid.

In the case of supererogatory prayers, however, it is permissible to pray standing or sitting, although standing is better when one is able to do it. If someone prays sitting when he is able to stand, he will have half the reward of one who prays standing. Whoever prays sitting when he is unable to stand, he will have a reward like that of one who prays standing.

It was narrated that Imran ibn Husayn رضي الله عنه said: I asked the Prophet ﷺ about a man's praying whilst sitting. He said: «Whoever prays standing, that is better, and whoever prays sitting will have half the reward of the one who prays standing. Whoever prays lying down will have half the reward of one who prays sitting.» Narrated by al-Bukhari.

The Sunnah for one who prays sitting is to sit cross-legged (tarabbu).

It was narrated that Aisha رضي الله عنها said: I saw the Prophet ﷺ praying, sitting cross-legged. Narrated by an-Nasai; classed as sahibh by al-Albani.



The wisdom behind the prescription of voluntary prayer:

There are several reasons why voluntary prayer is prescribed:

To raise the believer in status, increase his good deeds, and erase his bad deeds. It was narrated from Thawban رضي الله عنه that he was asked which deed is most beloved to Allah. He said: I asked the Messenger of Allah ﷺ about that, and he said: «**You should prostrate a great deal, for you will not do one prostration but Allah will raise you in status one degree thereby, and erase one bad deed from your record thereby.**» Narrated by Muslim.

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Offering a lot of supererogatory prayers is one of the greatest means of attaining admittance to Paradise. It was narrated that Rabeeah ibn Ka'b al-Aslami رضي الله عنه said: I stayed overnight with the Messenger of Allah ﷺ, and I brought him water for wudu and other purposes. He said to me: «**Ask (whatever you wish).**» I said: I ask you to let me be with you in Paradise. He said: «**Is there anything else?**» I said: That is all. He said: «**Then help me so that you may attain that by prostrating a great deal.**» Narrated by Muslim.

3

Completing what is lacking of obligatory prayers, and making up for that on the Day of Resurrection, as mentioned in the hadith of Abu Hurayrah رضي الله عنه, according to which the Prophet ﷺ said: «**The first thing for which the Muslim will be brought to account on the Day of Resurrection will be prayer. If he completed it, all well and good; otherwise, it will be said: Look and see whether he has any voluntary prayers to his credit. If he has voluntary prayers to his credit, the obligatory prayers will be completed with his voluntary prayers. Then the same will be done with regard to all other obligatory actions.**» Narrated by Abu Dawud and an-Nasai; classed as sahih by al-Albani.

Voluntary prayers are of two types:

1: Voluntary prayers that are connected to a particular time: they are either connected to the obligatory prayers, like the regular Sunnah prayers, or are not connected to them, such as Witr, Duha and so on.

2: Voluntary prayers that are not connected to a specific time; they are called voluntary in a general sense, such as the night prayers, and voluntary prayers during the day, on condition that they are not offered at times when prayer is prohibited.



Is it Sunnah to offer voluntary prayers in congregation?

It is Sunnah to offer only the following voluntary prayers in congregation:

The eclipse prayer, because of the proven report from Abdullah ibn Amr رضي الله عنه, who said: When the sun was eclipsed at the time of the Messenger of Allah صلوات الله عليه وآله وسليمه, the call went out: “As-salatu jami‘ah (congregational prayer is about to begin).” Narrated by al-Bukhari and Muslim.

Taraweeh, because of the report from Abd ar-Rahman ibn Abd al-Qari, that he said: I went out with Umar ibn al-Khattab رضي الله عنه to the mosque one night in Ramadan, and we saw the people scattered throughout the mosque, one man praying by himself, and another man praying with a small group following him. Umar said: “I think that if I gather these people to pray behind one reciter (imam), that will be better.” Then he decided to do that, and he gathered them to pray behind Ubay ibn Ka‘b. Then I went out with him again on another night, and the people were praying behind their reciter (imam). Umar said: “What a good new practice this is, but what they sleep and miss is better than what they pray,” referring to prayer at the end of the night, because the people used to pray qiyam at the beginning of the night. Narrated by al-Bukhari.

Prayer for rain (istisqa), because of the report narrated from Ibn Abbas رضي الله عنه, which says that he was asked about how the Messenger of Allah صلوات الله عليه وآله وسليمه prayed for rain. He said: The Messenger of Allah صلوات الله عليه وآله وسليمه went out wearing humble clothes, showing humility and beseeching Allah. Then he sat on the minbar, but he did not give a khutbah like this khutbah of yours; rather he continued to offer supplication (dua), beseech Allah and recite takbeer, then he prayed two rakahs as he used to pray on the two Eids. Narrated by an-Nasai; classed as hasan by al-Albani.

The regular Sunnah prayers (as-sunan ar-rawatib)

It is Sunnah for the Muslim to regularly pray twelve rakahs [of Sunnah prayers] every day and night, because the Prophet صلوات الله عليه وآله وسليمه said: «**There is no Muslim who prays twelve rakahs to Allah عز وجله every day, but Allah will build a house for him in Paradise.**» Narrated by Muslim.

They are as follows:

Four rakahs before Zuhr and two after; two after Maghrib; two after Isha; and two before Fajr.

It is also Sunnah to pray four rakahs before Zuhr and four after. It was narrated from Umm Habibah رضي الله عنها that she heard the Prophet ﷺ say: «Whoever regularly prays four rakahs before Zuhr and four after it, Allah جل جلاله will forbid him to the Fire.» Narrated by Abu Dawud and an-Nasai; classed as sahih by al-Albani.

The most important of these regular Sunnah prayers are the two rakahs before Fajr, because the Prophet ﷺ said: «The two rakahs of Fajr are better than this world and everything in it.» Narrated by Muslim.

It was narrated from Aisha رضي الله عنها: The Prophet ﷺ was never more assiduous in doing any supererogatory prayer than he was in praying the two rakahs before Fajr. Agreed upon.

It is mustahabb to pray four rakahs before Asr, but that is not one of the regular Sunnah prayers, because the Prophet ﷺ said: «May Allah have mercy upon a man who prays four rakahs before Asr.» Narrated by Ahmad and at-Tirmidhi; classed as hasan by al-Albani.

It is also mustahabb to pray two rakahs between the adhan and the iqamah, because the Prophet ﷺ said: «Between the two calls there is a prayer, between the two calls there is a prayer,» and when he said it the third time, he added: «for whoever wants to do that.» Narrated by al-Bukhari and Muslim.

And he ﷺ said: «Pray before Maghrib, pray before Maghrib, pray before Maghrib.» Then he said: «For whoever wants to do that.» Narrated by Ahmad and Abu Dawud with a sahih isnad.

Witr:

Witr is a confirmed Sunnah (Sunnah muakkadah). The Prophet ﷺ said: «Indeed Allah is One and He loves that which is odd-numbered (witr).» Narrated by al-Bukhari and Muslim.

The time for Witr is between Isha prayer and the break of dawn, because the Prophet ﷺ said: «Allah has prescribed for you an additional prayer that is better for you than red camels [the most valuable kind]: Witr prayer, between Isha prayer and the break of dawn.» Narrated by Abu Dawud and at-Tirmidhi; classed as sahih by al-Albani, except the phrase «better for you than red camels.»

How Witr prayer is done

It is recommended to hasten to pray Witr at the beginning of the night for one who thinks it most likely that he will not get up during the night; it is recommended to delay it for the one who thinks it most likely that he will get up to pray at the end of the night, because of the hadith of Jabir *r*, according to which the Messenger of Allah ﷺ said: «Whoever fears that he will not get up at the end of the night, let him pray Witr at the beginning of the night. Whoever thinks it most likely that he will get up at the end of the night, let him pray Witr at the end of the night, for prayer at the end of the night is witnessed, and that is better.» Narrated by Muslim.

Witr is done by praying two rakahs, then saying the tasleem, then praying another rakah. It may also be done by praying three rakahs one after another, with one tashahhud and one tasleem, because of the hadith of Aisha *r*: The Prophet ﷺ used to pray Witr with three [rakahs], in which he did not sit except in the last of them. Narrated by an-Nasai; classed as sahih by al-Albani.

It is makruh to pray Witr with two tashahhuds and one tasleem, because the Prophet ﷺ forbade that, so that it would not resemble Maghrib prayer.

Witr is valid with five or seven rakahs in which one sits in the fifth or seventh rakah only, because of the report narrated from Aisha *r*: The Messenger of Allah ﷺ used to pray thirteen rakahs at night, [praying the first eight two by two, at the end] of which he prayed Witr with five rakahs, in which he did not sit except in the last of them. Narrated by Muslim.

And because Umm Salamah *r* said: The Messenger of Allah ﷺ would pray Witr with seven or five [rakahs], not separating them with salam or speaking. Narrated by Ahmad and an-Nasai with a sahih isnad.

It may be prayed with nine rakahs, sitting to recite the tashahhud in the eighth and ninth rakahs. It was narrated from Aisha *r* that she was asked about the Witr of the Messenger of Allah ﷺ and she said: We used to prepare his siwak and his wudu-water for him, and Allah would cause him to wake up during the night whenever He willed. He would use the siwak, do wudu and pray nine rakahs, but he would not sit in them except in the eighth [rakah], when he would remember Allah, praise Him and call upon Him, then he would get up without saying the tasleem; he would get up and pray the ninth [rakah]... Narrated by Muslim.

Number of rakahs of Witr:

The minimum is one rakah, because of the report from Ibn Umar and Ibn Abbas رضي الله عنهما, according to which the Prophet ﷺ said: «Witr is one rakah at the end of the night.» Narrated by Muslim.

The least best is three rakahs, because of the report narrated by Aisha رضي الله عنها, according to which the Prophet ﷺ would pray four [rakahs], and do not ask how beautiful and long they were; then he would pray four [rakahs], and do not ask how beautiful and long they were; then he would pray three. Agreed upon.

The best way of praying Witr:

is for the Muslim to pray eleven rakahs. This is the soundest and most commonly narrated report. There is also nothing wrong with praying thirteen rakahs, and the least best way is to pray three rakahs.



What the Muslim should recite in Witr prayer:

The Sunnah for the one who prays Witr with three rakahs is to recite Surat al-A'la after al-Fatiha in the first rakah, Surat al-Kafirun in the second, and Surat al-Ikhlas in the third. He may sometimes recite other passages from the Quran that he is able to recite.

It was narrated that Ubay ibn Ka'b رضي الله عنه said: The Messenger of Allah ﷺ used to recite *{Sabbih isma Rabbik al-'A'la}* [in the first rakah of Witr]; in the second [rakah] he would recite *{Qul yaa ayyuha'l-kaafiroon}* and in the third he would recite *{Qul Huwa Allabu Abad}*, and he would not say the tasleem except in the last [rakah]. Narrated by an-Nasai; classed as sahih by al-Albani.

Duha prayer, which is also called salat al-awwabeen (prayer of the penitents):

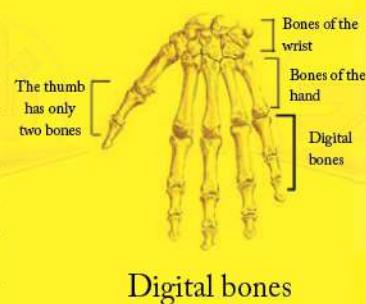
It is also known as salat al-ishraq (prayer after sunrise) if it is offered at the beginning of its time; these are not two different prayers. It is so called because it is done after the sun has risen and become higher in the sky.



It is mustahabb for the Muslim to pray Duha, because of the report narrated from Abu Hurayrah رضي الله عنه, who said: My close friend the Prophet ﷺ advised me to do three things that I shall not give up until I die: to fast three days of every month, to pray Duha, and to sleep after praying Witr. Narrated by al-Bukhari and Muslim.

Its virtue

There are several reports which speak of its virtue, such as the report narrated from Abu Dharr رضي الله عنه, from the Prophet ﷺ, that he said: «**Every morning, a charity is due from each one of you for every bone of the fingers and toes. Every tasbeehah [saying SubhanAllah (Glory be to Allah)] is a charity, every tahmeedah [saying Alhamdu Lillah (Praise be to Allah)] is a charity, every tahleelah [saying Laa ilaaha illa Allah (There is no god worthy of worship except Allah)] is a charity, every takbeerah [saying Allahu akbar (Allah is most great)] is a charity, enjoining what is right is a charity, and forbidding what is wrong is a charity, but two rakahs offered in the forenoon (Duha) will suffice for that.**» Narrated by Muslim.



Digital bones

Time of Duha:

The time for Duha begins when the sun has risen to the height of a spear – that is, approximately twelve minutes after sunrise – until just before Zuhra, that is, approximately twelve minutes before it begins.

It is preferable to pray it when the heat of the sun grows intense. It was narrated from Zayd ibn Arqam that the Messenger of Allah ﷺ went out to some people when they were praying Duha in the mosque of Quba after the sun had risen. The Messenger of Allah ﷺ said: «**The prayer of the penitents is when the young camels feel the heat of the hot sand.**» Narrated by Muslim.

Number of rakahs in Duha prayer

It may be prayed with two rakahs, because of the hadith of Abu Dharr رضي الله عنه quoted above, up to eight rakahs, because of the proven report from Umm Hani رضي الله عنها, according to which, on the day of the conquest of Makkah, the Prophet صلوات الله عليه وآله وسليمه did ghusl in her house, then he prayed eight rakahs. Agreed upon.

According to another version: I never saw any prayer more brief than it, but he bowed and prostrated properly.

It may be increased to twelve rakahs, because that is proven in the Sunnah.

If a person prays more than two rakahs, the best is for him to say the tasleem after every two rakahs, because the Prophet صلوات الله عليه وآله وسليمه said: «**The [voluntary] prayers of the night and the day are to be done two [rakahs] by two.**» Narrated by Ahmad; classed as sahih by al-Albani.

Eclipse prayer

An eclipse occurs: when the light of either the sun or moon disappears, completely or partially.

Ruling on the eclipse prayer: it is a confirmed Sunnah (Sunnah muakkadah) when the reason for it is present.

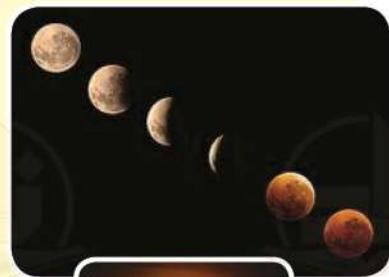
Evidence for it being prescribed:

The Prophet صلوات الله عليه وآله وسليمه did it and enjoined it, as we see in the hadith of al-Mugheerah ibn Shu'bah رضي الله عنه who said: The sun was eclipsed on the day [the Prophet's son] Ibrahim died, and the people said: It has become eclipsed because of the death of Ibrahim. But the Messenger of Allah صلوات الله عليه وآله وسليمه said: «**The sun and moon are two of the signs of Allah; they do not become eclipsed because of the death or the life of anyone. So if you see that happen to either of them, then call upon Allah in supplication and pray until the eclipse ends.**»



When an eclipse occurs, it is mustahabb for the call to be given, As-salatu jami‘ah (congregational prayer is about to begin).

It was narrated that Abdullah ibn Amr said: When the sun was eclipsed at the time of the Messenger of Allah صلوات الله عليه وآله وسليمه, the call was given, As-salatu jami‘ah (congregational prayer is about to begin). Agreed upon.





A solar eclipse is an astronomical phenomenon that occurs when the earth, the moon and the sun are almost in a straight line, with the moon in the middle, at the time of the new moon, when the moon appears very small at the beginning of the lunar month; the moon casts a shadow on the earth. At this time, if we are in a suitable place to observe the eclipse, we will see the dark shape of the moon crossing the disc of the sun.

How the eclipse prayer is performed:

The eclipse prayer consists of two rakahs; in each rakah there are two standings, two recitations, two bowings and two prostrations.

In the first rakah, recitation is done out loud – whether the eclipse occurs by night or by day (lunar or solar eclipse). The imam recites al-Fatihah and a long surah , then bows for a long time, then he stands up straight, saying Sami'a Allahu liman hamidah (Allah hears those who praise Him) and Rabbana wa laka'l-hamd (our Lord, to You be praise). Then he does not prostrate; rather he recites al-Fatihah and another long surah that is shorter than the first. Then he bows, then he stands up straight, then he prostrates, doing two lengthy prostrations. Then he does the second rakah like the first, but each step should be shorter. Then he recites the tashahhud and the tasleem.



The evidence for that is the hadith of Aisha رضي الله عنها, who said: The sun was eclipsed during the lifetime of the Prophet ﷺ. He went out to the mosque, and the people formed rows behind him, and he said takbeer. The Messenger of Allah ﷺ recited for a long time, then he said takbeer and bowed for a long time. Then he said, «**Sami'a Allahu liman hamidah (Allah hears those who praise Him).**» Then he stood up straight and did not prostrate, and recited for a long time, but it was shorter than the first recitation. Then he said takbeer and bowed for a long time, but it was shorter than the first bowing.

Then he said, «**Sami'a Allahu liman hamidah, Rabbana wa laka'l-hamd (Allah hears those who call upon Him; our Lord, to You be praise).**» Then he prostrated. Then he did likewise in the second rakah. Thus he did four bowings and four prostrations. The eclipse ended before he finished his prayer. Then he stood to address the people, and praised Allah as He deserves to be praised, then he said: «**They [the sun and moon] are two of the signs of Allah; they do not become eclipsed for the death or life of anyone. So if you see that happen to either of them, then hasten to pray.**» Agreed upon.

The time of the eclipse prayer:

It lasts from the beginning of the eclipse until it ends, because the Prophet ﷺ said: «**If you see anything of that, then pray until the eclipse ends.**» Agreed upon.

- If the prayer ends before the eclipse is over, it should not be repeated; rather one should offer a great deal of supplication, because the Prophet ﷺ said in as-Sahihayn: «**Pray and offer supplication until the eclipse is over.**»
- If the eclipse ends whilst a person is praying, he should complete the prayer whilst making it brief, and he should not interrupt it.
- If he only comes to learn of the eclipse after it has ended, he should not make up the eclipse prayer, because it is connected to a reason that is no longer there, and it is not prescribed to make it up.



Khutbah (sermon) following the eclipse prayer

It is Sunnah for the imam to exhort the people after the eclipse prayer, warn them against heedlessness and instruct them to offer a great deal of supplication and prayers for forgiveness, because that is what the Prophet ﷺ did. He addressed the people after the prayer and said: «**The sun and moon are two of the signs of Allah; they do not become eclipsed for the death or life of anyone. So if you see that, then call upon Allah, magnify Him, pray and give charity.**» Agreed upon.

One who comes late to the eclipse prayer



- If he has missed the prayer altogether, he should not make it up, because it is a prayer which is prescribed to offer in congregation.
- If he has missed the first bowing, then he has missed the rakah, and should make it up.
- He should make up the missed rakah in the manner of the eclipse prayer, so the rakah should include two recitations, two bowings and two prostrations, which he should make lengthy if the eclipse is still ongoing, and make them brief if the eclipse has ended.

Prayer for rain (istisqa)

In Arabic, the word **istisqa** means asking for rain to be sent down on the land and the people.

In Islamic terminology, it means asking Allah ﷺ to send down rain in the event of a drought or cessation of rainfall in particular.

Ruling on the prayer for rain: it is a confirmed Sunnah (Sunnah muakkadah).

Evidence for it being prescribed:

There is evidence in the religious texts which indicates that offering prayer for rain is prescribed. Allah ﷺ says: *{And said, "Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver. He will send [rain from] the sky upon you in [continuing] showers, And give you increase in wealth and children and provide for you gardens and provide for you rivers}* [Nuh 71:10-12].

Al-Bukhari and Muslim narrated that Anas رضي الله عنه said: The people were stricken with a famine at the time of the Prophet ﷺ. Whilst the Prophet ﷺ was addressing the people one Friday, a Bedouin stood up and said: O Messenger of Allah, our wealth has

been destroyed and our dependents are starving. Pray to Allah for us. So he raised his hands, and we could not see any cloud in the sky, but by the One in Whose hand is my soul, hardly had he lowered (his hands) but there appeared clouds like mountains, and hardly had he come down from his minbar but I saw rain running down his beard ﷺ. It rained that day, and the day after, and the day after, until the following Friday...



Types of prayer for rain:

1. The minimum is supplication (dua) without prayer (salat), and not after prayer, whether it is offered individually or when people have gathered for that purpose, in the mosque or elsewhere. The best supplication is that which is offered by righteous people.
2. Next best is supplication after Jumuah prayer or any other prayer.
3. The best is praying for rain with a prayer of two rakahs followed by a khutbah.

How the prayer for rain is done: the imam leads the people in praying two rakahs, with no adhan or iqamah.

After the opening takbeer, he says takbeer six times in the first rakah, and five times in the second, and he recites Surat al-A'la in the first rakah and Surat al-Ghashiyah in the second.

Ibn Abbas رضي الله عنه said: He [the Prophet ﷺ] prayed two rakahs, as he did on Eid. Narrated and classed as sahibh by al-Albani.

And he should deliver a khutbah after the prayer, and offer supplication and prayers for forgiveness.

He should turn his cloak inside out, because of the hadith of Abdullah ibn Zayd رضي الله عنه, who said: The Prophet ﷺ went out to the prayer place to pray for rain. He faced towards the qiblah, prayed two rakahs, **and turned his cloak inside out**.

Agreed upon.



One who misses the takbeers or one rakah of the prayer for rain:

In this case, one of the following two scenarios must apply:

1. He catches up with the rakah when the imam has already started to recite after the takbeers. In this case, he does not have to make up the takbeers, and he should say any remaining takbeers with the imam.
2. If he comes and has missed a rakah, then when he stands to make up this rakah, he should make it up along with its takbeers.

Note:

If rain comes before they go out to offer this prayer, they should give thanks to Allah for granting them rain, and there is no need to go out. If they go out to pray in this instance, then they are innovators, because the prayer for rain is only prescribed for the purpose of seeking rain, so if it rains, there is no need for it.





Sunnah actions when rain is falling:

- ▶ Exposing oneself to the rain. It was narrated that Anas رضي الله عنه said: It rained whilst we were with the Messenger of Allah صلوات الله عليه وآله وسالم, and the Messenger of Allah صلوات الله عليه وآله وسالم lifted up his garment so that the rain got on to him. We said: O Messenger of Allah, why did you do that? He said: «**Because it had newly come from its Lord** صلوة الله عليه.» Narrated by Muslim.
- ▶ Reciting the dhikrs that have been narrated for this occasion, which include: «**Allahumma sayyiban nafi'an** (O Allah, let it be beneficial rain)» and «**Allahumma suqya rahmah** (O Allah, let it be rain of mercy).»
- ▶ Offering supplication in general when rain falls, for this is one of the times when supplications are answered.
- ▶ If the rain is very heavy and there is fear of its harm, it is Sunnah to say: «**Allahumma hawalayna wa laa alayna. Allahumma ala al-aakami wa'l-jibali wa'l-aajam wa'zirab wa'l-awdiyati wa manabit ash-shajar** (O Allah, around us and not upon us. O Allah, upon the hills and mountains, the wooded areas and small mountains, the valleys and places where trees grow).» Narrated by al-Bukhari; a similar report was narrated by Muslim.



Times when it is not allowed to pray:

According to the teachings of Islam, it is not allowed to pray at three times, which are:

1. From after Fajr prayer until the sun has risen to the height of a spear, which is approximately a quarter of an hour after sunrise.

That is because the Prophet صلوات الله عليه وآله وسالم said: «**There is no prayer after Fajr prayer until the sun has risen.**» Narrated by al-Bukhari and Muslim.

And he صلوات الله عليه وآله وسالم said to Amr ibn Absah: «**Pray Fajr prayer, then refrain from praying until the sun has risen and become high.**» Narrated by Muslim.

2. When the sun is high and in the middle of the sky, until it begins to decline towards the west and the time for Zuhr begins. This period lasts for approximately thirteen minutes before the time for Zuhr prayer.

That is because of the report narrated from Uqbah ibn Aamir ﷺ: There are three times at which the Prophet ﷺ would forbid us to pray or bury our dead: when the sun begins to rise until it is fully risen; **when it is directly overhead at midday, until it begins to decline**; and when it begins to set, until it has fully set. Narrated by Muslim.

3. After Asr prayer, until the sun has set, because the Prophet ﷺ said: «**There is no prayer after Asr prayer until the sun has set.**» Narrated by al-Bukhari and Muslim.



The teachings of Islam forbid us to do anything that involves resembling the disbelievers, especially with regard to acts of worship, even if that is not the Muslim's intention.

The reason for this prohibition:

The reason for the prohibition on praying before sunrise and before sunset is that the disbelievers used to prostrate to the sun when it rose and when it set, as is mentioned in the hadith of Amr ibn Absah: «**Because when it rises, it rises between the two sides of the head of a devil, and at that time the disbelievers prostrate to it... And when it sets, it sets between the two sides of the head of a devil, and at that time the disbelievers prostrate to it.**» Sahih Muslim.

The reason for the prohibition on offering voluntary prayers at the time when the sun is at its zenith is that it is the time when Hell is stoked and becomes very hot, as the Prophet ﷺ said: «**At that time, Hell is stoked.**» Narrated by Muslim.

An exception to this prohibition is made in the case of prayers which are done for a reason:

such as the prayer to greet the mosque (tahiyyat al-masjid), the two rakahs following tawaf, prayer after doing wudu, making up the Sunnah prayer of Fajr after the obligatory prayer, making up the Sunnah prayer of Zuhr, after Asr, the funeral prayer, the eclipse prayer, and making up missed obligatory prayers.

That is because of the general meaning of the Prophet's words: «Whoever sleeps and misses a prayer or forgets it, let him pray it when he remembers it.» Agreed upon.

And he ﷺ said: «O Banu Abd Manaf, do not prevent anyone from circumambulating this House or praying at any time he wants, by night or by day.»

Narrated by Abu Dawud and at-Tirmidhi; classed as sahih by al-Albani.

Greeting the mosque (tahiyyat al-masjid)

When the Muslim enters the mosque, he should pray two rakahs, because the Prophet ﷺ said: «When one of you enters the mosque, let him not sit down until he prays two rakahs.» Narrated by al-Bukhari and Muslim.

These two rakahs may be done even at times when prayer is not allowed.

If one offers the regular Sunnah prayer before an obligatory prayer instead, that will be sufficient.

They should be made brief on Friday if the imam is delivering the khutbah.

Activities

- 1 List the different types of voluntary prayer. Of which type are the regular Sunnah prayers?
- 2 Write an essay about the virtue of the regular Sunnah prayer of Fajr.
- 3 Is it mustahabb to pray Witr at the end of the night? Explain that.
- 4 It is narrated that it is not allowed to pray Witr as three rakahs with two tashahhuds. What is the reason for that?
- 5 What are the [voluntary] prayers that the Prophet ﷺ always did, whether he was at home or travelling? Give evidence for your answer.
- 6 List the reports that describe the eclipse prayer, and explain the reason why this prayer was prescribed.
- 7 From your reading about the eclipse prayer, prayer for rain and other prayers, explain how Islam cares about the individual's connection to Allah ﷺ.
- 8 Explain what to do if a latecomer has missed the takbeers or a rakah of the prayer for rain.
- 9 Write an essay about the Sunnahs that are prescribed for the prayer for rain.
- 10 When someone enters the mosque, what prayer should he offer?
- 11 What is the wisdom behind the Lawgiver's disallowing prayer at certain times? What is the ruling on offering prayers that are done for certain reasons at such times? Give evidence for what you say.

Prostration of forgetfulness (sujud as-sahw):

The **prostration of forgetfulness** is two prostrations that the worshipper does to make up for discrepancies that occurred during his prayer by mistake.

The Prophet ﷺ said: «**If one of you forgets [something in his prayer], let him prostrate twice.**» Narrated by Muslim.

This is something that he himself ﷺ did.

The scholars are unanimously agreed that it is prescribed.

There are three reasons for doing that: adding something to the prayer, omitting something from it, or being uncertain about what one has done.

Omitting an essential part (rukn,
lit. a pillar) of the prayer

The opening takbeer, without which
prayer cannot begin in the first place. 1

The remaining essential parts of prayer.
The essential part that was omitted must be
done, then the prostration of forgetfulness
is to be done after the tasleem. 2

Omitting an obligatory (wajib)
part of the prayer. This can be made
up for by doing the prostration of
forgetfulness before the tasleem.

Omitting
something from
the prayer

1 If neither of two possibilities is more
likely to be the case, then the worshipper
should proceed on the basis of what is
certain, then do the prostration of
forgetfulness before the tasleem.

2 If he thinks one of the two
possibilities is more likely to be the
case, then he should proceed on
that basis, and do the prostration of
forgetfulness after the tasleem.

Being uncertain
about what one
has done

Types of
discrepancies
in prayer

2 Adding something
to the prayer
The prostration of forgetfulness
should be done after the tasleem in
all cases.

The first scenario: Adding something to the prayer

If the worshipper adds something to the prayer, such as a bowing, prostration, standing or tashahhud that is not done at the appropriate place in the prayer, and the like, **then it is prescribed to do the prostration of forgetfulness for this addition after the tasleem**, because of the hadith of Ibn Mas'ud رضي الله عنه, who said: The Messenger ﷺ led us in prayer and prayed five rakahs. When he had finished praying, the people began to murmur to one another. He said: «**What is the matter with you?**» They said: O Messenger of Allah, has something been added to the prayer? He said: «**No.**» They said: You prayed five [rakahs]. So he turned and prostrated twice, then he said the tasleem. Then he said: «**I am only human, like you; I forget as you forget. So if one of you forgets something [in his prayer], let him prostrate twice.**» Narrated by Muslim.

- ▶ ▶ If the worshipper becomes aware of the additional actions whilst he is praying, then he must stop doing that immediately, because if he carries on doing the additional action after he has become aware of it, his prayer is rendered invalid. Then he should do the prostration of forgetfulness after saying the tasleem.

Examples of additional actions include: saying the tasleem before completing the prayer; getting up for a fifth rakah; doing an extra prostration, and so on.

The second scenario: Omitting something from the prayer.

This falls into two categories: Omitting an obligatory (wajib) part of the prayer or omitting an essential part (rukn).

If what is omitted is an obligatory (wajib) part of the prayer, **then it is prescribed to do the prostration of forgetfulness before saying the tasleem**, such as if the worshipper forgets the first tashahhud, or the tasbeeh when bowing or prostrating, and other obligatory parts of the prayer. It was narrated that Abdullah ibn Buhaynah رضي الله عنه said: The Messenger of Allah ﷺ led us in one of the afternoon prayers – Zuhra or Asr – in two rakahs, then he stood up and did not sit down [for the first tashahhud], and the people stood up with him. When he had finished his prayer, and we were waiting for him to say the tasleem, he said takbeer before the tasleem, then prostrated twice when he was sitting, then he said the tasleem.

Narrated by al-Bukhari and Muslim.

- ▶ But if what was omitted is an essential part (rukn) of the prayer, then if the essential part is the opening takbeer, it is not sufficient to do the prostration of forgetfulness in that case. Rather what is required is to repeat the prayer, because the prayer had not started in the first place.

If what was omitted was something other than the opening takbeer, such as if he forgot to recite al-Fatihah, or to bow or prostrate, then if he has not yet reached that point in the following rakah, he should go back to it and proceed from that point. If he has reached that point in the following rakah, then the previous rakah is cancelled and it is replaced by the current rakah.

For example, a man forgot to bow, and before he prostrated, or whilst he was prostrating, or after that he remembered, then in this case he must go back to bowing, then complete his prayer from that point.

But if he did not remember until he reached the same point in the following rakah, then the previous rakah is cancelled and it is replaced by the current rakah.

In either case, he should do the prostration of forgetfulness after the tasleem, because it is something that was added to the prayer.

The third scenario: Being uncertain. This is of two types:

1. The first type is when the individual is uncertain, but does not think that either of two possibilities is more likely to be the case. In this situation, the worshipper should proceed on the basis of the lower number, which is more prudent in the case of prayer. And he should do the prostration of forgetfulness before the tasleem.

For example, if he is uncertain as to whether he has prayed two rakahs or one, he should assume that he has prayed one, and so on, **and he should do the prostration of forgetfulness before the tasleem**, because the Prophet ﷺ said: «**If one of you is uncertain about his prayer and does not know how many [rakahs] he has prayed, three or four, then let him ignore what he is uncertain about and proceed on the basis of what he is certain of, then prostrate twice before he says the tasleem.**» Narrated by Muslim.

2. The second type is when he thinks that one of two possibilities is more likely to be the case. In this situation, he should proceed on the basis of what he thinks is more likely to be the case, then prostrate twice (the prostration of forgetfulness) after saying the tasleem.

For example, if he is not sure whether he has prayed three or four [rakahs], but he thinks it most likely that he has prayed four, then he should assume it is four, and do the prostration of forgetfulness after the tasleem, because the Prophet ﷺ said concerning one who is uncertain and not sure: «**Let him determine what he thinks is right, then complete his prayer on that basis, then let him say the tasleem, then prostrate twice.**» Narrated by al-Bukhari.

In the three cases mentioned above, the prostration of forgetfulness is obligatory.



It is Sunnah to do the prostration of forgetfulness if the worshipper omits any of the mustahabb (recommended) actions or words of the prayer that he usually does. As for omitting a mustahabb action that he does not usually do, it is not Sunnah to do the prostration of forgetfulness for it.

Prostration of recitation (sujud at-tilawah):

The prostration of recitation is a single prostration, that is done when the reciter comes to a verse in which there is a sajdah (prostration), or when one is listening to a reciter who is reading and prostrates. Then it is prescribed to prostrate. This is Sunnah according to the majority of fuqaha.



The evidence for that is the report narrated by al-Bukhari and Muslim from Ibn Umar رضي الله عنهما, who said: The Prophet ﷺ would recite to us a surah that contained a sajdah, then he would prostrate and we would prostrate with him, and one of us would not be able to find room for his forehead to touch the ground.

It is prescribed for both the reciter and the listener, whether in prayer or otherwise, because of the hadith narrated above from Ibn Umar رضي الله عنهما: He would prostrate and we would prostrate with him. In as-Sahihayn it is narrated that Abu Rafi رضي الله عنه said: I prayed Isha with Abu Hurayrah رضي الله عنهما, and he recited *[Idha as-samaa' unshaggat (When the sky has split [open])]* [Surat al-Inshiqaq] and he prostrated. I said: What is this? He said: I prostrated in it [this surah, when praying] behind Abu'l-Qasim رضي الله عنهما, and I will continue to prostrate in it until I meet him again.

It is Sunnah for the listener to follow the reciter in the prostration of recitation, so if he prostrates, he should prostrate with him, otherwise he does not have to do that.

Its virtue: concerning the virtue of the prostration of recitation, it was narrated in the hadith of Abu Hurayrah رضي الله عنهما that the Prophet ﷺ said: «**When the son of Adam recites a verse in which there is a sajdah and he prostrates, the Shaytan withdraws weeping, saying: 'Woe to him! The son of Adam was commanded to prostrate and he prostrated, so Paradise will be his destiny, and I was commanded to prostrate but I refused, so the Fire will be my fate.'**» Narrated by Muslim.

How it is done: The prostration of recitation is a single prostration in which the individual says takbeer when he prostrates, and whilst he is prostrating he says: «**Subhana Rabbiy al-A'la (Glory be to my Lord Most High).**» He may also say: «**Subhanak Allahu mma Rabbana wa bi hamdika, Allahumma ighfir li (Glory and praise be to You, O Allah our Lord. O Allah, forgive me).**» He may also recite the well-known supplication: «**Allahumma laka sajadtu wa bika aamantu wa laka aslamtu, sajada wajhi Lillah alladhi khalaqahu wa sawwarahu wa shaqqa sam'ahu wa basarahu bi hawlihi wa quwwatihi, tabarak Allahu ahsan al-khaliqueen (O Allah, unto You I have prostrated and in You I have believed, and unto You I have submitted. My face has prostrated to Allah Who created it and fashioned it, and brought forth its faculties of hearing and seeing by His Might and Power. Blessed is Allah, the Best of creators).**»

And he may say: «**Allahumma aktub li biha ajran wa da'anni biha wizran waj'alha li indaka dhukhran wa taqabbalha minni kama taqabbalta ha min abdi ka Dawud (O Allah, record for me a reward for this (prostration), and remove from me a sin. Save it for me and accept it from me just as You accepted it from Your slave Dawud).**» Narrated and classed as hasan by at-Tirmidhi.

Then he should get up without saying takbeer or tasleem, unless this prostration occurred during prayer, in which case he should say takbeer when standing up after it.



→ According to the correct scholarly view, it is not stipulated that one should be in a state of purity in order to do the prostration of recitation, or to turn to face towards the qiblah, because there is no evidence to that effect. Ibn Umar رضي الله عنه used to do this prostration when he did not have wudu.

Narrated by al-Bukhari in a mu'allaq report.

But if it is possible to face towards the qiblah and to be in a state of purity, that is preferable.

→ It is not stipulated that a woman should be wearing hijab when doing this prostration.

→ It is permissible to do the prostration of recitation at any time, even if it is a time when prayer is not allowed, because it is not prayer, according to the correct scholarly view.

Places in the Qur'an where there is a prostration of recitation:

There are fourteen well-known places in the Book of Allah تَعَالَى at which the prostration of recitation is done.

With regard to the sajdah in Surat Saad, there is a difference of scholarly opinion concerning it; the view that is most likely to be correct is that it is a prostration of gratitude, because of the proven report from Ibn Abbas رضي الله عنه that he said: [Surat] Saad is not one of the places where a prostration is required. However, I saw the Prophet ﷺ prostrating at that point.

Narrated by al-Bukhari.

There is no specific dhikr to be recited in the prostration of recitation. It is Sunnah to say «**Subhana Rabbiy al-A'la (Glory be to my Lord Most High)**» and other words that were narrated in the context of prostration.

Prostration of gratitude (sujud ash-shukr):

It is mustahabb for one upon whom Allah bestows any blessings or wards off any harm, or who is given glad tidings that make him happy, to prostrate to Allah in gratitude for that blessing. It was narrated from Abu Bakrah رضي الله عنه that if anything happened to the Prophet ﷺ that made him happy, he would fall down in prostration, giving thanks to Allah تَعَالَى. Narrated by Abu Dawud; classed as sahih by al-Albani.

In as-Sahihayn it was narrated that Ka'b ibn Malik رضي الله عنه prostrated when the glad tidings came to him that Allah had accepted his repentance.

In terms of rulings, the prostration of gratitude is exactly like the prostration of recitation. It is not stipulated that one should be in a state of purity for it or should turn to face towards the qiblah, or for a woman to be wearing hijab, although if it is possible to do that, then it is preferable. It is Sunnah to do it at any time.

The prostration of gratitude should be for an actual blessing. It is very strange to see people prostrating in gratitude when they win on shows like Arab Idol (a TV talent show) and the like. This is toying with people's reason!

Activities

Answer the following:

- 1 Write briefly about the reasons for the prostration of forgetfulness, and explain at what point in the prayer it should be done.

- 2 From your own reading, write an essay on how to know whether the prostration of forgetfulness should be done before the tasleem or after it.

- 3 What is the evidence for the prostration of recitation being prescribed in prayer?

- 4 The scholars differed concerning the prostration of recitation, and whether it comes under the heading of prayer (salat). Discuss this difference of opinion.

- 5 Discuss the prostration of recitation, with evidence. When is it prescribed for the reciter and the listener?

- 6 Is it prescribed to prostrate when harm is alleviated? Explain.

Prayer in congregation

Prayer in congregation is one of the greatest things that Allah ﷺ has prescribed for His slaves. It is a connection between a person and his Lord, a connection between people, and one of the greatest symbols and rituals of Islam, in which the Muslims come together five times every day and night, in one place, in one gathering, in which rich and poor, old and young are equal, beneath the same banner, following the same leader. It prompts them to purify their hearts, and increases love and compassion among the Muslims. It is one of the greatest manifestations of the teachings of Islam.



Its virtue:

The Prophet ﷺ enjoined prayer in congregation, and explained its virtue and the reward for it, as he ﷺ said: «**Praying in congregation is twenty-seven times better than praying on one's own.**» Agreed upon.

Ruling on prayer in congregation:

It is obligatory for every free, adult male who is able to do it, whether he is at home or travelling, because Allah ﷺ says:

{And when you are among them and lead them in prayer, let a group of them stand [in prayer] with you} [an-Nisa 4:102].

If praying in congregation is obligatory even at the time of fear and danger [as referred to in this verse], then it is even more so at times of security.

In Sahih Muslim it is narrated from Abu Hurayrah رضي الله عنه that a blind man came and said: O Messenger of Allah, I do not have anyone to guide me to the mosque. Is there a concession for me allowing me to pray in my house? The Prophet ﷺ said to him: «**Can you hear the call to prayer?**» He said: Yes. He said: «**Then answer it.**»

This text clearly indicates that prayer in congregation is obligatory for men.

It was narrated by al-Bukhari and Muslim that Abu Hurayrah رضي الله عنه said: The Messenger of Allah ﷺ said: «**The most burdensome prayers for the hypocrites are Isha prayer and Fajr prayer. If they knew what there is in them [of reward] they would come to them even if they had to crawl. I was thinking of ordering that the call to prayer be given, then I would tell a man to lead the people in prayer, and I would go out with men carrying bundles of wood to people who do not attend the prayers, and I would burn their houses with fire around them.**»

Such a warning cannot be applicable in the case of something that is mustahabb (recommended); thus it is known that praying in congregation is obligatory.

In Sahih Muslim it is narrated from Abdullah ibn Mas'ud رضي الله عنه that he said: Whoever would like to meet Allah tomorrow as a Muslim, let him regularly perform these prayers when the call for them is given. Allah has prescribed for your Prophet ways of guidance, and they are among the ways of guidance. If you pray in your homes, as this one who stays away from the prayers prays in his home, then you will have abandoned the way of your Prophet, and if you abandon the way of your Prophet you will go astray. I remember how we were (at the time of the Prophet ﷺ); no one stayed behind from these prayers except a hypocrite who was known for his hypocrisy. A man would be brought, supported by two others, so that he could stand in the row.

Those who are excused for not attending prayer in congregation

When
are you regarded as
having caught up with the prayer in
congregation?



You are regarded as having caught up with the prayer in congregation if you catch up with one rakah of the prayer, because of the hadith of Abu Hurayrah رضي الله عنه, according to which the Prophet ﷺ said: «If you come to the prayer and we are prostrating, then prostrate, but do not count it as anything. Whoever catches up with one rakah has caught up with the prayer.» Narrated by Ahmad and Abu Dawud; classed as sahih by al-Albani.

1

→ The sick person for whom it is too difficult, or who would be harmed by praying in congregation, because Allah جل جلاله says: {There is not upon the blind any guilt or upon the lame any guilt or upon the ill any guilt [for remaining behind]} [al-Fath 48:17].

And when the Prophet ﷺ fell sick, he stayed away from the mosque, and said: «Tell Abu Bakr to lead the people in prayer.» Narrated by al-Bukhari and Muslim.

2

→ The one who is suppressing the urge to urinate and defecate, or one of them, and the one for whom food that he needs has been served, because the Prophet ﷺ said: «There is no prayer when food has been served, or for one who is suppressing the urge to urinate and defecate.» Narrated by Muslim.

3

→ When there is heavy rain or strong winds, or unbearable cold, because of the hadith of Ibn Umar رضي الله عنهما who said: If it was a cold and rainy night, the Messenger of Allah ﷺ would instruct the muadhdhin to say: «Ala sallu fi'r-rihal (Attention! Pray where you are).» Narrated by al-Bukhari and Muslim.

4

→ One who fears for his life or his family, or fears loss of his wealth or harm to it, because the Prophet ﷺ said: «Whoever hears the call (to prayer) and does not come to it, there is no prayer for him, except for one who has an excuse.»

Narrated by Abu Dawud and Ibn Majah; classed as sahih by al-Albani.

Ruling on offering a supererogatory prayer when the iqāmah has been given for the obligatory prayer:

1

Once the muadhdhin has started to give the iqamah for the obligatory prayer, then it is not permissible for anyone to start a supererogatory prayer, because the Prophet ﷺ said: «**Once the iqamah is given for the prayer, then there is no prayer except the obligatory prayer.**» Narrated by Muslim.

It is narrated in a sahih report from the Prophet ﷺ that he saw a man praying when the muadhdhin was giving the iqamah for Fajr prayer, and he said to him: «**Are you praying Fajr with four [rakahs]?**» Narrated by Muslim.

2

But if the muadhdhin started to give the iqamah for the prayer after the person began to offer the supererogatory prayer, then if he is still praying the first rakah, he should stop it without saying the tasleem. If he is in the second rakah, he should complete it, making it brief, and join the prayer in congregation.

Related issues:

1

You are regarded as having caught up with the rakah if you catch up with the bowing (ruku), because of the hadith of Abu Bakrah رضي الله عنه, which says that he came to the Prophet ﷺ when he was bowing, so he bowed before he reached the row, then walked to join the row [whilst bowing]. He mentioned that to the Prophet ﷺ, and he said: «**May Allah increase you in keenness, but do not do it again.**» Narrated by al-Bukhari. And he did not instruct him to repeat that rakah.

2

Praying in congregation is not obligatory for women, even if they are in Makkah or Madinah, and praying in their houses is better. However, it is permissible for them to attend prayer in congregation on condition that they do not make a wanton display of themselves (tabarruj) or wear perfume. It was narrated from Ibn Umar رضي الله عنه that the Messenger of Allah ﷺ said: «**Do not prevent the female slaves of Allah from attending the mosques of Allah.**» Narrated by al-Bukhari and Muslim. According to another report: «**But let them go out unadorned**» – that is, not wearing perfume.

Narrated by Abu Dawud; classed as hasan by al-Albani.

**3**

It is required of imams to straighten the rows of worshippers, in contrast to what most imams do nowadays. It was narrated that al-Bara ibn Azib رضي الله عنهما said: The Messenger of Allah ﷺ would go through the rows from side to side, tapping us on our chests or shoulders, saying: «**Do not differ, lest your hearts differ.**» Narrated by Muslim.

4

A mistake that commonly occurs is when a latecomer sees the imam prostrating or sitting, and does not join the prayer until the imam stands up. The correct thing to do is to hasten to join the prayer.

5

Another common mistake is starting a new row without completing the row in front. It was narrated from Anas ibn Malik رضي الله عنه that the Messenger of Allah ﷺ said: «**Complete the front row, then the next row, and if there is to be any row that is incomplete, let it be the last row.**» Narrated by Abu Dawud; classed as sahih by al-Albani.

Based on that, the one who enters the mosque should look at the row, and if he finds a gap he should fill it, otherwise he should start a new row.

It was proven that Abu Hurayrah رضي الله عنه said: The Messenger of Allah ﷺ said: «**The best of the men's rows is the first and the worst is the last, and the best of the women's rows is the last and the worst is the first.**» Narrated by Muslim.

An-Nawawi said: We stated above that the first row is most preferred, then the next, then the next, until the last of them. This ruling applies to the rows of men in every situation, and also applies to rows for women when they pray in congregation on their own, separate from the congregation of men. However, if the women pray with the men in the same congregation, and there is no barrier between them, then the best of the women's rows are the last rows.

Praying on one's own behind the row:

It is not permissible for a person to pray on his own behind the row, unless he can find no space in the row, because of the report narrated from Wabisah رضي الله عنهما, according to which the Messenger of Allah ﷺ saw a man praying behind the row on his own, and he instructed him to repeat the prayer.

Narrated by Abu Dawud; classed as sahih by al-Albani.



6

It is not appropriate to pull someone else out of the row in front in order to start a new row. The hadith that is narrated concerning that is daeef (weak). Moreover, this causes distraction and creates a gap in the row, and it is wronging the one who is pulled out to make him stand in another row.

7

In the case of one who smokes, it is more appropriate that he be prevented from attending the mosque than one who eats garlic and onions, because the smell is worse, in addition to the fact that smoking is haram in the first place, because the harm that it causes to the smoker is certain, and in fact it is also proven to harm the people around him.

8

It is not permissible to follow an imam on the TV or radio. That is because prayer is an act of worship, and acts of worship are limited to what is narrated in the religious texts. Therefore, prayer in congregation, as mentioned in the religious texts, is to be done in a specific manner, which is for the imam and the people who pray behind him to be gathered in the same place, at the same time.



Activities

- 1 Mention the wisdom behind prayer in congregation being prescribed.

- 2 Mention the ruling on prayer in congregation, with evidence.

- 3 Write an essay on the excuses which make it permissible not to pray in congregation.

- 4 Is it prescribed for women to pray in congregation in al-Masjid al-Haram [in Makkah] and the Prophet's Mosque [in Madinah]? Research this issue.

- 5 What should a person do if the iqamah is given whilst he is praying the regular Sunnah prayer?

- 6 What is the minimum number of people required for prayer in congregation?

Complete the following sentences

- 7 It is not permissible for the one who is following an imam to pray on his own behind the row unless
- 8 If the muadhdhin begins to give the iqamah after someone has started a supererogatory prayer, if he is in the first rakah, he should , and if he is in the second rakah, he should

Jumuah (Friday) prayer

The virtue of Jumuah prayer

Friday is the best day of the week, and is the best day on which the sun rises. Allah ﷺ has made it a weekly “Eid” and He has singled it out for many virtues so that the people will appreciate its worth, and will observe it in the prescribed manner, and it will enable the Muslims to get to know one another and instill mutual affection, compassion and support among them.

Concerning the virtue of Friday, it was narrated that the Prophet ﷺ said: «**The best day on which the sun rises is Friday. On it Adam ﷺ was created, on it he was admitted to Paradise, on it he was expelled therefrom, and the Hour will only begin on a Friday.**» Narrated by Muslim.

Ruling on Jumuah prayer

Jumuah prayer is an individual obligation for every accountable adult male, because Allah ﷺ says: *[O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade]* [al-Jumuah 62:9].

And the Prophet ﷺ said: «**Going to Jumuah is obligatory for everyone who has reached the age of puberty.**» Narrated by an-Nasai; classed as sahibh by al-Albani.

And he ﷺ said: «**Some people should stop neglecting Jumuah prayers, or Allah will surely place a seal on their hearts, then they will be among the heedless.**» Narrated by Muslim.

Those for whom Jumuah is not obligatory are:

women, boys who have not reached the age of puberty, and those who are sick.

It is also not obligatory for the traveller, because the Prophet ﷺ did not pray Jumuah when travelling. But if the traveller halts in a place where Jumuah prayer is done, then he must pray it with the Muslims.

If a woman, a boy, one who is sick, or a traveller prays Jumuah, it is valid on their part, and takes the place of Zuhr prayer in their case.



Those for whom Jumuah is obligatory:

It is obligatory for every free, adult, male Muslim who is of sound mind, is not travelling, and is able to do it, because the Prophet ﷺ said: «**Jumuah prayer in congregation is obligatory for every Muslim, except four: a slave, a woman, a boy and one who is sick.**»

Narrated by Abu Dawud; classed as sahib by al-Albani.

Time of Jumuah prayer:

The correct view is that the time for Jumuah prayer is the same as the time for Zuhr: from after the sun has passed the meridian until the length of the shadow of a thing is equal to its height, because of the hadith of Anas ibn Malik رضي الله عنه, according to which the Prophet ﷺ would pray Jumuah when the sun passed the meridian. Narrated by al-Bukhari.

Sunnahs in the two khutbahs:



The khutbah is one of the pillars or essential parts of Jumuah, because the Prophet ﷺ always did it and never omitted it.

1

The imam should deliver the khutbah whilst standing, because of the report narrated from Jabir ibn Samurah رضي الله عنه : The Messenger of Allah ﷺ used to deliver the khutbah standing, then he would sit, then he would stand up and deliver the [second] khutbah. If anyone tells you that he delivered the khutbah whilst sitting, he is lying. Narrated by al-Bukhari and Muslim.

2

The khutbah should be delivered from a minbar or other elevated place, because that is more effective in conveying the message and exhorting the people, as the Prophet ﷺ used to deliver the khutbah from his minbar.

3

Sitting briefly between the two khutbahs, because Ibn Umar رضي الله عنه said: The Prophet ﷺ used to deliver two khutbahs, sitting briefly between them. Agreed upon.

4

The two khutbahs should be brief, because of the hadith of Ammar رضي الله عنهما, according to which the Prophet ﷺ said: «**The length of a man's prayer and the brevity of his khutbah are indicative of his proper understanding of religion. So make your prayers lengthy and make your khutbahs brief.**» Narrated by Muslim. The second khutbah should be shorter than the first.

What it is not permissible to do during the Jumuah khutbah:

► It is haram for the one who attends Jumuah to speak whilst the imam is delivering the khutbah, because the Prophet ﷺ said: «**If you say you to your companion, 'Listen!' whilst the imam is delivering the khutbah, you have engaged in idle speech.**»

Narrated by al-Bukhari and Muslim.

► It is haram for the one who attends Jumuah to step over people unnecessarily whilst the imam is delivering the khutbah, because that disturbs the people present, and distracts them from the khutbah. Hence the Prophet ﷺ said to a man whom he saw stepping over people: «**Sit down; you are disturbing people.**» Narrated by Abu Dawud; classed as sahih by al-Albani.

» It is makruh for the one who attends Jumuah to force his way between two people by sitting between them, because the Prophet ﷺ said: «**Whoever does ghusl on Friday... Then goes and does not force his way between two people, then prays whatever has been decreed for him... his sins between that and the previous Friday will be forgiven.**» Narrated by al-Bukhari.

The khateeb should greet the worshippers with salam when he ascends the minbar, because Jabir رضي الله عنهما said: «When the Messenger of Allah ﷺ ascended the minbar, he greeted [the people] with salam.» Narrated by Ibn Majah; classed as hasan by al-Albani.

5

6

The khateeb should sit down on the minbar until the muadhdhin has finished the adhan, because Ibn Umar رضي الله عنهما said: The Prophet صلوات الله عليه وآله وسالم would sit down when he ascended the minbar, until the muadhdhin finished, then he would stand up and begin the khutbah. Narrated by Abu Dawud; classed as sahibh by al-Albani.

7

Offering supplication for the Muslims and those in authority, including praying that their religious and worldly affairs be rectified.



The regular Sunnah prayers of Jumuah:

There is no regular Sunnah prayer before Jumuah, but it is Sunnah for the one who enters the mosque before the imam has ascended the minbar to pray whatever voluntary prayers are decreed for him, because of the report narrated from Salman رضي الله عنه, according to which the Prophet صلوات الله عليه وآله وسالم said: «Whoever does ghusl on Friday... Then goes and does not force his way between two people, then prays whatever has been decreed for him, then when the imam comes out he listens attentively, his sins between that and the previous Friday will be forgiven.» Narrated by al-Bukhari.

And that is what the Sahabah رضي الله عنهما used to do.



The regular Sunnah prayer after Jumuah:

It is Sunnah for the one who has prayed Jumuah to pray two rakahs after it if he is at home, or four rakahs with two tasleems if he is still in the mosque. In as-Sahihayn it is narrated from Ibn Umar رضي الله عنهما that the Prophet صلوات الله عليه وآله وسالم used to pray two rakahs at home after Jumuah.

It is also proven in Sahih Muslim from Abu Hurayrah رضي الله عنه that the Prophet صلوات الله عليه وآله وسالم said: «When one of you has prayed Jumuah, let him pray four rakahs after it.» Narrated by Muslim.

Shaykh al-Islam Ibn Taymiyyah رحمه الله said, reconciling between the two hadiths: If he prays in the mosque, he should pray four [rakahs], and if he prays in his house, he should pray two.

How to pray Jumuah:

Jumuah prayer consists of two rakahs, in which recitation is done out loud, because it is proven that this is what the Prophet ﷺ did, and there is scholarly consensus concerning that.

The Sunnah is for the imam to recite Surat al-Jumuah after al-Fatihah in the first rakah, and Surat al-Munafiqun in the second, as was narrated by Muslim.

Or he may recite Surat al-A'la in the first rakah, and Surat al-Ghashiyah in the second, as was also narrated by Muslim.

How does
one catch
up with
Jumuah?

The one who catches up with a rakah of Jumuah prayer has caught up with Jumuah, because of the report narrated from Abu Hurayrah رضي الله عنه, according to which the Prophet ﷺ said: «Whoever catches up with a rakah of Jumuah has caught up with the prayer.» Narrated by Ibn Majah; classed as sahih by al-Albani.

If someone catches up with less than a rakah, then he must pray Zuhra.

There are several things which are Sunnah on Friday, including the following:

Sunnahs of Jumuah

1

Coming early to the prayer, because the Prophet ﷺ said: «Whoever does ghusl as for janabah on Friday, then goes (to the mosque) in the first hour, it is as if he offered a camel. Whoever goes (to the mosque) in the second hour, it is as if he offered a cow. Whoever goes (to the mosque) in the third hour, it is as if he offered a horned ram. Whoever goes (to the mosque) in the fourth hour, it is as if he offered a chicken. Whoever goes (to the mosque) in the fifth hour, it is as if he offered an egg. Then when the imam comes out, the angels come to listen to the reminder (the khutbah).» Agreed upon.

Doing ghusl before going to Jumuah prayer, according to the view of the majority of scholars. Some are of the view that it is obligatory. That is because of the hadith of Abu Saeed al-Khudri رضي الله عنه, according to which the Prophet ﷺ said: «Doing ghusl on Friday is obligatory for every adult.» Agreed upon.

2

3

Cleaning oneself and putting on perfume, because of the hadith of Salman, according to which the Prophet ﷺ said: «**No man does ghusl on Friday, purifying and cleansing himself as much as he can, and applies oil to his hair or puts on perfume that he finds in his house, then goes out, not forcing his way between any two people, then prays what is decreed for him, then listens attentively when the imam speaks, but his sins between that and the previous Friday will be forgiven.**» Narrated by al-Bukhari.

4

Wearing good, clean clothes, because the Prophet ﷺ said: «**There is nothing wrong with any one of you buying two garments for Friday, other than his daily work clothes.**» Narrated by Abu Dawud and Ibn Majah; classed as sahib by al-Albani.

5

Sending a lot of blessings upon the Prophet ﷺ, because he ﷺ said: «**One of the best of your days is Friday, so send a lot of blessings upon me on that day.**» Narrated by Abu Dawud and an-Nasai; classed as sahib by al-Albani.

6

Reciting Surat al-Kahf on Friday, because the Prophet ﷺ said: «**Whoever recites Surat al-Kahf on Friday, light will shine brightly for him from one Friday to the next.**» Narrated and classed as sahib by al-Hakim.

7

Reciting Surat as-Sajdah and Surat al-Insan in Fajr prayer, because the Prophet ﷺ always did that. Narrated by al-Bukhari and Muslim.

8

Seeking out the time when supplications are answered, and offering a great deal of supplication at that time, because the Prophet ﷺ said: «**There is a time on Friday at which no Muslim stands and prays, asking Allah for what is good, but He will grant it to him.**» Narrated by al-Bukhari and Muslim.

Perhaps the most correct of the scholarly views concerning it is that it is the last hour of Friday.

It is disliked (makruh) to fast on a Friday on its own. Al-Bukhari and Muslim narrated that Abu Hurayrah رضي الله عنه said: I heard the Prophet ﷺ say: «**No one of you should fast on a Friday, unless he also fasts a day before it or after it.**» In al-Bukhari and Muslim it says: «**And do not single out Friday from among other days for fasting, unless it is a fast that one of you usually does.**»

It is not Sunnah to raise the hands during the supplication in the Jumuah khutbah, except in the case of prayer for rain (istisqa).



It was narrated from Umarah ibn Ru'aybah that he saw Bishr ibn Marwan on the minbar raising his hands, and he said: How reprehensible this raising of the hands is! I saw the Messenger of Allah ﷺ doing no more than this with his hand, and he pointed with his forefinger. Narrated by Muslim.

Related issues:

2

It is not stipulated that the prayer should be led by the one who delivered the khutbah. If one man delivers the khutbah and another man leads the prayer, that is valid.

1

It is permissible to speak before the imam begins the khutbah and between the two khutbahs, but it is preferable not to do that.

It is haram to buy and sell on Friday after the second call to prayer, until the prayer has ended, because Allah جل جلاله says: {O you who have believed, when [the adhaan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade} [al-Jumuah 62:9].

3

4

A mistake that many Muslims make in Fajr prayer on Friday is reciting verses in which there is a sajdah (prostration). The Sunnah is to recite Surat as-Sajdah and Surat al-Insan in full.

Activities

- 1 When are you regarded as having caught up with Jumuah prayer, and for whom is it obligatory?

- 2 The scholars differed concerning the time of Jumuah. Discuss this difference of opinion, with evidence.

- 3 Discuss the difference of opinion concerning the ruling on doing ghusl on Friday, based on your own research.

- 4 What is the ruling on one who always recites verses in which there is a sajdah in Fajr on Friday?

- 5 Write a brief essay about the Sunnahs of the two khutbahs. What is the ruling on Jumuah prayer if the imam does not deliver the two khutbahs?

- 6 A man comes to Jumuah and finds the people reciting the tashahhud. What should he do?

- 7 Is there any regular Sunnah prayer before or after Jumuah? Explain that.

Leading the prayer

Who is most qualified to lead the prayer:

The Sunnah explains who is most qualified to lead the prayer and is most entitled to do so. The Prophet ﷺ said: «The people should be led in prayer by the one among them who has most knowledge of the Book of Allah. If they are equal in terms of knowledge of the Quran, then they should be led by the one who has most knowledge of the Sunnah. If they are equal in terms of knowledge of the Sunnah then they should be led by the one who migrated earliest. If they are equal in terms of migration, then they should be led by the first of them to become Muslim.»

Narrated by Muslim.



What is meant by «the one among them who has most knowledge of the Book of Allah» is the one who is most well-versed in the Quran, most skilled in recitation, and has knowledge of the fiqh of prayer.

The one who had most knowledge of the Quran would lead the prayer at the time of the Sahabah رضي الله عنه، because they used to learn the correct recitation of the verses, and they would understand what the verses contained of knowledge and would act upon it. Thus they combined knowledge and action, and they did not stop at memorizing only, as happens nowadays. How many there are who have memorized the Quran, or part of it, and are able to recite it skilfully, with a beautiful voice, but they have no knowledge of the fiqh of prayer.

Based on that, if there are two people, one of whom is more skilled in recitation and one who is less skilled, but he has more knowledge of fiqh [with regard to prayer], then the reciter who has more knowledge of fiqh should be given precedence over the one who is more skilled in recitation, but has less knowledge of fiqh, because the need for one who has knowledge of the fiqh of prayer and the rulings thereon is greater than the need for one who recites beautifully.

If they are equal in terms of recitation, then precedence should be given to the one who has knowledge of the fiqh of prayer.

Then precedence should be given to the one who migrated earlier from the land of disbelief to the land of Islam, then to the first to become Muslim, if they are equal in terms of migration, then to the one who is older.

If they are equal in all the criteria mentioned above, then lots should be drawn between them. This applies if there is no regular imam, because no one should be given precedence over the regular imam, as the Prophet ﷺ said: «No man should lead another man in prayer in the place where he has authority, or sit in his place of honour in his house, except with his permission.» Narrated by Muslim.

This hadith also indicates that the host has a greater right to lead the prayer than his guest, and the ruler has more right to lead the prayer than anyone else.

Those whose leading of prayer is valid:

- ▶ **A boy who has reached the age of discernment.** Amr ibn Salamah رضي الله عنه led his people in prayer when he was six or seven years old. Narrated by al-Bukhari.
- ▶ **One who is offering a supererogatory prayer may lead one who is offering an obligatory prayer, and vice versa,** because it is proven that Muadh رضي الله عنه would pray Isha with the Prophet صلى الله عليه وسلم, which was obligatory in his case, then he would go back to his people and lead them in praying the same prayer, and it would be voluntary in his case and obligatory in theirs. Narrated by al-Bukhari and Muslim.
- ▶ **With regard to someone who is offering an obligatory prayer leading someone who is offering a supererogatory prayer,** that is because of the report narrated from Jabir ibn Yazid ibn al-Aswad, from his father, that he prayed with the Messenger of Allah صلى الله عليه وسلم when he was a young boy, and when he had prayed, he saw two men in some corner of the mosque who had not prayed. He summoned them, and they were brought to him, trembling. He said: «**What kept you from praying with us?**» They said: We had already prayed in our camps. He said: «**Do not do that; if one of you has prayed in his camp, then he comes to the imam who has not yet prayed, let him pray with him, and it will be a supererogatory prayer in his case.**» Narrated by Abu Dawud and at-Tirmidhi; classed as sahibh by al-Albani.



What is the ruling on an evildoer (fasiq) leading the prayer?

His leading of the prayer is valid according to the more correct of the two scholarly opinions, because of the hadith of Abu Hurayrah رضي الله عنه, according to which the Messenger of Allah صلى الله عليه وسلم said: «**They will lead you in prayer, so if they get it right, you will be rewarded, and if they get it wrong, then you will be rewarded but it will count against them.**» Narrated by al-Bukhari. The Sahabah, including Ibn Umar رضي الله عنهما, prayed behind al-Hajjaj ibn Yusuf, who was one of the most evil of people.

But if it is possible to pray behind someone else, then one should refrain from praying behind the evildoer, because of the hadith of Thawban رضي الله عنه, who said: The Messenger of Allah صلى الله عليه وسلم said: «**What I fear for my ummah is leaders who will lead them astray.**» Narrated by at-Tirmidhi and Abu Dawud; narrated by al-Albani.

It is haram for a man to follow a woman in prayer, because of the general meaning of the words of the Prophet ﷺ: «**No people will ever prosper who appoint a woman in charge of their affairs.**» Narrated by al-Bukhari.

And that is because the basic principle is that women should stand in the back rows, to conceal them (from the view of men), so if a woman came forward to lead the prayer, that would be contrary to this principle.

► There is nothing wrong with a woman leading other women in prayer. The Prophet ﷺ gave permission to Umm Waraqah رضي الله عنها to lead the people of her household in prayer, as she had memorized the Quran. Narrated by Abu Dawud; classed as sahib by al-Albani.

► **When a woman leads other women in prayer, she should stand in the middle of the row.** It was narrated that Ra'itah al-Hanafiyah said: Aisha led us in offering an obligatory prayer, and she stood with them in the row. And it was narrated that Hujayrah said: Umm Salamah led us in praying Asr and she stood with us in the row. Both reports were narrated by ad-Daraqutni and al-Bayhaqi.

► It is not permissible for a woman to lead men in prayer, according to the consensus of the Muslim scholars.



It is mustahabb for one who is praying behind the imam to come to the first row, and to be keen to do so; he should avoid being in the back rows, because according to a report narrated by Muslim, the Prophet ﷺ said: «**Come forward and follow me (in prayer), and let those who come after you follow you. People will persist in falling back until Allah puts them back.**» Narrated by Muslim. And he ﷺ said: «**If the people knew what there is in the call [to prayer] and the first row, then they could find no way except to draw lots for it, they would draw lots.**» Agreed upon.

Where the imām should stand in relation to those who are praying behind him:

The basic principle is that the imām should stand ahead of those who are praying behind him, if they are two or more, because when the Prophet ﷺ stood to pray, he would stand in front, and his Companions would stand behind him. Muslim narrated that Jabir and Jabbar stood, one on his right and the other on his left, and he took hold of their hands and made them stand behind him.

If there is only one man, he should stand on the right of the imām, because the Prophet ﷺ made Ibn Abbas and Jabir stand on his right, when they stood on his left. Both reports were narrated by Muslim.

If there is only one man, he should stand in line with the imām, and not do what many people do, whereby one man who is praying with an imām will stand a little behind him. The basic principle is that they should stand in one line.

The women should stand behind the rows of the men, because of the hadith of Anas رضي الله عنه: The orphan and I formed a row behind him, and the old woman stood behind us. Agreed upon.



What is the ruling on praying behind a smoker, one who lets his garment come below his ankles (isbal), and sinners in general?

The majority of fuqaha are of the view that it is valid to pray behind a sinner. The evidence for that is the fact that the Sahabah رضي الله عنهم prayed behind one whose evildoing was well-known, without anyone among them objecting to that, thus there was consensus. Ibn Umar رضي الله عنه about prayed behind al-Hajjaj and behind al-Mukhtar ibn Abi Ubayd ath-Thaqafi, although aspersions had been cast on his aqeedah (belief); and Ibn Mas'ud رضي الله عنه about prayed behind al-Walid ibn Uqbah, who had been subjected to the hadd punishment for drinking alcohol. Moreover, if a person's prayer on his own is valid, it is valid for him to lead others in prayer.

As for the hadith "Pray behind anyone, righteous or evildoer", it is not sahih.

Different issues with regard to the one who is praying behind an imam

There are four issues with regard to the one who is praying behind an imam. They are:

1

Following the imam. This is what is required. What the one who is praying behind an imam must do is follow his imam, so he should start to do the actions of the prayer after the imam, because of the hadith: «**The imam is only appointed to be followed, so when he says takbeer, then say takbeer; when he bows, then bow; when he says ‘Sami‘a Allahu liman hamidah (Allah hears those who praise Him),’ then say, ‘Rabbana wa laka'l-hamd (Our Lord, to You be praise);’ and when he prostrates, then prostrate.**» Agreed upon.

Shaykh Ibn Uthaymeen رحمه الله said: If the imam prays in a hurried manner and is not at ease in the prayer, and does not give time for those behind him to move to the next position and pause, in this case it is not permissible to pray behind him, and the one who is praying behind him must stop following him and complete the prayer by himself.

→ The proper way of following the imam is not to start moving until the imam has completely moved to the next posture of the prayer.

2

Preceding or “racing” the imam. This is haram, and invalidates the prayer, because of the report narrated from Abu Hurayrah رضي الله عنه, according to which the Prophet ﷺ said: «**Does the one who raises his head before the imam not fear that Allah will turn his head into the head of a donkey?**» Narrated by al-Bukhari and Muslim.

And he رضي الله عنه said: «**Do not bow, prostrate or stand up before me.**» Narrated by Muslim. This prohibition implies that it is haram.

Based on that, if someone precedes his imam and says the opening takbeer before him, then he is not regarded as having started to pray, and he must repeat the prayer.

3

Doing things at the same time as the imam, with regard to the pillars or essential parts of the prayer. This is makruh (disliked) because it is contrary to what is enjoined, as the one who prays behind an imam is enjoined to follow him.

4

Lagging behind, which refers to the person delaying and lagging too far behind his imam. This is also makruh (disliked), and the matter may go so far as it being haram, or rendering the prayer invalid.



How may you be regarded as having caught up with bowing (ruku)?

You are regarded as having caught up with bowing if you join the imam for even one moment of his bowing, meaning that you place your hands on your knees before the imam raises his head, even if that is only for a short moment.

Ibn Abd al-Barr said: The majority of fuqaha are of the view that the one who catches up with the imam whilst he is bowing, and says takbeer and bows, placing his hands on his knees before the imam lifts his head, is regarded as having caught up with the rakah; whoever does not catch up with that has missed the rakah.



Is it permissible to pray behind an imam who is a charlatan or cheat?



Shaykh Ibn Baz رض said: If the imam is a charlatan who claims to have knowledge of the unseen or performs extraordinary feats and evil deeds, it is not permissible to take him as an imam or to pray behind him, because the one who claims to have knowledge of the unseen is a disbeliever.

Related issues:

1

It is valid to pray an obligatory prayer behind an imam who is praying [a different] obligatory prayer, even though the intention is different, such as if one of them is praying Zuhr and the other is praying Asr.

2

It is valid for the congregation to pray behind someone who does not have wudu or on whom there is some impurity (najasah), if they are not aware of that, and they do not have to repeat the prayer, even if they come to know about that after the prayer. But if they become aware of it during the prayer, they must leave him (and complete the prayer by themselves).

3

The imam should make the prayer brief when he is leading the people in prayer, because of the report narrated from Abu Hurayrah رض, according to which the Messenger of Allah صلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: «**When one of you leads the people in prayer, let him make it brief, because among them are the weak, the sick and the elderly. But when one of you prays by himself, let him make it as long as he wishes.**» Narrated by al-Bukhari and Muslim.

4

It is mustahabb for the imam to make the first rakah longer, because this is what is proven from the Prophet صلَّى اللهُ عَلَيْهِ وَسَلَّمَ, as was narrated by al-Bukhari and Muslim.



What is meant by making the prayer brief is what the Prophet ﷺ used to do, not what is based on the whims and desires of people. So the prayer should be made brief where he ﷺ made it brief, and made lengthy where it is narrated that he made it lengthy. We should not ignore the Prophet's practice in this regard; rather the Muslim should be keen to follow it.



Activities

- 1 Who is most deserving of leading the prayers, with evidence?
- 2 List those whose leading of the prayer is not valid, with evidence.
- 3 List the scenarios in which a person prays behind the imam. What is the Sunnah in that regard, with evidence?
- 4 Who is the one for whom it is makruh to lead the prayer?
- 5 What is the ruling on preceding or racing the imam, or lagging too far behind him?
- 6 A man is leading his son and his wife in prayer: where should his son stand, and where should his wife stand?

Complete the following:

- 7 It is mustahabb for the imam to make the rakah longer, because this is what is proven from the Prophet ﷺ.
- 8 It is not makruh for a person to lead the prayer if people dislike him leading them, if their dislike of him is because of
- 9 If the people praying behind an imam come to know that their imam does not have wudu, then they must

Prayers of those who have excuses

Those who have excuses are those who are not able to do the prayer in the most perfect manner, such as travellers, those who are sick, those who are in a state of fear, and so on. The Lawgiver has made things easier for them and has permitted them to pray according to what they are able to do.

This is indicated in texts which state that Allah does not burden people with more than they are able to bear, such as the verses: *[Allah does not charge a soul except [with that within] its capacity]* [al-Baqarah 2:286] *{and has not placed upon you in the religion any difficulty}* [al-Hajj 22:78] *{So fear Allah as much as you are able}* [at-Taghabun 64:16].



1. Prayer of one who is sick

One who is sick should stand in the obligatory prayer as much as he is able to, however he is able to. If he has to support himself with a stick or lean against the wall, then he must stand in that manner, because the Prophet ﷺ said: «**If I instruct you to do something, then do as much of it as you can.**» Agreed upon.

If he is not able to do that, he may pray sitting. If he is not able to do that, then he may pray lying on his side, because the Prophet ﷺ said to Imran ibn Husayn رضي الله عنه: «**Pray standing; if you cannot, then sitting; if you cannot, then lying on your side.**» Narrated by al-Bukhari.



If he is not able to pray either standing or sitting, or on his side, he should pray according to his situation, because Allah جل جلاله says: *{So fear Allah as much as you are able}* [at-Taghabun 64:16].

Prayer is not waived in his case so long as he is of sound mind, even if he prays by means of gestures. If he is not able to use gestures, then the actions of prayer are waived in his case, but he should intend it in his heart, and he must say the words of the prayer if he is able to speak. This is what was stated by the scholars, to affirm that the prayer can never be waived altogether, so long as a person is still of sound mind.

The way to pray by means of gestures for one who is sitting is to tilt his head only towards his chest, and to make the movement deeper for prostration than for bowing.

2. The prayer of the traveler

This includes both shortening the prayer and joining prayers together.

► Shortening the prayer:

This means making the four-rakah prayer two rakahs. This is prescribed in every journey. Allah ﷺ says: *{And when you travel throughout the land, there is no blame upon you for shortening the prayer, [especially] if you fear that those who disbelieve may disrupt [or attack] you}* [an-Nisa 4:101].

The Prophet ﷺ and the caliphs who succeeded him always did that. In as-Sahihayn it is narrated that Ibn Umar رضي الله عنهما said: I accompanied the Messenger of Allah ﷺ on a journey, and he did not do more than two rakahs [in any prayer, whilst travelling] until Allah took his soul in death. And I accompanied Abu Bakr [on a journey] and he did not do more than two rakahs [in any prayer, whilst travelling] until Allah took his soul in death. and I accompanied Umar [on a journey], and he did not do more than two rakahs [in any prayer, whilst travelling] until Allah took his soul in death. Then I accompanied Uthman [on a journey], and he did not do more than two rakahs [in any prayer, whilst travelling] until Allah took his soul in death. Allah says: *{There has certainly been for you in the Messenger of Allah an excellent pattern}* [al-Ahzab 33:21].

Some scholars regarded it as disliked (makruh) to offer the prayers in complete form whilst travelling, because the Prophet ﷺ and his Companions always shortened their prayers.

When may prayers be shortened?

Prayers may be shortened in everything that is deemed to be travel according to custom. This is what may be understood from the texts of the Quran and Sunnah.

For how long may prayers be shortened? The traveller may shorten his prayers so long as he is regarded as a traveller, because the concession is connected to the one who meets the description of being a traveller. Hence so long as he is still a traveller, he may avail himself of the concession of travel, unless he intends to settle down, in which case the rulings on travel no longer apply to him, and he must offer his prayers in full.

► Ibn al-Mundhir said: The scholars are unanimously agreed that the traveller may shorten his prayers so long as he has not decided to settle down.

The traveller may begin to shorten his prayers after he has left the built-up area of his city or town, because Allah ﷺ connected the shortening of prayers to going forth in the land, and a person cannot be described as having gone forth in the land until he leaves the built-up area of his city or town.



There are some cases which are excluded from the permission to shorten prayers whilst travelling, including the following

1

The traveller who prays behind an imam who is a resident: if a traveller prays behind an imam who is a resident, he must offer the prayer in full, because the Prophet ﷺ said: «**The imam is only appointed to be followed.**» Noted above.

And because when Ibn Abbas رضي الله عنه was asked about praying behind an imam who is a resident, he said: That is the Sunnah of Abu'l-Qasim رضي الله عنه. Narrated by Ahmad; classed as sahib by al-Albani.

2

The traveller who has formed the intention to stay indefinitely or to settle down. In this case, he must offer the prayers in full, because the rulings of travel are no longer applicable in his case.

3

The traveller who is praying behind someone concerning whom he is not certain whether he is a traveller or a resident. If a traveller prays behind someone concerning whose situation he is not sure, then the correct view is that he should complete the prayer, because the basic principle concerning prayer is that it should be done in full, and shortening the prayers is only done on a temporary basis, so one cannot shorten the prayer if he is not sure.

4

If the traveller remembers a prayer that he should have done before he travelled, whilst he is travelling, such as a man who is travelling, and during his journey he remembered a prayer that he forgot to do whilst he was at home. In that case he must offer that prayer in full, because the Prophet ﷺ said: «**Whoever falls asleep and misses a prayer, or forgets it, let him pray it when he remembers it.**»

Narrated by al-Bukhari and Muslim.

What the hadith means is that he should offer that prayer as it should have been done; therefore if he should have offered that prayer in full, then he must make it up in full.

5

If someone misses a prayer whilst he is travelling, and remembers it after he reaches his destination, then he may pray it in shortened form, but to be on the safe side he may offer it in full.

Joining prayers together:

What is meant is joining together two obligatory prayers at the time of one of them, at the time of either the earlier or later prayer. This applies specifically to Zuhr and Asr, or Maghrib and Isha.

Islam grants a concession allowing the Muslim to join prayers together at times of hardship, such as when travelling, during sickness, at times of fear, when it is raining, and so on. The reason for joining the prayers together is hardship, not travel, as in the case of shortening prayers.

There is a great deal of evidence to indicate that this is permissible, including the following:

The hadith of Anas رضي الله عنه who said: If the Messenger of Allah ﷺ set out before the sun had passed the meridian, he would delay Zuhr until the time of Asr, then he would halt and join the two prayers together. But if the sun had passed the meridian before he set out, he would pray Zuhr, and then set out. Agreed upon.



- ▶ The type of rain that makes it permissible to join prayers together is heavy rain, because of which people are faced with hardship. Included with that is snow that causes trouble, and mud that makes it difficult for people to walk, as well as strong, cold winds that make things difficult for people.

1

It was narrated from Ibn Abbas رضي الله عنه: If the time for Maghrib came when the Prophet ﷺ was in his camp, he would join it together with Isha. If it had not come whilst he was in his camp, he would set out and ride until the time for Isha came, then he would halt and join the two prayers together. Narrated by Ahmad; classed as sahih by al-Albani in al-Irwa.

2

It was narrated that Muadh رضي الله عنه said: We set out with the Messenger of Allah on the campaign to Tabuk. He prayed Zuhr and Asr together, and Maghrib and Isha together. Narrated by Muslim.

3

According to another version: ... Then he came in, then he went out after that and prayed Maghrib and Isha together.



Types of joining prayers together: prayers may be joined together at the time of the earlier or later prayer.

Earlier: the two prayers are joined together at the time of the earlier prayer.

Later: the two prayers are joined together at the time of the later prayer.

The best is for the individual to do that which is easiest for him, because the purpose of joining prayers together is to make things easier for the Muslim.

Related issues:

Can a person join prayers together if he reaches the destination to which he was travelling? In this case, the person is regarded as having arrived and halted in the place to which he was heading. The Sunnah in that case is to offer each prayer at its own time, but if he joins them together, there is nothing wrong with that, because of the hadith of Muadh رضي الله عنه quoted above, about the campaign to Tabuk.

1

If the reason for joining prayers together is no longer applicable, but a person has already joined two prayers together, he does not have to repeat the prayers. For example, if he joined Maghrib and Isha together because of heavy rain, then the rain stopped before the time for Isha began, then he does not have to repeat it.

2

Is it stipulated that the two prayers that are joined together be done one immediately after the other? That is not stipulated. In as-Sahihayn it is narrated that Usamah ibn Zayd رضي الله عنه said: The Messenger of Allah ﷺ moved on from Arafah, and when he came to al-Muzdalifah he halted and did wudu, then the iqamah was given for prayer, so he prayed Maghrib. Then each man made his camel kneel in his camping spot, then the iqamah was given for Isha prayer, so he prayed Isha, and he did not offer any other prayer in between them.

It makes no difference whether he separates the two prayers by leaving the mosque, or by offering a supererogatory prayer, or by moving his belongings, and the like. The ruling is the same.



Adhan and iqamah when joining prayers together: the majority of scholars are of the view that one adhan should be given, then the iqamah should be given for each of the prayers. The evidence for that is what the Prophet ﷺ did in Arafah and Muzdalifah.

3

4

How should one pray the regular Sunnah prayers when joining the prayers together? If the imam gives people the opportunity before the second prayer, then he should offer the regular Sunnah prayers. Otherwise he should offer the regular Sunnah prayers, in the correct order, after joining the [obligatory] prayers together. This applies if he is not travelling, because when travelling it is not Sunnah to pray the regular Sunnah prayers.

There is nothing wrong with praying the regular Sunnah prayer of Zuhr after praying Asr, whether these two prayers are joined together at the time of the earlier or later prayer. In that case, it comes under the heading of a prayer that is offered for a reason.

With regard to adhkar, Shaykh Ibn Uthaymeen رحمه الله said: What I do, is recite tasbeeh, tahmeed and takbeer ten times each after the two prayers, the adhkar of the first and then the second. If one starts with the adhkar of the second prayer, then makes up the adhkar of the first prayer, there is nothing wrong with that.

It is not essential for the one who is praying behind an imam to form the intention (niyyah) of shortening the prayer or joining the prayers together when starting to pray. If there is a reason to shorten the prayer or join two prayers together, then it is permissible to do that, regardless of whether or not one forms the intention to do that.



If someone joins Maghrib and Isha together at the time of the earlier prayer, he may pray Witr straight after praying Isha.

Activities

- 1 What is meant by shortening prayers and joining prayers together?
- 2 Based on your own reading, is it permissible to avail oneself of the concessions of travel in the case of one who is travelling for sinful purposes?
- 3 The scholars differed greatly concerning the distance of travel that makes it permissible to shorten prayers. Discuss this difference of opinion.
- 4 Based on the Sunnah, joining the prayers together may be done for reasons other than travel. Discuss that.
- 5 If a man remembers whilst travelling that he missed a prayer before he set out, or he remembers after he comes home that he missed a prayer whilst travelling, how should he offer that prayer?
- 6 Complete the following:
 - a The prescribed prayers that may be joined together are: and; and and
 - b Among the excuses that make it permissible to join prayers together, other than travel and sickness, are: and and
 - c A sick person who is praying sitting down may gesture for bowing and prostration by , and he should make his lower than his

Eid prayer

The two Eids are Eid al-Fitr and Eid al-Adha. The polytheists had various festivals connected to certain times and places, but Islam abolished them and replaced them with Eid al-Fitr and Eid al-Adha, out of gratitude to Allah ﷺ for having been able to do these two great acts of worship: the fast of Ramadan and pilgrimage to the sacred House of Allah.

It is soundly narrated from the Prophet ﷺ that when he came to Madinah, its people had two days on which they would play and have fun (that is, two festivals). The Prophet ﷺ said: «**Allah has replaced them for you with something better than them: the Day of Sacrifice [Eid al-Adha] and the Day of Breaking the Fast [Eid al-Fitr].»** Narrated by an-Nasai; classed as sahih by al-Albani.

Eid is so called because it returns (ya'ood – from the same root letters in Arabic) and is repeated at the same time.



 There are no festivals in Islam apart from these two Eids and Friday (Jumuah). Any other festivals are innovations that have been introduced into the religion, and it is not permissible for the Muslims to celebrate them or to express joy on such occasions.

Shaykh al-Islam Ibn Taymiyyah رحمه الله said: With regard to the festivals that are part of the laws and way of life of a community, and part of their rituals – concerning which Allah ﷺ says: *{To each of you We have ordained a code of law and a way of life}* [al-Ma'idah 5:48] and *{For every religion We have appointed rites which they perform}* [al-Hajj 22:67] – such as the direction faced when praying, prayers and fasting, there is no difference between joining in with them on their festivals and joining in with them in all their other practices and rituals, because going along with them in their festivals and celebrating them as they do is the same as going along with them in disbelief (kufr), and going along with them in some aspects of their festivals is like going along with them in some aspects of their disbelief.

Ruling on Eid prayer:

Eid prayer is a communal obligation (fard kifayah): if some people do it, then there is no sin on the rest of them, but if all of them fail to do it, then they all bear the burden of sin. It is one of the most obvious rituals and symbols of Islam.

What is indicative of its importance and great virtue is the fact that the Prophet ﷺ instructed women to do it, even though prayer in congregation is not obligatory for them. In fact, he even instructed menstruating women to attend.

It was narrated that Umm Atiyah رضي الله عنها said: We were instructed to take the virgins – either adult women or girls who were at the brink of puberty – and menstruating women out on the two Eids, to witness goodness and the prayer of the Muslims, but menstruating women were to keep away from the actual prayer place. Agreed upon.

And she ﷺ said: We were instructed to come out on the day of Eid, and even to bring out virgins from their seclusion, and even to bring out menstruating women, who were to stand behind the people, recite takbeer with them and offer supplication with them, hoping for the blessing and virtue of that day. Agreed upon.

The same conditions are stipulated for Eid prayer as for Jumuah prayer, except the khutbah, which is one of the conditions of Jumuah prayer but it is not one of the conditions of Eid prayer, so it is not permissible to do it before its time.

It is not permissible to hold the Eid prayer with fewer than three people, and it is not obligatory for a traveller, because Eid came during the Hajj of the Prophet ﷺ, but he did not offer the Eid prayer, and neither did the caliphs who succeeded him [during their pilgrimages].

Where is the Eid prayer to be offered?

The Sunnah is to offer the Eid prayer in the designated Eid prayer places and not in the mosque, because of the hadith of Abu Saeed ؓ, who said: The Prophet ﷺ used to go out on (Eid) al-Fitr and (Eid) al-Adha to the prayer place (musalla). Narrated by al-Bukhari and Muslim.

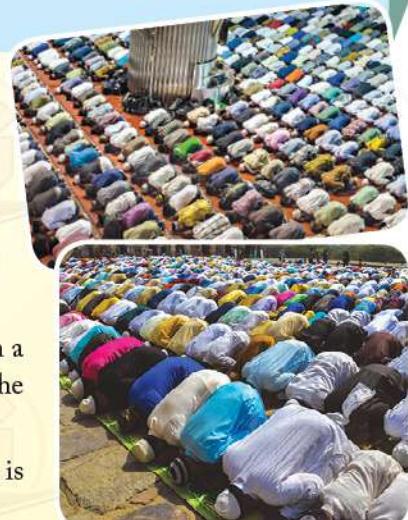
Going out to those prayer places presents Islam and the Muslims in a dignified manner and installs awe in the disbelievers, and it makes the rituals of Islam more manifest.

So the Sunnah is to offer the Eid prayer in the musalla unless there is a reason not to do so, such as rain, strong winds, and the like.

► Al-Masjid al-Haram is an exception to this ruling, because it is better to offer the Eid prayer in it.

The day of Eid is a day of joy and happiness

It was narrated that Anas ؓ said: When the Messenger of Allah ﷺ came to Madinah, they had two days on which they would play and have fun (i.e., festivals). He said: «**What are these two days?**» They said: We used to play and have fun on these two days during the Jahiliyyah. The Messenger of Allah ﷺ said: «**Allah has replaced them for you with something better than them: the Day of Sacrifice [Eid al-Adha] and the Day of Breaking the Fast [Eid al-Fitr].**» Narrated by Abu Dawud; classed as sahih by al-Albani.



Time of Eid prayer:

The Eid prayer is like Duha prayer in terms of its time, which lasts from when the sun has risen to the height of a spear until the time of the meridian. That is because it is proven that this is what the Prophet ﷺ and the caliphs who succeeded him did, and because the time before the sun has risen to that height is a time when prayer is disallowed.

The Sunnah is to hasten to do the prayer on Eid al-Adha at the beginning of its time, and to delay doing the prayer on Eid al-Fitr, because that is what the Prophet ﷺ did. Moreover, on Eid al-Adha the people need to pray earlier so that they may then go and offer their sacrifices, whereas on Eid al-Fitr they need extra time after Fajr in order to give zakat al-fitr.

How the Eid prayer is done:

The Eid prayer consists of two rakahs, followed by the khutbah. In as-Sahihayn and elsewhere it is narrated from Ibn Abbas رضي الله عنه that the Prophet ﷺ came out on the day of Eid al-Fitr and prayed two rakahs, with no [supererogatory] prayer before or after them.

It was narrated that Ibn Umar رضي الله عنه said: The Prophet ﷺ, Abu Bakr and Umar would pray on the two Eids before the khutbah. Narrated by al-Bukhari and Muslim.



Warning:

The Muslim must beware of committing any infractions and things that some people do, such as adopting haram ways of adorning themselves like letting their garments come below their ankles (isbal) and shaving the beard. They must also avoid haram ways of celebrating, such as listening to music and watching haram things, and women wantonly adorning themselves (tabarruj) and mixing with men, and so on.

Takbeer in the Eid prayer:

In the first rakah, **after the opening takbeer and opening supplication**, and before seeking refuge with Allah from the Shaytan, there are six takbeers.

In the second rakah, before the recitation, there are five takbeers **in addition to the takbeer for standing up**, because of the report narrated from Abdullah ibn Amr ibn al-As رضي الله عنه who said: The Prophet of Allah ﷺ said: «**The takbeer said on (Eid) al-Fitr is seven in the first [rakah] and five in the second, and the recitation comes after that in both [rakahs].**»

Narrated by Abu Dawud; classed as hasan by al-Albani.

It is mustahabb to raise the hands with each takbeer. Then after seeking refuge with Allah from the Shaytan, the imam recites al-Fatihah, and in the first rakah he may recite Surat al-A'la, and in the second Surat al-Ghashiyah, because Samurah رضي الله عنه said: The Prophet ﷺ used to recite on Eid and on Friday (Jumuah) *[Sabbih isma Rabbik al-A'la]* [i.e., Surat al-A'la] and *[Hal ataaka hadeethu al-Ghashiyah]* [i.e., Surat al-Ghashiyah]. Narrated by Muslim.

And it is also proven that the Prophet ﷺ recited: *[Qaaf wa'l-Quran il-majeed]* [i.e., Surat Qaf] in the first rakah and *[Igtarabat is-saa'atu wa'nashbaqq al-qamar]* [i.e., Surat al-Qamar] in the second. Narrated by Muslim.

The scholars are unanimously agreed that the Sunnah is to recite out loud in the Eid prayer, and that this is what the Muslims have always done.

Sunnahs of Eid:

Eating an odd number of dates before going out to the prayer on Eid al-Fitr, because of the hadith of Anas رضي الله عنه, who said: The Prophet ﷺ would not go out on the day of (Eid) al-Fitr until he had eaten some dates, and he would eat an odd number of them. Narrated by al-Bukhari.

1

2 Going out to the Eid prayer walking, because of the hadith of Ali رضي الله عنه, who said: The Sunnah is to go out to the Eid (prayer) walking. Narrated and classed as hasan by at-Tirmidhi.

3

Reciting the takbeer out loud – but it is to be done quietly by the women – on the day of Eid, from the time one sets out from one's house until one reaches the prayer place.

4 It is Sunnah to go to the prayer place by one route, and to return by a different route, because of the hadith of Jabir رضي الله عنه, who said: On the day of Eid, the Prophet ﷺ would vary his route. Narrated by al-Bukhari.

There is nothing wrong with congratulating one another on the day of Eid by saying Taqabbal Allahu minna wa minkum (May Allah accept from us and from you).

Concerning that there is the hadith of Muhammad ibn Ziyad, who said: I was with Abu Umamah al-Bahili and other Companions of the Prophet ﷺ, and when they returned [from the Eid prayer], they would say to one another: Taqabbal Allahu minna wa minka (May Allah accept from us and from you). Ahmad said: Its isnad is jayyid.



Reciting takbeer in unison is an innovation (bid'ah), and it is not proven that the Prophet ﷺ or his Companions did that. The correct way is for each person to recite takbeer by himself.



Related issues:



If people do not come to know that it is Eid until after midday, they should make up the Eid prayer on the following day, because of the report narrated by Abu Umayr ibn Anas from some of his paternal uncles among the Ansar who said: It was cloudy and we did not see the new moon of Shawwal, so the next day we fasted. Then some riders came at the end of the day, and testified that they had seen the new moon the night before, so the Prophet ﷺ instructed the people to break their fast, and to go out the following day to offer the Eid prayer. Narrated by the five, except at-Tirmidhi; classed as sahih by al-Albani. If the Eid prayer could be done after midday, the Prophet ﷺ would not have delayed it until the following day.



If Eid happens to be on a Friday, then the one who offers the Eid prayer does not have to pray Jumuah, but it is Sunnah for him to do so, because of the hadith of Abu Hurayrah رضي الله عنه, according to which the Messenger of Allah ﷺ said: «**Two Eids have come together on this day of yours, so for whoever wishes, he does not need to pray Jumuah, but we are going to pray Jumuah.**»

Narrated by Abu Dawud; classed as sahih by al-Albani.



Adhan and iqamah for the Eid prayer. No adhan or iqamah is prescribed for the Eid prayer, because of the report narrated by Muslim from Jabir رضي الله عنه, who said: I prayed the Eid prayer with the Prophet ﷺ more than once or twice. He began with the prayer before the khutbah, with no adhan or iqamah.



Making up the Eid prayer. It is not Sunnah for the one who missed the Eid prayer to make it up, because there is no proof for that from the Prophet ﷺ, and because it is a prayer which is intended to be done in a certain type of gathering, so it is not prescribed to do it except in that manner.



If the imam forgets the additional takbeers until after he has started to recite, they are waived, because they are Sunnah and the time for them has passed.

Similarly, if someone catches up with the imam after he has started to recite, or catches up with him when he is bowing, then he should say the opening takbeer and then bow, and he does not have to make up the takbeers.



Activities

Answer the following:

1 What are the conditions of the Eid prayer? When should the Eid khutbah be delivered?

When is Eid prayer offered?

2 Based on the fact that the two Eids are prescribed, explain the easy nature of Islam, then explain how the Eids are part of Islamic teachings.

3 What would you say to someone who celebrates Mother's Day, Valentine's Day and other innovated festivals? What is the connection between that and distortion of the Muslim identity?

4 Write briefly about the sunnahs of the Eid prayers.

5 What should the Muslims do if they find out that it is Eid after midday on the day of Eid?

6 From your own studies, what are the prayers which are not to be made up if they are missed?

Funerals

It is Sunnah to remember death a great deal and prepare for it by repenting from sins, restoring people's rights if you have wronged them, and hastening to do righteous deeds before death comes.

The Prophet ﷺ said: «Frequently remember the interrupter of pleasures.» Narrated and classed as hasan by at-Tirmidhi. The «interrupter of pleasures» is death.

Indeed, to Allah we belong and to Him we shall return.

Ruling on death announcements:

It is permissible to announce a death, to attend the funeral, offer the funeral prayer for the deceased and offer supplication for him. The Prophet ﷺ announced the death of the Negus ዘግ, as was narrated by al-Bukhari and Muslim. As for announcing the death by way of showing grief and panic, and enumerating the good qualities of the deceased, this comes under the heading of actions of Jahiliyyah, and this is what the Prophet ﷺ forbade, as was narrated by at-Tirmidhi and classed as hasan by al-Albani.

There are a number of rulings having to do with the deceased, including the following:

His eyes should be closed. This is mustahabb, because the Prophet ﷺ closed the eyes of Abu Salamah رضي الله عنه when he died, and said: «When the soul is taken, the gaze follows it, so do not say anything but good, for the angels say Aameen to whatever you say.» Narrated by Muslim.

1

Covering the deceased with a cloth after he dies, because of the report narrated by Aisha رضي الله عنها: When the Prophet ﷺ died, he was covered with a striped Yemeni cloak. Agreed upon.

2

Hastening to prepare him and bury him. It was narrated from Abu Hurayrah رضي الله عنه that the Prophet ﷺ said: «Hasten to take the deceased to the grave, for if he was good, then it is something good to which you are taking him, and if he was otherwise, then it is something bad of which you are ridding yourselves.»

Narrated by al-Bukhari and Muslim.

3

It is obligatory to hasten to pay off the debts of the deceased, whether they were owed to Allah جل جلاله, such as zakat, Hajj, a vow to do an act of worship or an expiation; or they were debts owed to people, such as returning items entrusted to him for safekeeping, items that he had taken by force or items that he had borrowed, whether he left instructions to that effect or not. That is because the Prophet ﷺ said: «The soul of the believer remains suspended because of his debt, until it is paid off on his behalf.» Narrated by Ahmad and by at-Tirmidhi, who classed it as hasan.

Hastening to carry out any bequests left by the deceased, because that is hastening the reward, and Allah جل جلاله gave precedence to that and mentioned it before debt, to highlight how important it is and to urge people to do that.

4

Ruling on washing the deceased:

Washing the deceased is a communal obligation, because the Prophet ﷺ enjoined it, as when he said concerning the pilgrim in ihram who died when his she-camel threw him, breaking his neck: «Wash him with water and lotus leaves.» Narrated by al-Bukhari and Muslim.

And he said regarding his daughter Zaynab زينب [when she died]: «Wash her three times, or five, or seven.» Narrated by al-Bukhari and Muslim.

How the deceased is to be washed:

The one who is chosen to wash the deceased should be someone who is trustworthy and of good character, who has knowledge of the rulings of ghusl and how to wash the deceased in accordance with the Sunnah. Precedence in washing the deceased should be given to the next of kin, then the next closest, then the next closest, such as the father, grandfather and son, if they know the rulings on washing the deceased; otherwise someone else should be given precedence who has knowledge of that.



What is the ruling on a woman washing a man, and vice versa?



A man should be washed by men and a woman should be washed by women, but either spouse may wash the other. The Prophet ﷺ said to Aisha رضي الله عنها: «**What harm will it do you, if you die before me, and I take care of you, wash you and shroud you?**» Narrated by Ibn Majah; classed as sahih by al-Albani. And Aisha رضي الله عنها said: If I had known before what I know now, no one would have washed the Prophet ﷺ except his wives. Narrated by Abu Dawud and Ibn Majah; classed as sahih by al-Albani.

Asma bint Umays washed her husband Abu Bakr as-Siddeeq رضي الله عنهما, and Ali washed Fatima رضي الله عنها.

Is it permissible for a Muslim to wash a disbeliever?

There is a difference of scholarly opinion concerning that. The view which is most likely to be correct is that it is not permissible for a Muslim, man or woman, to wash a disbeliever, or to carry his bier or shroud him, or to offer prayers for him, even if he is a relative, such as a father or mother, because Allah جل جلاله says: *{O you who have believed, do not make allies of a people with whom Allah has become angry}* [al-Mumtahinah 60:13] *{And do not pray [the funeral prayer, O Muhammad], over any of them who has died - ever - or stand at his grave. Indeed, they disbelieved in Allah}* [at-Tawbah 9:84].

Shaykh Ibn Uthaymeen رحمه الله said: If it is prohibited to pray for the disbeliever, which is one of the acts that may most benefit the deceased, then it is more appropriate that lesser actions also be prohibited. It is stipulated that the water with which the deceased is washed should be pure, and that he should be washed in a place that is screened, and that no one who has nothing to do with washing the deceased should be present.



How the deceased is to be washed:

He should be placed on a platform for washing, in a place that is screened from the gaze of people. His awrah should be covered – this is obligatory – then his clothes should be removed. Then the one who is washing him should lift up the head of the deceased, almost like sitting him up, then pass his hand over his stomach, pressing down. Then he should clean his front and back passage, by washing them both and removing any impurity, using a cloth and the like.





Then the washer should intend to do ghusl, say Bismillah, and wash the parts that are washed in wudu as for prayer, except for rinsing the mouth and nose; it is sufficient to wipe over the mouth and nose. Then he should wash his head and beard with lotus leaves, soap or the like. Then he should wash his right side, then his left side, then complete the washing of the rest of his body. It is mustahabb to wrap a piece of cloth around his hand whilst washing him. What is obligatory is to wash him once, if that is sufficient to clean him; what is recommended (mustahabb) is to wash him three times.



It is recommended (mustahabb) to put camphor in the water for the last washing. Then the deceased should be dried, and what is prescribed to be removed should be removed from his nails and hair. A woman's hair should be braided and left to hang down her back.

If it is not possible to wash the deceased, because no water is available, or because the body is extremely damaged by fire and the like, then tayammum should be done for him.

It is recommended for the one who has washed a deceased person to do ghusl after he has washed him. It was narrated that Abu Hurayrah رضي الله عنه said: The Messenger of Allah ﷺ said: «Whoever has washed a deceased person, let him do ghusl.» Narrated by Ibn Majah; classed as sahih by al-Albani.

The martyr (shaheed) who dies in battle should not be washed, because the Prophet ﷺ instructed that those who were killed in the Battle of Uhud should be buried with their blood, and not be washed, and he did not offer the funeral prayer for them. Narrated by al-Bukhari.

Similarly, the martyr should not be shrouded or the funeral prayer offered for him. Rather he should be buried in his clothes, as mentioned in the hadith quoted above.

Ruling on shrouding and how it is to be done:



Shrouding the deceased is obligatory, because the Prophet ﷺ said concerning the pilgrim in ihram whose she-camel threw him, breaking his neck: «Shroud him in two pieces of cloth.» Agreed upon.

What is required with regard to shrouding is to cover the entire body. If nothing is available except a short piece of cloth that will not cover the entire body, his head should be covered, and some idhkhir or other plant matter should be placed over his feet. Idhkhir is a plant with a pleasant fragrance. That is because of what Khabbab said in the story of the shrouding of Musab ibn Umayr رضي الله عنه: The Prophet ﷺ instructed us to cover his head, and to place some idhkhir over his feet. Agreed upon.

The head of a male pilgrim in ihram should not be covered, because the Prophet ﷺ said: «But do not cover his head.» Agreed upon.

That should be done with cloth that is opaque and does not show the colour of the skin.

The Sunnah is to shroud a man in three pieces of white cotton cloth, and to shroud a woman in five pieces of cotton: an izar (waist wrapper), khimar (head cover), qamees (chemise) and two outer wrappers. There is nothing wrong with using fabric other than cotton.

► The funeral prayer:

After the deceased has been washed and shrouded, it is prescribed to offer the funeral prayer for him. It was narrated that Abu Hurayrah رضي الله عنه said: The Messenger of Allah ﷺ said: «Whoever attends a funeral until the prayer has been offered for the deceased will have one qirat [of reward], and whoever attends until the deceased is buried will have two qirats.» It was said: What are the two qirats? He said: «Like two huge mountains.» Agreed upon.

The funeral prayer is a communal obligation; if some people do it, the burden of sin is waived from the rest.



How the funeral prayer is done:

- The worshipper says the opening takbeer and the opening supplication (dua), then recites al-Fatiyah.
- Then he says the second takbeer and sends blessings upon the Prophet ﷺ, reciting as-salat al-Ibrahimiyyah.
- Then he says the third takbeer and offers supplication for the deceased.

Supplications for the deceased include that which is proven in Sahih Muslim, where it is narrated that the Prophet ﷺ used to say: «Allahumma ighfir lahu warhamhu wa

aafihu wa a'fu anhu, wa akrim nuzulahu wa wassi mudkhalahu waghsilhu bi'l-maa'i wa'th-thalji wa'l-barad, wa naqqihi min al-khataaya kama naqqayta ath-thawb al-abyd min ad-danas. Wa abdilhu daran khayran min darihi wa ahlan khayran min ahlihi wa zawan khayran min zawjih. Wa adkhilhu al-jannata wa a'idhhu min adhaab il-qabri wa min adhaab an-nar (O Allah, forgive him, have mercy on him, keep him safe and sound, pardon him, receive him with honour, make his grave spacious, wash him with water, snow and hail, and cleanse him of his sins as a white garment is cleansed of dirt. Give him a home better than his home, a family better than his family, a spouse better than his spouse. Admit him to Paradise and protect him from the torment of the grave and the torment of Hellfire).»

Another supplication that the Prophet ﷺ used to say is: «Allahumma ighfir lihayyina wa mayyitina wa sagheerina wa kabeerina wa dhakarina wa unthana wa shahidina wa gha'ibina. Allahumma man ahaytahu minna fa ahyihi ala'l-eeman wa man tawaffaytahu minna fa tawaffahu ala'l-Islam. Allahumma laa tahrimna ajrahu wa la tudillana ba'dahu (O Allah, forgive our living and our dead, our young and our old, our males and our females, those who are present among us and those who are absent. O Allah, whoever You keep alive, keep him alive with faith, and whoever You cause to die, cause him to die in Islam. O Allah, do not deprive us of the reward and do not cause us to go astray after this).» Narrated by Abu Dawud; classed as sahih by al-Albani.

If the deceased was female, the pronouns should be changed accordingly.

Supplication should also be offered for a child who dies. The worshipper may say for example: «Allahumma ij'alhu dhukhran li waalidayhi wa faratan wa ajran wa shafee'an mujaban. Allahumma thaqqil bihi mawazeenahuma wa a'zim bihi ujoorahuma wa alhiqhu bi salih salaf al-mu'mineen wa ij'alhu fi kafalati Ibrahim wa qih bi rahmatika adhaab al-jaheem (O Allah, make him a stored treasure for his parents, and a preceding reward and an answered intercessor. O Allah, make their scales weigh heavily by means of his loss, increase their reward through him, join him with the righteous believers who have gone on before, place him in the care of Ibrahim, and protect him by Your mercy from the torment of Hell).» Or he may offer whatever supplication for the deceased child he is able to; there is nothing proven concerning that from the Prophet ﷺ.

- Then he says the fourth takbeer, then pauses for a moment after that – and if he wishes, he may offer supplication. Then he says one tasleem, to his right.

► Where is the bier to be placed during the funeral prayer?

If the deceased was a man, then the imam should stand in line with his chest. If the deceased was a woman, then the imam should stand in line with her middle.

► If someone comes late to the funeral prayer and misses some of the takbeers with the imam, he should follow the imam, and whatever he catches up with is the start of his prayer. Then he should complete the rest [after the imam says the tasleem].



Where the imam stands in relation to the deceased, according to the latter's gender

For example, if he joins the imam in the third takbeer, he should say takbeer and recite al-Fatihah. When the imam says the fourth takbeer, he should say takbeer with him and send blessings upon the Prophet ﷺ, reciting as-salat al-Ibrahimiyyah. Then when the imam says the tasleem, the latecomer should say takbeer and offer a brief supplication for the deceased. Then he should say the fourth takbeer and the tasleem.

Funeral prayer in absentia (as-salat ala al-gha'ib)

It is proven in as-Sahihayn that the Prophet ﷺ went out to his Companions on the day the Negus, the king of Ethiopia ﷺ, died and announced his death to them. Then he instructed them to stand in rows, and offered the funeral prayer for him.

It is prescribed to offer the funeral prayer in absentia in two cases:

- ✓ If no funeral prayer was offered for the deceased in the place in which he died.
- ✓ Or if the deceased benefitted the Muslims, such as a scholar who benefitted the people with his knowledge, or a businessman who benefitted the people with his wealth, or a mujahid who benefitted the people with his jihad, and so on.

► If someone misses the funeral prayer, it is permissible for him to offer the funeral prayer at the graveside, by standing with the grave between him and the qiblah and offering the funeral prayer there, because the Prophet ﷺ did that.

Funeral prayer for a miscarried foetus:

The **miscarried foetus** is the foetus that exists in the mother's womb before the pregnancy reaches full term, whether the foetus was male or female. If the pregnancy had reached four months, then the foetus is to be washed and shrouded, and the funeral prayer is to be offered. If the miscarriage occurs before that stage, then it is regarded as a piece of flesh; a hole is to be dug for it and it is to be buried, but no prayer is to be offered for it.

Recommended (mustahabb) actions in funerals



Carrying the deceased and burying him is a communal obligation, and burial is prescribed according to the Quran and Sunnah. Allah ﷺ says: *[Have We not made the earth a container Of the living and the dead]* [al-Mursalat 77:25-26] *[Then He causes his death and provides a grave for him]* [Abasa 80:21]. And there are many hadiths which speak of burying the deceased. It is an act of righteousness and obedience, and it is an honour and act of kindness to the deceased.



It is Sunnah to follow the bier to the graveyard. In as-Sahihayn it is narrated: «Whoever attends a funeral until the prayer has been offered for the deceased will have one qirat [of reward], and whoever attends until the deceased is buried will have two qirats.» It was said: What are the two qirats? He said: «Like two huge mountains.» Agreed upon.



It is Sunnah to hasten with the bier, because the Prophet ﷺ said: «Hasten to take the deceased to the grave, for if he was good, then it is something good to which you are taking him, and if he was otherwise, then it is something bad of which you are ridding yourselves.» Noted above. But there should be no undue haste, and those who are carrying the bier and those who are accompanying it should maintain dignity.



When the Muslim learns of the death of a fellow Muslim, he should go out to attend his funeral, offer the funeral prayer for him and attend his burial, because the Prophet ﷺ said: «The rights that a Muslim has over his fellow Muslim are five: he should return his greeting of salam, visit him when he is sick, attend his funeral...»

Agreed upon.

With regard to carrying the bier and accompanying it, this is only for men.



Those who are carrying the bier and accompanying it should remain calm and dignified, and should not raise their voices, whether in reciting Quran or otherwise. The best is to walk ahead of the bier, because the Prophet ﷺ and Abu Bakr and Umar رضي الله عنهما used to walk ahead of the bier.

Narrated by Abu Dawud and an-Nasai; classed as sahih by al-Albani.

It is disliked (makruh) for one who is accompanying the bier, or for one by whom a funeral passes, to sit down until the bier has been placed on the ground, because the Prophet ﷺ forbade sitting down until the bier had been placed on the ground. Agreed upon.



It is Sunnah to make the grave deep and wide, because the Prophet ﷺ said: «**Dig the grave, make it wide and make it good.**» Narrated and classed as sahih by at-Tirmidhi.



It is Sunnah to place the deceased in the niche (lahd) of the grave on his right side, and it is obligatory to make him face towards the qiblah, because the Prophet ﷺ said concerning the Kaaba: «**[It is] your qiblah, alive or dead.**» Narrated by Abu Dawud; classed as hasan by al-Albani.



A brick, stone or heap of soil should be placed under his head, and he should be placed close to the front wall of the grave. Then a heap of soil should be placed behind his back to support him, so that he does not fall onto his face or back. Then the opening of the niche should be blocked with bricks and mud, until it is completely sealed, after which the grave should be filled in with soil.



The surface of the grave should be raised a handspan above the ground.



After the burial is completed, it is recommended for the Muslims to stand at his grave, offer supplication for him and pray for forgiveness for him, because when the Prophet ﷺ had finished burying the deceased, he would stand over the grave and say: «**Pray for forgiveness for your brother, and ask Allah to make him steadfast, for right now he is being questioned.**» Narrated by Abu Dawud; classed as sahih by al-Albani.



It is haram to walk over graves, to step on them with shoes and to sit on them, because of the report narrated by Muslim from Abu Hurayrah رضي الله عنه, according to which the Prophet ﷺ said: «**If one of you were to sit on a live coal that burned his garment and reached his skin, that would be better for him than sitting on a grave.**»

Similarly, it is disliked (makruh) to walk between graves wearing shoes, except on the pathways that have been prepared for that.



Innovations (bidahs) in funerals:

- ➡ Reciting Surat al-Fatiyah, Surat al-Ikhlas or any other surahs over the deceased, because the Prophet ﷺ did not do that, and neither did the Rightly-Guided Caliphs who succeeded him, or any of the Sahabah رضي الله عنه.
- ➡ Gathering somewhere to receive condolences. Ibn al-Qayyim رحمه الله said: The practice of the Prophet ﷺ was to offer condolences to the family of the deceased; it was not his practice to attend a gathering for the purpose of offering condolences.
- ➡ Hiring people to recite Quran for the dead, setting up tents and marquees for people to gather, and so on. Shaykh al-Islam Ibn Taymiyyah رحمه الله said: Hiring people to recite Quran and dedicating the reward of that to the deceased is not prescribed, and none of the scholars deemed it to be recommended (mustahabb).
- ➡ Making graves high and plastering over them. It was narrated that Abu'l-Hayaj al-Asadi said: Ali ibn Abi Talib رضي الله عنه said to me: Shall I not send you on the same mission as the Messenger of Allah ﷺ sent me? «Do not leave any image without erasing it and do not leave any raised grave without levelling it.» Narrated by Muslim.
- ➡ Visiting graves specifically on the first Thursday, or after forty days, or after one year, or on the night and day of Eid.
- ➡ Wearing black, or attaching a black ribbon to a picture of the deceased.



Ruling on raising graves:

It is haram to build any structure over graves or to plaster over them, or to put any writing on them, because of the words of Jabir رضي الله عنه: The Messenger of Allah ﷺ forbade plastering over graves, or sitting on them, or building structures over them.

Narrated by Muslim.

Because venerating graves and becoming attached to tombs are things that lead to shirk, Islam forbids venerating them in any way whatsoever, so as to protect Tawhid.



It is haram for women to accompany the bier, because of the hadith of Umm Atiyah رضي الله عنها: We were forbidden to accompany the bier. Agreed upon. It is disliked (makruh) for women to visit graves, and if the visitor wails, slaps her cheeks and the like, it becomes haram.



Offering condolences and visiting graves:

It is Sunnah to offer condolences, and it is Sunnah to encourage the bereaved to be patient and not panic.

It is Sunnah to say to the bereaved family: «**To Allah belongs what He has taken and what He has given, and everything has an appointed term with Him, so be patient and seek reward with Allah.**» Narrated by al-Bukhari and Muslim.



Mourning the deceased:

It is permissible for the bereaved to shun some of the enjoyments of life for a while, by way of mourning the deceased, but that should be three days at most. This also applies to women.

The one exception is the wife whose husband has died. She must mourn her husband for four months and ten days, which is called the iddah of a woman whose husband has died, because the Prophet ﷺ said: «**No woman should mourn anyone who dies for more than three days, except in the case of a husband, four months and ten days.**» Agreed upon.



An exception to that is made in the case of a woman who is pregnant; her iddah ends when she gives birth, at which point, in her case, the mourning period ends.



Ruling on eulogizing the deceased and wailing for him

It is haram to eulogize the deceased and to wail for him.

Eulogizing means listing the good qualities of the deceased, saying things such as, “O you who used to feed me, O you who used to clothe me, O my husband, O my father....” and so on.

Wailing refers to weeping and eulogizing in a loud voice.

It is also haram to rend one's garments, slap one's cheeks, tear out one's hair, and so on, because the Prophet ﷺ said: «**He is not one of us who slaps his cheeks, rends his garment and calls with the call of Jahiliyyah.**»

Agreed upon.

That is because such actions are indicative of objecting to the divine decree.



One of the newly introduced matters in this regard is what some people do of preparing a place for people to gather, making food for them, and hiring reciters to recite Quran. It was narrated that Jareer ibn Abdillah رضي الله عنه said: We used to regard gathering with the family of the deceased and making food after his burial as coming under the same heading as wailing.

Narrated by Ahmad and Ibn Majah; classed as sahih by al-Albani.

It is encouraged (mustahabb) for men, in particular, to visit graves

It is encouraged (mustahabb) for men to visit graves, in order to reflect and be reminded, and to offer supplication for the deceased, because the Prophet ﷺ said: «**I used to forbid you to visit graves, but now visit them.**» Narrated by Muslim. At-Tirmidhi added: «**For they will remind you of the Hereafter.**» Classed as sahibh by al-Albani.

Shaykh al-Islam Ibn Taymiyyah رحمه الله said: Visiting graves is of two types: that which is in accordance with the teachings of Islam and that which is an innovation. That which is in accordance with the teachings of Islam is that which is done for the purpose of greeting the deceased with salam and offering supplication for him...

That which is an innovation (bidah) is that in which the visitor intends to ask that deceased person for his needs, which constitutes major shirk, or he intends to offer supplication at his grave, or to call upon him. This is a reprehensible innovation and is a means that leads to shirk.

At-Tartushi said: As for mourning gatherings, they are forbidden according to scholarly consensus. What is meant by a mourning gathering is a gathering that is held because of a calamity. It is a reprehensible innovation concerning which no reports have been narrated. The same applies to what comes after that, such as gathering on the second day, and the third, and the fourth, and the seventh, and after one month, and after one year. That is a very serious infraction of Islamic teachings, but if it is sponsored from the estate when there is someone among the heirs who is barred from making a decision on his share or someone who did not give his consent to that, it is haram to attend such a gathering and it is haram to eat the food served there. End quote.



Ruling on weeping for the deceased:

There is nothing wrong with weeping and grieving for the deceased. This is what one is naturally inclined to do, without pretending to do that. The Prophet ﷺ wept for his son Ibrahim when he died, and he said: «**The eye weeps, and the heart grieves, but we do not say anything except that which pleases our Lord...**» Agreed upon.

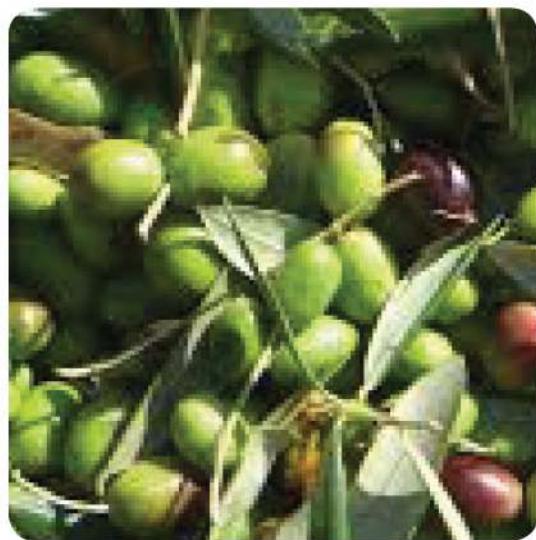
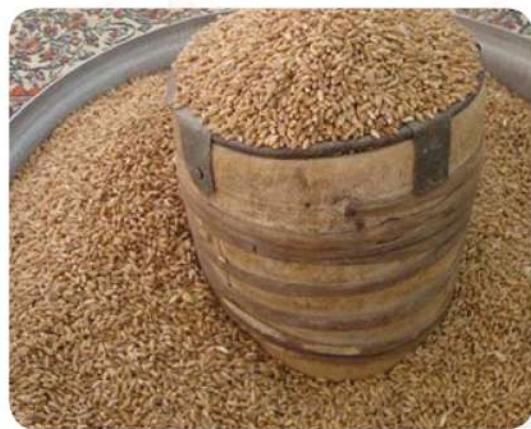
But that should not be done by way of expressing discontent, panicking or complaining. It is haram to eulogize the deceased, wail, slap the cheeks and rend one's garments, because the Prophet ﷺ said: «**He is not one of us who slaps his cheeks, rends his garment and calls with the call of Jahiliyyah.**» Narrated by al-Bukhari and Muslim.

A similar ruling applies to saying things such as, "Woe is me, I am doomed," and so on, because the Prophet ﷺ said: «**If the woman who wails does not repent before she dies, she will be resurrected on the Day of Resurrection wearing pants of tar and a chemise of scabs**» Narrated by Muslim.

Activities

Answer the following:

- 1 What is the ruling on washing the deceased, with evidence?
- 2 Write an essay about a husband washing his deceased wife and vice versa.
Support what you say with evidence.
- 3 What is the Sunnah in the funeral prayer? What is the virtue of attending it? How can you make up what you miss of it?
- 4 What should someone do if he misses part of the funeral prayer?
- 5 Explain the scholarly opinion about women attending funerals, with evidence.
- 6 Put a checkmark (✓) next to what is correct and a cross mark (✗) next to what is incorrect, and underline what is incorrect in the following:
 - a In the funeral prayer, it is stipulated that one should say two tasleems, to the right and left. ()
 - b The time for the funeral prayer begins before the deceased has been washed and shrouded. ()
 - c The funeral prayer should be offered for a miscarried foetus if the pregnancy had reached four months; if the miscarriage occurred before that, then the funeral prayer should not be offered. ()
 - d It is Sunnah for the family of the deceased to make food to serve to those who come to offer condolences to them. ()
 - e It is haram to disrespect graves by walking on them, stepping on them in shoes or sitting on them. ()
 - f Reciting al-Fatihah or any other verses of Quran at the grave is a reprehensible innovation. ()



2

The Book of Zakat



Definition of zakat:

In linguistic terms, zakat means growth and increase.

In Islamic terminology, it refers to a specific right on specific wealth for a specific group of people.

The virtue of giving zākāt:

Giving zakat is purification for a person and purification for his soul. Allah ﷺ says: *{Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase}* [at-Tawbah 9:103].

It is one of the means of spreading affection, love and mutual support among the members of the Muslim community.

Ruling on zākāt:

Zakat is one of the five pillars of Islam; it is the third pillar after the twin declaration of faith (ash-shahadatayn) and prayer (salat). It is obligatory according to the Quran, Sunnah and scholarly consensus.

With regard to it being obligatory according to the Quran, Allah ﷺ says: *{And establish prayer and give zakat}* [an-Nur 24:56] *{Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase}* [at-Tawbah 9:103].

With regard to the Sunnah, it was narrated from Ibn Abbas رضي الله عنه that when the Prophet ﷺ sent Muadh to Yemen, he said: «**You are going to some of the People of the Book, so call them to bear witness that there is no god worthy of worship except Allah and that I am the Messenger of Allah. If they obey that, then teach them that Allah ﷺ has enjoined upon them five prayers every day and night. If they obey that, then teach them that Allah ﷺ has enjoined upon them charity from their wealth, to be taken from their rich and given to their poor...**» Agreed upon.

And in the hadith it says: «**I have been commanded to fight the people until they bear witness that there is no god worthy of worship except Allah and that Muhammad is the Messenger of Allah, establish prayer, and give zakat. If they do that, then they have protected their lives and their wealth from me, except in cases dictated by Islamic law, and their reckoning will be with Allah.**» Agreed upon.

There is scholarly consensus that zakat is obligatory. Ibn Qudamah said: The Muslims in all regions are unanimously agreed that it is obligatory, and the Sahabah were unanimously agreed on fighting those who withheld it.

It was enjoined after the Hijrah, according to the most correct scholarly view.



Can zakat be taken from one who refuses to give it?

Yes, it may be taken from him by force, even by bringing the authority of the ruler to bear on him, because the Prophet ﷺ said: «**I have been commanded to fight the people until they bear witness that there is no god worthy of worship except Allah and that Muhammad is the Messenger of Allah, establish prayer, and give zakat. If they do that, then they have protected their lives and their wealth from me, except in cases dictated by Islamic law, and their reckoning will be with Allah.**» Noted above.

And because Abu Bakr as-Siddeeq رضي الله عنه said: By Allah, if they withhold from me even a female goat less than a year old that they used to give to the Messenger of Allah ﷺ, I shall fight them for it. Agreed upon; this version was narrated by al-Bukhari.

Ruling on one who withholds it out of stinginess:

If someone refuses to give zakat out of stinginess, even though he believed it to be obligatory, he is sinning by withholding it, although that does not put him beyond the bounds of Islam, because the Prophet ﷺ said concerning the one who withholds zakat: «**Then he will be shown his path, either to Paradise or to Hell.**»

Narrated by Muslim. If he were deemed to be a disbeliever, then there is no way he could be shown his path to Paradise.

Types of wealth on which zakat must be paid :

Zakat is due on five types of wealth, which are as follows:

1

An'am animals, which are: camels, cattle and sheep, because the Prophet ﷺ said: «**There is no owner of camels or cattle or sheep who does not give zakat on them, but they will come on the Day of Resurrection, as large and as fat as they ever were, and they will gore him with their horns and trample him with their feet. Every time the last of them has passed, the first of them will come, until judgement is passed among the people.**»

Narrated by al-Bukhari and Muslim.



2

The two types of currency, namely gold and silver, and what has taken their place nowadays of cash currencies, because Allah ﷺ says: *[And those who hoard gold and silver and spend it not in the way of Allah - give them tidings of a painful punishment]* [at-Tawbah 9:34].



And the Prophet ﷺ said: «**There is no owner of gold or silver who does not pay what is due on it (i.e., zakat) but when the Day of Resurrection comes, plates of fire will be prepared for him and heated in the fire of Hell, then his flanks, his forehead and his back will be branded with them. Every time they cool down, they will be reheated, on a Day the length of which is equal to fifty thousand years.**» Narrated by Muslim.

3

Trade goods. This refers to anything that is prepared to be bought and sold for the purpose of making a profit, because Allah ﷺ says: *[O you who have believed, spend from the good things which you have earned]* [al-Baqarah 2:267]. Most of the scholars have stated that what is referred to in this verse is **the zakat on trade goods**.



4

Grains and fruits. Grains are a type of foodstuff that is stored for the purpose of being eaten as a staple food, such as barley, wheat and the like. Fruits refers to dates, raisins and the like, because Allah ﷺ says: *[spend from the good things which you have earned and from that which We have produced for you from the earth]* [al-Baqarah 2:267] *[and give its due [zakaah] on the day of its harvest]* [al-An'am 6:141].



And the Prophet ﷺ said: «**On that which is irrigated by rain and springs, or plants with roots that go deep into the ground, one tenth is due; on that which is irrigated by using camels, one half of one tenth is due.**» Narrated by al-Bukhari.

Plants with roots that go deep into the ground are those that find water through their roots, without being irrigated. **That which** is irrigated by using camels is that for which camels are used to carry water to irrigate the crops.

Staple foods are those which form the basis of people's diets, on which their survival depends, such as wheat, rice and so on.

5

Minerals and metals, and buried treasure.

The word translated here as **minerals and metals** refers to anything of value that is extracted from the earth that was created in it, without anyone putting it there, such as gold, silver, copper and so on.

Buried treasure refers to things found in the earth that were buried during the time of the Jahiliyyah.

The evidence for that is the verse in which Allah ﷺ says:

{spend from the good things which you have earned and from that which We have produced for you from the earth} [al-Baqarah 2:267].

And because the Prophet ﷺ said: «**And on buried treasure, one fifth is due.**» Agreed upon.



Zakat is due from the one who meets the following conditions:

Conditions of zakat:

1

Being Muslim; zakat is not due from a disbeliever, because Allah ﷺ says: *{And what prevents their expenditures from being accepted from them but that they have disbelieved in Allah and in His Messenger}* [at-Tawbah 9:54]. If it will not be accepted from them, there is no point in obliging them to pay it.

2

Being free; zakat is not due from the slave, because a slave does not possess anything; whatever he has is the property of his master, so any zakat due on it must be paid by the master.

3

Possessing the minimum amount of wealth at which zakat becomes due (the nisab), and having full authority over it. What is meant is that he possesses this wealth completely and can dispose of it as he wishes, and no one else has any right to it.

The evidence for that is the verse in which Allah ﷺ says: *[Take, [O, Muhammad], from their wealth a charity by which you purify them]* [at-Tawbah 9:103]. Allah attributes the wealth to its owners, and it would not belong to them unless they had full possession of it with complete authority over it.

The scholars are also unanimously agreed that having full authority and ownership of the wealth is one of the conditions of zakat being obligatory.

4

That one full Hijri year has passed since acquiring the wealth. What this means is that twelve lunar months have passed with the nisab (wealth that meets the minimum threshold) in his possession, because the Prophet ﷺ said: «**No zakat is due on wealth until one full year has passed.**» Narrated by Ibn Majah; classed as sahib by al-Albani.



There are four things that are exempt from this condition, and it is not necessary for one full year to pass before paying zakat on them. They are:

1

al-mu'ashsharat, i.e., everything on which one tenth (ushr) or half of one tenth must be given, of crops and fruits, because Allah ﷺ says: *[and give its due [zakaah] on the day of its harvest]* [al-An'am 6:141].

2

Metals and minerals, and buried treasure, because these are both types of wealth that are extracted from the earth, so zakat must be given from them as soon as they are extracted.

3

Profit on trade, which follows the same year as the capital, because the practice of the Muslims has always been to give zakat on their wealth including whatever wealth they have acquired through trade, without separating the profits from the capital.

4

Offspring of grazing animals (as-sa'imah); that is, the offspring of an'am animals. The offspring follow the year of their parents. They are called as-sa'imah in Arabic because they graze (tasum) all year round, or for most of the year, on what Allah causes to grow (of grass and the like). The Prophet ﷺ used to send the collectors to collect zakat, and they would collect zakat on whatever they found with the owner, without asking about what animals had been born during the year, even though the flock would include both young and adult animals.



The wisdom behind enjoining zakat:



Zakat has been enjoined for several important reasons, including the following:

1

To purify wealth, cause it to grow and bring blessing (barakah) to it.

2

To purify the giver of covetousness and stinginess, and cleanse him of sins.

3

To accustom the person to giving generously and spending in the way of Allah.

4

To console the poor and meet their needs.

5

To instill a spirit of mutual support, cooperation and love among the members of the community.

6

To show gratitude to Allah ﷺ for the blessing of wealth that He has bestowed upon the Muslim.

Related issues:

- ✓ If a person is in debt, and he has wealth on which he must give zakat, then he must give zakat on what he has, and the debt that he owes does not affect the wealth that he has in hand, according to the more correct scholarly view.
- ✓ If he has saved money for the purpose of building a house, or going for Hajj, or to get married, and the like, and one full year has passed since he acquired it, then he must give zakat on it.
- ✓ If his wealth drops below the minimum threshold (nisab) before one year has passed, then he does not have to give zakat on it. If his wealth reaches the nisab again after that, even after a short period, he must count the year anew from that point.
- ✓ Jewellery other than gold and silver – such as diamonds, pearls, rubies, coral, emeralds and the like – is not subject to zakat, no matter how great their value, unless they are prepared for trade, in which case they become subject to the zakat on trade goods.

Zakat on debts



With regard to a debt that is owed to a Muslim by someone else, one of two scenarios must be the case:

1. Either it is owed by someone who acknowledges the debt and the amount owed, and is willing to pay it;
2. Or it is owed by someone who acknowledges the debt, but is in financial difficulty, or is delaying payment, or it is owed by someone who denies the debt.

In the first case, zakat must be paid on the debt in addition to what the individual has in his possession of wealth, so he must give zakat on his total wealth. He must do that every year, even if he has not received payment from the debtor, because it is like something that has been entrusted to someone for safekeeping. It is also permissible for him to delay giving zakat on the debt until he receives it, and then pay zakat for all the previous years.

In the second case, he does not have to give zakat, but when he does receive payment, then to be on the safe side he should give zakat for one year, even if that debt remained unpaid by the one who was in financial difficulty, the one who took a long time to repay it or the one who denied it, for several years.



Activities

Answer the following:

- 1 When was zakat enjoined? What is the ruling on withholding zakat out of stinginess?

- 2 List briefly the conditions of zakat being obligatory.

- 3 Write briefly about the types of wealth on which zakat is due, with evidence from the Quran and Sunnah.

- 4 Is zakat to be taken from the one who refuses to give it? Support what you say with evidence.

- 5 One of the conditions of zakat being obligatory is that one should possess the wealth and have full authority over it. Explain this condition in detail.

- 6 What is the ruling on zakat on wealth that reaches the minimum threshold (nisab), but drops below that threshold one week before a full year has passed since it was acquired?

- 7 What is the ruling on zakat on wealth that reaches the minimum threshold (nisab) and one full year passes since it was acquired, but the owner dies straight after one full year has passed?

- 8 Write in detail about zakat on debts.

Zakat on gold and silver, and whatever is used in their stead:

Ruling: zakat must be given on gold and silver, because of the following evidence:

- The verse in which Allah ﷺ says: *{And those who hoard gold and silver and spend it not in the way of Allah - give them tidings of a painful punishment}* [at-Tawbah 9:34]. What is meant by hoarding in this verse is not giving zakat on wealth, as Ibn Umar رضي الله عنهما stated.
- And the Prophet ﷺ said: «**There is no owner of gold or silver who does not pay what is due on it** (i.e., zakat) but when the Day of Resurrection comes, plates of fire will be prepared for him and heated in the fire of Hell, then his flanks, his forehead and his back will be branded with them. Every time they cool down, they will be reheated, on a Day the length of which is equal to fifty thousand years, until Allah passes judgement between the people.» Noted above.
- **Scholarly consensus:** the scholars are unanimously agreed that for every two hundred dirhams of silver, five dirhams must be given as zakat, and in the case of gold, if it reaches the amount of twenty mithqals, which is equal in value to two hundred dirhams, zakat must be given on it.

Rate of zakat:

One quarter of one tenth (2.5%) must be given on gold and silver.

For every twenty dinars of gold, half a dinar must be given. For anything more than that, the amount to be given must be worked out accordingly, whether the amount is small or great.

For every two hundred dirhams of silver, five dirhams must be given, and for anything more than that, the amount to be given must be worked out accordingly, because the Prophet ﷺ said in the Book of Charity: «**In the case of silver, for every two hundred dirhams, one quarter of one tenth must be given.**» Narrated by al-Bukhari.

And he ﷺ said: «... And you do not have to give anything [in zakat] for gold unless you have twenty dinars. If you have twenty dinars, and one full year has passed [and you still have it], then half a dinar is due.» Narrated by Abu Dawud; classed as sahih by al-Albani.

Conditions:

the conditions for zakat being due on gold and silver are as follows:

- ✓ It should have reached the minimum threshold (nisab), which is twenty mithqals of gold and two hundred dirhams of silver, as noted above.
- ✓ The other general conditions regarding the one for whom it is obligatory to give zakat are also applicable. These conditions are: being Muslim, being free, being in complete possession of the wealth, and one year having passed since it reached the minimum threshold (nisab).

The nisab for gold is equivalent to 85 grams.

The nisab for silver is equivalent to 595 grams.



What is the ruling on putting gold and silver together?

They cannot be put together in order to complete the nisab, because they are two different types of wealth.

Based on that, if someone has ten dinars and one hundred dirhams, no zakat is due from him, because the zakat on gold is to be worked out and paid separately from that on silver. This is what is implied by the texts quoted above.

So the Sunnah differentiates between gold and silver, and treats them as two different types of wealth. Hence it is permissible to exchange them for different amounts. So how can they be regarded as being of the same type, when the Messenger ﷺ regarded them as being

two different things?

Hence the correct view is that gold and silver are two different things, and cannot be put together in order to complete the minimum threshold (nisab), even if they are used for the same purpose, just as barley and wheat cannot be put together, even though they are used for the same purpose, which is to serve as a staple food, and sheep and cattle cannot be put together, even though they are used for the same purpose, which is to produce offspring.



Zakat on cash (money)

Zakat is due on cash, because of the general meaning of the verse in which Allah ﷺ says: *{Take, [O, Muhammad], from their wealth a charity}* [at-Tawbah 9:103].

And the Prophet ﷺ said to Muadh رضي الله عنه: «...then teach them that Allah ﷺ has enjoined upon them charity from their wealth.» Agreed upon. Moreover, money is based on gold and silver, and in fact prices are usually given in the form of money rather than gold and silver, and most of the wealth that people have nowadays is in the form of cash or money.

This is according to the view of most of the scholars, and a statement of the Fiqh Council has been issued to that effect.

The nisab (minimum threshold) for cash:

The nisab (minimum threshold) for cash is to be worked out based on the value of the lower of the thresholds for gold and silver, in the interests of the poor.



An exception is made to that if the gold and silver are trade goods that are prepared for sale. In that case, they may be added together, because what matters in this case is their value.

Zakat on jewellery:

- ➡ The scholars are unanimously agreed that zakat is due on the jewellery that is kept as a kind of savings, and on jewellery that is haram, such as a man who has a ring of gold, or a woman who has jewellery made in the shape of an animate being or on which there is an image of an animate being. Zakat is due on such things.
- ➡ As for jewellery that is kept to be used in permissible ways, there is a difference of scholarly opinion concerning it. The more correct of the two scholarly views is that it is subject to zakat, because of the general meanings of the texts which state that zakat is due on gold and silver.

And because of the report from Aisha رضي الله عنها, who said: The Messenger of Allah ﷺ came in and saw large rings of silver on my hand. He said: «**What is this, O Aisha?**» I said: I had them made so that I could adorn myself for you, O Messenger of Allah. He said: «**Do you give zakat on them?**» I said: No. He said: «**That is a sufficient share of the Fire for you.**» Narrated by Abu Dawud; classed as sahih by al-Albani.

It was narrated from Amr ibn Shuayb, from his father, from his grandfather, that a woman came to the Messenger of Allah ﷺ, accompanied by a daughter of hers, and on her daughter's arm were two heavy bangles of gold. He said: «**Do you give zakat on these?**» She said: No. He said: «**Would you like Allah to give you two bracelets of fire because of them?**» So she took them off and gave them to the Prophet ﷺ. Narrated by Abu Dawud; classed as hasan by al-Albani.

Undoubtedly this view is more prudent.

Zakat is due from the woman who owns the jewellery, not her husband. Shaykh Ibn Baz رحمه الله said: Zakat is due from the woman who owns the jewellery. If her husband or someone else gives it on her behalf, with her permission, there is nothing wrong with that. Zakat does not have to be given from the jewellery itself; rather it is acceptable to give it based on the value of the jewellery, every time one full year has passed, according to the market value of gold and silver at the time when the year is complete.

Cash may be added to what a person owns of gold, silver or trade goods to see if the total value reaches the minimum threshold (nisab). If the total value reaches the minimum threshold and one full year has passed, then zakat must be given on them.



Zakat on trade goods :

«**Trade goods**» refers to items that a Muslim has prepared to sell, of whatever type they are. This is the largest category of wealth that is subject to zakat.

Trade goods are not items that are kept; rather they are offered for sale, then they disappear. The trader's interest is not in these items in particular; rather his interest is the profit he may make on them, in gold or silver coin.

Zakat is due on trade goods because of the general meaning of the verses in which Allah ﷺ says: *[And from their properties was [given] the right of the [needy] petitioner and the deprived]* [adh-Dhariyat 51:19] *[O you who have believed, spend from the good things which you have earned]* [al-Baqarah 2:267].

And the Prophet ﷺ said to Muadh رضي الله عنه: «...then tell them that Allah ﷺ has enjoined upon them charity from their wealth, to be taken from their rich and given to their poor...» Noted above.

Conditions of zakat being due on trade goods:

- 1 The individual should have actually taken possession of them, by buying them or receiving them as a gift.

That does not include inheritance, because in that case the goods came into his possession involuntarily, and not by his choice. This is the first view.

- 2 The individual should have taken possession of them with the intention of trading them. This is the view concerning this issue.

The correct view with regard to these two conditions is that if the individual took possession of these items without any action on his part, or he took possession of them without any intention to trade them, they become trade goods if he forms the intention to trade them, because of the general meaning of the words of the Prophet ﷺ: «**Actions are but by intentions and each person will have but that which he intended.**» Narrated by al-Bukhari and Muslim.

- 3 If the value of the trade goods meets the minimum threshold (nisab), in addition to the five conditions mentioned above.

Then when one year has passed, their value should be worked out in the way that is more beneficial to the poor, which at present means working it out on the basis of the value of silver, then zakat should be given at the rate of one quarter of one tenth (**2.5%**), as stated above. When working out the value of trade goods, the purchase price does not matter; rather what matters is the value of the goods after one year has passed.



Should the value of trade goods be added to the value of gold or silver?

Yes, the value of trade goods should be added to the value of gold or silver – and the same ruling applies to cash – if each of them could complete the nisab of the other.

Evidence:

1. Scholarly consensus. Al-Khattabi and Ibn Qudamah narrated that there was consensus on this point.
2. Zakat on trade goods has to do with their value, and their value is connected to gold and silver (currency). Therefore they are regarded as being of the same nature.

Should one start counting a new year for the profits on trade goods?



No; rather what matters is the date when the capital was acquired, because the profit is connected to it, as noted above.



Zakat on land:

- If someone purchases land with the intention of selling it, and its value reaches the minimum threshold (nisab) and one full year passes since acquiring it, then it is subject to zakat. What matters is the value of the land when one year has passed, not its value at the time of purchase.
- If he buys land on which to build a house, then it is not subject to zakat, but if he puts it up for sale, then zakat becomes due from the beginning of the time when he changed his intention. This time marks the beginning of the year [for zakat purposes].



Related issues:

- 1 No zakat is due on the house in which a person lives, or on his own car, because these are things that he acquired with the intention of keeping them and using them.
- 2 If he bought a car, or he bought land for his personal use or to build on it, and he did not intend to go into business buying and selling, then he decided to sell it, no zakat is due on it.





3

If he bought a car or land to keep it, then he decided to sell it by way of going into business of buying and selling, then it comes under the heading of trade goods as soon as he forms that intention, according to the more correct scholarly view, as noted above. He must pay zakat on it when one full year has passed, whether he sells it or not.

4

If someone has trade goods, plus gold, silver or cash, then he should put them all together to complete the minimum threshold (nisab), and give zakat when one full year has passed.

5

If he acquires wealth during the year, he should look at its source. If it was generated from the original wealth, such as profit, for example, he should add it to the capital (and pay its zakat on the same date as he pays zakat on its capital). There is no difference of scholarly opinion concerning that.

But if he acquires wealth from a different source, then it comes under its own ruling. If it reaches the minimum threshold, he should wait for one year since acquiring it, then give zakat on it.



Activities

Answer the following:

- 1 Explain the reason why cash is subject to zakat, and which nisab is to be used to work it out: that of gold or that of silver?
- 2 Write briefly about the zakat on jewellery, mentioning all the rulings concerning it.
- 3 From your studies, speak about the zakat on trade goods, mentioning the zakat that is due on them, the conditions of it being due, their minimum threshold (nisab), and when zakat on their profits is to be paid.
- 4 Put a checkmark () next to what is correct and a cross mark (X) next to what is incorrect, and underline what is incorrect in the following.
 - a No zakat is due on a person's own car, because he acquired it with the intention of keeping it and making use of it. ()
 - b The scholars differed as to whether zakat is due on jewellery that is made to be saved and rented out. ()
 - c The minimum threshold (nisab) for gold is twenty mithqals. And the minimum threshold for silver is three hundred dirhams. ()
 - d If someone has trade goods and gold, he may put them together [when working out his zakat]. ()
 - e The correct scholarly view is that no zakat is due on jewellery that is made to be used and worn. ()

Zakat on crops and fruits

The word translated here as **crops** refers to those that are sown in the ground, and the word translated as **fruits** refers to those that are borne by trees, including palm trees.



Zakat is due on crops and fruits because of the following:

- ✓ The verses in which Allah ﷺ says: *{O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth}* [al-Baqarah 2:267]
- ✓ *{and give its due [zakaah] on the day of its harvest}* [al-An'am 6:141].
- ✓ And the Prophet ﷺ said: «On that which is irrigated by rain and springs, or plants with roots that go deep into the ground, one tenth is due; on that which is irrigated by using camels, one half of one tenth is due.» Narrated by al-Bukhari.
- ✓ And he ﷺ said: «No zakat is due on anything less than five wasqs.» Narrated by al-Bukhari and Muslim.
- ✓ There is scholarly consensus that one tenth, or half of that, is due on whatever comes forth from the earth in general, although the scholars differed concerning the details of that.



Conditions of it being obligatory

In order for zakat on grains and fruits to be obligatory, the following conditions are stipulated:

- 1 It should reach the minimum threshold (nisab), which is five wasqs, because the Prophet ﷺ said: «No zakat is due on anything less than five wasqs.» Noted above.

A **wasq** is sixty saa's, which means that the minimum threshold in this case is three hundred saa's.

So the weight of the nisab for high-quality wheat is approximately 612 kilograms, based on the fact that a saa' is equivalent to approximately 2.040 kilograms.

The nisab should be in the individual's possession at the time when zakat becomes obligatory.

- 2 ➡ ➡ It is not stipulated that one year should pass, because Allah ﷺ says: *{and give its due [zakaah] on the day of its harvest}* [al-An'am 6:141]; and He did not mention waiting for one year.

Zakat must be given on every staple food that is stored, such as grains and fruits like wheat, barley, corn, rice, dates and raisins.

Zakat is not due on fresh fruits and vegetables, because they are not staple foods and are not stored. So no zakat is due on peaches, pomegranates, figs, almonds, walnuts, apples, apricots and so on.



The minimum threshold (nisab) for crops and fruits is 612 kilograms.



What is due on grains and fruits:

One tenth is due on that which is irrigated with no cost or effort, meaning that it takes up water through its roots or is irrigated by springs, rivers or rain.



Half of one tenth is due on that which is irrigated with some cost and effort, meaning that it is irrigated by machines, pipes or ditches that bring the water to it, and the like, for which there are costs.

That is because the Prophet ﷺ said: «**On that which is irrigated by rain, rivers or springs, or it has roots that go deep into the ground, one tenth is due. For that which is irrigated by camels, one half of one tenth is due.**» Noted above.



The camels referred to in this hadith are she-camels that were used to carry water to the crops.

The reason behind that is the high costs spent on that which is irrigated with extra effort, and the low costs involved in that which is irrigated with little effort. The Lawgiver took these costs and efforts into account, and reduced the amount of zakat due on that which is irrigated with extra effort and costs.

When zakat becomes due on grains and fruits: is when the grains become well-established and the fruits begin to look ripe. Before that, no zakat is due on them.

- ✓ The basic principle is that the zakat is to be given from the harvest itself.
- ➡ However, some scholars are of the view that it is permissible to give the value of what is due, working out the amount of the zakat due on the harvest, then working out its market value, and giving it in the form of cash.
- ✓ Harvests of the same type are to be put together, even if the fields in which they were grown are different, so long as the owner is one. But one type of crop should not be added to a different type.

Zakat on honey:

The correct scholarly view is that there is no zakat on honey, and this is the view of the majority, because there is no clear sahih evidence in either the Quran or Sunnah to indicate that it is obligatory. The basic principle is that one is not obliged to commit to anything unless evidence is proven to indicate that it is obligatory. This applies unless the honey comes under the heading of trade goods.



Zakat on buried treasure, and metals and minerals:

1. Buried treasure:

This refers to things that were buried during the Jahiliyyah, whether it is gold, silver or anything else on which there are signs of disbelief (kufr).



What is due on it:

One fifth is due, whether the amount is small or great.

It is not stipulated that one full year should pass or that it should reach a minimum threshold, because of the general meaning of the words of the Prophet ﷺ: «On buried treasure, one fifth is due.» Narrated by al-Bukhari and Muslim.

This zakat should be spent on the public interests of the Muslims.

How is it known that it was buried during the Jahiliyyah?

There are signs of disbelief (kufr) on it, such as if their names are written on it, or there are images of them, and similar signs.



2. Metals and minerals:

This category refers to everything that exists naturally in the ground, such as iron, copper, gold, silver and mercury.

Zakat is due on it in all cases, although the scholars differed concerning the details of that, because of the general meaning of the texts which state that zakat is due on everything that is extracted from the earth, such as the verse in which Allah ﷺ says: *(spend from the good things which you have earned and from that which We have produced for you from the earth)* [al-Baqarah 2:267].





Types of metals and minerals:

The metals and minerals that Allah has created in the earth are many, and may be divided into three types:

- ✓ Solid metals that are melted by fire, such as gold, silver, iron, copper, lead, aluminum and so on.
- ✓ Solid minerals that cannot be melted by fire, such as rubies, antimony, salt and so on.
- ✓ Liquid minerals, such as petroleum, tar, gas and the like.

Rate of zakat on metals and minerals:

If the metal that is extracted from the earth is gold or silver, and it reaches the minimum threshold (nisab), then one quarter of one tenth (2.5%) must be given. If it is some other kind of metal, such as iron, copper and so on, then if its value reaches the minimum threshold (nisab) for silver, then zakat must also be given on it at the rate of one quarter of one tenth.



Zakat on petroleum, gas and other mineral resources:

Petroleum, gas and so on are either public property, or private property belonging to an individual or a company.

If it is public property, then no zakat is due on it, because it does not belong to one particular individual, and because it is spent in the public interests of the Muslims.

But if it is private property belonging to an individual, the scholars differed as to whether it is subject to zakat or not.

The majority are of the view that no zakat is due on it when it is extracted, because it is not something that is subject to zakat, unless it comes under the heading of trade goods, in which case it becomes subject to the zakat on trade goods.

Activities

- 1 What is meant by buried treasure? How is it defined?
.....
- 2 Is honey subject to zakat? Why?
.....
- 3 Is it stipulated that one year should have passed with regard to the zakat on crops and fruits? Give evidence for that.
.....
- 4 Are petroleum, gas and the like subject to zakat? What is the rate of zakat?
.....
- 5 Complete the following:
 - a refers to things that were buried during the Jahiliyyah, whether it is gold, silver or anything else on which there are signs of disbelief (kufr).
 - b is that for which camels are used to carry water to irrigate the crops.
 - c For zakat to be due on grains and fruits, two conditions must be met. They are and
 - d The rate of zakat on grains and crops that are irrigated without cost and effort is
.....

Zakat on livestock (an'am animals: camels cattle and sheep)

The word an'am (translated here as livestock) refers to: camels, cattle and sheep. Allah ﷺ says: *[Lawful for you are all livestock animals [baheemah al-an'aam]]* [al-Ma'idah 5:1].

They are called baheemah al-an'am because they do not speak; the word baheemah is derived from al-ibham, which refers to obscurity and lack of clarity.



Livestock fall into different categories:

1. Those which are prepared for sale and are thus regarded as trade goods. They are subject to the zakat on trade goods.
2. Grazing flocks (as-sa'imah), which refers to those that graze freely. They are subject to zakat, the details of which are discussed below.
3. Those that are fed [and do not graze], and are kept for milking and producing young. They are the ones for which the owner buys feed, or cuts grass and the like and brings it to them. No zakat is due on them at all, no matter how great their number, because they are neither trade goods nor grazing flocks.
4. Animals that are hired out. This refers to camels that a person keeps and hires out to carry loads. No zakat is due on them; rather zakat is due on the fees earned by hiring them out, after one full year has passed.



Conditions of zakat becoming due on livestock (an'am):

1

The number of animals should reach the minimum threshold (nisab) stipulated in Islamic teachings. In the case of camels it is five, in the case of cattle it is thirty, and in the case of sheep it is forty, because the Messenger of Allah ﷺ said: «No zakat is due on fewer than five camels.» Narrated by al-Bukhari and Muslim.

And Muadh رضي الله عنه narrated: The Messenger of Allah ﷺ sent me to collect the zakat of the people of Yemen, and in the case of cattle he instructed me to take a one-year-old for every thirty cattle, and a two-year-old for every forty. Narrated by Abu Dawud and at-Tirmidhi; classed as sahib by al-Albani.

And the Prophet ﷺ said: «If a man's flock consists of fewer than forty sheep, no zakat is due on them....» Narrated by al-Bukhari.

2

One full year should have passed since they were acquired, without their number having dropped below the minimum threshold (nisab), because of the hadith:
«No zakat is due on wealth until one year has passed since it was acquired.»

Narrated by at-Tirmidhi and Ibn Majah; classed as sahih by al-Albani.

3

They should be grazing animals, grazing on that which is available to anyone – meaning that which Allah ﷺ causes to grow without anyone cultivating it –for all of the year, or most of it, because the Prophet ﷺ said: «With regard to zakat on sheep that graze, if there are forty, up to one hundred and twenty, one ewe should be given.» Narrated by al-Bukhari.

And because the Prophet ﷺ said: «With regard to grazing camels, for every forty camels, a two-year-old female camel should be given.» Narrated by Ahmad and Abu Dawud; classed as hasan by al-Albani.



4

If they only graze for a short period during the year, and are given feed for most of the year, then they are not regarded as grazing animals, and no zakat is due on them.



They should not be working animals, which refers to animals that the owner uses to till the land, transport goods or carry heavy loads, because these come under the heading of basic human needs, like clothing. But if they are hired out, then zakat is due on the money earned by hiring them out, after one full year has passed since acquiring it.

Minimum threshold (nisab) for zakat on grazing livestock:

Zakat is due on five camels, thirty cattle or forty sheep, because the Messenger of Allah ﷺ said: «No zakat is due on fewer than five camels.» Narrated by al-Bukhari and Muslim.

How much zakat is due:

1

Rate of zakat on camels:

What is due		What is due	
5 - 24	For every five camels, one sheep	76 - 90	Two two-year-old she-camels
25 - 35	A one-year-old she-camel. If none is available, then a two-year-old male camel should be given	91 - 120	Two three-year-old she-camels
36 - 45	A two-year-old she-camel		
46 - 60	A three year old she-camel		
61 - 75	A four-year-old she-camel		

If there are more than one hundred and twenty camels, then for every forty camels, a two-year-old she-camel must be given, and for every fifty camels, a three-year-old she-camel must be given.

2

Rate of zakat on sheep:

For 40 sheep, up to 120, one ewe must be given.

For 121, up to 200, two ewes must be given.

If the number reaches 201, then three ewes must be given, up to 399 sheep, after which the rate becomes stable. Thus for three hundred sheep, three ewes must be given, for four hundred, four ewes must be given, and so on.

That is because of what is mentioned in the hadith of Anas رضي الله عنه in Kitab as-Sadaqah (the Book of Charity) in which it says: «With regard to zakat on sheep that graze, if there are forty, up to one hundred and twenty, one ewe should be given. If there are more than one hundred and twenty, up to two hundred, two ewes should be given. If there are more than two hundred, up to three hundred, three ewes should be given. If there are more than three hundred, then for every hundred one ewe must be given.» Narrated by al-Bukhari.

3

Rate of zākat on cattle:

For every thirty cows, a one-year-old must be given, and for every forty cows a two-year-old must be given. Above that number, for every thirty a one-year-old must be given, and for every forty a two-year-old must be given.

That is because of the hadith of Muadh رضي الله عنه, in which it says: The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ instructed me, in the case of cattle, to take a one-year-old for every thirty, and a two-year-old for every forty. Narrated by Abu Dawud and at-Tirmidhi; classed as sahih by al-Albani.

In the case of sheep, a jadh is one that has reached the age of six months.

In the case of goats, a thaniy is that which has reached the age of one year and has entered its second year.

In the case of camels, a bint makhad is that which has reached the age of one year and has entered its second year.

An ibn laboon is that which has reached the age of two years and has entered its third year.

A hiqah is that which has reached the age of three years, and has entered its fourth year.

In the case of camels, a jadh'ah is that which has reached the age of four years, and has entered its fifth year.

In the case of cattle, a tabee is that which has reached the age of one year. It is so called because it follows (yatba) its mother.

In the case of cattle, a musinnah is that which has reached the age of two years. It is so called because its teeth (asnan) have appeared.



Related issues:

→ No zakat is due on anything other than what is mentioned, no matter how great its number. So if someone has horses, donkeys, birds, rabbits or the like, no zakat is due on them, unless they are prepared for sale, in which case the zakat on trade goods is due.

→ The zakat on livestock must be collected from the place where the animals are; the zakat collector should go to them, and should not expect the owner to bring his flocks to the zakat collector, because the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«No flock should be moved from its grazing lands; their zakat is only to be collected from the land where they are.»** Narrated by Abu Dawud; classed as sahih by al-Albani.



Activities

Answer the following:

- 1 List briefly the conditions of zakat being due on livestock.

- 2 The scholars differed concerning the stipulation of grazing for livestock. From your own reading, write an essay about that.

- 3 Draw a table showing the zakat on livestock in a clear and easily-understood way.

- 4 Put a checkmark (✓) next to what is correct and a cross mark (✗) next to what is incorrect, and underline what is incorrect in the following.
 - a What is required for zakat is to give what is of average quality, not the best and not the worst. ()
 - b In the case of cattle, a tabee is that which has reached the age of two years. It is so called because it follows (yatba) its mother. ()
 - c In the case of sheep, a jadh is one that has reached the age of one year and entered its second year. ()

Those who are entitled to receive zakat:

They are the eight categories mentioned by Allah ﷺ in the verse:
{Zakah expenditures are only for the poor and for the needy and for those employed to collect [zakah] and for those whose hearts are to be won over and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler - an obligation [imposed] by Allah. And Allah is Knowing and Wise} [at-Tawbah 9:60].

They are as follows:

The poor (al-fuqara). The poor person (faqeer) is one who does not have enough to meet his needs and the needs of his dependents in terms of food, drink, clothing and shelter. He does not have anything, or he has less than half of what he needs to suffice him. He may be given of zakat that which will suffice him for an entire year.

The needy (al-masakeen).

The needy person (miskeen) is one who has half of what he needs to suffice him, or more than half, such as one who has one hundred but needs two hundred. He may be given of zakat that which will suffice him for one year.



Those in debt.

The one who is in debt is one who owes money after having incurred debt for non-sinful purposes – unless he has repented from that sin – whether that was for his own sake, with regard to some permissible matter, or it was for the sake of others, such as reconciling between people. He may be given of zakat that which will pay off his debts. The one who incurred debt in order to reconcile between people may be given zakat, even if he is well off.

For freeing captives [or slaves].

What is meant is a Muslim slave, male or female, who is to be bought with zakat funds and manumitted. That also includes ransoming Muslim prisoners of war.

Those whose hearts are to be won over.

They are people who may be given zakat in order to soften their hearts towards Islam, if they are disbelievers; or to encourage their relatives to become Muslim; or to seek their support and help, or to ward off their harm, or to strengthen their faith, if they are weak in faith and heedless in their worship, if they are Muslims.

Those employed to collect zakat.

This refers to one whom the ruler sends out to collect zakat, and pays him a wage in return for that work, whatever type of work he does, even if he is well off, because he made himself available to do this work.

For the cause of Allah. What is meant here is those who are fighting in Allah's cause. They may be given zakat, whether they are rich or poor. This category also includes seekers of knowledge and callers to Islam, because jihad may be done with the sword, or with the pen and by spreading knowledge.

Stranded travellers. This refers to a traveller who is cut off from his homeland and needs money in order to continue his journey home. If there is no one who can lend him money, he may be given zakat even if he is rich in his homeland.



Is it stipulated that all eight categories be included when distributing zakat?

It is not stipulated to include all eight categories when distributing zakat, according to the correct scholarly view. Rather it is sufficient to give it to any of the eight categories mentioned, because Allah ﷺ says: *[If you disclose your charitable expenditures, they are good; but if you conceal them and give them to the poor, it is better for you]* [al-Baqarah 2:271].

And the Prophet ﷺ said: «... to be taken from their rich and given to their poor.» Agreed upon.



Transferring zakat from the country of the giver to another country:

It is permissible to transfer zakat from the country of the giver to another country, near or far, when there is a need for that, such as if there is more poverty in the distant country, or the one who is giving zakat has poor relatives in a distant land. Giving zakat to poor relatives in that case serves two interests: giving charity and upholding ties of kinship.



Related issues:

- It is not permissible to delay giving zakat from the time when it is due, because zakat – like all other acts of worship – has a specific time at which it must be done, unless that delay is for a reason, such as delaying it because the giver needs time to look for people who are entitled to it.
- It is permissible to give zakat ahead of time, before one full year has passed (since the wealth reached the minimum threshold), because the Prophet ﷺ asked his paternal uncle al-Abbas رضي الله عنه to give zakat for two years. Narrated by Abu Dawud; classed as hasan by al-Albani.
- It is permissible for a rich woman to give zakat to her husband, because the Prophet ﷺ said to the wife of Ibn Mas'ud رضي الله عنه: «**Your husband and your children are more deserving that you should give zakat to them.**» Narrated by al-Bukhari.
- If a person dies still owing zakat that he did not give, it should be given on his behalf from his wealth, before his estate is divided.
- Whatever is given to the state, in any form, such as fees, taxes, bills for electricity and water, and the like, is not regarded as coming under the heading of zakat that must be given.
- Zakat must be given on the wealth of a minor and one who is insane, according to the correct scholarly view, because it has to do with wealth.
- Money that is collected by charitable cooperative funds to help those who need money is not subject to zakat.
- If the owner of wealth dies before one full year has passed since his wealth reached the minimum threshold (nisab), no zakat is due on it and no zakat is to be taken from his estate. But if he dies after one full year has passed, then zakat should be given from his estate.
- If the deceased still owes zakat, his heir is not entitled to anything of his estate until after the zakat has been given, because the Prophet ﷺ said: «**Pay any debt that is owed to Allah, for Allah is most deserving that any debts owed to Him be paid.**» Narrated by al-Bukhari. This is what the heirs should do, so as to absolve the deceased of any responsibility.
- Funds owned by charitable foundations that undertake da'wah projects (calling people to Islam) are not subject to zakat. They come under the same rulings as waqfs (endowments).



It is not permissible to donate zakat for building mosques, hospitals, charitable foundations, schools, roads and the like. The category “for the cause of Allah” applies specifically to jihad and anything that helps in it, according to the view of most commentators and fuqaha.



Activities

Answer the following:

- 1 Is it stipulated that zakat must be given to all eight categories of people mentioned in the verse when distributing zakat?

- 2 Is it permissible for a woman to give her zakat to her poor husband? Mention evidence.

- 3 How would you respond to one who says that it is permissible to give zakat for building hospitals, schools and mosques?

- 4 Complete the following:

a The is the traveller who is cut off from his homeland and needs money in order to continue his journey home, if he cannot find anyone to lend him money.

b Zakat may be given to and, even if they are well off.

c Islam does not specify what zakat may be given to the poor person; rather what matters in that regard is

Zakat al-fitr

Zakat al-Fitr is so called because it becomes obligatory when breaking the fast (fitr) at the end of Ramadan.

Ruling thereon:

It is obligatory for every Muslim, old or young, male or female, free or slave, because of the report narrated by Ibn Umar (رضي الله عنه), who said: The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ enjoined sadaqat al-fitr at the end of Ramadan, a saa' of dates, or a saa' of barley, upon every Muslim, slave or free, male or female, young or old. Agreed upon.



For whom is it obligatory?

Zakat al-fitr is obligatory for every Muslim, old or young, male or female, free or slave, because of the hadith of Ibn Umar (رضي الله عنه) quoted above.

A man must give it on behalf of himself and of those on whom he is obliged to spend, such as his wife and children, and other relatives on whom he is obliged to spend, such as a brother, sister, grandson or grandfather.

It is only required of one who has sufficient food for himself and those on whom he is obliged to spend, on the day and night of Eid, and surplus food that he can give as zakat al-fitr.

- It is recommended (mustahabb) to give it on behalf of a foetus in the womb if the soul has been breathed into him, which is after the pregnancy reaches four months. The early generations (salaf) used to do that, as was proven from Uthman (رضي الله عنه) and others.



Conditions of it being obligatory:

- 1 Being Muslim; it is not required of a disbeliever.
- 2 Having food surplus to what he needs for himself and his dependents, that meets his basic needs on the day and night of Eid.

The wisdom behind zakat al-fitr:

The wisdom behind it is mentioned in the hadith of Abdullah ibn Abbas رضي الله عنهما, who said: The Messenger of Allah ﷺ enjoined zakat al-fitr to purify the fasting person from idle talk and indecent talk, and to feed the poor and needy. Whoever gives it before the Eid prayer, it is an accepted zakat; whoever gives it after the prayer, it is ordinary charity.

Narrated by Abu Dawud and Ibn Majah; classed as hasan by al-Albani.

What amount must be given, and in what form?

What must be given for zakat al-fitr is one saa' of the most common local staple food, such as wheat, barley, dates, raisins, dried yoghurt, rice, corn and so on, because that is proven from the Prophet ﷺ in sahih hadiths, such as the hadith of Ibn Umar رضي الله عنهما quoted above.

And because Abu Saeed al-Khudri رضي الله عنهما said: On the day of (Eid) al-Fitr at the time of the Messenger of Allah ﷺ we would give a saa' of foodstuff, and our foodstuff was barley, raisins, dried yogurt and dates. Narrated by al-Bukhari.



Ruling on giving its value

It is not valid to give the value of zakat al-fitr in cash. This is the view of most of the scholars, for the following reasons:

- ▶ The basic principle with regard to acts of worship is that they are limited to what is mentioned in the religious texts, and there is no proof that the Prophet ﷺ gave its value. And he ﷺ said: «Whoever introduces into this matter of ours something that is not part of it, it is to be rejected.» Agreed upon.
- ▶ The Sahabah رضي الله عنهما used to give it in the form of a saa' of foodstuff, and there is no report to suggest that they ever gave its value instead, even though coins and gold and silver existed, and even though people also needed money in the past eras.
- ▶ There is a significant connection between giving it in the form of food and fasting as an act of worship, which people were observing in Ramadan. For during Ramadan they were abstaining from food, and now they have been given permission to break the fast on the day of Eid. Thus it is appropriate that this zakat be given in a form that is connected to what the people were observing. Thus the connection between giving it in the form of food and the month of fasting or refraining from food is very clear.



The time when it becomes obligatory to give it:

With regard to the time when it becomes obligatory: zakat al-fitr becomes obligatory at sunset on the night before Eid, because that is the time when the Ramadan fast is broken.

There are two times when it may be given: the time that is preferred and the time when it is permissible.

The time when it is preferred is from dawn on the day of Eid until just before the Eid prayer is offered, because of the hadith of Ibn Umar رضي الله عنهما, according to which the Prophet ﷺ instructed that zakat al-fitr be given before the people go out to the prayer. Narrated by al-Bukhari and Muslim.

The time when it is permissible is one or two days before Eid, because of the hadith of Ibn Umar رضي الله عنهما, in which it says: ... And they used to give it one or two days before (Eid) al-Fitr. Narrated by al-Bukhari.

What is the ruling on one who delays giving it until after the Eid prayer?

It is not permissible to delay it until after the Eid prayer; if it is delayed, then it is just ordinary charity, and the giver is sinning by delaying, because the Prophet ﷺ said: «Whoever gives it before the Eid prayer, it is an accepted zakat; whoever gives it after the prayer, it is ordinary charity.» Noted above.

However, if someone delays it because of some need or valid excuse, he is not sinning thereby, such as if he was travelling at the time when it became obligatory, or he could not find a poor person to give it to. In that case, he is not sinning, but it remains something that he owes and must give when it becomes possible to do it.

The Sunnah is to give zakat al-fitr in the form of the local staple food, whether it is wheat, rice, meat, fish, pasta and so on. Shaykh Ibn Uthaymeen said: The correct view is that anything that is a staple food, whether it is grains, fruits, meat and the like, is acceptable. End quote. That is because the purpose of giving it is to meet the needs of the needy on the day of Eid and help them, and that may be achieved by giving them charity in the form of the type of staple food that the local people use.



Related issues:

- It is permissible to delegate someone to give zakat al-fitr, by giving him its value, so that he can buy food and distribute it on his behalf in the form of food.
- Zakat al-fitr is to be given to the poor and needy. Al-Alamah Ibn Uthaymeen said: There are two scholarly views. The first view is that it may be given to any of the categories of people to whom ordinary zakat is to be given, even those whose hearts are to be won over and debtors... The second view is that it is to be given to the poor only, and this is the correct view.
- If the poor person has anything surplus to his needs and the needs of those on whom he is obliged to spend for the day and night of Eid, after meeting his basic needs, then it is obligatory for him to give zakat al-fitr.
- It is not permissible to give zakat or sadaqat al-fitr to a disbeliever – unless he is one of those whose hearts are to be won over – because he is not one of those who are entitled to it. It was narrated that there was scholarly consensus on this point.



Activities

Answer the following:

- 1 State the ruling on zakat al-fitr, with evidence. Is it obligatory for one who is poor?
- 2 What are the conditions of zakat al-fitr being obligatory?
- 3 Speak briefly about the time when zakat al-fitr becomes due.
- 4 The scholars differed as to whether it is permissible to give zakat al-fitr in the form of cash. Discuss the difference of opinion concerning that, and explain the correct view, with evidence.
- 5 Complete the following:
 - a The reasons for zakat al-fitr being obligatory include and
 - b Zakat al-fitr is so called because

References

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- *Fataawa al-Lajnah ad-Da'imah fil-Mamlakat al-Arabiyah as-Saudiyah*.

And Allah is the Source of strength.

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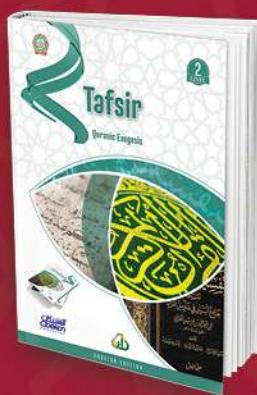
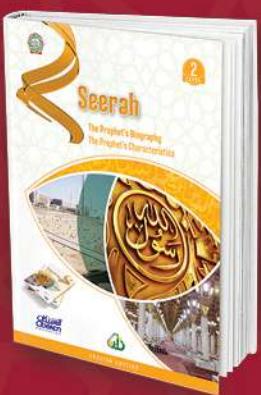
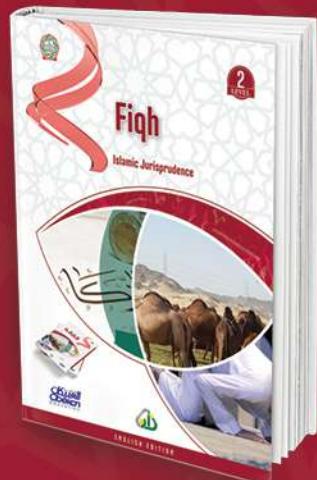


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